

**The Summit of Solitude**

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Good afternoon friends. A warm welcome too to those who are joining us via the audio broadcast today. At each full moon, our meditation is a conscious approach to the inner planetary centres of Love and Divine Purpose and its aim is to keep this bridge of communication strongly magnetised. In this way divine ideas can pass along it and into human consciousness. The period of the full moon is the optimum time for the reception of spiritual inspiration – the bridge is then fully charged and brimming with life and each of us is more sensitive to this electrically charged chain of being. And at this particular full moon, we have the added opportunity to link up with the forces of Capricorn on Christmas Day at 11.13 GMT. During this peak time, we think about the joyful solemnity of the occasion, and of the skill needed to energetically move out from this peak to work on the “plains of Earth”. We think of the Christ, the point of light in all forms whose redeeming, healing forces can be felt radiating throughout the planet, reinforced by ever growing numbers of conscious servers.

Christmas carols remind us of the angels who form an integral part of the story of the Christ. The Tibetan’s anecdote relates that it was the “angel, born under Capricorn” which came to Christ in the Garden of Gethsemane and fused His individual will into the divine Will enabling Him to complete His mission. His work was not only the revelation of divine love but also—as the legend in the Masters’ Archives goes on—He came “to fabricate the gossamer thread which bound the two together and linked the place of the Most High (Shamballa) with the Holy City (The Hierarchy). The bridge between the Holy Place and the Holy of Holies was securely anchored. The will of God could now be carried to fruition.”

The magnitude of the Christ’s work at Gethsemane is hard to imagine – it was truly pioneering work as He was the first of Humanity to connect with Shamballa and to understand what it means to hand over one’s personal will in trust to a higher divine Will. The legend provides us with further insight into the Great Service which Christ rendered, facilitated by the angel of Capricorn weaving between the Centre of Love and the Centre of Will. As a result of this the Christ’s group, the new group of world servers and all people of goodwill, are able to continue with the work he initiated, strengthening the connecting bridge from the “plains of Earth” to the Most High.

The wisdom teachings speak about Capricorn being the most mysterious sign of the Zodiac as well as the most powerful. Although Capricorn means “the horns of a Goat” this sign was also called Makara, loosely translated as crocodile, and why this is so remains a great spiritual mystery. Many names were given to this sign to convey that it represented a nondescript, amphibious animal. In the book “The Celestial Ship of the North” we read that the crocodile is covered with horns, and that the horns of Capricorn mystically are spirals. It’s a sign which involves the synthesis of the Cosmic Powers in their relation to human evolution. The book goes on to say that “The horns of the Sea-Goat are anciently called the Horns of the Centurion, which was the mystical name of The Ancient of Days, but it’s also true that the true occult meaning of this sign has never been written. It goes on to say that there is a new and potent force coming through Capricorn at the present time. “This force is indicated as the guardian and protector of the unseen world...the name is known to the Initiates of the highest degrees.”

Let’s take a few moments to reflect on those forces which silently guide and guard humanity and then say together the mantram:

We reach into the Light  
And bring it down to meet the need.  
We reach into the silent place  
And bring from thence the gift of understanding.  
Thus with the Light we work  
And turn the darkness into day.

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The keynote for the disciple in Capricorn is *Lost am I in Light Supernal, yet on that Light I turn my back* – it refers to the determination of the disciple who has scaled the heights and through expansion and a growing intuition eventually stands on the summit of the Mount of Transfiguration. From here he can see “the whole scheme in a moment of time”, and shares Arjuna’s experience wherein he “saw all forms gathered together in the body of that God of Gods” and proceeds to transmit the Light into the world. Here Capricorn’s lower keynote “Let ambition rule” is overturned and the possibility of passing further into glorious Light is declined. The pilgrim takes his stand on the mountain top, scaled deliberately and at great personal cost, and from that altitude radiates what has been touched into a needy world.

Standing at the peak of the mountain top of discipleship can be a place of great solitude. This loneliness is associated with Capricorn as it’s described as a “very powerful influence in the chart of a recluse, because the power of [an] unseen planet is reinforced by solitude, and the influence of the major planets are circumscribed thereby”. Here we have a hint that progress on the Path is born from a solitude wherein strength, will and self-reliance are nurtured. Such opportunities, difficult as they are to endure, carry their own spiritual rewards. The disciple who ascends the mountain of obstacles and tests with perseverance and endurance to stand on its summit becomes a jewel of energy in the crown of a spiritual group. He or she can draw upon the powerful energies of the 1st ray of Power and Will and the Seventh ray of Ceremony and Ritual which rule this sign. The fusion of the two produces a potent manipulating energy that brings order from chaos and implements the Divine Plan on the outer plains of the earth.

The journey of the disciple to the mountain top of initiation may be a symbolic one, but the qualities and energies needed to conquer the mountain are the spiritual correspondences to those needed by the mountaineer. They are inspirationally captured in a 1924 film from the BFI national archives. It was filmed by its narrator, Captain Noel who observed the courageous, failed expedition to climb Mt Everest. The film opens with a written statement about the goal of humanity to master nature and of the one great remaining task to conquer Everest. The narrator says “Everest is more than the rock of which she is built. Everest, unconquered, stands for a principle, an attraction and a spur to action to call out all that is best in men who are pioneers.” In the heart of the mountains of Nepal and Tibet, there reigns the mountain that acknowledges supremacy to no other on this earth – Mt Everest. It rises as a 10,000 feet precipice of rock from the ice pinnacle Rongbuk Glacier. The summit is 29,000 feet above the sea.

The Tibetans call Everest “Chomo-Lung-ma” meaning “Goddess Mother of the World” and it’s often veiled in mist and cloud with its blue grey icy peaks rising out of the rocky landscape in haunting fashion. The film comments, “Nor can one but wonder at the invention that has clothed this extraordinary peak with a sacred character. What a terrifying thing it is! What an immensity of size, height and power it possesses. In these lofty solitudes we may feel in touch with the naked elements of which the world has built itself. There is nowhere here any trace of life or man. It is a glimpse into a world that knows him not. Grand, solemn, unutterably lonely, Everest reveals itself.”

For the expedition a large caravan of 500 men and animals was needed along with much preparation. The haunting pictures in this eerily silent film convey the power of the environment and the fixed determination of the caravan in a powerful way, and the interspersed Tibetan music adds a mystical nature to the production. Captured on the film are small communities living in the plains amid dirt, mud and refuse and yaks burdened with the needed supplies are seen being cheered on their way by friendly people. Also seen are shots of the Western men sitting down with maps and making plans encircled by Tibetans playing their assortment of musical instruments. Beyond is the ancient Kampa-Dzong monastery – a marvel of line, simplicity and solidity. In splendid isolation from the outer world the fortress monastery or “The Shining Crystal” monastery stands, perched on the edge of a mountain.

Along the journey various camps were set up. Sherpa Nepalese carried the loads and built the glacier camps. Like every spiritual ascent, they left behind much of their load, camps pitched next to icy outcrops. Finally, when the ridge side of Everest is seen, they must go up a cliff of 1,000 feet of ice, but only after having cut 2,000 footsteps and having placed hand ropes and ladders. The laden porters then ascend the precipice to an ice cliff camp 22,000 ft above sea. Not able to carry heavy equipment further, they watched the climbers return from building 2 higher camps the last at 27,000 ft, breaking records of human endurance in the process. Bad weather hampered their efforts and men had to be rescued. They returned exhausted and frostbitten telling stories of the legendary barking of phantom guard dogs of Chomolungma. From a telescope the ascent of two men, Mallory and Irvine, was watched till 28,000 ft. 2 days later the two men returned snow blinded and exhausted. The summit was unattainable without the aid of science and the use of artificial breathing of oxygen gas. As they watched from below they were seen a mere 600 ft below the summit and then no more. Those observing didn't know and couldn't see what had happened to them.

The narrator went on to say, “They lived then died in the heart of nature, a grave of pure white snow” adding “To us Everest was but a mountain – a thing of rock and ice and snow. To the Tibetans she was more – she was “Chomolungma – Goddess mother of the World.” “Now”, he said “could it be possible that something more than the physical had opposed us in this battle where human strength and western science had broken and failed? Could it be possible that we fought something beyond our knowledge? Could it be, as these mystic people say, that this terrible mountain LIVES and is SPIRIT Guarded?”

This account is fascinating in its symbolic relationship to the trials of the disciple in Capricorn – the energy and commitment needed, the struggle with the forces of the underworld, the isolation, and the sheer willpower required to overcome all obstacles. Capricorn is the sign of conclusion, symbolised by the mountain top, and we read that it frequently marks the point beyond which further ascent in any particular life cycle is not possible. It is, therefore, the sign of what has been called esoterically “periodic arresting” Where progress ceases under the existing forms, and there has to be the descent into the valley of pain, despair and death before a fresh attempt to scale the heights takes place”. In the book *Esoteric Astrology*, we read that the attempt to climb Mount Everest was regarded as very symbolic, and watched with much interest by the Hierarchy, “for in this effort we see the attempt of humanity to achieve the top the mountain whose height has hitherto defeated all efforts”. Of note is the comment that when humanity does emerge into the light and relative glory of the new civilisation, it will at the same time conquer this last remaining summit. “That which is of the densest materiality and which is the consummation of earthly grandeur will remain—but it will be beneath the feet of humanity.” As we know Everest was finally conquered by Edmund Hillary and we can therefore assume that Humanity did at that point enter into a new era.

The analogy of mountain climbing as a symbol of spiritual ascent is well known and this film stands out for capturing many aspects of it – the preparation, the long haul, the help of others

including the animal kingdom, the science needed, the team work, and above all, courage, endurance and strength. There can be no doubt that those who eventually conquered Everest did so on the back of this failed attempt.

For the esoteric community, such expeditions remind us of the degree of persistent endeavour needed – there are no short cuts and yet each pioneer, through fortitude and sheer will, inspires and stimulates others to follow more quickly after. The sutra from *The Call* evokes this well:

Lonely stands the summit—never does the feeling of  
solitude leave it.

Blessed are you if this feeling is known to you.

You are on your way to Us.

Yet the snowy summit feeds the streams of the plains,  
and waters the fields for harvest.

Upon the summit does the sun bestow its first ray.

And the moon is reflected in its glaciers.

And none know this womb of the hot springs,  
and they wonder at the seething waters

below the snowy summits.

Be not afraid of the holy bliss of solitude.

Through love let it enlighten you.

Since the conquest of Mount Everest the world has changed much. Our problems continue to be born of the fact that two rays of great potency – the 6<sup>th</sup> and the 7<sup>th</sup> - are functioning simultaneously – one moving out of manifestation and the other coming in – and this is resulting in a great conflict of energy. This time is described in the ancient archives as "A time of rending, when the mountains, which have sheltered, fall from their high places, and the voices of men are lost in the crash and thunder of the fall". We are reminded that "such periods come only at rare and long intervals, and each time they come a peculiarly significant period of divine activity is ushered in; old things pass entirely away, yet the ancient landmarks are restored. ... It is not often that two rays follow each other in a regular numerical sequence, such as is now happening. When this does happen, there eventuates a rapid following of effect upon cause, and this today can provide the basis for an assured hope".<sup>1</sup>

For the disciple treading the mountain path in these times, the opportunity is great and when the spiritual resolve is strong there is a "rapid following of effect upon cause" and the summit can be reached. At the transfiguration initiation, when the initiate stands at the summit and sees for the first time the eye of the logos, a tenuous but permanent link is made with Shamballa. Just thinking about Shamballa lifts the consciousness into a realm of solemnity and spiritual power and provides the inspiration to move forward and achieve in order to serve more fully. Capricorn, which powers us on our way is above all a sign of energy and the disciple must learn to draw upon it ever more fully as the keynote of Capricorn demands.

When the initiate has pierced through the final obscuring veils that surround the mountaintop of initiation and stands in the rarefied spiritual air of the fifth kingdom, he is focused at the very centre of his being and has found his true identity. From this central position he turns to face the world as a beacon of light and works creatively on the etheric plane. While the disciple symbolically works from above the world of form as a channel casting light downwards, the initiate works within the very heart of substance itself, with the central, spiritual fires of the atom, stimulating the light within all forms and awakening the "*prisoners of the planet*".

As we prepare for meditation lets end with these inspiring words of the Lord of Sacrifice as given in the *Old Commentary*.

"The Transcendent One said: I am alone. I must arise and seek with ceaseless urge, that which produces completion, round out my circle whole, intensify My life and make Me truly One, and this because I recognise the Two. I must have union with my other self, the self I dimly sense.

Unto My heart I drew that other One and drawing thus I gave enlightenment; I dowered with enrichments; I freely gave."

Esoteric Astrology, p 625

<sup>1</sup> Esoteric Psychology I p358