

Reflecting Lights

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Good evening everyone and welcome to this Festival of Wesak, which takes place during the full moon of Taurus, tonight. We are beginning the meeting a little later to include the actual time of the full moon at 7.49 EDT. So, it's a wonderful opportunity to work together during the peak alignment between the sun in Taurus and the earth when the energies are in full flow. We can imagine how the illumination that streams forth from the heavens charges the earth's inner atmosphere at this time, thinning the veils between the spiritual and human kingdoms and bringing a needed sense of fusion and unity. This high point of the spiritual year is accompanied by joyful anticipation perfectly expressed in the spiritual keynote of Taurus: *"I see and when the eye is opened, all is light."*

Known as the Festival of the Buddha, Wesak nevertheless celebrates the cooperation of the Buddha and the Christ, two great sons of God, and we play our part in passing on to all the world, the forces of enlightenment that are released through their participation in this ceremony. What greater joy could there be than learning to work in and with light, and anticipating an aspect of the Plan previously unrealised? We are told that the keynote of the Wesak ceremony is changing, signifying the eternal progression in which we participate. Each full moon festival is experienced slightly differently to the one before, as is the case with every meditation we do. Worlds within worlds, wheels within wheels, everything is spiralling onwards bringing fresh challenges, greater love and unity, and still more light. This is the positive vision that can inspire us through thick and thin, that can lift us when we lose perspective or become disheartened; motion is perpetual, and everything is progressing with a purpose. The beauty of this group approach to the higher planetary centres over the time of the full moon is that, through our united fiery aspiration and one-pointed direction, we set in motion a wave of energy that carries all of us ever forward, towards the vision.

With this in mind, can we pause and say together the Gayatri where we invoke our cyclic return to the Sun of Righteousness:

*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 disk of golden light,
That we may know the truth and do our whole duty
As we journey to Thy sacred feet.*

OM

As we observe, the forces of light have been speeding up change and many now stand bewildered in their wake. The vision of a united world needs to be held up for people – a vision which is exemplified by the united work of the Buddha and the Christ to unify East and West and to open the portal to the higher kingdoms. Wesak's Taurian influence on the spiritual pilgrim is summarised in its keynote: *I see, and when the Eye is opened, all is light.* We can see here the connection with the ancient view of sight as a two-way process, as we project the light of the inner eye in order to see and receive greater light on behalf of humanity. The New Group of World Servers is ruled by Taurus, and to this group, subjectively linked but not outwardly organized, Taurian energy brings "illumination and the attainment of the vision." This group is, figuratively speaking, the "bull, rushing forward upon a straight line with its one eye fixed upon the goal and beaming light." But what is that goal? The Ageless wisdom teachings answer in this way: "It is not the goal of Self-illumination, for that lies far behind; it is the goal of providing a centre of light within the world... and of holding up the vision to the sons of men. Let this never be forgotten and let the New Group of World Servers realise its mission and recognise the demands of humanity upon it."¹

That it is not the goal of self-illumination but that of providing a centre of light in the world is a significant statement. This festival presents us with a supreme opportunity to contact the light of divine purpose as directed by the Buddha to the Christ and passed on to the assembly of light workers. Our task is to capture the impressions that this light carries as it breaks forth in the ethers of the planet, and to help that which was hidden and secret to be revealed. The word "secret" originally meant "something separated from others," therefore put out of the way, hidden. Secret is also related to the word *secrete* from Latin "secretio" meaning separation. Here we glimpse the process of involution into matter and consequent separation from the divine source of all which inevitably led to the loss of the mysteries. They became hidden simply by virtue of the fact that humanity fell into matter and closed itself off from them. Now, on the evolutionary wave, we are travelling along a lighted path of rediscovery, each step forward revealing a spiritual secret.

This is why recognition is often emphasised in esoteric training, it is a rediscovery of that which, deep down, we already know. To reveal is to unveil and today we recall the significance of the words in *The Externalisation of the Hierarchy* that, when the Christ reappears, "secret things will be made plain" and "by this emergence of the good and of the bad into prominence, men will arrive at knowledge, at understanding, and will be forced to take those steps which will be needed to build a new and better world". These words seem extraordinarily relevant today. The illumination that the Buddha brings to the Wesak ceremony during his brief appearance serves to heighten the awareness of these secret things and their coming revelations. It is a time of silent expectancy when we stand poised and ready to make use of the light that pours into the gathered assembly, led by the Christ on the inner and outer planes of a Himalayan valley.

All who subjectively link up with one another at this time can become sensitive to the magical forces pouring through the rents in the veils of illusion and glamour, and this subjective formation is a dynamic conduit for the light that streams through the heart of the spiritual sun into the

consciousness of the new group of world servers. This group is responsive to the light of Taurus after it has been stepped down via the Spiritual Hierarchy. The Hierarchy, has in turn, received the light from a group of Divine contemplatives known as the Nirmanakayas, who in turn received it from the Buddhas of Activity. And behind even this group stand "The Reflecting Lights" – these exalted lives being, to a certain extent, extra-planetary and they focus cosmic creative energy, thus making it available (on demand) to the Council at Shamballa. And so, stage by stage, light is reflected from one source down to another with all the various groups of lives in between acting as mirrors: catching the light from a higher level of existence, using it for their own purposes while reflecting it down to a group of lives at a lower level of existence. In this way the flower of consciousness of any given group unfurls its petals and grows towards the highest light it is capable of registering.

This capacity to reflect light is inherent in every atom of the manifested universe because ultimately, reflection is a characteristic of the unknowable source of all – that which is no God and yet the source and totality of them all. Each separated unit, be it God or atom, is a living mirror of this source. In Sanskrit texts, it is said that the creative source of the Divine Mind, “hidden in a veil of thick darkness, formed mirrors of the atoms of the world, and cast reflection from its own face on every atom.” This is further elaborated in an article by Helena Blavatsky entitled *Gods, Monads and Atoms*. Please note that when she speaks of Monads, she is referring to the philosopher, Leibnitz’s monads which are elemental, indivisible, atomic lives, not to be confused with the human monad of the Tibetan’s writings. Leibnitz viewed monads as “the true atoms of nature.”

She says: “reality in the manifested world is composed of a unity of units... They are with us, as with Leibnitz – ‘the expression of the universe’... representative Beings. Every monad reflects every other. Every monad is a living mirror of the Universe within its own sphere... in mirroring the world, the monads are not mere passive reflective agents, but *spontaneously self-active*; they produce the images spontaneously, as the soul does a dream. In every monad, therefore, the adept may read everything, even the future.”

Helena Blavatsky went on to say of these elemental mirroring lives: “As described by Seers... are dazzling, like specks of virgin snow in radiant sunlight. Their velocity is swifter than thought, quicker than any mortal physical eye could follow, and, as well as can be judged from the tremendous rapidity of their course, the motion is circular...Standing on an open plain, on a mountain summit especially, and gazing into the vast vault above and the spacial infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. At times, the intensity of their motion produces flashes like the Northern lights during the *Aurora Borealis*. The sight is so marvellous; that, as the Seer gazes into this inner world, and feels the scintillating points shoot past him, he is filled with awe at the thought of other, still greater mysteries, that lie beyond, and within, this radiant ocean...”²

This beautiful text gives credence to Rudolf Steiner's teaching that the lower kingdoms of nature, the animal, vegetable and mineral, have cosmic consciousness, although in a vague sense. It is only when the animal becomes individualised and a fully-fledged member of the human kingdom that this cosmic awareness is lost and self-identity and self-reflection takes its place. In the words of Rudolf Steiner:

“No crystal could be formed without the assistance of all surrounding nature. No single link can be severed from the chain of the cosmos and set apart by itself; therefore, whoever views a crystal rightly will see in it a picture of the whole of nature, indeed of the whole cosmos. ..Thus the whole cosmos lives in the form of a crystal....And when substance has become capable of sensation...what then dwells in the sensations of the most elementary creatures? Such sensations mirror the cosmic laws, so that each separate living creature perceives within itself microcosmically the entire macrocosm. The sentient life of an elementary creature is thus an image of the life of the universe, just as the crystal is an image of its form. The consciousness of such living creatures is, of course, but dim. Yet this very vagueness of consciousness is counterbalanced by its far greater range... [Man] no longer merely lives the cosmic life in a state of dull consciousness, but adds thereto his own special inward existence....Man [through the process of individualisation]... is now conscious of his inner life, and out of this inner life he forms, at a higher stage, a new world of images in which, it is true, only a small portion of the outer world is reflected, but in a clearer and more perfect manner than before.”³

This lucidity of perception will accompany man throughout his evolutionary journey – the periphery of his awareness steadily expanding along the way until he regains cosmic consciousness, but on an infinitely higher turn of the spiral. At his current stage of evolution, the requirement is to smooth and polish the mirror of the mind and make of it a “limpid reflector of truth”. To become a living mirror or reflection of truth and light in these times of terrific change and upheaval, quiet persistent effort is needed more than ever. Only when we can stand steady in the light, can we truly “see” and reflect; and a common hindrance to this reflecting capacity is an over-active mind which continually darts from thought to thought, and therefore cannot catch the light that is falling upon it from on high. The solution lies in learning “simply to reflect, both in the sense of quiet thought and in the sense of a quiet radiance.”

The Yoga sutras of Patanjali have much to teach us here, many of them addressing the problem of the restless mindstuff or chitta that makes it incapable of reflection. Other sutras explain how, through meditation and the removal of hindrances, one is finally able to focus the mind one-pointedly and enter into contemplation – which is another way of describing deep, inner reflection. Meditation on an object leads us stage by stage, from awareness of the object's outer form, into its quality, and then on into an appreciation of its true meaning and significance. This latter stage opens up the relationship of the soul of the object to the soul of everything else revealing its purpose. Therefore, through meditation on an object, one can know not just all about the subjective nature of the object but also, by extension, the subjective nature of everything else to which it is

related. This lends further truth to the idea of a reflecting universe, within which every manifested idea is reflected in every other. The path of wisdom is that of following the thread of living light that is anchored deep in the heart of any particular form, and discovering the network of relationships that opens up as a consequence of directing the consciousness along it.

This process is, in effect, one of simplification. It is a discarding of the extracurricular activities of the mind in order to focus it on its legitimate purpose as a tool of navigation. Through the discriminating power of the mind, all that is extraneous to spiritual requirement is recognised and cast aside in order to follow the path of light into the inner worlds of meaning. It is the forging of a new way of creative living in conformity with the Buddha's injunction to "kill out desire". This injunction calls humanity to lift its eyes to a new world of quality and reason "inherently freed from objects". It's only when this freedom from desire is consciously sought, however, and the soul recognised in the waking consciousness, that humanity will stand as a unified whole, detached and liberated from all veils and forms in the lower worlds. Perhaps we are seeing the beginning of this path to greater simplicity and a search for Truth as people grow more weary of corruption, manipulation and political deceptions.

The Buddha taught that all suffering is caused by desire for form life and this is because it instantly feeds the separative spirit to some degree, and so contravenes the great law of love. It is a learning process however as "*through separation [man] finds himself, and then—driven by the indwelling buddhic or Christ principle—transcends himself, and finds himself again in all selves.*" The primary task of all who wish to serve humanity is to do just this – to rediscover ourselves in others. As souls, we find ourselves again in all selves, and the Christ and the Buddha are part of our consciousness, not something that just transcends it. This is the spirit that characterises our group approach to the full moon work in Taurus. It is truly a group effort, an accumulated aspiration to be a conscious part of the chain of Hierarchy, to let in the light through which the great spiritual tide released at the Festival can flow right down into hearts and minds. Through these forces of enlightenment, a cascade of light flows across the planes, from higher to lower, to reveal that living synthesis which we sense – the force which binds together that which has been separated.

In the Aquarian Age, we are told that we will know the significance of the term, "there shall be no more sea", and the sea of storm and passion will be superseded by the sea of glass, which directly reflects the higher intuition...with perfect accuracy, being unruffled and immovable. At this stage humanity will finally have completed its journey through what the Ageless Wisdom calls the three great halls; the halls of ignorance, learning and wisdom. In this distant epoch, the human kingdom will be entirely transfigured into a great hall itself – the hall of living mirrors.

¹ The Rays and the Initiations, p.232/3 ;

² The Secret Doctrine, Vol I: Gods, Monads and Atoms, HP Blavatsky Kindle Edition.pp. 629-634

³ The Occult Significance of the Blood. GA 55 Rudolf Steiner

<https://rsarchive.org/Lectures/19061025p01.html>