

Balance and Safeguarding in the Light of Libra
The Festival of Libra – New York October 13, 2019

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Good afternoon friends and a very warm welcome to this Libra full moon meditation meeting. The moon will be full at 7 minutes past 5 this evening here in New York, just a little over 2 hours from now. So, the energetic alignment linking humanity, Hierarchy and Shamballa is already in its peak phase.

The Tibetan has referred to the day of the full moon as the day of safeguarding. It's interesting to ponder the idea of safeguarding. It suggests protection, guarding and shielding. There is a lot of energy flowing during the full moon, and one of the primary safeguards necessary is for each of us to take steps to protect and conserve our ability to handle this abundant energy flow. On this one day in the month, we are advised that there is a special, solemn duty to protect and guard our meditative alignment throughout the day. It is not an easy task, as I suspect many of us know – to hold this attitude of safeguarding for an entire day – but it is something we can always be working towards. The challenge is to train ourselves by experimenting with what works, so that, over time, we can find our own authentic way of protecting our inner focus from the intrusive noises of the busy mind or the agitated emotions or the concerns of the daily life in the three worlds. It is certainly easier to say this, or write it, than it is to put it into practice. But having said that – the effort to maintain a day of safeguarding is a vital part of the service the esoteric group plays during the full moon period. Hopefully we are better as a group at this now, than earlier generations were. Hopefully this is true, but I am not so sure!

For one day a month the Teacher has asked us to forget the three worlds and take refuge in that part of our mind that is referred to in the teachings as the Son of Mind – that aspect of our mental vehicle that naturally thinks from the perspective of the soul – in Christian terms the Mind that is in Christ; or in slightly more Buddhist language, the loving mind. And its not just that the Teacher has asked us to do this. Its more that humanity needs a group of people to do this – especially on the day of the full moon. Humanity's passage into the New Era depends on a group of people undertaking this experiment to practice a day of safeguarding on the full moon day. What matters I guess is less the measure of success in our ability to fully adhere to this practice, as it is to set the intention strongly to join with others in observing a day of safeguarding ... to remind ourselves about this and to gently support others in this work. Beyond the call to safeguard one's own inner alignment, the practice of safeguarding suggests moving the focus away from one's self into an identification with the group of esoteric workers that invokes, receives and radiates the energies involved. In other words, actively safeguarding the group alignment. The first stage in the meditation outline used at these meetings emphasizes this – it is a stage of group fusion, shifting identity from self to group. All the stages in the meditation outline that follow on from this first stage are done as a group.

The monthly rhythm of the full moon is the rhythm of higher incoming energies flowing rhythmically and steadily into the collective psyche of humanity so that the Plan moves forward, and the New Group of World Servers are appropriately nourished and sustained.

Safeguarding during the day of peak flow of these energies suggests the need for each meditator to take care to protect and guard against overstimulation – overstimulation as it might manifest in ourselves or in our co-workers, but more significantly as it might impact the multitude of human beings who, at any time, are, experiencing heightened levels of stress, fatigue and confusion. To safeguard in this sense is a group activity – holding fast to that sense of tension that is embodied by the Spirit of Peace, for example – holding fast to a group sense of esoteric balance, poise, equanimity. This is the safeguarding that the esoteric group needs to undertake on behalf of humanity. It is a practice of will just as it is a practice of love.

To ponder safeguarding is to ponder selflessness and self-forgetfulness. We can, as a group, only truly practice safeguarding when we have learnt to sit lightly in the saddle; to put aside any concerns about our own or the group's apparent unworthiness or inadequacy and to rest in the protective aura of the ashram, thinking in archetypes and working with mythical images and stories. For example, we might usefully consider what is happening to humanity during these peak times. When the Hierarchy approaches to At the full moon the hierarchy approaches the one humanity, the key mediating kingdom in the Earth system. It makes this approach with the goal of enlivening the love and goodwill that, through decades and centuries, is becoming anchored and rooted in the substance of human relationships. But just as the full moon is a time when Hierarchy approaches humanity, it is also a time when humanity has an unusual opportunity to approach hierarchy – a door between the kingdoms is figuratively open so that those who are properly equipped and ready can make their approach.

This day represents a precious time in the cycle of interactions between the kingdoms of Earth. After all the full moon has significant impacts on plants and animals, and the elements, particularly of water, just as it has an impact on human beings. Increasingly we are beginning as a species to think about the other kingdoms of nature – our responsibilities towards these kingdoms, our duty of care, and our relationship with these kingdoms as part of the One Life of the Earth community. Our meditative focus during the full moon is of course not on the influence of the moon itself, but on the way in which the phases of the moon reflect degrees of alignment between the earth and the sun. Safeguarding is necessary so that the vulnerable and the unprepared are appropriately protected from excessive sunlight – which, esoterically and symbolically means excessive and too early exposure to subtle hidden elements of solar fire and electric fire – those aspects of fire that Teilhard de Chardin referred to in his famous statement:

Someday, after mastering the winds, the waves, the tides and gravity, we shall harness for God the energies of love, and then, for a second time in the history of the world, man will have discovered fire.

It's worth reminding ourselves that safeguarding in general is a duty of care which the group of trained esotericists from different spiritual traditions is equipped to fulfill. And insofar as this concerns the full moon work, decades and generations of experience as well as the guidance of wise teachings, has given the community of students of the Alice Bailey books a special and unique task. But still, safeguarding is a duty of care that we should never take for granted or treat lightly. The day of the full moon is called the day of safeguarding for a reason.

Can we just pause for a moment to ponder our own understanding of what it might mean to observe a day of safeguarding on the full moon day, and then, standing with humanity, sound together the Mantram of Unification, using the slightly adapted wording referring to the Souls of all in place of the 'Sons of men' and 'Let all people love' in place of 'let all men love'.

*The souls of all are one and I am one with them.
I seek to love, not hate;
I seek to serve and not exact due service;
I seek to heal, not hurt.*

*Let pain bring due reward of light and love.
Let the soul control the outer form, and life and all events
And bring to light the love that underlies the happenings of the time.*

*Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail. Let all people love.*

Today's full moon sees the energies pouring into humanity conditioned by the sign Libra. Libran energy is all about law (natural law or in other words the law that operates at the level of soul) and the judicial mind. It plays a central role in the long-term process of humanity learning to build right relations and establish order and balance in the relationship between pairs of opposites. So much of the consciousness of human beings, and the significance of this time in human affairs, concerns balancing and equilibrium and the role that choice plays in this. Clearly it is important for the esoteric group to pay attention to the ways in which these incoming Libran energies can assist in the transition into Aquarius.

The Plan for human development as it exists in the mind of God, and as it concerns the transition into the New Era, can be understood in its simplest terms as a Plan for the development and maturing and redemption of relationships at all levels. This can seem so basic and self-evident that we miss its significance. After all we know that it is a Plan for Right Relations. But we can easily miss how all-embracing this is, and how it is as challenging for spiritually engaged people no matter where they are on the Path as for those who are yet to take their first steps onto the Probationary path.

In preparation for the Festival Week in December, World Goodwill has recently introduced a monthly webinar on the last Wednesday of the month. It aims to draw attention to the Goodwill Meditation Group. This Group has been working with a specific meditation outline about right relations and goodwill for several decades – really shining a light on bringing energies of goodwill into all areas of relationship. Every Wednesday anyone who wishes is invited to join the Group initiative by working with this meditation outline – and then, at least

during the build-up to the Festival Week, those who wish are invited to participate in a webinar on the last Wednesday of the month.

The work of building right relations challenges those on the spiritual path to work on the quality of relationships between the different elements of the self – notably soul and personality, but also, and of more immediate and practical concern for esotericists, the relations between the three levels of mind. But that is not in any way isolated from all the other areas in which relationships need to be transformed as humanity moves into Aquarius. The old separation between inner and outer, vertical and horizontal is upended in the focus on right relationships.

All of us involved in treading the path towards right relations has, at some stage or other, to pay attention to our relations with our fellow human beings, including the intimate relationships with family and friends, with professional colleagues in the work-place, with fellow students. But that's only one small aspect in our human relationships that need conscious transformation. The focus extends to our relationships with the collective being of our communities, towns and cities; with local government; with local movements building goodwill. In a wider circle every one of us has a relationship with our nation, with the world of nations and with the One Humanity. At every level, as we begin to align with the future possibilities brought by incoming seventh ray Aquarian energies, and with the opportunities to enter into a New Era in human affairs, we have work to do to bring a conscious spirit of goodwill, and a sense of unity, into all these levels of relationship.

Beyond this there is an ever-expanding and ever inclusive arch of vertical relationships to be grown into and to be cared for as a gardener cares for the soil and the plants and the colors and the produce in their garden. As esotericists we are expected to apply this level of care to our relations with the great principles of goodness, beauty and truth; with the rishis, saints, ancestors, and Masters on the inner side of life (Hierarchy of Great Ones); with the ashramic purpose that resonates in our soul and so on. Initiation into the next phase in the transition into Aquarius confronts every human being at some level or other with the next step in the path towards right relations – no one is immune from this encounter with the future that reaches into all our lives. There is a Libran balancing energy at work during this transitional age we are in. And this means that we are being prepared for a time of choice – shaken up, challenged to our depths. One of the clearest ways in which we see these balancing energies play themselves out is in the gradual transformation of human relationships through the fields of law, money and sex. Another dimension where we see this quest for balance and for the space in which choice can be made is in the quiet, growing trend towards an interest in the role of contemplation and the intuition in the spiritual life.

Some prominent signs of this Libran opening in the global spiritual community are the rise of interest in the contemplative dimension of the Christian tradition. Take the Centering Prayer movement, for example as it is featured in the international, interdenominational movement Contemplative Outreach which draws much of its inspiration from the late Father Thomas Keating. The movement is defined on the website contemplativeoutreach.org as a *community of individuals and small prayer groups committed to living the contemplative dimension of the*

Gospel in everyday life. A commitment to the daily practice of Centering Prayer is the primary expression of belonging, which transcends geographical, cultural and religious differences. Contemplative Prayer is described as a method of silent prayer *in which we experience God's presence within us, closer than breathing, closer than thinking, closer than consciousness itself.* The breadth of the movement is impressive with over 800 prayer groups in 39 countries serving over 40,000 people. Another example of the Libran influence in approaches to meditation and prayer across different faiths and spiritualities is the US based Center for Contemplative Mind in Society which encourages *the use of contemplative/introspective practices and perspectives* in higher education with the goal of creating *active learning and research environments that look deeply into experience and meaning for all in service of a more just and compassionate society.* An academic *Journal of Contemplative Inquiry* is published, and an annual conference is held.

Past conference themes have included: [Imagining Humane Institutions: Connection, Social Action and Scholarship Rooted in Contemplative Practices](#); and [Contemplative Approaches in the Diverse Academic Community: Inquiry, Connection, Creativity, and Insight](#) . Even the field of new economics, philanthropy and the use of money in service has networks centered on contemplative and intuitive practices – see for example the web reference to a private on-going, annual collaborative inquiry on [Intuition and Money](#) at Lifebridge Sanctuary in the Hudson Valley, New York, or the video of John Bloom's address at a World Goodwill Seminar on [Intuition, Money and Service](#). John Bloom is a Vice President of RSF Social Finance which draws on the inspiration of Rudolf Steiner's teachings, and President of the Anthroposophical Society in America.

One approach to Libra emphasizes balance, equanimity and equilibrium – standing at the center. Another approach is to consider 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 identify oneself as 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.

It makes sense that, having sensed the reality of the soul the spiritual path leads us to wholeheartedly follow the soul above the personality, as if in battle. But Libra teaches us something else. We are not asked to turn our back on the personality and simply become the soul. 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. It reminds us of the greater work that is going on as our planetary Lord, Sanat Kumara, faces the great work of redemption, enabling the Earth to become a sacred planet. We are part of this Great Work – and our part is to bring the hidden, esoteric core of our identity, that place where synthesis is known, into relation with the three worlds of incarnation. Esoteric energies are fine, refined. They are carried in ideas and principles and understandings of law. Their potency and power lie in their beauty and their ability to heal, transform and redeem heavier forces of competition, separateness, division and isolation. The middle Libran way uses the judicial mind to lift concrete analysis into a higher plane of thought where it becomes possible to consider how beauty and balance and harmony are finding human expression in areas like law, economics, relations between male and female, feminine and masculine and between different ethnic groups.

This takes us away from the vision of the battle between two warring forces and leads us into a vision of cooperation where two apparently opposing identities are in relationship. Libra invites the disciple (the one who seeks to tread the path) to positively and creatively cooperate with the evolutionary process, and to observe from a point of detachment 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*.

As an example of the plodding movement in humanity and the slow building of momentum towards a time when choice will be made, it is good to recognize some of the features of the United Nations calendar. This year, 2019, is being observed around the world as an International Year with three themes: the International Year of Indigenous Languages; the International Year of Moderation; and (for those with an interest in chemistry – occult chemistry as well as orthodox chemistry) the UN is observing 2019 as the International Year of the Periodic Table. Next year, 2020 – take a moment to forget important elections and consider that for the United Nations 2020 will be observed as the International Year of Plan Health. And drilling down further in the UN calendar of observances, we should take note that today, the full moon day, is the International Day for Disaster Reduction and yesterday was World Migratory Bird Day. Taken as a whole, these themes remind us that behind all of the drama and heat of daily events, controversies and reported resistance to the growing sense of human unity there is an on-going, plodding, unstoppable effort to organize, plan and reorient every area of life from a perspective of oneness – meshing local initiatives to express goodwill with global processes.

As we approach this Libra full moon, we do so during an unusual level of collective turmoil, noise and chatter amplified by important referendums, elections and debates around the world. It is a deep concern for many. Today, 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 our nations and societies. Each one of us needs to discover for ourselves that these universal energies are Real – that they are fundamental elements of who we are and that by finding them in ourselves we will be better able to find them in others.

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.
[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 nations, be evoked and called forth. And may we play our part.
