

## SEED MEDITATION FOUR

### THE SECRET SYMBOL

You withdraw your attention from the sense-organs. Eye-sight, hearing, touch, smell, and taste.

Your withdrawing your attention means that impressions are still entering and can be faintly recorded, but that you do not notice them, do not dwell on them, are not captivated by them.

You leave those sense impressions alone. You consider them uninteresting right now.

You withdraw your attention from desires and feelings. If there is any particular feeling, agitation or worry, you leave it alone in its own corner far away from the centre of your attention. You leave such things alone. You consider them uninteresting right now.

You withdraw your attention from imaginings, visualizations. You leave such things alone. You consider them uninteresting right now.

You withdraw your attention from automatic and mechanical thoughts. You leave such things alone. You consider them uninteresting right now.

You have now drawn your attention inwards from a big inner external world into a small, dense, inner internal world. This is the centre of your attention, where you decide yourself what to think and on what to reflect.

In this inner internal world you exist now as a centre of attention and presence.

There is still faint activity outside this inner internal world, but it decreases eventually, grows weaker, and calms down.

Stillness. Peace. Clarity. Quiet.

Self-consciousness.

Emptiness, empty of mechanical apparent selves.

Compassion with all living creatures.

Existence free from disturbance, where you think your own thoughts, self-initiated thoughts, not the mechanical thoughts of your envelopes.

Stillness. Peace. Clarity. Quiet.

Self-consciousness.

Emptiness, empty of mechanical apparent selves.

Compassion with all living creatures.

Here you can be a free, self-active, self-conscious being.

Here you can reflect on esoteric truths.

Here you can think long thoughts.

This is the forecourt of the abode of immortality.

Stillness. Peace. Clarity. Quiet.

Self-consciousness.

Emptiness, empty of mechanical apparent selves.

Compassion with all living creatures.

What will presently follow is a description of a valuable object of meditation. Reflect on what is said about it to do your own work of meditation on it later.

Meditation on the Secret Symbol.

The New Group of World Servers have their own distinctive symbol. It should be presented in etheric form rather than in gross physical form. It should be protected from desecration. It may, on the other hand, be used as an object of visualization and meditation. In this case it means that we visualize the symbol and reflect on its meaning at the same time.

In a golden equilateral triangle an even-armed cross is inscribed and above the cross a rhombus whose upper half coincides with the apex of the triangle. The upper vertical arm of the cross reaches up to the lower point of the rhombus, the lower vertical arm reaches all the way to the base of the triangle, and the two horizontal arms reach to the other two, sloping sides of the triangle.<sup>1</sup>

The equilateral triangle symbolizes the three equivalent aspects of existence – matter, consciousness, and motion – and also the many expressions of these three through triads and worlds. In this case, the lower part of the major triangle is the first triad. The rhombus, the union of two minor triangles, is the second triad and the third triad. The cross is the four envelopes of incarnation: the etheric, emotional, and mental envelopes and the lower causal envelope, or the triad envelope.<sup>2</sup>

The two horizontal arms of the cross are the emotional and mental envelopes; the upper vertical arm is the lower causal envelope; the lower vertical arm is the etheric envelope. The base of the triangle is the organism and the gross physical world.

The arms of the cross intersect at a definite point, the position of which in the symbol is mathematically constant however big or small you visualize the triangle. This middle point indicates the monad incarnated in the first triad, the monad potentially sovereign and self-conscious in the envelopes of this triad.

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<sup>1</sup> *The Way of the Disciple*, 7.3.62.

<sup>2</sup> *The Knowledge of Reality*, 6.12.46; *Cosmic Intelligence*, 4.6.3, point 4.

The two horizontal arms of the cross, the mental and emotional arms, indicate principles that should be passive, should only mirror or obey. The two vertical arms of the cross, the causal and physical-etheric arms, indicate the two active principles, the upper of which, the causal principle, should control and command the lower one, the physical-etheric principle. The gross physical principle, too, should be a passive one, controlled by the physical-etheric principle.

With its passive and active arms, the cross indicates the method of contemplation or of original yoga: the emotional and mental envelope activity is to be checked or controlled by causal consciousness, which in so doing expresses itself directly in the physical, through the implementation of the plan in the physical world.

The vertical unbroken line from the rhombus to the base of the triangle indicates that there is a direct connection, a straight path, from the causal envelope and the second triad to the physical envelopes and the physical world, a connection which requires that the emotional and mental envelopes have been stilled.

The straight, unbroken line from the second triad to the physical indicates that the aim of esoteric meditation is to help the monad, symbolized by the middle point, attain causal consciousness, later second-triad consciousness, in the waking consciousness of the physical brain.

The fact that the physical-etheric envelope is indicated as an active, controlling principle, whereas the gross physical body is indicated as passive, obedient, means that the physical waking consciousness is to be centred in the etheric envelope, and not in the organism, that is to say: the individual is to exercise samādhi in relation to the organism.

Incomplete cross indicates inappropriate method. If the lower vertical arm of the cross is removed, the incomplete symbol thus obtained indicates the mystic method. In this, the monad and all the superphysical envelopes are disconnected in samādhi from the two physical envelopes, the monad is certainly in contact with the second triad but does not preserve the remembrance of this later in physical-brain consciousness. If the upper vertical arm of the cross is removed, the mutilated symbol thus obtained indicates the method of black magic. In this, the causal envelope is disconnected from the monad which, then being restricted to its lower envelopes, strives exclusively after control in the lowest three worlds (47:4–49:7) but not after contacting something higher, something above the first self.

Only the complete symbol in its beauty, symmetry, and inner balance is an exact emblem of the right esoteric method of meditation and contemplation, the efficient alignment from the causal to the physical, the straight path in light technology.

I leave you now for you to work by yourself at your own long thought of the given object of meditation, in stillness and quiet. I will return later.

Now this exercise is approaching its end. Your outer senses are now preparing to serve you again. Quietly, efficiently, calmly, harmoniously, and beautifully. And this is the end of the exercise.