

ZODIACAL MEDITATIONS

by

The Tibetan

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DATA ON THE ZODIACAL MEDITATIONS

1. These 12 meditations have two important “points of crisis”:
 - a. The 12 seed thoughts that contain the potent factor in the process.
 - b. The 12 symbols that constitute the precipitating agency of the energy invoked and evoked.
2. The 12 symbols are:
 - a. Expressive of the quality of the Rising Sign.
 - b. Indicative exoterically of the relation between the Rising Sign and the Sun Sign.
 - c. Precipitating the evoked energy.
3. The objectives of the meditation process are:
 - a. To produce a relation between the Sun Sign and the Rising Sign.
 - b. To bring in the potency of the Rising Sign to the personality life in full expression eventually.
 - c. To fuse the three energies of the Sun Sign, the Rising Sign and the Opposing Sign by the process of invocation and evocation.
4. These three potencies are:
 - a. Precipitated by the symbol.
 - b. Fused in the seed thought.
 - c. Transmitted by the esoteric planet to the required receptive center.

The point of major reception is ever the awakening head center, and the inflowing energy is distributed from there to the receiving point.
5. The process in the consciousness of the disciple is as follows:
 - a. The disciple focuses himself in the Sun Sign.
 - b. He meditates upon the potencies and qualities of the Rising Sign.
 - c. He visions fulfillment and achievement in the Opposing Sign.
6. These meditations are only Part 1 of the full meditation formula.
 - a. They are concerned with the realization of the purpose of the energy, embodied in the Rising Sign.
 - b. They deal with the effects of the evoked energy in relation to the Sun Sign.
 - c. They release the energy of the Rising Sign, express Soul purpose and bring the Will into action.

ON THE ORIGIN OF THE ZODIACAL MEDITATIONS

In the concluding section of the Science of Triangles – written during World War Two – DK made the following prediction:

The old exoteric astrology will still persist and prove its usefulness where the average person is in question, focused in his personality life and oriented toward the material world. Much progress toward right understanding of astrology will come later when certain new meditations on the twelve signs of the zodiac are made available. When the world again settles down to calmer living, and conditions are adjusted to a more stable rhythm, these new meditations can form a potent source of usefulness in “brightening the web of life” and in producing more effective spiritual living among men.

Esoteric Astrology, p. 498

As these words were written, the Tibetan had already embarked, or was about to embark, on the dictation of these new meditations and the accompanying information to AAB. It must have been a complex project, because each meditation was an expression of a particular formula and required a particular seed thought. There was also a Word of Power to be brought into the meditations.

However, there is a sense in the above paragraph that the time for the new meditations had not yet arrived due to the War; living conditions needed to be stabilized. In an extract apparently written earlier (see the beginning of the Introduction) DK exhibited no such reservations and planned to issue the meditations as soon as his analysis of the zodiacal constellations (*Esoteric Astrology*, pp. 90-404) was finished.

As the Introduction indicates, DK went ahead with the project but gave out the meditation formulas incomplete, withholding the seed thoughts altogether. He mentions here that the seed thoughts were entrusted to AAB and Allen Murray (an Arcane School co-worker), but so far they haven’t turned up. In a talk to students on May 14, 1943, AAB said that she found the meditation formulas very interesting, even if incomplete. She added, “I have the words [seed thoughts] that should go in. I do not know what they mean. What we are really doing is building for the students and disciples at the end of the century.” This concurs with DK, who wrote that the meditations would be practiced “later in the century when there will be a deepened astrological response, a resultant understanding due to an increasing research into the nature of the zodiacal forces and a better psychological understanding of the human being.” (See the Introduction, paragraph 3.) Nevertheless he proceeded, saying, “the time has come to outline the processes and techniques and give the [partial] formulas.”

However, the Tibetan’s labor broke off after the Gemini meditation and, apparently, was never resumed. What remains is a tantalizing beginning and a promise of great things to come if it could ever be realized. DK affirmed his faith that intuitive disciples would have the ability to do their own research with the aid of hints. There is also the possibility that the material is still available to the Hierarchy and that the missing portions could still be transmitted.

There is indirect evidence that at the time DK discontinued this project he asked that this material be filed away and not given out. Now that the end of the century has come and gone, it seems appropriate to circulate these teachings so that aspirants and disciples can learn of an empowering new way to align with and strengthen the Soul purpose that chose our individual astrological configurations.

School for Esoteric Studies

INTRODUCTION

You will remember that in an earlier instruction (which I have asked AAB to interpolate here) I promised to give you certain teaching about some future meditations that will be practiced later this century when the esoteric side of astrology is better understood and humanity has come through the present world crisis. At that time I said:

When we have finished our analysis of the twelve zodiacal constellations, I will give you twelve meditations that will be suitable for the twelve types of disciples that they represent, thus giving you that technique in meditation processes that will enable the Leo individual, for instance, to bring about more rapidly the fusion of the higher and the lower selves. I will also give you twelve seed thoughts upon which the zodiacal subject can work for the period of one year or a longer time if needed. There is an occult significance in twelve months of one-pointed effort, however, that aspirants would do well to consider, assigning themselves that cyclic period for a definite and earnest effort.

Before proceeding to give you the first of these meditations, I would like to speak a few words about the process and also remind you of certain facts that it is necessary to bear in mind if these “magical formulas” are to prove effective. *These meditations are not being given out for general use.* They will not be employed until later in this century when there will be a deepened astrological response, a resultant understanding due to an increasing research into the nature of the zodiacal forces and a better psychological understanding of the human being. But the time has come to outline the processes and techniques and give the formulas. These latter are being sent out *incomplete*, for it is *not* desired that they should be used, particularly at a time when humanity is undergoing excessive tension and strain. The completed formulas are in the hands of AAB and AM [Allen Murray].

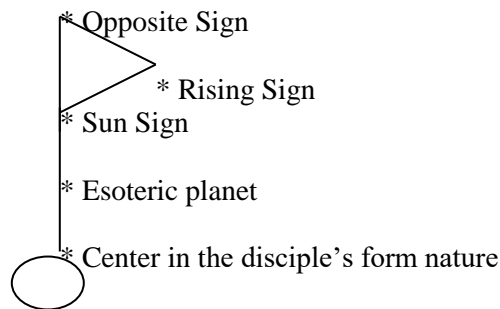
I shall not, therefore, elaborate the instructions. I shall only give those indications that will be sufficient to enable the true and earnest occult student to penetrate into the heart of the mystery himself. Humanity has reached the point where there is adequate intellectual development to enable the disciple to do his own research with the aid of hints; humanity has passed out of the stage wherein it must learn orally, like infants, from a teacher.

I will begin with the following conditioning remarks:

1. These meditations – as I earlier stated – are only for those who are upon the Path of Discipleship. They are not for use by anyone except *pledged* disciples. An individual must know within himself that he is irrevocably pledged to the service of the Hierarchy and of humanity (in virtue of his conscious link with his Soul) before he can achieve any success in the use of these formulas or can, with safety, use them.
2. The potency of the entire meditation process is contained in the seed thought, for which all the first steps are simply preparatory and the last are precipitating or anchoring. There is one seed thought for each sign. These are not being given to you at this time, hence the futility of anyone attempting to use these meditations until the entire formula is in their hands.
3. Connected with each of these twelve signs of the zodiac and their appropriate meditations is a peculiar symbol that is esoterically called “the precipitating agent”; this serves – when correctly envisaged – to focus the energies that the disciple is seeking to invoke and to use for his own betterment and for the helping of humanity.
4. There are, as you know, two signs that are of significant, operative effect in the life of any individual: the Sun Sign and the Rising Sign. The Sun Sign is the sign of the constellation (I would have you note that

phrasing) in which the disciple happens to be born; the Rising Sign is the sign of the constellation the energy of which must be used to fulfill *Soul purpose* in any particular life cycle or incarnation. The Sun Sign conditions the personality; the Rising Sign must condition the inner person and eventually dominate the Sun Sign. These meditations are magical formulas or “formulas of invocation,” and their objective is to bring the potencies of the Rising Sign into fuller expression in the life of the personality. There must, therefore, be established a relation between the Sun Sign and the Rising Sign.

5. I have postponed the giving of these meditations until certain basic propositions re the Science of Triangles had been grasped by the student because these meditation formulas are based upon the planned fusion – by invocation – of three basic energies: those of the Rising Sign, those of the Sun Sign and those of the sign that is opposite to that of the Sun Sign (*not* opposite to the Rising Sign). Have these three carefully in mind as you study the theme of these meditations.
6. These three potencies – covered by the symbol, fused in the seed thought and precipitated by recognition of the esoteric planet that governs the *Rising Sign* – become effective in the expression of the disciple in the three worlds, through the medium of service to humanity.
7. We have, therefore, the following technical invocation, evocation and demonstration of force:



A phrase in *The Old Commentary* is here explanatory:

When that which rises over the horizon, the boundary, becomes the guiding light, the Path runs clear from the highest to the lowest and, lo, the three are one. And then the little two of the lower system are lost in the final glory. The planet disappears. Its lowest reflection disappears and only the triple sun is seen.

8. It might here be stated that the disciple focuses in himself the Sun Sign and this conditions his personality; he seeks to realize the potency of the Rising Sign and this produces the ensuing conflict in his life; he also aspires to fulfillment in the polar opposite of his Sun Sign (which indicates personality perfection) and thus seeks to demonstrate the fusion of three forces, potencies or energies.
9. The meditation formulas here given are concerned only with the realization of the purpose of the energies of the Rising Sign and their effect when brought into relation with the Sun Sign. They are only the first part of the process of the meditation or of the evocative invocation that will release the energy of the Rising Sign through the medium of the Sun Sign. They, consequently, produce a greater expression of Soul intent and purpose in the life of the disciple.
10. This evocative process brings into activity the Will aspect of the disciple. This demonstrates in the personality as the ability to visualize the symbol (expressive of the nature and the quality of the Rising Sign) and to concentrate on the fundamental thought that enables the disciple to invoke, evoke, and to precipi-

tate the desired energy into his vital or etheric body (via one of the esoteric planets and one of the seven centers). The point of reception is ever the head center from which point the incoming energy is distributed to the other centers in the etheric network.

11. *There are twelve symbols*, one for each of the twelve zodiacal signs. These symbols are very ancient and are given only to pledged disciples. *There are twelve seed thoughts* or formulas of words that, when related to the twelve symbols, bring through the needed energy from the twelve signs of the zodiac.
12. These symbols and seed thoughts are used in connection with the *Rising Sign* and never with the Sun Sign. When the horoscope is properly cast and the Rising Sign is accurately determined, then the disciple, “taking his stand upon the firm foundation of his radiant sun, sees another sun arise over the horizon. This second sun appears to him a goal. Between this sun and the second sun, he sees a form arise; he hears a Word go forth and – as the symbol shapes itself and as that Word evokes response – the second sun obliterates the first. And, when these two suns blend and merge, a third is seen.”
13. An illustration of this process may serve to clarify the mind: We will take, for instance, the case of a disciple born in June:

The Sun Sign:	Gemini
The Rising Sign:	Pisces
The opposing sign:	Sagittarius
The esoteric ruler:	Pluto
Focused in:	the appropriate center in the vital body of the disciple

The symbol will exoterically depict the relationship between the Rising Sign and the Sun Sign; esoterically it will precipitate the incoming energy.
The seed thought will evoke the potency of the Rising Sign through invocation.
This is Stage One of the process. Stages Two and Three (which relate to the opposing sign and which produce zodiacal alignment) cannot be given here.

14. These meditations must always be followed by the disciple taking an upright, standing position, facing towards the constellation that is the Rising Sign in any particular incarnation, wherever that constellation may be in the circle of the Heavens at the time of meditation. This he can always ascertain.
15. He must then subjectively assume the right attitude of mind. There are three factors, therefore, that must be carefully seen and recognized:
 - a. The attitude toward the Rising Sign.
 - b. The recognition of relationship between the personality (symbolized by the Sun Sign) and the Rising Sign (indicating Soul purpose).
 - c. A correct state of mind or consciousness.
16. We can see, therefore, that the intent at this stage of the zodiacal meditation is:
 - a. To bring about the alignment of two energies – that of the Sun Sign and that of the Rising Sign.
 - b. To produce, by this alignment and consequent inflow, a fusion with the energies of the opposite of the Sun Sign in order that three energies may prepare the disciple for initiation. The two energies have to be blended in order to set up an adequate magnetic pull so that response may be forthcoming from the opposite.

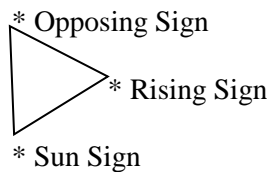
- c. To facilitate the expression of these energies in the daily life of the disciple, through stimulating the vital or etheric body.
 - d. To present opportunity for the Will aspect of the disciple to display itself.
 - e. To bring into increasing activity the centers above the diaphragm. It should be noted in this connection that in the case of the *pledged* disciple
 - i The energy of the Sun Sign is focused in the *ajna center*.
 - ii The energy of the Rising Sign pours through the *heart center*.
 - iii The energy of the sign in opposition to the Sun Sign “will faintly stir” the *head center*.
 - iv The energy of the esoteric planet is focused through the *throat center*.
17. I would like here to refer to the process of invocation and evocation, pointing out the difference between them.
- a. *Invocation* presupposes intense activity on the part of the invoking agent, the disciple in this case. It involves a persistent application of the will, the focused intention of that will (clearly apprehended by the disciple in his mind) and then a planned outgoing or a “going forth with one-pointed direction” towards the Being or the energy to be invoked. The disciple becomes simply and only a focused, conscious, magnetized center, demanding response and working scientifically towards that end.
 - b. *Evocation* involves the response activity on the part of the invoked Being or energy; this response is recognized by the one who invokes. The recognition has been made possible because the disciple has produced that dynamic activity of the will that is based on what is esoterically called “the presentation of similarities.” There has to be that in the disciple that is similar in nature and alike in quality to the energy and the Being invoked. It will be apparent, therefore, that only those can use these meditations with efficacy and without danger whose horoscopes are entirely accurate; this means that the Rising Sign can be known with exactitude.
18. The meditation process falls into four definite stages, which we can describe as follows:
- a. *The stage of preparation.* In this stage the disciple comes to an understanding of his problem, recognizes the nature of the potencies with which he is dealing and lays the ground for action. In the recognition of the energies with which he is occupied, he realizes that they are
 - i The potencies of the equipment with which his Sun Sign has endowed him.
 - ii The potencies of the Rising Sign with which it is the intention of his Soul to endow him.
 - iii The potencies of the opposing sign that esoterically indicates the point of attainment *possible* through the fusion of the two other energies.

This preparatory stage is one of reflection, of mental preparation and of the raising of the consciousness to as high a level as possible. These meditations – to be truly successful – involve the use of the *Antahkarana* and the capacity of the disciple to preserve simultaneously two stages of meditative process: i.e., the sustained consciousness of himself, the dedicated, attentive, visualizing and receptive agent, the pledged disciple and – at the same time – the consciousness of himself as the Soul, expressing as far as possible in this life cycle the energy of the Rising Sign. These two recognitions are like two paralleling streams of consciousness, expressed in continuity.

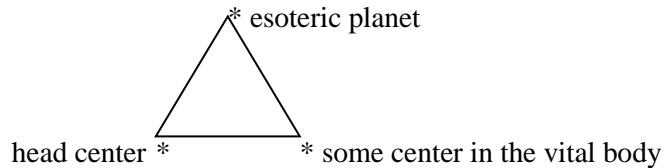
- b. *The stage of invocation.* From this attained dual consciousness, the disciple focuses his intention by a definite planned act of the will and then becomes a positive agent; he next projects his forces outward and upward (symbolically speaking) through the medium of the indicated seed thought, the

magical formula or the “sacred phrases” of which he has been put in possession. These magical formulas have three clear significances: they evoke the energies of the Rising Sign; they penetrate dynamically – like a shaft of pure white light – to the sign that is in opposition to the Sun Sign; and they focus the energies of the Sun Sign. This last point constitutes the preliminary step. Upon the depth and the penetrative quality of the disciple’s concentration will depend the nature and the persistence of the “invocative rite,” as it is sometimes called.

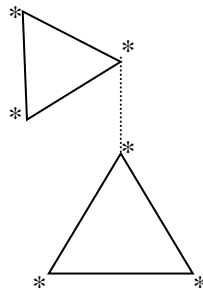
- c. *The stage of evocation.* This concerns the response of the disciple in the three worlds or the reaction of the lower of the two continuous streams of consciousness earlier referred to. The higher state of awareness or the higher stream of consciousness is focused and used in the invocatory stage; the lower is used in the stage of response or appropriation. In this stage, the seed thought having done its magical work and called forth response, the symbol is now used (through correct meditation and visualization) as the agent through which the evoked energy is precipitated and appropriated by the disciple, functioning in his etheric body and so working consciously with the centers. This is the true laya yoga that will supersede the yoga of the centers as now taught and preserved in the ancient formulas of India. Students would do well to note how in the stage of invocation and through the use of the seed thought, a triangle of energies is considered and dealt with.



These are the three constellations that condition the individual whether he recognizes it or not. In the evocatory stage a lesser triangle appears and is used:



Thus, eventually you have the following relationship established:



The esoteric planet that is employed as transmitter is the one that rules the Rising Sign. These six points of energy – invoking, evoked and receiving – are, for the purposes of these meditations, contained *within* the symbol being employed as the precipitating agency. This symbol is, in its turn, brought into livingness and usefulness through the medium of the seed thought or magical formula, rightly used.

- d. *The stage of appropriation.* This stage is the final one and brings the disciple “back to earth.” It is a period of deep reflection and brooding upon the work accomplished. It falls into two parts:

First, that in which the nature of the energies invoked and evoked are carefully registered and an attempted sensitivity is developed and an understanding is arrived at as to effects that these energies will produce upon the disciple in the three worlds. He will realize that the effects of the

- i Dynamic opposite sign will produce the evocation of his will upon the mental plane.
- ii Magnetic Rising Sign will produce effective changes in his group life and work, which work is an expression of a correct appreciation of love and will demonstrate primarily upon the astral plane.
- iii Active Sun Sign will condition his service on the physical plane.

Second, that in which he registers consciously in two centers, which respond as follows:

- i The head center, which responds to the energies of the constellations
- ii The appropriate center, ruled by the particular esoteric planet, governing the Rising Sign. Each sacred planet, it must be remembered, rules one or other of the seven centers in the etheric body.

Note: In studying the above points, and in the effort to comprehend the meditation process, we will use, as an illustration, the signs to be found in the chart of a disciple born in Gemini. I have chosen this sign as a case in point because the Master KH has Gemini for His Sun Sign, with Pisces rising. We shall have, therefore, for elucidatory and explanatory purposes the following setup (if I may use such a term).

Sun Sign	Gemini	Mutable Cross The qualities of relationship and intuition. The sign of the <i>Messenger</i> .	Esoteric Ruler: Venus
Rising Sign	Pisces	Mutable Cross The qualities of vision and peace. The will to die for humanity. The sign of the <i>World Savior</i> .	Esoteric Ruler: Pluto
Opposing Sign	Sagittarius	Mutable Cross The qualities of insight, compassion. Conscious controlled evolution. The sign of the <i>Pledged Disciple</i> .	Esoteric Ruler: Earth

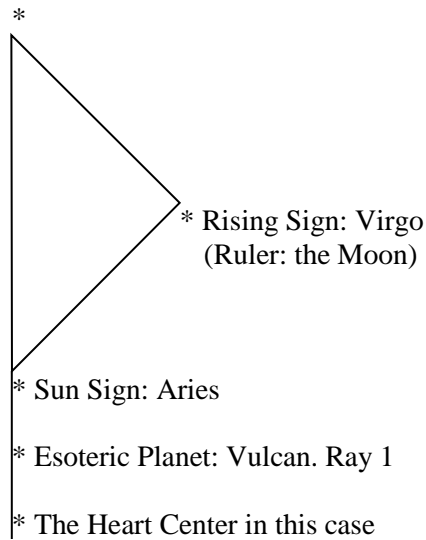
It is the clarity of these agencies of transmitted energy that lead me to choose them in making this process clearer to you. All three constellations happen to be on the Cross of Change, mutation, flexibility, human understanding; all indicate the goal of the disciple in training. In the case of the Master KH, all three have now been reached, and all are demonstrating as achieved spiritual consciousness, right relationships and infinite compassion.

ARIES

Sun Sign: Aries the Ram, the sign of beginnings
 Rising Sign: Determined by the horoscope and based on the moment of birth.
 Opposite Sign: Libra, the balance.
 Esoteric planet: The ruling planet of the rising sign, whichever that may be.
 Seed Thought: Not given here. Copies of it are in the hands of AAB and A. Murray.
 Symbol: Given later in this paper.

Hypothetical Relationship in Aries

Opposite Sign: Libra



Notes on this relationship:

1. *The Sun Sign:* Aries indicates the equipment and setting of the pledged disciple. The disciple is here consciously treading the path.
2. *The Rising Sign* is Virgo, in this instance, representing the type of Soul energy. It connotes the activity of the indwelling Christ. The Soul seeks control of form.
3. *The Opposing Sign:* Libra represents monadic energy. It signifies the will to achieve balance.
4. *The esoteric planet,* Vulcan, veiled by the Moon, expresses the will-to-be, in this case to manifest as the Soul. The Moon, transmitting Fourth Ray force, expresses the will-to-struggle in order to *be*.

The *keynote* of this meditation is the evocation of the *Will* coming from the Monad, evoked by the Soul, registered by the personality.

ARIES, THE RAM

Object: To evoke by invocation the energy of the Rising Sign, set up a relation with the Opposite Sign and fuse both with the Sun Sign.

Before we outline these meditations, I would like to throw some light upon three words that are frequently used in connection with meditation and that have a peculiar significance in these particular meditations. I desire clarity, if possible, in order that the work can be effective in conditioning the consciousness of the race later in this century. Familiarity with these ideas is possible today and some practice given to these formulas even if the seed thought is withheld for the present. These three words are: *Process*, *Technique* and *Formula*. Let us take them in turn:

Process: These meditations will be of no service to the disciple unless they eventually emerge in your minds as one complete whole, and unless they present a synthetic series of events in which you are a participant. They differ from ordinary working rituals. The effectiveness of ordinary rituals is dependent upon the planned intelligent thinking that lies behind them while they are being used. They are intended to be the result of understanding, organized purpose, potent intent and a stable, poised consciousness. *The thinking that underlies them must precede their use*. While employing “formulas of evocation,” there is no such mental disturbance as progressive thought. There is simply the attitude of invocation, a memorized capacity to follow the meditation almost automatically, plus an unswerving focused intention based upon the Will. This synthesis of attitudes can and will precipitate the energy invoked and guide it to the receptive center, earlier determined by ray, by need and capacity.

The process referred to is that of the subjective, conscious preparation that precedes the meditation work. By this I do not mean any period of set work done prior to the invocative-evocative activity. I refer to a constantly cultivated attitude of mind, of continuous thinking and of steady comprehension of the work to be done. This can take place at any time as the disciple proceeds about his current duties.

When he begins the more formal ritualistic process, much of the initial preparation will have been done. This disciple will have familiarized himself with the qualities, nature and objectives of his Sun Sign and appreciates, therefore, the nature of the apparatus and equipment with which he has been provided by the Soul and has grasped both the good and the bad aspects with which he must deal. He knows the nature of his present ray in relation to the Sun Sign and has considered whether this ray dominates his daily life or is conditioned by the Soul ray. He is aware, therefore, of his life problem, of his immediate objectives, of his assets as a disciple and of his limitations.

He has studied also the nature and attributes of his Rising Sign; he has pondered upon his Soul objectives and goals and has linked the quality of his Soul ray to his life work, to his esoteric group and, therefore, to some one of the Masters under Whose instruction he serves. (Forget not that I told you that only pledged disciples can use these formulas in their full and complete form). He realizes that he must himself function as a receiving point for the blended energies of the Sun Sign and the Rising Sign and that – as a receiving point – he possesses within himself two points of reception: the head center and one other center, according to ray, need or desired activity.

He is aware likewise of the nature of the qualifying energies of the Opposing Sign, but knows that until he has taken the third initiation and has received the second half of this meditation formula, that his perception, powers of appropriation and response must remain largely theoretical and intellectually perceived and that as yet the ability to fuse the third energy must remain in the realm of “wishful thinking” and not in the realm of practical experience.

He knows that the dynamic will lying behind this meditation is that of applied will and of consistent, consecutive thought. At the present his will nature is largely embryonic because will is not determination, persistent intelligent effort or emphasized desire; it is the scientific application of a peculiar energy whose qualities are synthesis, power to “detach from limitation,” the destruction of boundaries or (as it is sometimes called in the language of esotericism) the ability “to perforate the ring-pass-not of the blended Soul and form and release the spirit into the larger life.” It is, therefore, a dynamic scientific application of energy in order to effect liberation from limitation. It is the will-to-be and is not the will-to-do or the will-to-see, both of these being aspects of Soul and form.

I would have you think this out carefully, for it is essential that some glimmer of understanding as to the nature of the will is present in our consciousness when I employ the word in these meditations. It is necessary that you grasp the fact that the spiritual will is not what you have ordinarily supposed, but is a definite type of energy – the highest present in our planetary life. To profit by these exercises you must appreciate this fact and strive for intuitive perception of the truth. All the processes undertaken must precede the use of the meditation formula. Once that is undertaken, thought must cease and a much higher activity must supervene. A purely automatic formula will take the place of ordinary meditation, and the disciple becomes simply a point of evocation; he proceeds with the desired work; the mental processes end because they have been previously so effectively carried forward. The disciple has achieved in his consciousness:

1. A point or focus of illumination – he stands in the light.
2. A position of intensive polarization, as a Soul, focused in the head and mind.
3. An orientation that is undisturbed.
4. A realization of the nature of the work to be done that is, for him, his highest point of clarification.

Thought is therefore arrested, and another type of work takes its place. It might be said (in my effort to clarify this process in your consciousness) that these meditations are only carried forward effectively when the stage of contemplation has been reached and that it is the Soul, in the last analysis, who employs these meditations. It is the Soul, as anchored in the body, using the mind and affecting the brain that uses these meditations, and the personality “standing in the Sun” sees the reality “rising over the horizon.” Then, facing the imminent possibilities, the Soul invokes the polar opposite (Spirit or Monad, symbolized by the “Sign of Completion”) and, in the tension of the point of crisis precipitated, evokes the will that unifies the three. This unification is the result of the correct use of the formula, preceded by many hours of quiet process.

Technique. This grows out of a clear understanding of the goal, out of the subjective activity of the preceding mental process and a theoretical grasp of the formula. Technique applies to the scientific handling of equipment, in this case the disciple’s form nature or the inherited apparatus – physical, emotional and mental – with which his Soul has endowed him in any incarnation. This equipment, governed by the Sun Sign, must be made responsive to the energies emanating from the Rising Sign and the relatively brief and cyclic interplay that has characterized the relation between the Sun Sign and the Rising Sign. His equipment, through which the energies of the Rising Sign must be expressed, is fourfold in manifestation: the mental body, the psychic nature, the etheric or vital body and the dense physical vehicle. For the handling of these, the disciple has arrived at his own technique, differing for each vehicle. There is an interesting analogy between the advanced occult work he is now attempting to do and the vital body, which might be made clear by the following statements:

1. The vital body is usually the reservoir of the lower form energies, particularly those of the emotional nature. These direct and condition the dense physical body. They correspond to the function of the Sun Sign as it conditions the disciple on the physical plane in connection with his apparatus of expression.

2. The vital body must be brought under mental control, and when it is so controlled it marks a most important step forward in the life of the aspirant. This is a correspondence to the control of the Rising Sign over the Sun Sign.
3. Later, the vital body becomes the repository of Soul energy, and the Soul then directs the physical plane life of the disciple. This is a correspondence to the control of the Monad and therefore to the fusion of the Opposite Sign with Sun Sign, via the Rising Sign.

The techniques of control that the disciple uses as he first brings the personality under the control of the Soul (the Sun Sign under the influence of the Rising Sign) and later brings these two – after the third initiation – under the control of the Monad (the polar opposite) are determined by ray, point in evolution, yoga practices and temperament. Ponder on this. These techniques must be self-initiated and self-developed and are in the nature of subjective determinations, objectively applied.

Formulas. These formulas are ancient rituals, rhythms, ceremonials, forms of approach or repositories of Words of Power that are given to the disciple when he is ready, in order to bring about certain fusions, needed crises, or esoteric events. I know not how else to convey them to you. They are not in any way developed by the disciple, nor are they the result of his own thinking or planning. They are the property of the Great White Lodge, are of most ancient origin, and must not be changed or modified by the disciple in any respect or they will lose their potency and spiritual effectiveness. One of the difficulties with which we are faced in conveying them from East to West is that – in the process of translation – quite a little of their power and significance may appear to be lost. But it is in the intent and in the one-pointed concentration of their use that the disciple will prove their potency, and in the hands of Western disciples they may prove of still greater effectiveness than in the hands of the Eastern worker, owing to the great mental power of the average Western disciple. They are both potent and effective. These two words do *not* mean the same thing. Such formulas as I am now attempting to give to the world in these twelve meditations are ritualistic in intent and dynamic in result. They are, however, dependent upon the inner preceding thought processes of the disciple and the wisdom of his self-applied techniques. When they fail to produce the needed evocation of the will-to-be or ability to stand in spiritual Being, and the required fusion of energies does not take place, it will be because the disciple's subjective processes and his techniques are at fault. This is his personal problem and also a protection from premature success.

More I may not say or impart. It is for you to begin the task of instituting the right processes of thought and the establishing of the right techniques of discipline. I have for years worked with this group of aspirants along the lines of technique. I have sought ever to emphasize in your consciousness the Technique of Meditation, the Technique of the Presence and the Technique of Service. According to your success in understanding the above will lie your ability to profit – as far as may be possible without the seed thought – by these evocative formulas. You can see for yourselves that had I given them earlier and prior to the teaching imparted by me through my books the past years, they would have been meaningless.

These formulas are exceedingly brief; they are not long, thoughtful and reflective meditations. They are dependent upon Process and Alignment, upon Experience and Focus, and also upon the ability of the disciple to function as a Soul. They fall into two main stages:

Stage 1: Invocation and Evocation. Preparatory.

1. In this stage the twelve seed thoughts are employed as the invoking agent.
2. It is the stage of evocation, of approach and of the sublimation of the aspiration.
3. The climax of this stage falls into two parts:

- a. The will-to-be is evoked, and when this takes place the Opposite Sign and the Rising Sign vibrate within the same magnetic field.
- b. The quality of the Rising Sign (supplemented eventually but gradually by the potency of the Opposite Sign) is focused by the evoked will and oriented toward the Sun Sign.

Interlude of conscious Soul attention.

Stage 2: Precipitation and Appropriation.

1. In this stage the symbol is the precipitating agent.
2. It is the stage of the descent of energy as a result of invocation, producing evocation, of reception and of transmission to the particular center below the head center.
3. The climax of this stage falls into three parts:
 - a. The magnetic power of love comes into activity and draws down the energies evoked and oriented in Stage 1.
 - b. The esoteric planet (whichever it may be), the highest head center and the center to be stimulated form a “triangle of reception.”
 - c. A definite act of reception and conscious appropriation.

Interlude of personality assimilation.

In my conditioning remarks (pp. 5-7 above) I divided the work into four stages. I am here simplifying these. The stage of preparation, there called Stage One, is simply the stage or process with which I have dealt in this instruction. It also includes the stage of technique. The stages of invocation and evocation are here placed by me together under Stage 1, because they are purely subjective, begin at the highest point of alignment and orientation, and are followed by an intensive interlude of Soul perception or of sensitive response to the blended energies of the Opposite Sign (an expression of some phase of the monadic will) and the Rising Sign (an expression of Soul purpose).

Then follows the stage of precipitation in which the disciple upon the physical plane – functioning through his dedicated personality – appropriates, consciously and with deliberation, the descending energy and thus blends within himself the energies of the Opposing Sign, the Rising Sign and the Sun Sign. This produces a focus of energies of enormous potency in the active expression of the disciple’s Hierarchical service. You can see by the above, therefore, the need for caution on my part in giving out these meditation formulas. They are exceedingly potent; they lead to a great increase of energy where the Rising Sign is accurately determined and can only be safely employed by the consecrated and pledged disciple who is dedicated to the service of humanity and the Hierarchy.

I would also call your attention to the fact that in any one incarnation the Monad works through the Opposing Sign, the Soul through the Rising Sign and the personality through the Sun Sign, and these necessarily vary from life to life.

After due process of thought upon the qualities and effects of the three signs and the nature of the esoteric planet, and having achieved the needed alignment, orientation and focused attention, the disciple then ceases to reflect and think and becomes a dynamic point of activity. He then proceeds with the work.


MEDITATION FORMULA FOR ARIES

(With Virgo Rising)

Stage 1: Invocation and Evocation. Preparatory.

1. By the power of the creative imagination, the disciple says within himself the words that compose the seed thought of the Rising Sign, in this case using the example of Virgo.
 - a. Seed thought not given.
 - b. He then waits for one minute without any thought process but seeing the descent of energy into the Soul.
2. This accomplished, there follows an interlude of Soul attention to the act of fusion.
3. He then climaxes this fusion by the use of a very ancient word, unknown to modern scholars, of Sensa origin and known only to the Hierarchy. (This word is not given in this formula but is written down for later use and is in the hands of AAB and A. Murray.)

Stage 2: Precipitation and Appropriation.

1. The disciple, knowing that the work is accomplished, begins to withdraw again within himself. He remains focused in the Soul but permits himself to become aware of the waiting personality, without losing the consciousness of the Libra-Virgo relation (in this instance) and their fusion in the Soul as will, purpose, love and opportunity.
2. Again, imaginatively, he carries his thought to the ruling planet (in this case Vulcan, veiled by the Moon). He visualizes the crescent moon with the “hammer of God” lying athwart it. He sees this hammer come into living activity and begin to fashion the moon form, his personality. The process of *fashioning* is emphasized, not the work of consequent destruction. He sees the form being fitted for the inflow of the fused energies from Virgo and Libra. He sees himself descending in consciousness into the head center, carrying with him as a part of himself the blended energies and these he appropriates, using the symbol here depicted as the chalice of the energies, as it is called. Symbolically speaking, the form (the moon) has been hammered into receptivity and true expression by the activity of Vulcan.A simple line drawing showing a hand holding a hammer. The hammer is positioned as if about to strike a crescent moon. The crescent moon is open towards the right. The drawing is done in a sketchy, hand-drawn style.
3. Then, by an act of the will and visualization, he precipitates the energy thus received into the heart center (in this case), there to do its work of balancing forces, fostering the Christ consciousness and enabling him to carry out the plan of his Soul in the Earth life to which he is temporarily committed.
4. Then follows an interlude of assimilation and of understanding fusion, when thought is again allowed to function. Hitherto it has been the imagination (pure and intuitive, divorced from any astral conditioning) that has been the only indication of brain activity.
5. He then sounds the AUM seven times (not the OM, but the threefold sound – one letter standing for each of the three blended energies). Finally and occultly he “proceeds upon the WAY.”

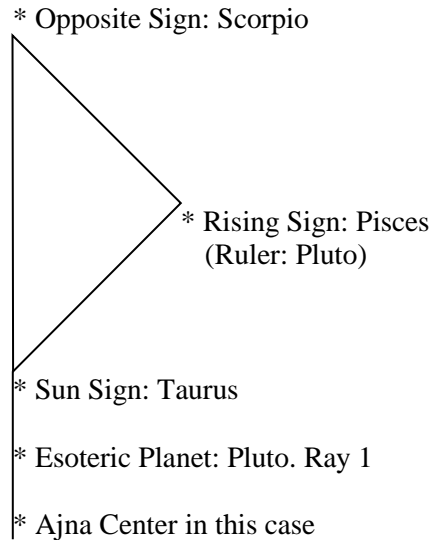
I would have you note that it is only when all twelve formulas of meditation are in the hands of the disciple that he can carry out these meditations accurately. The seed thought of the Rising Sign and the symbol related to the esoteric planet have to be first ascertained, after the correct casting of the horoscope, before the disciple can do this meditation. The ancient Word of Power or of Fusion is the same for all twelve meditations, but its meaning cannot be given.

It is essential that you grasp the need for the *positive* cessation of thought, the need for a capacity to vision synthetically and to grasp this meditation as a complete *whole* in consciousness, prior to any successful undertaking of its performance. There is a thought that lies behind the thinking of the concrete mind. It is to that thought I refer and that mode of conscious activity that is needed.

TAURUS

Sun Sign: Taurus, the Bull, the sign of the illumination of the form nature.
 Rising Sign: Determined by the horoscope and based on the moment of birth.
 Opposite Sign: Scorpio, the Serpent, the sign of discipleship and its tests.
 Esoteric planet: The ruling planet of the Rising Sign, whichever that may be.
 Seed Thought: Not given here. Copies of it are in the hands of AAB and A. Murray.
 Symbol: Given later in this paper.

Hypothetical Relationship in Taurus



Notes on this relationship:

1. *The Sun Sign*, Taurus, definitely prepares the way for the sense of developed duality that is found present in the next sign, Gemini. I am speaking in every case in connection with discipleship. This preparation comes through the steady growth of Light – the light of knowledge first, and then the light of wisdom. Taurus is esoterically “the Mother of Illumination” because the Pleiades are to be found in the head of the Bull, and these stand for substance and its inherent light. The disciple is here consciously endeavoring to do two things:
 - a. Throw light (the light of the Soul) increasingly into and upon the personality nature, thus evoking the light of the form nature and blending it with the light of the Soul.
 - b. Bring to an end the power of the form, calling in the ancient rules that enjoin the “death of the form” and the “slaying of desire” and also terminate the cycle of incarnations, of which the constant death of the personal lower self is the age-long symbol. Death of the personality is brought about through the influence of Vulcan, and the ending of incarnations through the influence of Pluto, ruling (in this case) the Rising Sign. The termination of the process of incarnation comes from the matter aspect, which is no longer able to respond to the needs of the Soul. Pluto is a non-sacred planet and hence this influence.

2. *The Rising Sign* in this hypothetical case is Pisces, indicating to the disciple that his goal is to tread the Way of a World Savior and also that his problem is complete control of the watery, astral nature. When the astral nature is controlled and abolished (again through the influence of the First Ray, functioning through Vulcan and Pluto) then complete, undeflected illumination becomes possible.

3. *The Opposing Sign* is Scorpio, preeminently the sign of discipleship, ruled by Mars, the producer of conflict. In the incarnation depicted in this sign, the disciple is in a most vivid sense Arjuna, who must rise up and fight, who sees (through the inflow of light) all “forms gathered together in the Form of the God of Gods.” He begins with his own form, seeing it as part of the whole. In this case it is the Monad Who sees the Form and the forms through the eye of the Soul.
4. *The esoteric planet*, Pluto, is peculiarly connected with form upon our Earth. Pluto destroys or brings death to all that hinders relationship between Soul and form, just as Vulcan brings to an end all that obstructs the light. This entire horoscope concerns the death processes on all levels in the three worlds.

The *keynote* of this meditation is the death, therefore, of all that prevents the disciple from treading the Way of the World Savior; it evokes the peculiar “power to endure,” which is an aspect of the Will nature of Deity. This aspect is the outstanding characteristic of all World Savors.

TAURUS, THE BULL

Object: To evoke the energy of the Rising Sign, whichever this may be (in this case, Pisces), set up a relation with the Opposite Sign and fuse both with the Sun Sign.

I would here remind you that these meditation formulas are built around and in connection with the Rising Sign. Therefore, in each case, they can be used in connection with any Sun Sign. All the disciple has to do is to find one of the signs where the hypothetical Rising Sign is the one required. He can then utilize the information given about the Rising Sign and its individual formula with what he knows in connection with the Sun Sign. This he does in the period of reflection prior to the definite meditation. I shall cover all the twelve signs, using each one of them as a hypothetical Rising Sign.

MEDITATION FORMULA FOR TAURUS

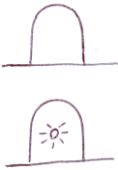
(With Pisces Rising)

Stage 1. Invocation and Evocation. Preparatory.

1. After preparation of the lower nature, reflection upon the sign involved, and an attempt to achieve such a focus in the Soul that further effort and thought are needless, *the seed thought* is used as the agent of invocation. This the disciple uses with all the power of his creative imagination, saying within himself the words that compose the seed thought of the Rising Sign, in this case Pisces.
 - a. The seed thought is not given here.
 - b. He then, without any conscious thought process, *sees* the descent of this First Ray aspect of Piscean energy descending into the Soul.
2. This accomplished, the Soul attends to the act of conscious fusion with the personality, its expression upon the Earth.
3. He then climaxes this fusion by the use of a very ancient word, which is withheld at present for general use or reading.

Stage 2. Precipitation and Appropriation.

1. The disciple, confident now of success, withdraws more definitely into the consciousness of the Soul (he has been endeavoring to reach still higher contacts) and becomes aware of the waiting personality, in this case particularly of the astral nature.
2. He now carries his thought to the ruling planet, Pluto, and ponders upon death – death of the form nature and its hold upon the Soul, death of desire, and death of the life cycle of repeated physical incarnations. He views death joyously and as a scientific process of detachment, not to induce suicide in any way, but to lead up to the time when (under the Law of Evolution and Karma) he can consciously withdraw the life and consciousness aspects from the imprisoning form. He then visualizes a tomb or cave in the mountainside, open to the air and unsealed. Inside the tomb or cave, far distant, he sees a point of brilliant light. Gradually that point of light becomes a Sun, blazing and approaching ever nearer to the mouth of the tomb or cave, until it completely obliterates the opening and only the Sun is seen. Finally, he visualizes himself as standing within that Sun and as discovering the Sun within himself, and from that “point of realization” he emits and sends forth light to light the world.

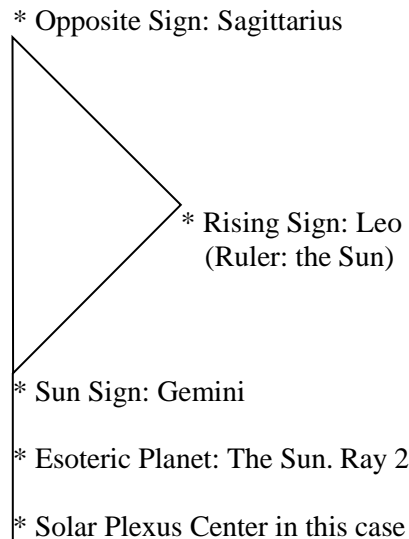


life and consciousness aspects from the imprisoning form. He then visualizes a tomb or cave in the mountainside, open to the air and unsealed. Inside the tomb or cave, far distant, he sees a point of brilliant light. Gradually that point of light becomes a Sun, blazing and approaching ever nearer to the mouth of the tomb or cave, until it completely obliterates the opening and only the Sun is seen. Finally, he visualizes himself as standing within that Sun and as discovering the Sun within himself, and from that “point of realization” he emits and sends forth light to light the world.
3. By a definite and focused act of the Will, he precipitates this light into the ajna center. There it will do its work in evoking the light of substance, which is the form. It is interesting to note that the Pleiades are to be found in the head of Taurus, the Bull. They form the ajna center of that constellation, and in this lies a valuable hint.
4. Then follows a period of attempted realization. This process will be a conscious blend of both feeling and thought.
5. The AUM is sounded next, six times. This is the AUM and not the OM.

GEMINI

Sun Sign:	Gemini, the Twins, the sign of duality and the ultimate triumph of Soul over form.
Rising Sign:	Determined by the horoscope and based on the moment of birth.
Opposite Sign:	Sagittarius, the Archer (upon the white horse), the sign of the one-pointed disciple – no longer swayed by the pairs of opposites or the victim of duality.
Esoteric planet:	The ruling planet of the Rising Sign, whichever that may be.
Seed Thought:	Not given here. Copies of it are in the hands of AAB and A. Murray.
Symbol:	Given later in this paper.

Hypothetical Relationship in Gemini



Notes on this relationship:

1. *The Sun Sign*, Gemini, indicates the problem, which in this sign is always that of establishing right relations, i.e., the control of the divine, immortal brother (the Soul) over the earthly mortal brother (the personality). This is covered by St. Paul where he says: “The first man is of the Earth, earthy; the second Man is the Lord from Heaven.” This control of the higher spiritual aspect is gradually brought about in the furnace of experience. The incarnated Soul is torn between the pairs of opposites:
 - a. Good and evil or right and wrong.
 - b. The astral pairs of opposites.
 - c. The Soul and the personality.
 - d. The Dweller on the Threshold (of Initiation) and the Angel of the Presence.

This is the problem of the disciple, successively faced and solved.

2. *The Rising Sign*, in this case Leo, gives the disciple the clue to his eventual success. The Second Ray of Love becomes potently available, throwing light and wisdom upon the affairs of the disciple’s life while the influence of Leo, giving focused consciousness and the strength of the individual will, makes the problem soluble in time. The major objective of the Gemini disciple is to become focused in the integrated personality while oriented undeviatingly toward the Soul. This the Leo force makes possible.
3. *The Opposite Sign* holds out to the subject a vision of his goal, the accomplished dream of the future and the assurance of final triumph. Sagittarius marks that point in the experience of the Gemini subject when

there is no further fluctuation between the pairs of opposites but only the focused intention of the will-to-attain the higher spiritual objective, as visioned and understood at any one point in the life experience.

4. *The exoteric and the esoteric planets* are in Leo the same, but in this particular case, at one phase of the work, the Sun is seen as veiling Neptune, the transmitter of Ray Six and its force. Here the Sun uses this planet as a transmitter of a blend of the Second Ray and the Sixth Ray. The Sun makes available the wisdom and love of the Soul. Though the life of the Gemini disciple is ever one of great difficulty (both exoteric and subjective), he always walks in a measure of light and is seldom the victim of glamor. He loves and lives in the light. This in itself constitutes a problem, for the Gemini disciple is often the victim of his major virtues. The light in which he walks is so clear that he is almost blinded by it and has to learn to be discriminative in handling his life currents. He knows so much that he is apt to be impatient with the less spiritually informed or, if he is not impatient, to expect too much of them. But the influence of the Second Ray in this particular case will help, and he will eventually make his final irrevocable decision in Scorpio and become the accepted disciple in Sagittarius.

The *keynote* of this meditation is light and love, poured out on the difficult road the Gemini disciple has ever to tread. He sees always both the goal and the limitations and – torn as he ever is between the higher and the lower – he must walk the “noble middle Way” in the light of his Soul, forgetting himself in the love of all that lives.

MEDITATION FORMULA FOR GEMINI

(With Leo Rising)

Stage 1. Invocation and Evocation. Preparatory.

1. After a period of reflection and focusing, the seed thought is here used. It is the seed thought of the Rising Sign – in this case Leo.
 - a. Seed thought is not given.
 - b. A minute's silent thought now follows and the steady visualizing of the descent of energy into the Soul. This has to be done by the use of the creative imagination, for the disciple (unless he is an initiate of the third initiation) is not able yet to contact the Spiritual Triad and draw down the higher spiritual and monadic energy into the Soul. The consciousness must be held as steadily as possible at the very top of the head.
2. This accomplished, there follows an interlude wherein the disciple discontinues the use of the creative imagination and acts as the Soul, consciously performing an act of fusion.
3. He then climaxes this fusion or process of at-oneing by the use of the very ancient word – unknown to modern scholars, but that is of Sensa origin, known to the Hierarchy. (This Word of Power is not given here.)

Stage 2. Precipitation and Appropriation.

1. The disciple, satisfied with what has taken place and conscious of successful activity, withdraws much deeper now within himself. In this Leo meditation (used in connection with Gemini, but which can be used in connection with any of the twelve signs), he regards himself as a point of conscious power, standing midway between the pairs of opposites, at the point of exact equilibrium. It might be said that this meditation is susceptible of use on many different planes, and the disciple should endeavor so to use it. He can know himself as:
 - a. Treading the “noble middle Path” upon the astral plane, balancing the pairs of astral opposites and therefore negating their effects and influences.
 - b. Standing before the door of initiation and there recognizing the Dweller on the Threshold and the Angel of the Presence. He works at the task of blending these two (the purified waiting personality, the matter aspect and the Soul, the reflection of Spirit).
 - c. Focused in the Soul, as the result of a successfully accomplished fusion, he seeks to blend the lower Triad and the Spiritual Triad on Soul levels.
 - d. Recognizing initiate status, he can, at a later stage, arrive at a comprehension of the fusion of spirit and matter from the angle of the Monad.
2. Without losing awareness of the Sagittarius-Leo relationship, he draws the personality (under the Sun Sign of Gemini in this case) into a conscious relation with these two other forces. This means carrying on a triple line of thought, simultaneously and synthetically. The disciple must learn to understand this process through definite experience.
3. He then carries his thought to the ruling planet, the Sun (veiling and transmitting at this stage the forces of Neptune, prior to the third initiation, and the forces of Uranus after that initiation). He proceeds to visualize the following symbol:

