



Libra Festival

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I choose the Way that leads
between the two great lines
of force

Mario Eugster

Hello friends,

A warm welcome to this full moon meditation in Libra, and greetings to all of you here, at the Lucis Trust Library in London, and everyone joining us via the ether on zoom.

Today we are working under the influence of the sign of Libra. We are in midst of the intensifying spiritual inflow which will culminate at the exact time of the Full moon at 9:55 pm BST. At this time, you are invited to, again, link up subjectively with a period of silence and the sounding of the Great Invocation. Let us seize the opportunity to serve by radiating the lighted energies and much needed qualities of Libra into current world events. We will then be well-equipped to anchor any insights and spiritual potencies through expression in our daily lives, thus balancing the subjective work of meditation and active service in the outer world.

The keynote of Libra – 'I choose the Way which leads between the two great lines of force' – evokes the themes of balance, equilibrium and of choice. The escalating crises humanity is facing can be considered in light of these themes. Whether it is the widening economic inequalities, the environmental and ecological crisis, now closely intertwined with the current energy crisis, or the re-emergence

of old conflicts and the increasing levels of mental health problems, they all seem to be symptoms of severe imbalances. Humanity is faced with the choice to restore a sense of balance in the social and economic life of nations and in global relationships, or to escalate imbalances even further. This choice is about the restoration of a balanced relationship with the kingdoms of nature and with the spiritual dimension of life. When we ponder on the daunting challenges, it is increasingly clear that these are truly global world problems and are therefore binding humanity more closely together than ever before. The age of separation is coming to an end, no matter the increasingly desperate attempts to resist it. The deep interconnectedness between humanity and all life forms on earth is brought into sharp and at times painful focus, not least by the recent pandemic as well as the escalating consequences of climate change. They all shatter the illusion of separation. Political and economic decisions and choices immediately ripple around the planet and produce a response either towards balance or imbalance. The increasingly faster feedback loop, aided by the communication technologies, nudges the separative mind out of its trance-like state and quickens the inescapable sense of responsibility, even if it may initially be denied, ignored, and resisted.

As we are reaping the consequences of our actions with growing intensity, we seem to have entered an age of disruption. Humanity's advance in scientific knowledge, which gives rise to powerful technologies, is out of balance with a sufficiently developed ethical consciousness, wisdom, and a sense of responsibility to the larger whole. We have pushed ecological and social life systems on this planet so far out of balance that we are reaping the very disruptive and painful consequences of our collective actions and inactions.

Hence, world tension is increasing. Disruptions have the power to make us more alert and wake us up, particularly if we use them creatively. The global crises are humanity's alarm clocks and perhaps it is time to stop pressing the snooze button. Let's take the voices of the ecological movement, which have been raising serious concerns about the environment and the climate at least since the 1960's, but as is often the case, the pioneering voices have not been heard or have been dismissed and ridiculed. One of these voices has been, and is the former Prince of Wales, now King Charles III of the United Kingdom and the Commonwealth. In 2010, then Prince Charles, wrote in collaboration with Tony Juniper and Ian Skelly, a book called: "Harmony – A New Way of Looking at Our World". In this book he called for no less than a revolution in our relationship with planet Earth and wrote: *"The Earth's alarm bells are now ringing loudly and so we cannot go on endlessly prevaricating by finding one sceptical excuse after another for avoiding the need for the human race to act in a more environmentally benign way – which really means only one thing: putting Nature back at the heart of our considerations once more. But that is only the start of it. We must go much further. 'Right action' cannot happen without 'right thinking' and in that simple truth lies the deeper purpose of this book"*.

It may be obvious but nevertheless important to emphasise how the current crises are all mutually interconnected. King Charles elaborates on this in his book, including the crisis of meaning and the need for an awakening of an inclusive sense of spirituality which he advocates in a simple and beautiful way. Economic inequality is bound up with the ecological crisis and both impact on mental and physical health, to take just three examples. This view binds and lifts us into the light of group consciousness, opening vast opportunities for both subjective and objective collaboration across disciplines and

domains of human activity. The growing trend towards multi-disciplinary research and practice in many areas indicates that group consciousness and group collaboration is steadily growing. It was outlined in last month's Full Moon meeting, in reference to the economist Jeffrey Sachs, that cooperation is needed 'right now' to address the severe environmental and social crises.

When invited to reflect and ponder on the state of the world, we perhaps approach this with a certain degree of reservation or reluctance, since the ever-present and available flood of news information about the intensifying crises can put significant strain on our emotional and mental bodies. Whilst the increasing flow of information provides many opportunities, it can easily become overwhelming, and might lead to a temptation to retreat from world problems and topics via a pseudo-spiritual escape route, which can lead to a spiritual imbalance in the life of the aspirant. Alice Bailey seemed to have been acutely aware of this potential trap and hence the training in the Arcane School establishes this balance by relating spiritual unfoldment and meditation to an in-depth study of the "Problems of Humanity". This can be seen as a way of balancing heaven and earth. Humanity is destined to become the bridgebuilder between the kingdoms of nature and the higher spiritual kingdoms thus eventually becoming the world disciple. Before we continue, let us take a moment of silence followed by the Affirmation of the Disciple which you will see on the screen or on the card given to you:

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.

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According to the Tibetan, the sign of Libra is of particular significance when the Soul awakens in a human being. When the attractive pull of the Soul is felt, the pull of material desires and old habits is equally and more consciously registered. This leads to the swings between the pairs of opposites so well-known to all spiritual aspirants. Gradually, one learns to use the downward pull as a force for transmutation and refinement of physical, etheric, astral and lower mental matter, and thus balancing the pairs of opposites. This is a key test for humanity now as it has collectively evolved ever closer to Soul-

awakening. The Tibetan wrote about the significance of the sign of Libra for this stage in spiritual development:

You have, therefore, the activity wherein the personality grows and develops, and yet at the same time it veils and hides the hidden "man of the heart", which is the Christ, within each human form. You have then the interlude wherein the point of balance is reached between these two and neither is dominant. The "scales tip back and forth" in either direction or – as it is sometimes expressed – man swings between the pairs of opposites. Hence the importance of this sign in the life expression of the man and hence also its peculiar difficulty; it provides the curious see-saw experience which proves so distressingly bewildering first to the man who seeks to be entirely human but finds within himself impediments and urges which drive him on to something which is higher than the human and, secondly, to the aspirant or the disciple. His focus of interest and his aim is soul life, yet he finds within himself that which seeks ever to draw him back to the old ways, the old habits and the old desires.

The keynote of Libra also invokes important aspects of Buddha's teaching of the Noble Middle Path. This Eightfold Path consists of right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right samadhi or concentration. In the previous quote from King Charles III, he emphasised that we must go from 'right action' to 'right thinking', which would appear to pick up a cue from this teaching. He then elaborates further:

When people talk of things like an 'environmental crisis' or a 'financial crisis' what they are actually describing are consequences of a much deeper problem which comes down to what I would call a 'crisis of perception.'

It is the way we see the world that is ultimately at fault. If we simply concentrate on fixing the outward problems without attention to this central, inner problem, then the deeper problem remains, and we will carry on casting around in the wilderness for the right path without a proper sense of where we took the wrong turning.

This line of approach seems most fruitful. It opens the path to deeper esoteric work as well as to practical ways in which the qualities and gifts of Libra could be applied when facing the storms of current world events.

Perhaps taking the balancing act in its most literal and physical manifestation we can learn by imagining the art of tightrope walking. A rather extreme example of this is the French high-wire artist Philippe Petit, who in the 1970's walked on a tightrope between the towers of the Notre Dame de Paris and the World Trade Centre in New York, the story of which has been retold in the documentary "Man on Wire". When observing a high-wire artist we can imagine what skills and qualities are at play during such an awe-inspiring performance. There is a dynamic balancing of forces, in this case the forces of gravity, and a sense of collectedness by the focusing of energy in a centre of the body. Then there is a balancing of the emotional body, held in a state of equilibrium and in the case of Petit particularly, the regulation and mastery of fear. On the mental level it requires intense concentration without becoming rigid or stiff, which would lead to a literal downfall. Instead, the dynamic balancing act requires flexibility and adaptability to respond to outer influences. And last but not least, this requires trust – a deep trust in one's ability which becomes essentially a trust based on Soul-consciousness.

Balancing between two poles or pairs of opposites appears to require awareness of a centre. In Eastern medicine, the balancing of opposite forces in the human constitution is thought to be integral to maintaining and restoring health. Japanese arts and healing

traditions emphasise the importance of the cultivation of right posture by developing the 'hara' or tanden. The hara or tanden relates to the centre of gravity in the physical body which is located about two inches below the navel (not to be confused with the second energy centre). The development of a sense of centredness establishes a sound foundation for the regulation and balancing of tension and relaxation in the physical and etheric vehicles. Singers and dancers develop this centre naturally in their training as it is the basis of right breathing for singing and the artful, rhythmic expression of dance movements which flow from a still centre point in the body. Rather than merely focussing on a physical or energetic location, cultivation of the hara in the Japanese tradition implies the cultivation of a centre which regulates the balance on physical-etheric, emotional, and mental levels and from which all movements, gestures, sounds and expressions flow. This balance allows for Soul energies to circulate in an unimpeded fashion. It is also the basis for right posture in the psycho-physical sense, which has significant implications for health.

Cultivating a healthy posture seems increasingly more important in today's world, particularly in relation to the use of technology. Nowadays we tend to see the smartphone-induced deterioration and imbalances in physical posture as well as in a trend towards scattered attention. It would seem particularly important to support children to cultivate the awareness of a healthy posture, thus promoting a dynamic balance and equilibrium between the physical-etheric, emotional, and mental bodies.

This flows from a loving attitude towards the physical body as a sacred temple and goes hand in hand with the need to reawaken the sense of sacredness of Mother Earth. This way of balancing heaven and earth, which allows the stream of love to circulate between matter and spirit, is needed to address the ecological crisis and perhaps links with King Charles' point of "right thinking".

The role of education to address the severe imbalances and inequalities has been highlighted by the recent “International Commission on the Futures of Education” launched by the UNESCO. In *Reimagining our futures together – A new social contract for education* – the commission clearly articulates the choice humanity is facing and the crucial role education will play to restore balance, saying that “*We face an existential choice: continue on an unsustainable path or radically change course*” and that “*knowledge and learning are the basis for renewal and transformation.*” (p.7).

This urgent and inspiring call to reimagine education, both for children and adults, has created lighted thoughtforms in helping to address the underlying causes which have set humanity on this unsustainable path. It directly addresses the need to face the choice and the problem of separateness and divisiveness. Under the heading “learning to unlearn divisiveness” it states:

“Pedagogies of cooperation and solidarity require more than embracing and committing to sustaining diversity... Educational policy has increasingly aimed to address inequities of gender, race, ethnicity, religion, residence, nationality, documentation status, disability, sexual identity, or social class of origin. However, less attention is paid to the silencing and exclusion of collective memories, aspirations, cultural traditions, and indigenous knowledges in education and the knowledge commons. Learning to critically examine established dominant knowledge is central to a pedagogy of solidarity. We must learn to unlearn.” (p.54)

Learning to unlearn requires an open curious attitude – the intense curiosity children beautifully and naturally display. A rekindling of a stance of not-knowing leads to deeper inquiry and learning, including in esoteric work. This perhaps echoes the Socratic paradox – “I know that I know nothing”. The role of an intensely alive and

inquisitive mind seems crucial in navigating the current information and social media world, which is often characterized by a battle between ideologies, misinformation, and a growth of conspiracy theories. Taking a stance of not-knowing aids in the dispelling of these glimmers by taking the stance of the Observer. This not-knowing does not imply a lack of knowledge, study nor a lack of the aspiration and search for Truth, on the contrary - but it requires the seeker to hold the mind balanced on the razor-edged path between knowing and not-knowing. This stance affords a freedom from the tendency to draw quick conclusions and an ability to stand back in the Light of the Soul and question long-held assumptions and mental habits. It liberates from a compulsive desire "to be right" and opens the mind to the deep inquiry towards Truth. Esoterically, this requires a mind held in the Light of the Soul which is crucial for the awakening of intuition and the building of the lighted bridge between the concrete lower and higher mind – the Antahkarana. Crucially for our times, the Soul is the balancing centre in which we can discover a centre of unshakable inner calm and poise from which to go out into the world in loving service. In the words of the Tibetan:

"It is possible to reach a point where naught that occurs can ruffle the inner calm; where the peace that passeth understanding is known and experienced, because the consciousness is centred in the Ego, who is peace itself, being the circle of the buddhic life; where poise itself is known and felt, and equilibrium reigns because the centre of the life is in the Ego, who is – in essence – balance." (Initiation, Human and Solar, p.77)

Let us now go into meditation and create together a lighted group field of poise, balance, stillness, and power in service to humanity and our planet. We are using the keynote: **I choose the Way that leads between the two great lines of force.**

References and Resources:

Bailey, A., *Esoteric Astrology* (1951)

Bailey, A., *Initiation, Human and Solar* (1922)

HRH Prince of Wales, Juniper, T., Skelly, I., *Harmony – A New Way Of Looking At Our World* (2010)

UNESCO weblink: <https://en.unesco.org/futuresofeducation/>



Lucis Press

Suite 54, 3 Whitehall Court

London

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