

The Middle Way that Leads Between

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Good afternoon friends and a very warm welcome to this Libra full moon meditation meeting.

Libran energy is all about balancing and equilibrium. In the world this plays itself out in the gradual transformation of human relationships through the fields of law, money and sex. Balancing is about making choices. Libra is also about the role of contemplation and the intuition in the spiritual life.

One approach to Libra emphasizes standing at the center, at the point of balance, equanimity and equilibrium. Another approach focuses on the active process of balancing and moving into equilibrium. Balance is an achieved state. It suggests poise and right tension. The act of balancing can sometimes appear to be almost the direct opposite: swinging wildly on the scales; propelled in one direction and then another. It can involve indecision, uncertainty, procrastination and the fourth ray dynamic of struggling to find some measure of harmony in the midst of conflict.

For many who share in these full moon meditations, the balancing work of Libra focuses on the intent to be the soul and to act on the impulses sensed to be coming from the soul, while habits, forces and impulses seemingly drilled down into the DNA of the personality, pull in another direction. Which way to choose?

The keynote for disciples in the sign is *I choose the way which **leads between** the two great lines of force*; the way which leads between. As Mary Bailey commented during a Libra full moon talk in 1982, the fascinating thing about this keynote is that it is not about choosing to follow the higher way. *If we associate these two lines of force with the soul and the personality for instance, or, in a larger sense, with Hierarchy and humanity; with the greater and the lesser, the part and the whole; why would one not choose the whole, the greater, the Hierarchy, the soul?*

Having sensed the reality of the soul we might reasonably expect the spiritual path to lead us to whole-heartedly follow the soul, even if this means riding rough-shod over the personality. In this view the relation between soul and personality is a bit like a battle. But Libra teaches us not to turn our back on the personality and simply strive to become the soul. As Mary comments, the choice to follow the higher way would mean leaving *the 'lesser' untouched and unaffected to continue as it is, trapped in the forces of matter*. The way which leads between relates the two streams, soul and personality, without leaving either one behind and without turning ones back on either aspects of the self. And that's the critical point about Libra. In Mary's words: *We can serve to relate the two streams, by establishing a third way, a middle way, in which a transcendent synthesis can be created and by which the potency of the 'greater' may influence, transform and transmute the potency of the 'lesser'. In other words, we perform a **redemptive***

*act, we assume a **redemptive** position, in relation to the energies and forces of the planet, and we thereby cooperate with our planetary Logos, who has chosen to manifest through planet Earth 'for strictly redemptive purposes'.*

This takes us away from the vision of the battle between two warring forces and leads us into a vision of cooperation where the disciple positively and creatively cooperates with the evolutionary process, observing the way in which the soul is gradually transforming the personality. This is not a neutral position. The disciple in Libra actively notices and cares about the redemptive work taking place in the self, in the group, the nation and the world. The middle point, the point of balance recognizes the greater and lesser lights. To choose the way which leads between the two great lines of force is to choose a perspective of observation – identifying with the redemptive process itself (with the Way) rather than with the resistance from below or the pressure from above. At the place in which the above and the below meet, transformation is taking place. This perspective includes a notion of patience and the capacity, as DK has famously said, *to plod*.

In terms of the meditation process Libra is likened to an *interlude between two activities*. This is contemplation – stillness, listening, openness to impression and the development of wise discrimination. It may seem that nothing is going on but in fact a deep realignment is taking place, hidden from the full light of day. The lower mind is consciously quietened and oriented to the presence of the higher mind. A relationship, a balance, is established, between higher and lower mind. Nothing much may appear to be happening in terms of insight, understanding, ideas – yet the light and potency of the higher mind is registered; and its reality begins to be experienced. While the lower mind is still, and while nothing much may seem to be happening, the contemplative interlude prepares the mind for subsequent revelation and impression. It establishes the magnetic aura in the mind upon which higher impressions can later flow.

And so, as if in contemplation deep, let us pause for a moment of group silence, holding the mental field in alignment with the Plan of Love and Light; figuratively standing as a planetary group in expectation of a revealing Light.

*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.*

It is not unusual during these meetings to refer to the extraordinary times in which we live. Transformation is in the air and this brings with it conflicts, crises and divisions. A sense of the one humanity is clearly impacting on the human species just as a sense of the interdependence of all life is becoming part of the mentality of our age. This is very new. There are higher and lower expressions of the dawning recognition of oneness and interdependence. There are, for example, lots of experiments in law, government and economics that are well grounded in human rights, valuing the dignity (the divinity) of the individual, fostering responsible freedom and at the same time facilitating the practice of sharing and cooperation. We should also celebrate experiments in limiting human activities so as to protect other species and wildlife habitat and also to take responsibility for the quality of the atmosphere and climate. And there is a clear example of a higher expression of the sense of oneness in efforts to generate a will to achieve the Sustainable Development Goals for all human beings everywhere. These developments are evidence of new heights in our realistic vision of future possibilities for humanity.

Recognition of oneness and interdependence also leads to lower expressions. For example those motivated by greed may use their understanding of interdependence to foster their own advantage at the expense of others. There are plenty of cases where global and national systems designed with the good of the whole at least partly in mind, impose regulations that establish a superficial façade of oneness while suppressing diversity and enhancing inequalities. The jargon of wholeness is often used around the world with little understanding of its meaning and the mass marketing of consumer products and entertainment programs has a dumbing down effect, often fostering sentimental and materialistic values. It is as if we are in the kindergarten stages of learning how to institutionalize interdependence in ways that make life more fulfilling, rich and challenging at human levels. We are struggling to find a middle way of heart-felt cooperation where the natural spirit of goodwill and generosity is enhanced and where there is a sense of excitement about future possibilities.

On the positive side, there is I suspect a rather well-grounded hope that the new UN Secretary-General, Antonio Guterres, will communicate a heart-felt, personable vision of the possibilities of an increasingly interdependent world. Pope Francis does this. He speaks of the heart of humanity in a way that reflects the Real and touches the collective conscience. More of these voices of interdependent wholeness as a positive, eminently desirable way forward will surely emerge.

In his final address to the United Nations General Assembly as US President, Barack Obama spoke of this time as a time of choice – it sums up the Libran perspective on this time in history:

A quarter century after the end of the Cold War, the world is by many measures less violent and more prosperous than ever before, and yet our societies are filled with uncertainty, and unease, and strife. Despite enormous progress, as people lose trust in institutions, governing becomes more difficult and tensions between nations become more quick to surface.

And so I believe that at this moment we all face a choice. We can choose to press forward with a better model of cooperation and integration. Or we can retreat into a world sharply divided, and ultimately in conflict, along age-old lines of nation and tribe and race and religion.

It is an address that is well worth reading because in it he makes the case for the need for a course correction in the existing path to global integration. ... Those trumpeting the benefits of globalization have ignored inequality within and among nations; have ignored the enduring appeal of ethnic and sectarian identities; have left international institutions ill-equipped, underfunded, under-resourced, in order to handle transnational challenges. Dissatisfaction amongst many of the world's citizens is reflected in religious fundamentalism, the politics of ethnicity, and a crude populism. While this dissatisfaction cannot be ignored it fails to recognize the most basic truth of our common humanity. The basic areas where work needs to be done to share the benefits of increasing integration are then spelt out.

Obama's address reflects the unusual level of collective turmoil, noise and chatter that is being amplified by important referendums, elections and debates around the world. It is deeply troubling, disturbing, to many. And so this evening, acknowledging the disturbed heart of humanity, let us work with the image of a lighthouse to shine a light on universal values of goodness, beauty and truth so that they may be seen and recognized and valued by people of intelligent goodwill everywhere. Let us affirm the reality of Natural Law, Universal Law, Divine Law. Each one of us needs to discover for ourselves the penetrating light of the Law, understanding that these universal energies of the Good are real in the sense that that they are illuminating and radiant, that they have the power to transform the way we think and therefore the way we act. By finding an echo of these Divine Principles in ourselves we are able to find them in others – it is not something we have to contrive or convince ourselves about. The Light of Law, Divine Law, shines.

Amidst the see-saw of desires and opinions sweeping through the psyche at this time two qualities of mind might usefully be encouraged and held in the light. In different parts of the world, in different ways, the masses of people are being asked to make choices between very different approaches to the sort of society that they find desirable and want to build. So as these choices are made the first thing to watch for and to nourish is the balancing, analytical faculty of mind. Most will make their choices on the basis of emotional fears and sentimental unrealistic hopes. The opportunity is for more and more people to think for themselves – to

think analytically and rationally about promises that are made, and about policies proposed. Creative, independent thinking needs to be encouraged now more than at any other time. But beyond this there is a need for more refined thinkers, intelligent people of goodwill, to reach their own private relation with universal truth – with goodness, with love and the kingdom of Soul, Hierarchy – divine reality. We should be expecting a flowering of the intuition – the ability to identify Ultimate Reality and to begin to sense how we might, as individuals and as groups, be able to act in some measure of alignment with Ultimate Reality. Only as we find our own inner resources of wisdom, love and Light do we become able to recognize these qualities in others and see how they are working out into the world.

It is interesting that Libra is the sign of the middle way, leading between the two great lines of force. It is the sign of both the analytical reasoning mind AND the intuition. Both the intellect and the intuition are needed in the spiritual life AND in the determination of the way forward for humanity after this period of intense division and opinionated debate about future possibilities. In the spiritual life analysis is needed to help ascertain the real from the unreal – what we think might be a revealed truth needs to be thought through, considered and analyzed to see if it truly reflects the purposes of the Plan. Analysis helps us to differentiate between what is true and what is veiled by illusion and glamour. Intuition is fundamental because it gives us lucidity – a clear mental orientation towards the Real – it enables us to see through the eyes of the soul – to see as the soul sees and know what the soul knows. Alice Bailey has called the intuition the *key to soul vision*.

The intuition is needed now because the coming age of interdependence and synthesis requires a new way of knowing, a new epistemology, that will enable us to enter into the living wholeness of whatever is under review. Unless we can begin to know in a vertical sense we will never be able to move past the rigors of separateness – and vertical knowledge requires intuition. There is wisdom in the comment by Richard Tarnas that: *we must awaken to and overcome the great hidden anthropocentric projection that has virtually defined the modern mind: the pervasive projection of soullessness onto the cosmos by the modern self's own will to power*.

Thomas Berry, the hugely influential theologian and ecological thinker summed the position up well when he wrote: *In science, thought is organized around separateness and differences, parts are dissected, analysis and judgement prevail; with intuition, thought leads to synthesis and vision. We need both kinds of awareness, the inspiration of the intuitive and the critical faculty of the scientific intelligence, but science has been overdone in reference to the intuitive consciousness. Only through intuition can we experience a sense of the sacred*.

Because of our esoteric focus on the nature of consciousness we can sometimes miss the practical crisis that confronts the modern mind as a result of its rejection of the soul on its own plane and of the higher dimensions of mind and of will – including the great presences – the masters, saints and Rishis of the kingdom of Soul. There is a pervasive projection of Soullessness onto, not just the Cosmos, but onto what we consider to be real. Intuition

transforms the way we see the world. It allows us to see the livingness of the world; the Whole of which we are a part. As evidence of this I love a comment that the documentary film-maker, Kevin Peer, made during an interview on Sacred Cinema published some time back in Resurgence Journal. As a Buddhist he noted that through meditation practice he had come to see that the nature of mind is that *thoughts come and go of their own accord, endlessly*. But *between and underlying those thoughts is a great stillness* – what we would call the soul with the access it gives to the buddhic plane. What is interesting is the role that access to this stillness plays when Peer is making films:

When I'm practicing cinematography from this open, alert stillness, the most remarkable things arise. I'll suddenly have an impulse to turn around and look in another direction, and there's the very thing I was looking for: there's the moment just before the sun peeks through the branches and illuminates the side of the elk, or there's the expression on the face of the Tuareg as, seated on his camel, he turns. I'm able to engage these wonderful gifts that arise, because in that moment I'm living from a place that is infinitely more expansive and inclusive than the thought-box of my head.

The intuition, buddhi, has an important role to play in every field of service, every profession, every academic discipline – not just cinematography. It enables us to see into the life and reality of that which is being observed – it gives us a sense of the Plan (the Plan as it affects education; or urban development; or architecture or psychology or art). During the period of this coming Scorpio new moon, the lower interlude of the year, World Goodwill seminars will be exploring the theme *From Intellect to Intuition* in a wide variety of ways. As a historic first the wave of events begins in Geneva at the United Nations on Friday, October 28 with a World Goodwill event relating the intuition to the Ethical Responsibility of the Sustainable Development Goals – broadly exploring in what ways the intuition is relevant to the planning and negotiations of states at the United Nations. Then the focus continues with seminars on Saturday October 29 in Geneva, London and New York. A special booklet with quotations from different thinkers, *A Beam of Light Shining Upon Our Way*, has been produced for the occasion. In Geneva there is quite a focus on education and in London speakers will explore subjects as diverse as a discussion on what medical dowsing has to say about the transition from an age of materialism and consumerism to a more holistic and intuitive era; and using music to explore the difference between living and dead thinking. Here in New York we are delighted to engage the theme of the intuition and its role in evoking the souls of the nations. We will be exploring money, intuition and service through the eyes of John Bloom the newly appointed General Secretary of the Anthroposophical Association of America and Vice-President of RSF Social Finance. Another speaker, Mark Gerzon, is an author and mediator who has worked for the United Nations and governments around the world and has led members of the US Congress in gatherings to foster collaboration and cooperation. He is currently concentrating on building a Transpartisan movement in the country, uniting people across divides in a common will to give fresh expression to the vision of the Constitution. Mark will be speaking on Intuition and collaborative leadership. And finally we will be hearing from a film maker, writer and digital

editor for Kosmos Journal, Rhonda Fabian. Rhonda, who is ordained in the monastic tradition of Thich Nhat Hanh, will be speaking about engaged ecology and the intuition. Hopefully as many of you as possible will join us at the 3 West Club in New York on Saturday afternoon – and those who are not able to do this will be able to watch a live video of the New York event – as well as the London event which begins five hours before New York in Eastern time (8 AM).

This time, these early decades of the twenty-first century, is a time when humanity as a whole is pondering the way forward and preparing for a time when the sense of being part of one humanity and one living Earth will be central to culture and civilization. Saturn is exalted in Libra and we are told that:

at the point of balance—opportunity comes and a situation is staged which makes a choice and a determination inevitable. It is a choice which has to be made intelligently and upon the physical plane, in the waking brain consciousness. It is only now that the full purpose and the work of Saturn for humanity can reach a point of group usefulness, for it is only now that humanity has reached a point of general and widespread intelligence which can make any choice a definite conscious act, entailing responsibility. Prior to the present time, only a few pioneering disciples and a handful of intelligent people could be regarded as freely choosing at the "point of balance" the way that they intend "to tip the scales." Today, there are countless numbers and hence the intense activity of Saturn as we enter into the first decan of Aquarius and hence the same activity because humanity itself now stands upon the probationary path. This, Libra governs and controls, therefore the path of choices, of deliberately applied purificatory measures and the turning point before Scorpio, which governs the path of discipleship, can properly play its part. [Esoteric Astrology, pp. 249 – 50]

This is a time of choice – drawing on the reasoning, analytical mind of large numbers of people; and the intuition of those who have an alignment with the soul. Through these two aspects of mind may the soul of the nations, the souls of all of the nations, be evoked and called forth. And may we play our part.
