

Thoughts on Harmlessness

Part III

The Path to Utter Harmlessness



Ideas, Experiences, Inspirations

Shared by members of the

Morya Federation Global Esoteric Healing Circle

Music composed and performed by Harold Moses

Global Esoteric Healing Group member from Europe – on Cultivating Harmlessness

- "Harmlessness is responding from the deepest truth in our heart, to our environment and to our self. It is the expression of our true nature.
- It starts within our mind. It includes refraining from thoughts, emotions, and deeds that are hurtful or immoral. It includes making use of constructive thoughts, words, acts that are mirroring the qualities of the Soul.
- Being aware of our thoughts is the key. Harmlessness is not a sentimental attitude. It is not an attitude of 'pleasing'. Nor is it a well considered tactic. It sprouts spontaneously from the fact of sameness : my source is no different than the source of all life."

“The Noble Eightfold Path is a guideline in practicing Harmlessness” ...

“It is like a roadmap for first as one is the aspirant treading the path then as the disciple and then as the initiate ... over many lives aiming to achieve Complete and Utter Harmlessness – an eventual achievement for those who follow and consciously live the commandments and means.”

- comments from GEH Group members

- The eight "means of yoga" or the eight kinds of activity which will bring about the needed results.

■ *From Light of the Soul - page 120*

From Master DK & AAB - “It may be of use here if (before we take up the **consideration of the means, one by one**) we tabulated them carefully, giving their synonyms where possible:

Means I

The Commandments. Yama. **Self-control or forbearance.** Restraint. Abstention from wrong acts. These are five in number and relate to the **relation of the disciple (or chela) to others and to the outside world.**

Light of the Soul pages 181 - 182

Eliminate

All judgment

All criticism

All blame

All suspicion



from one of our Global Healing Circle members

Means II

The Rules. Nijama. **Right observances.** These are likewise five in number and are frequently called the "religious observances" because they relate to the interior life of the disciple and to that tie, the sutratma or link which relates him to God, or to his Father in Heaven. These two, the five Commandments and the five Rules are the Hindu correspondence to the ten Commandments of the Bible and **cover the daily life of the aspirant, as it affects those around him, and his own internal reactions.**

Light of the Soul pages 181 - 182

A Mantram — from one of our Global Esoteric Healing group members

“Something that has helped me a great deal in one of the hardest areas of my life: to learn Divine Indifference... in relation to those one still "holds dear"— as one Master put it.”

"Bless each of those my heart holds dear....each to their own Path, each in their own time, each in their own way. May their souls be their guide. May I be naught but Love in their lives."



Means III

Posture. Asana. **Right Poise.** **Correct attitude.** Position.

This third means concerns 1) the **physical** attitude of the disciple when in meditation, 2) his **emotional** attitude towards his environment or his group, and 3) his **mental** attitude towards ideas, thought currents and abstract concepts.

Finally, the practice of this means **coordinates and perfects the lower threefold man so that the three sheaths can form a perfect channel for the expression or manifestation of the life of the spirit.**

Creative Visualization and Shared Focus

Having a common purpose, a shared foundation in terms of concepts and format for group study and reflection does much to assist a group in developing both cohesion and unity in a spirit of harmlessness in thought, word and deed... all supported by images that instruct, inspire and unify. Even across distance... and with those on the other side of the veil.



The importance of the approaches used in our healing group study and meditation was mentioned by several of the Healing Group members as the approach sets the tone for group harmlessness.





Means IV

Right control of the life-force. Pranayama. Suppression of the breath. Regulation of the breath. This refers to the control, regulation and suppression of the vital airs, the breath and the forces or shaktis of the body. It leads in reality to the **organization of the vital body or the etheric body so that the life current or forces**, emanating from the ego or spiritual man on his own plane, **can be correctly transmitted to the physical man in objective manifestation.**

Light of the Soul pages 182-185

As we shared in Part II of this series on Harmlessness we have to
substitute for harmful criticism...

expressions that reflect the qualities of the Heart ...

As **silent support** embodying

- Patience
- Tolerance
- Compassion
- Loving Kindness
- Loving Understanding



- comment from a Global Healing Circle member

Means V

Abstraction. Pratyahara. **Right withdrawal.** Restraint. **Withdrawal of the senses.** Here we get back of the physical and the etheric bodies, to the emotional body, the seat of the desires, of sensory perception and of feeling. Here can be noted the orderly method which is followed in the pursuit of yoga [raja yoga] or union. **The physical plane life, external and internal is attended to; the correct attitude to life in its triple manifestation is cultivated.** The etheric body is organized and controlled and the astral body is re-oriented, for the **desire nature is subdued** and the real man withdraws himself gradually from all sense contacts.

Light of the Soul pages 182-185

Detachment

- *Impersonality*, particularly for high grade integrated people, is peculiarly difficult to achieve. There is a close relation between impersonality and **detachment**. Study this.

▪ - *Discipleship in the New Age Volume I* p48



- It is only in a spirit of real **detachment** that the best work of a disciple is done. The disciple comes to realise that because of this **detachment** he is (for the remainder of his life) simply a worker—one of a great army of hierarchical workers—with supposedly no personality inclinations, objectives, or wishes. There is for him nothing but constant work and constant association with other people.

▪ - *Discipleship in the New Age Volume I* p55

Detachment and Dispassion in Group Work

The using of the mind to this end involves an aptitude to **learn the distinction between analysis and criticism.** This is a hard and well-nigh impossible thing for many to learn. Traces of illumination of this subject will show themselves if the group persists in all earnestness. **The members have to learn to respond, as a group, to the same spiritual, mental and human ideas, and thus swing—as a "telepathic unit"—into one united train of thought.** They have, as a group, to be preoccupied with the same things which are indicated by the soul of the group, and not by one person in the group, as is apt to be the case. **They have to learn, as a group, to hold the mind steady in the light—the group mind, and not their individual minds.**

Means VI [...relates to the mental body]

Attention. Dharana. **Concentration.** Fixation of the mind. Here the instrument of the Thinker, the Real Man, is brought under this control. The sixth sense is coordinated, understood, focused and used.



Light of the Soul pages 182-185

The Mind and the Eight Means...

- **3. The mind, the great sixth sense... has a triple use. As yet for the majority of men it has but one use:**
 - Its first and commonest use is a gathering of the realized contacts together and their transmission as information to the ego or knower, much in the same way as the nervous system telegraphs to the brain the external contacts it makes. **It is this use of the mind which produces primarily the sense of personality which begins to fade out as the other uses become possible.**
 - A second use of the mind is the one which the first five means of yoga bring about—the power to transmit to the brain the thoughts, wishes and will of the ego or soul. **This brings into the personal self on the physical plane a recognition of the reality and the sense of identification with the not-self becomes steadily less.**
 - **The third use of the mind is its use by the soul as an organ of vision whereby the realm of the soul itself is contacted and known.** The final three means of yoga bring this about.




[Book II, *Light of the Soul* page 134]

Means VII ...relates to the mental body

Meditation. Dhyana. The capacity of the thinker to use the mind as desired and to **transmit to the brain, higher thoughts, abstract ideas, and idealistic concepts.** This means concerns higher and lower mind.

Light of the Soul pages 182-185




- "The only way to come to right relationship with people, animals, nature, our world, is harmlessness.
- "People who practice harmlessness, receive responses in return of joy and trust. Not only in our relationships with people, certainly with our pets.
- "Harmlessness is also one of the ways to become free of the wheel of rebirth.
- "Once I heard Michaël Robbins say this: harmlessness can also be understood in another way –
- "Not feeling harmed by others, by situations...staying poised.
 - "I loved that thought and guidance." [from one of our GEH members]

Spiritual Poise and Perfect Poise *Esoteric Healing page 673*

- **Perfect Poise indicates complete control of the astral body, so that emotional upheavals are overcome, or at least are greatly minimized in the life of the disciple. It indicates also, on the higher turn of the spiral, an ability to function freely on buddhic levels, owing to complete liberation (and consequent poise) from all the influences and impulses which are motivated from the three worlds.** This type or quality of poise connotes-if you will think deeply-an abstract state of mind; nothing which is regarded as non-perfection can create disturbance. You can realize surely that, if you were entirely free from all emotional reactions, your clarity of mind and your ability to think clearly would be enormously increased, with all that that involves...
- Naturally, the perfect poise of an initiated disciple and that of the initiated Master are different, for one concerns the effect of the three worlds or their non-effect, and the other concerns adaptability to the rhythm of the Spiritual Triad; nevertheless, the earlier type of poise must precede the later achievement, hence my consideration of the subject. **This perfect poise (which is a possible achievement for you who read) is arrived at by ruling out the pulls, the urges, impulses and attractions of the astral or emotional nature, and also by the practice of what I have earlier mentioned: Divine Indifference.**

Reminding us of what DK says about Divine Indifference...

It is a different thing to the indifference of not caring, or the indifference of a psychologically developed "way of escape" from that which is not pleasant; nor is it the indifference of superiority.

It is the indifference which  accepts all that is offered, uses what is serviceable, learns what can be learnt but is not held back by personality reactions. It is the normal attitude of the soul or self to the not-self. It is the negation of prejudice, of all narrow, preconceived ideas, of all personality tradition, influence or background.

In the words of our Global Esoteric Healing group members

“...seeking to express Divine Indifference...”

- By maintaining non-partisanship amidst the pressures of contentious political debates and divisive social commentaries.
- In managing physical pain, medical treatments and life-threatening disease with detachment and spiritual poise
- Through meditation and allowing emotional release after the loss of a loved one to illumine the acceptance of physical death as release from the lower vehicles and eventual union with the soul.
- By studying to better understand the true meaning of Divinity.
- In modeling and living the EIGHT MEANS in one's daily life especially group life – focusing on personality integration and eventual soul fusion.
- Through service.



Means VIII

Means VIII. Contemplation. Samadhi. This relates to the ego or real man and concerns the realm of the soul. The spiritual man contemplates, studies or meditates upon the world of causes, upon the "things of God." He then, utilizing his controlled instrument, the mind (controlled through the practice of concentration and meditation) transmits to the physical brain, via the sutratma or thread which passes down through the three sheaths to the brain, that which the soul knows, sees and understands. **This produces full illumination.**

Light of the Soul pages 182-185

...relates to the **real man or thinker** [the 3rd degree Initiate and higher]

Meditation

Meditation involves the living of a one-pointed life always and every day ... The process of ordered meditation, when carried forward over a period of years and supplemented by meditative living and one-pointed service, will successfully arouse the whole system and bring the lower man under the influence and control of the spiritual man. **I cannot impress too strongly upon aspirants in all occult schools that the yoga for this transition period is the yoga of one-pointed intent, of directed purpose, of a constant practice of the Presence of God, and of ordered regular meditation carried forward systematically and steadily over years of effort.** ... Let the students in esoteric schools settle down to steady, quiet, unemotional work. Let them refrain from prolonged hours of study and of meditation.

The Great Invocation

LA GRANDE INVOCATION

- Du point de Lumière dans la Pensée de Dieu,
Que la lumière afflue dans la pensée des hommes,
Que la lumière descende sur la Terre.
- Du point d'Amour dans le Cœur de Dieu,
Que l'amour afflue dans le cœur des hommes,
Puisse le Christ revenir sur Terre.
- Du centre où la Volonté de Dieu est connue,
Que le dessein guide le faible vouloir des hommes.
Le dessein que les Maîtres connaissent et servent.
- Du centre que nous appelons la race des hommes,
Que le Plan d'Amour et de Lumière s'épanouisse,
Et puisse-t-il sceller la porte de la demeure du mal.
- Que Lumière, Amour et Puissance restaurent le
Plan sur la Terre.
- OM - OM - OM



From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on
Earth



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Gratitude to the members of the
Morya Federation Global Esoteric Healing Circle
for sharing and for their steadfast service.

AND to those who have supported our online presence through their
generous contributions.

Global Esoteric Healing Shaping Futures YouTube Channel

<https://www.youtube.com/>

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If you are interested in joining the
Morya Federation Education Programs

Contact:

admin@moryafederation.com

For more information about the Esoteric Healing Service and the Global Study Circle

Contact:

esoterichealing@moryafederation.com

Visit our website at www.moryafederation.com

You can also find other meditation and study recordings on

makara.us - www.makara.us

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