

## **Pisces Festival Meeting, London, March 2017**

*Christine Aagaard*

Good afternoon everyone and welcome to the Festival of Pisces; a warm welcome also to the many friends and co-workers who are listening in on the internet via our website.

**The keynote for Pisces is: I leave the Fathers Home and turning back I save.**

Pisces is the sign of the world saviour. It is the sign where final liberation from the three worlds comes about for the disciple on the reverse wheel of the zodiac. As we know, the average man cycles through his many incarnations passing through the zodiac from Pisces to Aries, thus retrograding through the signs as he follows the sweep or path of the Sun's retrogression. The moment a man begins to emerge out of the great illusion and is no longer subject to glamour and the world of maya, the wheel reverses. He then begins his journey in the opposite direction passing from Scorpio, the sign of reversal, traveling through to the directed and controlled life of Sagittarius, on to eventual initiation in Capricorn, followed by world service in Aquarius and finally attains liberation, becoming a world saviour in Pisces. He triumphs over death because he has surmounted and overcome desire. Christ manifested on Earth at the beginning of the Age of Pisces and it was through his life of service and sacrifice that he revealed himself to be a world saviour. In that life, he showed us the way of love and that the liberation of humanity is in our own hands, for it will be the living Christ (the living world Saviour) manifesting through each individual, that will bring about humanity's deliverance.

Humanity's divine task, as a world saviour, is to use the power of love, to turn our fragmented and diverse world in all its visible and invisible dimensions, into a unity of intention showing the full glory of the Christ. The work of Christ, and His main mission two thousand years ago, was to demonstrate the divine possibilities and powers latent in every human being. In Patanjali's Sutra's we read that, Ishvara is the son of God, the cosmic Christ, resplendent in the heart of each of us. And that it is through the revelation of the Christ within, in each human being, that humanity will be released from the confines of form.<sup>1</sup>

This revelation will come through a gradual but continuous unfoldment in consciousness. All modern discoveries in science, technology and psychology, all group activity for the good of the whole, as well as all real occult knowledge, will aid in this great expansion of consciousness. New values, new techniques and methods of living will be evolved as a result of this developing perception, signs of which are increasingly clear to see in today's world. We are on our way to releasing "that which is within". We read in Esoteric Psychology, that evolution is the story of consciousness, of a growing expansion of awareness from the microscopic interest of the self-conscious man, through a slowly developing inclusiveness which finally leads him into the consciousness of the cosmic Christ.<sup>2</sup>

While the increasing rate of change in consciousness is very evident today there are still many within the Christ Body who are unaware of their divine calling and unconscious of the fact that they are living their lives as part of this Cosmic Body. While this revelation is only gradually emerging within the consciousness of humanity it will become more significantly revealed with the externalisation of the Hierarchy and the eventual return of the Christ. The proclamation which Jesus Christ made two thousand years ago, that we are all sons of God from one universal Father will, in the future, no longer be regarded as a beautiful, mystical and symbolic statement, but will be seen as a scientific pronouncement. Our universal brotherhood and our essential immortality will be demonstrated and realised to be facts in nature.<sup>3</sup> It will be understood that the human family are citizens of a universe with a vast history that is unfinished and that we are called to complete. Christ has promised to be with us and guide us in this vast undertaking, for he said, "And remember, I am with you always, to the end of the age." (Matt 28:20)

We also read in Esoteric Psychology that the 'cosmic Christ demonstrated to us His perfection, as far as the human family is concerned, through the medium of the historical Christ.'<sup>4</sup> Steiner also writes on the cosmic Christ saying that this great entity overshadowed Jesus at the time when the 30-year old was baptised in the River Jordan by John the Baptist. He says, 'Thus in Palestine during the time that Jesus of Nazareth walked on earth as Christ-Jesus — during the three last years of his life, from his thirtieth to his thirty-third year, the entire Being of the cosmic Christ was acting uninterruptedly upon Him, and was working into Him.'<sup>5</sup> The Tibetan tells us that, the Son of God, the cosmic Christ incarnate in form—a form brought into being by the relation of spirit and matter, demonstrated to us the quality of the love of God, and in Himself He embodied not only that which He had evolved of the seven ray qualities, but also a basic principle of the ray of the Solar Logos Himself, the quality of Love.

The cosmic Christ, the Lord of Love-Wisdom, is regarded by esotericists as being as close to the heart of the Solar Logos as was the beloved disciple (John) close to the heart of Jesus of Nazareth. The Lord of Love-Wisdom is the most potent of the seven rays, because He is on the same cosmic ray as the solar Deity. He expresses Himself primarily through the planet Jupiter, the ruling planet of the second ray and the orthodox ruler of Pisces.

Patanjali tells us that Ishvara, the cosmic Christ, is the son in manifestation and that when all the sons of men have demonstrated that they are also sons of God, the cosmic Christ will likewise shine forth with increased intensity of glory. The great initiate, Paul, had a vision of this when he said that "the whole creation groaneth and travaileth in pain . . . waiting for the manifestation of the sons of God." (Rom. VIII.)

Let us pause and reflect on these words for a few moments and then we will say together

**The Gayatri:**

**O Thou Who givest sustenance to the universe,  
From Whom all things proceed,  
To Whom all things return,  
Unveil to us the face of the true Spiritual Sun  
Hidden by a disc of golden Light  
That we may know the Truth And do our whole duty  
As we journey to Thy sacred feet.  
OM**

The cosmic Christ, the overshadowing force, has seemingly disappeared from view in Christian theology in recent times. Christianity focuses on the individual identity of Christ or the historical Christ, rather than the cosmic Christ, an issue of which Pierre Teilhard, a French philosopher and Jesuit priest (1881-1955) was also concerned. Teilhard's understanding was that everything in the universe is fated to spiral towards a final point of divine unification. That the Cosmic Body is meant to become fully conscious of itself in every cell of its being, in such a way that every cell is also conscious of the whole Body's magnificent destiny. When this Christ Body realizes itself as the divine reality it has always meant to be, it is a moment he calls the Omega Point. (See Rev 1:8) Interestingly, in the Book of Revelation, Christ describes himself three times as 'the Alpha and the Omega', the beginning and the end.<sup>7</sup>

The cosmological theology of early Christianity was still very much evident in the middle ages, certainly for the creation mystics, for example Hildegard of Bingen of the twelfth century, Francis of Assisi, Aquinas, Eckhart and Dante of the thirteenth and fourteenth centuries, to name but a few. However, the theology of the last three centuries, since the Enlightenment, has seemingly deposed the cosmic Christ. As Matthew Fox asks in his book, *The Coming of the Cosmic Christ*<sup>8</sup>, 'If the human mind has out-grown mysticism, why would it need a Cosmic Christ?' The Enlightenment banished mystery and mysticism and as a consequence banished the cosmic Christ.

It was in this period of Enlightenment that the Church was required to defend its religious truths with rational explanation. Such disciplines as alchemy and astrology lost their credibility with greater understanding of the workings of the material world, through the studies and findings of Newton, Copernicus, Darwin and Freud, to name but a few. Scientific authority began to displace religious authority. Descartes (1596-1650), the father of modern western philosophy and whose writings heavily influenced the enlightenment period, was himself influenced by Augustine of Hippo from the fourth century whose preoccupation was with human guilt and the promotion of an introspective conscience that focused on individual salvation. Descartes, therefore, offered no resistance to a cultural movement that sought to eliminate the cosmos, the maternal principle in the psyche, and with it the cosmic Christ.<sup>9</sup> Such influences led theologians, in responding to the Enlightenment, to put aside the cosmic Christ and instead to search for evidence of the Historical Jesus. This way of thinking has dominated Christian studies for more than two centuries. When we look at the etymology of the word Cosmic, meaning "of this world" and coming from the Greek Kosmos, meaning

“of the universe” we can see how this name no longer fitted with the individualistic and materialistic based theology.

There is, however, a new era of the cosmic Christ emerging within Theology. An era that started with Einstein, whose fascination with the mystery of the universe has called into question the mechanical approaches of Newton and Descartes. Fox writes that, ‘The Cosmic Christ is not a doctrine that is believed in and lived out at the expense of the historical Jesus. Rather, a dialectic is in order, a dance between time (Jesus) and space (Christ); between the personal and the cosmic; between the prophetic and the mystical.’<sup>10</sup> In *The Light of the Soul*,<sup>11</sup> it states that "space is an entity" as referenced in the Secret Doctrine (I. 583), and this entity is one and the same as the Christ, the "body of Christ," referred to by St. Paul. I. Cor. XII. The Cosmic Christ as incarnated in Jesus connects time and space. As a prophet, Jesus is a product of time, an announcer of the new times, the end times, and the time of liberation for the captives, which is the time of the arrival of the kingdom of God on Earth.

The Cosmic Christ as space, is the pattern that connects all that exists and the scientific quest for such a pattern offers hope of the power of the human mind to experience personally this commonality among all things.<sup>12</sup> Applied science in all fields has now been so developed that it has entered the realm of energy and of pure metaphysics. The mystery of electricity is unfolding gradually before our eyes and the electrical nature of man and the cosmos is being slowly proven. It will later demonstrate that, throughout the human structure and form, man is composed primarily of light atoms, and that the entire Hierarchy is a great centre of light enabling us to understand somewhat the meaning of the words of Christ "I am the Light of the world."<sup>13</sup>

We read that the fact of the soul will eventually be proved through the study of light and of radiation and through a coming evolution in particles of light. Through this imminent development, we shall find ourselves seeing more, and penetrating deeper into that which we see and understand today.<sup>14</sup> Science and Religion will necessarily need to come together in exploring the world of the unseen and intangible.

It is not enough, however, to celebrate the cosmic Christ as the pattern that connects and the bearer of coherence as expressed in Jesus Christ. Those who say they believe in Jesus Christ have scarcely brought forth the cosmic Christ at all on the mass scale that is humanity's destiny. "What good is it to me" Eckhart asked, "if the son of God was born to Mary 1400 years ago but is not born in my person and in my culture and in my time?" The Cosmic Christ already exists as a "glittering, glistening mirror of Divinity" in every creature. But in the human species, capable of consciousness, this has little or no effect if we are unaware of it. Those who are aware Eckhart called the enlightened ones.<sup>15</sup>

Disciples lead the way in the process of birthing the Christ as they strive to let the mind which was in Christ also be manifest in them. The mind of Christ conveys the concept of the rule of divine intelligent love, which stimulates the rule of the soul within all forms, and brings in the reign of Spirit. This will come to fruition in the Aquarian Age, when we shall see brotherhood established on earth. We read that it is not easy to express the nature of the revelation which is on the way because it involves the recognition by men everywhere that

the "mind-stuff," to which their own minds are related and of which their mental bodies are an integral part, is also part of the mind of Christ, the Cosmic Christ, of Whom the historical Christ is—upon our planet—the ordained representative. When people, through meditation and group service, have developed an awareness of their own controlled and illumined minds, they will find themselves initiated into a consciousness of true being and into a state of knowledge which will prove to them the fact of the soul, beyond all doubt or questioning.<sup>16</sup>

The incoming seventh ray, we are told, will convey to us the needed power to recognise the cosmic Christ, and to produce that future scientific religion of Light which will enable us to fulfil the command of the historical Christ to permit his light to shine forth.<sup>17</sup> That light is shining forth today in increasing brilliance through the work of the new group of world servers. Through their work of world salvage, they are becoming gradually fitted for the post of world saviour. The aspirants and disciples that work at the heart centre of this group, who are aware of their role in the evolutionary Plan, have the ability to tune in and to absorb world pain, world reactions, and world conditions. This is very much in evidence today with the reactions of disciples to the unfolding world dramas. It does, however, greatly increase that which they have individually to bear with their own personal karma. But, this work helps in the absorbing and redeeming of planetary karma. We are told, for our encouragement, that it is this "fellowship of Christ's sufferings" that is ever preliminary to the resurrection or to the release of the human consciousness into higher realms of spiritual awareness.<sup>18</sup> There are indications that this higher release is manifesting within humanity now with the increasing turmoil of the astral plane so clearly evident.

We read that this turmoil is caused by an increasing descent of Christ energy from the buddhic plane into the astral plane. And that this necessary aggregation of spiritual forces is of a strength sufficient to create a reservoir of this energy of which the Hierarchy can avail itself as it proceeds towards externalisation. Of that force (which is astral-buddhic in nature) disciples, we are told, can take advantage, for 'It carries the qualities of "embodied light", sensitivity to the new incoming vibration, and protective pliancy. It can only be used by working disciples and the Tibetan implores us to 'work, my brothers, and let that penetrating energy find a channel through you.'<sup>19</sup> It is the energy of the Cosmic Christ initiated by Jesus Christ at the start of the Piscean Age that is manifesting through the new group of world servers, and which will come to fruition in the Age of Aquarius thus, liberating and saving humanity.

Let us now work as a living Christ through coming together in meditation.

#### References:

1 *The Light of the Soul* pg. 47

2 *Esoteric Psychology I* pg. 14

3 *Esoteric Psychology I* pg. 96

4 *Esoteric Psychology Vol I* pg. 19

5 *The Spiritual Guidance of the Individual and Humanity* Lecture 3 R. Steiner-

[http://wn.rsarchive.org/Books/GA015/English/AP1992/GA015\\_c03.html;mark=420,59,75#WN\\_mark](http://wn.rsarchive.org/Books/GA015/English/AP1992/GA015_c03.html;mark=420,59,75#WN_mark)

6 *The Light of the Soul* pg. 46

7 *The Coming of the Cosmic Christ* pg.76

8 *The Coming of the Cosmic Christ* pg. 77

- 9 *The Coming of the Cosmic Christ* pg.78
- 10 *The Coming of the Cosmic Christ* pg.79
- 11 *The Light of the Soul* pg. 365
- 12 *The Coming of the Cosmic Christ* pg.133.
- 13 *The Rays and the Initiations* pg. 143
- 14 *Esoteric Psychology I* pg. 102
- 15 *The Coming of the Cosmic Christ* pg.137
- 16 *Esoteric Psychology I* pg. 96
- 17 *Esoteric Psychology I* pg. 362
- 18 *The Externalisation of the Hierarchy* pg. 153
- 19 *Discipleship in the New Age Volume 2* pg.749