



Libra Festival Meeting

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Thine Single Eye

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Good evening everybody and welcome to the Festival of Libra.

It has been said that the sign of Libra is of peculiar interest because, paradoxically, it lacks any spectacular interest at all. This perhaps needs to be understood in the context of the history of the zodiac itself - as understood by humanity down the Ages. As has ever been the case, there is the representation of the zodiac as given to the masses, the profane so called, a picture book resource hinting at the origins of the universe and the cycles which revolve through time and constantly challenge the status quo. Then there is the zodiac as given to the Initiate, stripped of its blinds and complete in its presentation.

The Theosophist T. Subba Row in his book *Esoteric Writings* reveals to us that the zodiac, as far as the general population was concerned, was previously composed of ten signs. One of these signs was Virgo-Scorpio, and Libra, at that time, was not included amongst them. This configuration was designed to offer up a depiction of the creation of the Universe, without giving the final key which could unlock the mystery in full. The Initiates on the other hand studied the zodiac in its twelve divisions - the Perfect Twelve.

The story of the creation of the Universe, as detailed in the symbolism of the zodiac has been retold many times and in many guises. It is the same one presented esoterically in the Book of Genesis; a story of a sequential series of races of men; an illustration of their qualities, forms, histories and destinies - all carefully shrouded in an occult symbolism. It depicts the evolution of consciousness and of form, driven by the irresistible force of a Divine Plan and Purpose, and administered through the agency of an eternal cyclic sequence of forces emanating from the Perfect Twelve, the zodiac or Ezekiel's Wheel. It may be of interest to note that the Hebrew patriarchs of the Bible, from Adam, through Noah, to Enoch and so on, are but emblems of these races of men which have come and gone at vast but regular intervals. The signs of the zodiac are in fact identical with these Hebrew patriarchs, as also with the Sephiroth of the Kabala and the Hindu Pradjapati's. These races then, having reached their pinnacle of achievement and then having fallen into a relative decline, have all perished eventually, one by one, and at the time dictated by the turning of the zodiac itself.

This destruction has always occurred after a chosen select few have been ushered to safety in some unassuming corner of the globe; there to act as the seed for the next race - a race which will again rise to greatness and add its glory and its quality to the sum total of unfolding consciousness and form evolution on our unique little globe. The story of Noah and his famous Arc is an example of the symbology used in the Old Testament to communicate this cyclic reality of one race, at the point of destruction, providing the necessary beginnings of the next. Invariably this destruction has been a cataclysm by fire or by water. To give us some sense of temporal perspective, Helena Blavatsky has stated in *The Secret Doctrine* that 1,000,000 years have been allowed up to the present Anglo-Saxon sub-race of our present Root-race - the Fifth. She goes on to tell us that 850,000 years have passed since the submersion of the last large island of Atlantis, the abode of the Fourth. From this we can see how astrology, and a true understanding of that science, coupled with an informed appreciation of the vast tracts of time involved in the various intertwined cycles, provides the basis for a sound ability to divine or prophesy the future.

This many great prophets and texts have done down the Ages, and the future revelations contained in the Bible are no exception, even if poorly understood by humanity at the present time. They are astrological predictions and indicate the power of the constellations to drive through the Will of God in its broad outline. The zodiac and its movements through the heavens is therefore exact, exacting and dependable. It is determinate, and we can choose to work with the energies at play or to work against them. The first path is the path of ease, and of least resistance; the second is the way of sorrow and of harsh lessons that must be learnt in order to bring the little will into alignment with the Divine Will. Here we have then the story of humanity itself - playing the game of snakes and ladders of life, ever learning the lessons that the Laws of the procession of the constellations provides.

At a certain point then, it was deemed necessary by the priestly classes to present twelve signs to the masses, rather than the previous ten. This was an acknowledgement of progress, and the need for a closer approximation to the truth. But they were careful not to give away the full mystery hid beneath the symbolism of the zodiac. This was achieved by splitting what was then a single sign, Virgo-Scorpio, and placing between the now separate signs of Virgo and Scorpio a new sign that we now know as Libra. The true name of this added sign has never been revealed, in order to protect a humanity not yet ready for the profound revelation it conceals. And so Libra became the literal balance point, the turning point between the two poles or arms of Ezekiel's Wheel - a point at which equilibrium is reached and, when the time is ripe, the point where the wheel is reversed. And so it can be seen that from one angle Libra is an unspectacular sign - an equilibrator, fine-tuning any wayward oscillations, and balancing out any discrepancies prior to a new phase of activity. Interestingly however, it is in Libra that life can undergo a major reorientation. As the aspirant enters Libra, again and again, he or she is weighed in the scales. In one momentous life, the scales tip most definitely in favour of the soul, and it is at that moment that instead of making his usually exit into Virgo, he instead reverses and heads back into the challenging vortex of Scorpio - beginning a

series of cycles and labours dedicated to preparation for an increasing group service. This culminates eventually in the experience of Hercules as he emerges as a World Saviour.

Higher Interlude

Before we continue, let us pause for a few moments and align with that wider group of 'souls and servers' who work unceasingly for the uplift of humanity and the unfoldment of right relationships as *they* express themselves upon a planetary scale; then let us sound together 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.*

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For the majority then Libra will present a phase of relatively quiet contemplation - its equivalent quality in the meditative process - where a steady balancing takes place through the weighing of this and of that, of steadily making sense of the trials that have gone before, and where the true ratio of soul influence as opposed to personality influence is finally weighed and known. In Libra, we are told, the soul prepares for battle, and the personality waits. Thus Justice and equilibrium are placed at the centre of the zodiac and around it revolve, so to speak, the remaining signs - ascending and descending. Here then we have a direct link, an allusion, to Karma itself, the basic regulator of cause and effect. Likewise, it is around this central pivot that all life oscillates - ever drawn back to the central point around which all bodies, including planets and universes revolve. In man, gradually the judicial mind develops and he is able to work increasingly in such a way that not only is Karma recognised, but it is consciously offset; on the reverse wheel, life after life, Karma is gradually worked off until finally he stands free.

This idea of working in such a way as to negate Karma is perhaps more important than many realise. We are told that an Individuality must return to incarnation time and again until his quota of Karma is resolved. It does not matter how good or saintly a man is, he is not truly free of the bonds of the three

worlds until he stands free of Karma. This involves good as well as bad Karma so called, but, as we shall see there is only really cause and effect. When all causes cease then, and only then, is the Initiate free to move on from the bondage of earth life. This is where Libra enters in, and in this sign a man becomes acutely aware of the pairs of opposites. It is these pairs which unlock the mystery of Karma, and it is this lesson which Krishna sought to teach Arjuna upon the battlefield at Kurukshetra. The basic problem for the aspirant is his constant fluctuation between the pairs of opposites, the Spirit and matter of his Being, the Light and the dark, the hot and the cold, the good and the bad. He swings wildly between the two, distressed because one moment identifying with his personality self, with its wants and desires, and the next with his spiritual aspect and an intuitive perception of a much higher set of values and aspirations. Arjuna was already a student of Krishna as they surveyed the battlefield at Kurukshetra; he was thus already a student of the Christ Principle and firmly allied to that aspect of his nature; but he recognised that he was also of the world of matter and that to deny that fact was useless and unjust. In other words, here he was pendant twixt two worlds and distressed to see the build up to a great battle through which many he loved on both sides would be slain. This is where Krishna taught him that God is both Spirit and matter, and that to deny one aspect would be to deny a part of God, to deny a part of himself. He had then to simply stand free of both extremes and perform his duty as best he could and allow the two great forces arrayed against each other to work themselves out as God would see fit. Krishna explained that the outcome was inevitable in one sense as the Pandavars, representing the forces of Light, had enrolled Krishna's personal help in the battle, whereas the Kauravars had chosen His army. Arjuna simply had to do the right thing at the right time with no regard to outcome - as that had already been decided. In doing this Arjuna was honouring the Purpose of the Group, and in this way was not accumulating personal Karma. In other words, he had no selfish personal interest in the outcome, he simply acted in accordance with the Divine Will.

Here then we have a clue to the value of balancing the pairs of opposites in such a way that neither is favoured over the other. But one can only really do this by removing oneself from the battle itself and by attempting to view the scene through the eyes of Krishna - the Soul - the Middle Principle. We might describe this as the position of the Observer, but a position from which a decision is made to do ones duty. It would be easy to suggest that taking the middle position, the narrow razor-edged path, the Noble Middle Path of the Buddha, relieves oneself of the responsibility to make a decision at all; but that would be misleading. It is only when one is able to view the two great lines of force from a distance that one is able to see the Path of Evolution and the way that this path is seeking to travel. From this position one can choose aright and lend ones force to that greater effort, that group imperative, the Purpose of the One. Neither is this balancing of the pairs of opposites a static event; not at all, for it is dynamic and evolves as the aspirants sense of values and discriminative faculties evolve. In other words, the gross pairs, having been recognised and a balance struck, are replaced by ever more subtle pairs which have to be negotiated by the aspirant through his major weaponry of the discriminating mind and dispassion. Gradually we see then that the aspirant moves towards

the light by degrees, whilst at the same time honouring the balance between the competing pairs - a seeming paradox indeed. All the while, if he is true to his values, he is protected from personal Karma by the group for whom he toils. He seeks neither to do good or bad, but simply to do the right thing - determined ever upon a plane which is above the pairs in question. Duality, therefore, is only ever resolved upon a higher plane of perception.

The Bhagavad Gita teaches us that the pairs of opposites exist and that they have to be endured. It is a natural human tendency to chase after pleasure and to run from pain, and this is the way of life for many incarnations. But as the pairs of opposites are slowly but surely established as a fact in the mind of the aspirant, there comes a realisation that in order to achieve balance, they must indeed simply be endured - neither sought in preference to the other. What supersedes these two is a vision of the Plan and a determination to do one's duty - as far as one is able to determine that Path. This is the narrow razor-edged Path. Everything in the Universe is associated with Spirit and matter and the two are One. The Gita tells us that happiness and suffering are the same thing, and that Yoga is the art of caring not which. God Himself produced the pairs of opposites, He also produced the middle way - the soul aspect.

It is an interesting point to note that Arjuna, in his desperation to find a solution to his problem, hands over the reins of his dilemma to His guide and mentor Krishna. This is a factual depiction of a transition point upon the Path, whereby the aspirant, bewildered by the arrayed forces, finally submits to the guiding Light which has stood so close for so long - the soul. Arjuna still has work to do, he has to marshal his forces, the judicial and discriminating mind in particular, and work hard to find his footing upon the narrow razor-edged path. But he has firmly placed his personality in the background of life and has resolved to move forwards with what has been referred to as 'Thine Single Eye.' This points to two new preoccupations, firstly to a constant effort to focus the life-force in the head, where Spirit and matter truly meet, where the mind and the soul can work together in working out the Plan and the Way of Salvation. Secondly, the intuition comes increasingly into functioning activity, and this is facilitated by the aspirant's ability to 'paint pictures in the mind's eye.' This brings to mind another symbol which has direct relation to Libra, the blind woman holding the balancing scales, the symbol today of our judicial system. At one level, the material level, this lady indicates that only hard evidence will be considered in making a judgement, which is our best chance at the current time of approximating justice and fairness; but esoterically of course there is a deeper meaning, and she symbolises the refusal to be led and influenced by appearances, by the senses as a whole, but rather she indicates that the single eye and intuitive sight are the true arbiters of justice. Of course we are a long way from having a judicial system that could function through the benefits of true intuitive perception, but this symbol holds before humanity the promise that truth can be ascertained through the development of the single eye, through intuition and penetration into the formless and unifying world of the Buddhic plane.

In the book *Discipleship in the New Age Vol. II* (p. 664) we encounter the following words offered to a student, and which perhaps summarises perfectly the challenge and at the same time the gift conferred by Libra in the life of discipleship:

*"In neither pain nor joy is liberation found.
In neither dark nor light will the spiritual sun appear. The pairs of opposites
distract the eyes of men.
Only the single eye directs the steps
Of the initiate upon the Way."*

Let us now turn our attention to today's meditation - invoking the available energies of Libra and aided in our efforts by the directing potency of the seed-thought for disciples in this sign: *'I choose the way which leads between the two great lines of force.'*