

Easter Festival (Aries) – London – April 2014  
**The Mystery of The Incarnation**

*Dominic Dibble*

Aries is the birthplace of Ideas – where the Divine impulse of Spirit’s descent into Matter first emerges. We may note that Christ’s Birth is traditionally celebrated in Capricorn, and His Death and Resurrection in Aries, and that Aries and Capricorn are both involved in triangles which transmit the first ray of the beginnings of the descent of Spirit into Matter, and the seventh ray of their final organisation into completed synthetic forms. Beginnings and endings are both significant in the mystery of Easter, for the central drama of Easter concerns death and resurrection. The mystery of Easter is part of the wider Mystery of The Incarnation of Christ, and this evening we have some time to reflect together on this great Mystery.

Let’s begin, as we often do, with an inquiry into root meanings – in this case, of the term ‘mystery’. In the early 14<sup>th</sup> century, ‘mystery’ in a theological sense meant “religious truth via divine revelation, hidden spiritual significance, mystical truth,” coming from the Anglo-French *\*misterie*, the Old French *mistere* “secret, mystery, hidden meaning”, and thence from Latin *mysterium* “secret rite, secret worship; a secret thing,” from Ancient Greek *mysterion* (usually in the plural *mysteria*) “secret rite or doctrine,” from *mystes* “one who has been initiated,” and ultimately from *myein* “to close, shut”; perhaps referring to the lips (in secrecy) or to the eyes (only initiates were allowed to see the sacred rites).

Starting with the original Greek root *myein* meaning to close or shut, we have the idea of knowledge that is closed off from the public gaze. The reason the knowledge is closed off is *not* because of the desire to create separateness, but quite simply because, in the wrong hands, or rather minds, the knowledge is dangerous. A clear example of this is in the area of breathing exercises. To quote from the current World Goodwill newsletter, *The Air that We Breathe*, “The use of breathing exercises was a long established tradition within the ashrams of the east. But these practices were carried out under the careful and watchful eye of a teacher and were only given to students who were fully prepared to undertake them. Today, when all things are shouted from the rooftops, many people ‘put the cart before the horse’ and begin their spiritual journey of transformation with the practice of breathing exercises when, instead, this should be one of the very last techniques employed. Also, much of the focus in present day practice of breathing techniques focuses largely upon the physical aspect of breathing, whereas it should instead be upon consciousness...

Despite the clear benefits of working with the breath, many spiritual teachings contain repeated warnings of the dangers of the premature spiritual awakenings that often occur among those who ‘play with fire.’ Such practices can cause a rising of the *kundalini* energy,... This energy normally lies dormant in the center at the base of the spine until such time as it awakens naturally, through a life of discipline, meditation, study and service. But unfortunately, in our world today such precautions are often thrown to the wind in the search for rapid effects... Unwise teachers of breathing techniques may thus cause much damage to their followers. People crave stimulation and yet they do not realize that the unleashing of this tremendous energy can have dire consequences leading to what is known as overstimulation.... [which] can result... in mental imbalances, hallucinations, an undue critical nature, a strong conviction of one’s own destiny, insomnia, and sexual stimulation... The problem is that, once these forces have been unleashed, it is very difficult to bring them back under control. Often, the best solution to such situations is to refrain from all meditation and study until the condition stabilizes, which may take many years or a lifetime.”

Before we continue, let’s pause for a few moments of silence, and then we will say together the Great Invocation, ending with one 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.

OM

Not all mysteries are deliberately kept secret to safeguard the unwary, perhaps because they are both so central to existence, and at the same time so profound, that they can actually be ‘hidden in plain sight’. By its nature, Incarnation is such a mystery. Incarnation is the passage of the Soul, pure consciousness, into flesh, and the eventual control of that flesh by the Soul. This is the mystery which every single one of us unconsciously embodies, through our own incarnation. It is encapsulated in the oft-repeated thought from the Alice Bailey books, “the Sons of God who are the Sons of Men”. What distinguishes our incarnation from that of the Christ – what takes us from the mystery of incarnation to the Mystery of *The Incarnation* – is that, while each of us is a Soul, an individualised aspect of the Principle of Love-Wisdom, He, the Christ, IS the Principle of Love-Wisdom, to the fullest extent in which this great Solar Principle can be expressed through the medium of our Earth Humanity. Another distinguishing factor between our incarnation and that of the Christ’s is that He consciously and deliberately underwent this process. Why did He do this? To answer this question, Alice Bailey wrote *From Bethlehem to Calvary*. Here is a key passage:

“Christ incarnated when, for the first time, humanity was a complete whole, as far as the form side of its nature was concerned, with all the qualities manifesting—physical, psychic and mental—which distinguish the human animal. He brought to us a manifestation of what the perfect man could be who, regarding that form side as the temple of God, but recognising his innate divinity, strives to bring it to the foreground, first of all in his own consciousness and then before the world. This Christ did. The mysteries had always been revealed to the individual who fitted himself to penetrate into a hidden arcanum or temple, but Christ revealed them to humanity as a whole, and enacted the whole drama of the God-Man before the race. This was His major achievement...” (*From Bethlehem to Calvary*, p.192)

Note in particular the thought in the last sentence but one, that Christ “enacted the whole drama of the God-Man before the race.” Just as the meaning of ‘mystery’ has been reduced to the investigation of crime, so the meaning of ‘drama’ has been watered down until we may tend to think of a soap opera, or of a person with little control over their emotions. But the original meaning of ‘drama’ reveals a deep spiritual significance. The roots of Western drama come from ancient Greece, where plays were performed at festivals sacred to Dionysus, himself a god identified as dying and returning to life. The Ancient Greek verb *dran* means simply to do or perform, especially a great deed. And the roots of the word go further back, to Proto-Indo-European *dere-* meaning “to work”. It is also worth noting that the essence of a drama is that it is received by a collective audience, a group. So we can say that the Incarnation of Christ is indeed a great labour of love, intended to reveal to all humanity the essential contours of what it means to be an evolving Son of God Who is also a Son of Man. We know that the Christ spoke many words and performed many deeds of surpassing wisdom and love in the course of His life, but have we fully grasped the fact that it is not so much those words and deeds that convey His message as the tremendous events He expressed through His life? For it is only through such events that the Mystery of Incarnation can be expressed.

The title of *From Bethlehem to Calvary* already identifies two of the chief events in the life of Christ, the Birth at Bethlehem and the Crucifixion at Calvary. These two events signify two of the five initiations which take the evolving Son of Man from the human kingdom to the portal of the Kingdom of Souls, the spiritual Hierarchy. The other three great events, which present as much as can be openly revealed about the

tremendous spiritual climaxes which we call initiations, are the Baptism in the Jordan, the Transfiguration, and the Resurrection.

Having already passed through all five of these initiations in previous incarnations, it was Christ's supreme privilege to re-enact them before the eyes of the world – both His contemporaries, and all those who followed them through history, down to ourselves in the present day. In so doing, He mapped out the path that each one of us may follow, if we seek to pass from the human kingdom to the kingdom of conscious souls. Naturally, that does not mean that it is necessary for each individual to undergo the trials and tests of initiation in public, for Christ has already done this for us. However, given the increased spiritual potency which the process engenders, it is not surprising that some of those who undergo it to the end become notable figures in history. It is encouraging to think that, as more and more of us follow in the footsteps of the Christ, it will become increasingly unremarkable. The first step for many will come when the Christ returns once more, for it is at this point that He will restore the Mysteries.

Some of the meaning of this restoration is revealed by another part of the etymology of 'mystery', for *mystes*, in combination with the derived word, *mysterion*, give us the idea of someone being initiated through a secret ceremony. In a number of places, the Tibetan refers to the coming restoration of the Mysteries, which He notes have been preserved in Masonic rituals and the rites of the Church, and which can return to external presentation once the Christ reappears. He tells us that, when Christ returns, "He will, if the preparatory work is faithfully and well done, administer the first initiation in the inner sanctuaries of those two bodies." (*Ext.* p.515) The Tibetan also gives us considerable information about the nature of initiation, including the fact that part of initiation involves the activation of centres. Naturally, this activation could be troublesome for the unready, as we saw earlier with breathing exercises. So it's evident that the Mysteries involve an expansion in the power to control and direct energies of various kinds. This also helps to explain the tradition of tests and trials prior to initiation – these trials exist in order to test the motives and intentions of the individual or group. And the association with ceremony brings out the connection with the seventh ray of organisation and ceremonial ritual, which as we saw earlier, is one of the two rays which Aries is involved in directing into the solar system. We can imagine that the correct application of energies to the vehicles of the individual or group involved in initiation will require the organised cooperation of many who have themselves passed through the same ceremony, and whose centres and vehicles are therefore able to act in concert as a dynamically tuned organism to safely receive and distribute energies, and direct them towards the one being initiated.

Incidentally, it is also noted in *The Reappearance of the Christ*, that, "[the Christ] will also revive these Mysteries in other ways; not all will seek the church or Masonry for the revitalising of their spiritual life. The true Mysteries will also reveal themselves through science and the incentive to search for them there will be given by the Christ." (pp.122-3) And although it is not explicitly stated, one might imagine that a path to the Mysteries could also be found through the arts and creative culture, which, with their rich resources of colour, sound and dramatic action, surely have the means to allow the initiation of individuals and small groups.

Reflecting upon the significance of the drama of Christ's life two thousand years ago, we might be tempted to wonder what He will do on His return – what drama will He enact this time? It is unlikely that speculation will get us very far in this respect, at least in terms of actual events. However, there are some ideas we can consider. From the Teachings, it is clear that He will manifest different energies, with more emphasis upon the Will aspect of Love, the will-to-good. And the Aquarian Christ is known by certain mysterious titles which, when brooded upon, may provide some glimmers of illumination. So we are told that the Christ is called The Point Within the Triangle – the Triangle refers to the brilliant yellow buddhic Triangle which stands behind the Christ in the New Age Symbol, and which consists of the Avatar of Synthesis, the Spirit of Peace, and the Lord Buddha. The Christ acts as a focal point for transmitting the energies of this Triangle to Humanity. It is said that "This blended, impersonal energy, triple in nature, will be spread abroad universally, producing evolutionary growth, attracting people and nations magnetically to each other and automatically causing the unfoldment of the sense of synthesis, of provable unity and of a desirable fusion." (*Reappearance* p.84) Further on, the Tibetan notes that the result of His work in the Triangle with the *masses* will be the presentation of the first initiation, which we have already discussed.

Another of the Christ's titles is The Dispenser of the Water of Life. It is said that,  
"The Life Aspect—from the angle of the vision of Christ—expresses itself in three ways:

1. *As physical life*, nourishing the cells of the body. This life is found within each atom of substance as the central point of living light.
2. *As livingness*, seen as love and light within the heart. When this livingness is present and expressing itself, the human atom becomes a part of the spiritual Hierarchy.
3. *As Life more abundantly*. This life can be known as light, love and power within and above the head of the disciple of the Christ. This abundant life enables him to cooperate, not only with humanity and with the spiritual Hierarchy, but also with Shamballa itself—the centre of life in its purest essence."  
(*Reappearance* p.85)

The Tibetan continues, "Christ can draw upon the energies which are defined by the phrase 'life more abundantly,' because they will set loose (in the Aquarian Age) in a new and dynamic manner the new energies needed in order to bring about restoration and resurrection. This new energy is the 'implementing force of universality'; it concerns the future." (*Reappearance* p.85)

Finally, the Christ is also known as The Nourisher of the Little Ones. This concerns His relationship with those who are already on the Path of discipleship, as 'little ones' is one phrase for those who have already taken the first and second initiations. The Christ will seek so to nourish their consciousness that they will be enabled to take the third and fourth initiations. Relating this to the Great Invocation, the Tibetan notes that, "the group which (in the Aquarian Age) the Christ Himself will 'nourish' and prepare will know the meaning of the third stanza, 'From the centre where the will of God is known, let purpose guide the little wills of men.'" (*Reappearance* p. 87)

So it is clear that, even apart from any great revelatory events which Christ may enact, the impact which He will have on His return to visible Incarnation will be tremendous. And we can play our part in preparing for this great Mystery by reflecting on His previous appearance, and brooding upon the future possibilities, as far as we are able. To close, here is a brief prophetic passage:

"When the Christ, the Avatar of Love, makes His reappearance then will the

*'Sons of men who are now the Sons of God* withdraw Their faces from the shining light and radiate that light upon the *sons of men who know not yet they are the Sons of God*. Then shall the Coming One appear, His footsteps hastened through the valley of the shadow by the One of awful power Who stands upon the mountain top, breathing out love eternal, light supernal and peaceful, silent Will.

*'Then will the sons of men respond. Then will a newer light shine forth into the dismal, weary vale of earth. Then will new life course through the veins of men, and then will their vision compass all the ways of what may be.*

*'So peace will come again on earth, but a peace unlike aught known before. Then will the will-to-good flower forth as understanding, and understanding blossom as goodwill in men.'*" (*Reappearance* pp.13-14)

Our seed thought in meditation is, "I come forth and from the plane of mind, I rule."