



Aries Full Moon

London, 1 April 2026

ARIES FULL MOON TALK – LONDON April 2026

THE LIGHT OF THE RESURRECTION

Easter Festival

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Dear friends,

A very warm welcome to all of you in the Lucis Trust Library and online to this Full Moon meditation and celebration of the Easter Festival. At this time in the yearly cycle, the forces of nature respond to the spring sunlight stimulating the life of nature, the flowering and flourishing of vitality and giving us the dazzling colours, sounds of birdsong and nature's bountiful perfumes and scents. The inpouring of sunlight mirrors the inflow of spiritual energies which are flowing into humanity and all planetary kingdoms at this time. This spiritual impulse of Easter Fires of Love will then be carried forward to fuse with the coming Festivals of Wesak and Humanity.

These three Major Spiritual Festivals are mysteriously connected as a trinitarian Unity. Hence they can also be seen to correspond with the trinitarian nature of Divinity which we find in many religious and spiritual traditions such as in Father, Son and Holy Spirit in Christianity or Shiva, Vishnu and Brahma as the supreme triple Deity of Hinduism. This Trinity is also reflected the three planetary centres of Shamballa, the Spiritual Hierarchy and Humanity, which respectively constitute the planetary head, heart and throat centres. Conditioned by the first ray of will and power, the sign of Aries ignites the beginning of the spiritual high point of these Three Major Spiritual Festivals. Aries is also the first sign in the cycle of the zodiac and hence is associated with new beginnings and a fresh cycle.

Our group work and meditation at this point in time is therefore infused by the redeeming Spiritual Light of Easter and available for us to radiate into the many arenas of struggle, toil and suffering in the body of humanity.

Let us dedicate ourselves as a group to this service by saying the Mantram of the Disciple, standing with Christ as a cosmic spiritual being:

Affirmation of the Disciple

I am a point of light within a greater Light.

I am a strand of loving energy within the stream of Love divine.

I am a point of sacrificial Fire, focussed within the fiery Will of God.

And thus I stand

I am a way by which men may achieve.

I am a source of strength, enabling them to stand.

I am a beam of light, shining upon their way.

And thus I stand.

And standing thus, revolve

And tread this way the ways of men,

And know the ways of God.

And thus I stand.

During the final stage in the life of the Master Jesus of Nazareth 2000 years ago, the great initiatory processes of the Crucifixion and Resurrection led on the path from Jerusalem to Gethsemane and Golgotha. We are now of course in the middle of the Christian Holy Week which culminates in Good Friday and the Easter Day. But we also know that the Easter Festival followed in the footsteps of pre-Christian spring and fertility Festivals. The name Easter is said to be derived from "eastra" or "Ostara" in old High German and refers to an Anglo-Saxon and Old German Goddess who was mentioned by the monk Bede in the 8th century. The philologist, linguist and mythologist Jacob Grimm, one of Grimm's brothers associated with the famous fairy tales, wrote that:

Ostara, Eástre seems therefore to have been the divinity of the radiant dawn, of upspringing light, a spectacle that brings joy and blessing, whose meaning could be easily adapted by the resurrection-day of the Christian's God. Bonfires were lighted at Easter and according to popular belief of long standing, the moment the sun rises on Easter Sunday morning, he gives three joyful leaps, he dances for joy [...] Water drawn on the Easter morning is, like that at Christmas, holy and healing (Grimm, 1882, p.291)

This ancient celebration of life-giving light, joy and rejuvenation and the rising sun is echoed again on Easter Day when the light of the Resurrection is released into the world following the mystery of the passion and crucifixion.

In *From Bethlehem to Calvary* Alice Bailey reminds us of the fact that this Mystery Teaching of the Crucifixion and Resurrection is ancient, was previously enacted in secret and that *"the same stories are told of Hercules, of Baldur, of Mithra, of Bacchus, and of Osiris, to mention only a few of a large number"*. She then points out that:

"The uniqueness of Christ's work lay in the fact that he was the first to enact the whole of the initiation ceremonial rites and ritual publicly, before the world at large, thus giving to humanity a demonstration of divinity centred in one person, so that all could see, could know, believe and follow in His steps." (*From Bethlehem to Calvary*, p.234-235)

Alice Bailey thus postulates that this was a cosmic event concerning the whole of humanity and opened the consciousness of humanity to the great mystery of crucifixion and resurrection as an enactment of the fourth and fifth initiation. This expanded spiritual view invites us to explore a more inclusive and cosmic approach to Easter, rather than remaining in the limitations of a narrow interpretation of institutional Christianity. Without minimizing the value and beauty afforded by all religious traditions and institutions, this deeper engagement paves the way to transcending a religious approach of blind belief in theological dogmas in order to guarantee entry into an imagined paradise or heaven. The profoundly limiting and distorted view of redemption as Jesus Christ taking away the sins of members of the Christian faith and sadly leaving all non-believers in a precarious state of sinfulness or even condemnation, is indeed hard to understand as it is in such stark contradiction to Christ's teaching of love. Even today we can see remnants of this distorted view as underlying much of the institutional religions or even politics. These are based on old dynamics of polarization and exclusive appropriation of a select chosen people who claim to belong to the 'right club', thereby getting stuck in profound fixations on "us vs. them" on the basis of religious dogmas and absolutist truth claims which can become highly toxic when mixed with politics and raw power games.

We are led towards spiritual freedom from such trappings in the Ageless Wisdom teachings and in the lives and teachings of mystics present throughout the ages and who were often marginalized if not persecuted. In modern times, the spiritual explorer Rudolf Steiner wrote extensively on the mystery of Golgotha and Easter as cosmic events, thus setting the scene for an expanded spiritual approach. In one of his lectures he meditates on the spiritual significance of the crucifixion and resurrection for the spiritual evolution of humanity as follows:

"After the Mystery of Golgotha we can speak of that which works in the soul as Christ-Impulse, as the spiritual sunlight, as though we saw a self-illuminated body before us radiating its light from within. If we look at it thus, the fact of the Mystery of Golgotha becomes a significant boundary line in human evolution."

Steiner then suggests that this spiritual initiation and mystery opened the door to new spiritual possibilities and evolution using the image of the Fire of the Soul:

“As a flame which is alight within and radiates forth its light, thus does the soul appear after the Mystery of Golgotha, if it has been able to receive the Christ-Impulse.” (Rudolf Steiner in lecture IV GA 142 The Bhagwat Gita and the Epistles of Paul)

This reflection would suggest that these high initiations of Christ have awakened in Humanity the possibility for the Soul to pour itself out into the world and draw from higher spiritual potencies and Light. In the Tibetan's teaching this would correspond to a kindling and awakening of Solar Fire as the spiritual essence of the Soul. Stepping in the footsteps of Yeshua, the Christ, means to live life by coming forth from the plane of the Soul so that the life of the disciple may be a living expression of the Radiance of the Soul. The keynote of Aries holds the key to this: “I come forth and from the plane of mind I rule”. The plane of mind is of course not the rational lower mind, but the higher mental plane on which the Soul lives and breathes, the plane which we enter via the doorway of the heart. This realm of the Soul is irradiated by Divine Light, Love and Purpose. Hence ‘to rule’ in this keynote does not imply the ‘ruling over’ or the “I give you rules and you must follow”, which often characterizes human institutions. Aries expresses the “I rule” of the inner Soul as the centre of spiritual power infused by the Will-to-Love and the Will-to Good. Christ kept saying that his kingdom is not of this world, however this key message appears to have been sinking in very slowly, as humanity still keeps creating religious institutions in the name of Christ and religious prophets to rule over and dominate others and the world. The Aries keynote is not about any worldly power over, but the sacrifice and alignment with the inner Spiritual Laws of Light and Love, expressed in the poignant moment on the cross when Yeshua, the Christ, is said to have spoken with a loud voice: “Father into Thy hands I command my Spirit”. (Luke 23:46).

The mystery of the crucifixion and resurrection plays out on a microcosmic level in every human life. On the Path of Return, this becomes of deep significance as the spiritual aspirant lives ever more consciously in the symbolic and real dynamics of the crucifixion and resurrection in letting go of separative personality tendencies and attachments and giving over to the Light of Spirit.

The little deaths in daily life make space for Soul Life to enter, thus creating the transformative wheel of death and resurrection in daily livingness. It could be as apparently simple as letting go of one's favourite opinions or preconceived ideas in order to listen truly to another person. Moments of sacrifice through giving over to the Soul create the luminous cross which emanate joy as one's identity is given up to the inner Spiritual Self, the Soul or Christ consciousness.

A significant influence on Christian theology related to the Resurrection of Christ we can find in the writings of St Paul. Much of Christian theology has been based on Paul's writing which is one of the earliest in the New Testament. In the letters to the Corinthians we find the famous phrase: “I die daily”, which Alice Bailey relates to the Crucifixion or the Great Renunciation as it is known in the East. Paul's letters paint a detailed picture of the complex process of spiritual reorientation and the struggles involved. He writes about his mystical experience and vision of Christ which led to a major reorientation in this life. Whilst the

church tended to interpret this later mainly as a call for conversion to the correct Christian doctrine and institutions, it would appear that his conversion was initially deeply mystical and in the nature of an initiation. However, the picture is complex,, conflictual and also paradoxical which is evident in the many theological discourses and disagreements over the centuries.

For esotericists the writings of Paul can be wonderful material to ponder on the nature of spiritual reorientation and the practice of freeing oneself from preconceived ideas by staying present to the complexities, struggles and ambiguities in human nature, which are so well articulated in his letters. Alice Bailey and the Tibetan offer intriguingly contrasting thoughts on the life and teachings of St Paul, suggesting both deep mystical and occult revelations as well as problematic distortions of Christ's teaching. Alice Bailey for example noted that *"the slant which [Paul] he gave to Christianity is perhaps largely responsible for the dominant inferiority complex of the average Christian – an inferiority which Christ in no way taught."* (From *Bethlehem to Calvary*, p. 80).

But, equally Paul is described as an Initiate whose famous mystical phrase of the "Christ in you" gives a foundation for Christian mysticism. In this context we read in *The Soul and its Mechanism* that:

"a close comparison of the Christian and Oriental teachings leads to the conclusion that the terms: Self, Soul, Christ, connote the same state of being or consciousness, and indicate the subjective reality in every man." (*The Soul and Its Mechanism*, p.77)

It is interesting that Rudolf Steiner also wrote extensively on St Paul, including in a lecture series in 1912 called "The Bhagwat Gita and the Epistles of Paul", which offers a complex and fascinating tapestry of ideas bringing Christian and Eastern texts into a creative dialogue. In a lecture on *The Meaning of Easter: St Paul and the Christ Impulse*, Steiner writes:

"All that came to his notice in this way in the physical world left Paul unconvinced; when these events in Palestine had come to an end in the physical sense, Paul was still an antagonist of Christianity. He became the Apostle of the Christians only after the event at Damascus, after he had experienced the very Being of the Christ in an extra-earthly, super-sensible manner. Thus Paul was a man who could not be persuaded of the meaning of the Christ Impulse by evidence of the physical senses, but who could be convinced only by a super-sensible experience. And the super-sensible experience that came to him cut deeply into his life—so deeply indeed, that from that moment he became another man. Nay, more: he became an initiate. (Steiner, *The Meaning of Easter: St. Paul and the Christ Impulse*)

The term super-sensible knowledge refers the knowing of the Soul and the overcoming of materialism. This concerns the development of a true Inner Life including first and foremost the heart which refines the outer senses and awakens the inner esoteric senses.

In another talk called *The Reappearance of Christ in the Etheric*, given in 1910, Steiner suggested how etheric vision will develop in humanity, saying:

"Paul's personal experience at Damascus will become common for certain people. (The Reappearance of Christ in the Etheric, , p.98).

Reflection on Paul's writing offers us plenty of opportunities to cultivate the art of spiritual and religious dialogue by engaging in fruitful debates, challenges and exploration. Rather than treating the text as dogma or inalterable truth, Paul's spiritual source includes a testimony of an inner struggle and can invite creative friction, thus loosening the nowadays widespread adherence to fixed positions and 'isms', which so often result in the warring factions and polarizations in social, political and religious domains.

An inspiring example of this is the German theologian and psychoanalyst Eugen Drewermann who, for decades, has demonstrated the courage to question and challenge long-held religious dogmas, in this case within the tradition of the Catholic Church. His work loosens the chains of religious dogmas and examines problematic aspects in church teachings and society at large, including the role of woman and deep issues around power, fear, and human sexuality in religion and politics.

Drewermann's psychoanalytic work shone a light into church institutions in his book "Clerics – Psychogram of an Ideal", which unsurprisingly didn't land well with the ecclesial authorities. Eventually, instead of engaging in dialogue, the authorities removed him from Catholic teaching positions and priesthood in the 1990's and Drewermann eventually left the Catholic church in 2005 but continues to write to this day. In a deep dialogue between religious and theological tradition and his psychotherapy practice, he proposes how the teachings of Christ and the spiritual significance of Easter can be an antidote to the existential fears which drive so much of human aggression, alienation and polarization leading to seemingly endless spirals of unresolved conflicts, violence and wars.

In his most recent book "Wovon die Menschen Leben" (What human beings live by) , published in German earlier this year, he examines Paul's letters to the Galatians and reveals fresh insights, depths and wisdom for our times. The transformation from Paul as the ruler over and persecutor of early followers of Christ to the experience of the Inner Christ seems to strike a chord with the very problems and conflicts humanity is facing at present.

Drewermann writes on the conversion experience of Paul as follows:

"Now Paul has to rethink everything completely. Was the Man from Nazareth not fundamentally right when he entirely removed the thought of punishing justice from the image of God? Whoever adheres to the commandments merely because of fear of God's wrath, will always remain trapped in religious feelings of ambivalence, and what he describes as "the Good", happens, if at

all, only as imposed by the dictate of a foreign power. Instead, morality should grow from freedom and inner accordance, from autonomy and authenticity, not from inferiority and subordination" (2026, Drewermann p. 22, translated¹)

The current world predicament with all the intensifying chaotic conditions, uncertainty and suffering on physical, emotional and mental levels seems to cry out for this spiritual freedom. This would imply a freedom from manipulation, immorality and authoritarian control in order to release the Soul of Humanity which is the basis of true morality as Drewermann suggests. The world conditions point to a fundamental collective spiritual crisis, perhaps one might say human civilisation is going through a Good Friday experience and struggling towards the spiritual freedom of the Light of Resurrection

Yeshua, the Christ opened the gates to the Kingdom of Heaven in his Divine life expression through spiritual collaboration and the depth of relationship in Divine Love.

On the outer plane he also challenged social, religious and cultural norms and power structures by working in groups of disciples and with close spiritual companions, not least with the spiritual Master Mary the Magdalene.

It was her who had the strength to accompany and bear witness to His initiation of the Crucifixion and Resurrection, as referred to in the four canonical gospels and in the Gospel of Mary Magdalene. May we take strength from her example of spiritual resilience and unshakable trust in the face of disaster. A wonderful discussion of this can be found in *The Meaning of Mary Magdalene – Discovering the Woman at the Heart of Christianity* by Cynthia Bourgeault.

The strength of our work to serve and aid in this world struggle is equally based on the profound reality of inner and outer relationships in spiritual companionship and intimacy, as we collaborate with each other as a group, the Hierarchy and Christ at the centre. In raising our consciousness to the Soul - the Christ in us – we have the potential to grow into living examples of the Easter Mystery. Let us now step into the healing stream of the Light of Resurrection and serve together with joy and in shared group strength as we go into meditation.

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¹German original (2026, Drewermann p.22): *“Jetzt aber muss Paulus völlig umdenken. Hatte der manna us Nazareth nicht im Grunde völlig recht, wenn er den Gedanken der Strafgerechtigkeit aus dem Gottesbild gänzlich entfernte? Wer die Gebote nur einhält aus Angst vor Gottes Zorn, wird stets in religiösen Abivalenzgefühlen gefangen bleiben, und was er als das “Gute” bezeichnet, geschieht bei ihm, wenn überhaupt, dann allenfalls als aufgezwungen von dem Diktat einer fremden Macht. Moralität hingegen sollte aus Freiheit und innerer Übereinstimmung, aus Autonomie und Authentizität erwachsen, nicht aus Unterlegenheit und Unterwerfung.”*