

On Love and Harmlessness
Triangles Webinar – June 27, 2022

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After the meditation today we will hear Nazanin speak on the theme “the heart and joy”—two important qualities of the soul or spiritual self. Joy is the natural prerogative of the soul. It is realized in the mind. It wells up from within, it thrills through every fiber of our being when right adjustment between the higher and lower has been attained—when the soul, the heart, manifests as love on every level of one’s being.

Love, esoterically, is the demonstration of the systemic Law on every plane. It is the impulse to manifestation or descent into matter, and love leads the weary traveler back to the Father’s home. Love produces right adjustment between the form (which it has created) and its source. Love also destroys all barriers of separateness; it shatters the form and releases the indwelling life. In this way, love eventually perfects all that is.

Love, of course, is also the key to the perfecting of relationship—between individuals, groups, nations; between the animal and human kingdoms, and between God and Man.

While we can reflect on this energy working out macrocosmically or in our national groups, there are, perhaps more importantly, constant opportunities in our daily life to love. This necessitates a conscious effort to act and speak with love in every relationship and every interaction. There is not one right way to do this, and each person, in each circumstance, finds the right words to say, the right actions to take to align with this energy and to bring it forth.

The right application of love extends beyond simply speech and action and requires also right thought. On the path, we are implored to think clearly and without prejudice, to let our thoughts blend with our group brother or sister, yet not to sway their mind. Only when one’s thoughts are pure, then can the blending begin—and then only in such a way that some light is thrown upon their way, that they come more readily to know love, to know that they are not alone, and are given the strength to do that which is right.

An even higher expression of love comes when one is able to blend their soul with the soul of their brother/sister. In this state, one comes to know them as they are, their inner convictions, the past accumulated good of the ages, their highest potential, and not by their mistakes or limitations. This of course can only be done on the plane of soul, thus the importance of formal meditation and spiritual discipline. When one is able to contact the soul, and in the light of that soul to contact the soul of others and the group soul, he or she comes eventually in contact with the Plan, and the part that each soul must play in its working out. This very high form of love does not negate the individual and personal, yet lifts it up into its proper place as a vehicle and medium for the highest good.

All of these forms of love—of speech, thought, and purpose—together constitute the practice of harmlessness as it is outlined in the Ageless Wisdom, and similarly in every major world religion.

Harmlessness fundamentally is a state of mind, and it is based upon right motive and the focused intention that all one’s activity be motivated by goodwill. Harmlessness is not passive; it often requires firm and definitive action. It requires the eradication of everything within oneself that is contrary to the

good. It is the consecration of one's thought and intention to such an extent that one can think no evil and the tongue loses all power to wound. In this state, harmful action, on any plane, becomes impossible.

Harmlessness requires the right carrying out of one's spiritual purpose (as the soul demands it) and of one's mundane responsibilities as environment and circumstance indicate. It establishes perfect relationship in all aspects of one's life and contacts and leads to true peace.

The Triangles network is composed of many points of light, each connected by the thought and daily intention of its members. Like any coherent subjective group, it is much more powerful than simply the sum of its parts. The quality of that energy, though, is the responsibility of individuals acting in accordance with what they deem to be the highest good. The light and goodwill of the network circulates not from reflective contemplation alone. When the will-to-good is evoked and brought to bear in one's daily life, it flowers forth as goodwill and has a radiatory effect which reaches upwards and outwards. This brings life and power to our network.

One of the final stanzas of the Great Invocation implores humanity to be the means through which the Plan of Love and Light works out so that the door to where evil dwells can be sealed. Harmlessness is the key to the implementation of this vision.

Patanjali writes in his Yogi sutras that "in the presence of him who has perfected harmlessness, all enmity ceases" (Book II, Sutra 35). The working out of any objective form is dependent upon a same or similar quality being present in the perceiver. The perceiver can only contact that which is already to some degree a part of his own nature. Once all hatred and tendency to separateness is expelled, nothing can arise from him which will cause hatred or separateness in his environment.

It is this same law of perception whereby the soul or Christ nature is brought forth. This is affirmed also in the Christian Bible in the Words of St. John: "We shall be like Him for we shall see Him as He is." The soul, the Christ nature, is an all of us and in every living thing. The simple action of clear perception, with a purified vision free from prejudice, draws it out and brings it forth.