

Sacrifice and Liberation on the Path of Discipleship

Aquarius Full Moon

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Hello everyone and welcome to this Full Moon meditation meeting in Aquarius.

The exact moment of the full moon occurs in just under 12 hours at 2:32 am EST which means our meditation today will occur within the most potent influence of the full moon energies available to us.

It is important to remember though that the spiritual energies we work with at the time of the full moon are constantly streaming forth into humanity and thus are always available for our use. As souls, we are at all times, en rapport with the energies of light, goodwill, and spiritual power, and if we will these energies into expression they will flow through us to others. This act of will is really the act of alignment with the soul, for it is through the medium of the soul, the Master in the Heart, or the Christ within, that spiritual energies reach humanity. These energies have the potential to bring about a transformation of human relationships which creates an environment in which humanity's most pressing problems can be solved.

The Full Moon is a time when the planetary life has spiritually taken a deep inhale and is poised at an interlude of breathlessness wherein the vertical alignment of the whole planet is held at a point of spiritual tension. Because we are part of this whole, the vertical alignment of each of us and of our group is also facilitated. This presents us with an opportunity to reach upwards, higher than we otherwise would, to align ourselves with the higher realms of truth and to touch, even if briefly, some sense of God. Our aim is of course to serve the spiritual evolution of humanity. We do this by expressing this higher contact through the mediation of spiritual ideas, the mediation of beauty, and the mediation of light into expression on earth.

This idea of mediating divinity into expression is highlighted in the sign Aquarius, under whose influence we now work. Aquarius is the sign of the world server; it is the sign of the group and also of universal relationships. Aquarius is also therefore the sign of consciousness and the soul—since the soul exists in a state of perfect relationship wherein its individuality is known as one with all souls.

A sometimes-overlooked characteristic of the soul is its mutability, and the airy nature of Aquarius in many ways brings this quality to the fore. In this sign, the server learns to adapt themselves totally to world need. This requires that the disciple who seeks to serve in Aquarius overcome the vicissitudes of the human condition. It requires them to rise above pleasure and pain, depression and happiness, and to be detached and stoic so that the energy which they radiate is not marred by that which is temporal and unreal.

The service which Aquarius demands requires the combination of all three aspects of divine consciousness: power through alignment, love through relationship, and creative expression through adaptability. Combining these three aspects, the server learns to stand still at the center of the even-armed cross—aligned with God and mediating the light and energy of that higher contact into human consciousness. This orientation and dual activity aids in constructing a way forward for humanity.

Before we proceed any further let us engage in a brief visualization followed by the sounding of the Affirmation of the Disciple.

- Raise your consciousness to the higher levels of the mental plane.
- Visualize yourself as a soul, a point of light within the greater light of the group soul.
- See this group light transform into a lighted path, connecting the worlds of human expression to the world of spiritual reality.

*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, focused 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.*

OM

As we lift our consciousness to the higher levels of the mental plane, we eventually reach a place above the divisive nature of concrete thinking. The concrete mind separates and divides in order to understand—it is foremost an organ of discrimination. It categorizes distinctive vibrations—it differentiates in order to know. The higher levels of the mind, however, are more synthetic. The higher mind perceives the whole and thus understands the relationship between the myriad parts of that whole and Oneness itself.

The soul, the true I or Self, bridges between these two states of perception and sees both the multitudinous expression of form and its underlying synthesis. The soul is thus the great

mediator; it mediates between divinity and form, but also between the individual and the group. It knows itself to be both Life and substance—both an individuality and at-one with the group.

Soul consciousness thus brings a dual vision: one that is concrete, practical, and mundane, and another which is abstract, synthetic, and universal. This dual existence highlights the purpose of the soul as a mediator between the archetypal duality: Spirit and Matter. It is important to keep in mind that Spirit and Matter are two aspects of one principle, and that the soul bridges and unites these aspects. It is through the medium of the soul that the two are synthesized “into the glory of the One.” The soul does this through the development of consciousness. As we know, consciousness is the Principle of Relationship. The application of this principle to those “lesser lives” which are bound by darkness and separation lifts them upwards, redeems them, and occultly makes them saved. It is for this purpose that our planet, Itself, came into being—and it is also for this purpose that we as souls seek human incarnation.

The act of incarnation constitutes a great sacrifice—not necessarily for the soul itself, which instinctually seeks experience in form, but for that greater overshadowing Life, the Solar Angel. These Solar Angels are esoterically referred to as the “Returning Nirvanis” and the “Lords of Knowledge and Compassion and of ceaseless persevering Devotion.” Their presence within our planetary life and their descent into matter enabled the 4th kingdom, the human, to come into existence. We are told that these Solar Angels are great overshadowing lives, yet they also “were and are ourselves.” Incarnation for them is occultly considered to be death, yet it is a death consciously chosen, and a death through which they ultimately Live and fulfill the purpose of salvation and redemption which the Planetary Will demands.

Our Planetary Logos is characterized by two qualities not normally associated with such an exalted entity; these are pain and sorrow. They result from the presence of what the Tibetan terms a quality of “Divine Rebellion” or an aversion our Logos has to his divinely appointed task. It is difficult for us to understand this state, being so far removed from our human state of consciousness. However, His predicament is expressed for us in a few symbolic statements: we are told that “He took a form and grieved to find it dark” and that “He craved permission to return” to that high place from whence he came. Yet we know our Logos did not return to this place, instead he chose to incarnate. We are told that “from the darkness he heard a voice which said: “We suffer here. We seek the light. We need the glory of an entering God. Raise us into the light and make the sacrifice.” Thus, our Logos descended into darkness, into incarnation, to save those lesser lives and lift them up into the light. He chose to die in order that those lesser lives may live. “Yet he liked it not, and thus the pain.”

This pain and suffering is also clearly reflected in the human condition. In humanity, true sacrifice is exceedingly rare because it entails significant loss, seeks no reward, and unlike heroism, does not feed pride. Yet these acts of true sacrifice occur all the time, and many if not all of those who render this true sacrifice, aiding others rather than themselves, do suffer pain and sorrow, just like our Logos. Yet, we are not doomed to always suffer. We are told that for

many other planets in our solar system, the terms sacrifice and bliss are synonymous. This is because sacrifice ultimately brings liberation and an escape from bondage.

Sacrifice, however, should not be misconstrued as self-abnegation or the destruction of individuality; rather, it is the process of breaking down the barriers that individuality imposes. Sacrifice is the expansion of one's consciousness beyond the self to identify with the group and with the whole. Through sacrifice, wholeness is known and individuality is preserved. This is the true exaltation of the individual because it is lifted upward and takes its place within the group; it becomes an expression of that which truly has neither limits nor borders.

Sacrifice brings one into alignment with spiritual purpose. It tears down the limitations imposed by self-interest so that the radiation of love can extend beyond the individual and radiate to one's community and to one's group. Sacrifice thus brings the power of right elimination.

A breakdown of barriers leads eventually to a total identification with the whole. In this state, the will of the individual is merged in the Will of God. This consummation is expressed in the affirmation we earlier spoke: "I am a point of sacrificial Fire, focused within the fiery Will of God. / And thus I stand."

Yet, we must not forget that the whole point of this expanded identification is an expanded ability to serve. In this state, Love and Light are better able to pour through us to others. Interestingly, the Tibetan defines the Law of Sacrifice as "the impulse of giving." It is through relinquishing the limitations of self-interest that the truly group-conscious self is able to align with this impulse to "give of thine uttermost on every plane and give again." This is true spiritual service because it aligns the will of the individual with the Will of God.

The work we are engaged with here today, meditating at the time of the Full Moon, is an integral part of what we call discipleship service. To understand discipleship service, we must keep a few things in mind. First, that it is always rendered by the soul and through the medium of the soul-in-form. Second, that discipleship service is "the spontaneous effect of soul contact." This means that service is essentially the instinctual nature of the soul and a natural expression of the consciousness of the soul acting upon form. Third, that service is "a creative urge, a creative impulse, a creative momentous energy." This means that true service is causative, it creates effects, however, it is not caused by effects.

Our Full Moon work is one way in which we this service is rendered. This service, from one perspective, can be divided into three phases: alignment, relationship, and creative expression.

In alignment, the soul aligns with the center of spiritual Life. This is the realm of God and of Divine purpose. The soul identifies itself with the worldwide group of souls, with the Hierarchy which is the Planetary Heart. The soul also extends that alignment downward, to its bodies of manifestation, the personality and with the planetary center we call Humanity.

Second, the soul brings all three aspects of self and whole into relationship. Being the Principle of Relationship, the soul connects the higher and the lower through the medium of itself. It becomes a two-way bridge of lighted substance, mediating between divinity and form. In becoming this bridge, the soul also becomes the “path that others might tread.” Integrated with the group and with the planetary whole, the soul then brings the three great planetary centers (Shamballa, Hierarchy, and Humanity) into relationship.

Third, the soul creates thoughtforms in alignment with the spiritual ideas seeking expression through humanity. The disciple is also creative in the sense that they have become a point of light within a lighted network of spiritual distribution. They become an agent of Light, and distribute it to humanity.

There are of course other ways of viewing this work.

This presentation gives a somewhat an idealistic picture of sacrifice and our work, and it is important to keep in mind that very few are able to live up perfectly to such a high idealism. But that is the point of ideals; they represent our highest aspiration and help to concretize the vision which impels us forward on the path of evolution. Ultimately, it is the personality which fails or falls short, and a recognition of this highlights the need for the sacrifice which leads to soul consciousness. Sacrifice is ultimately the relinquishing of that which is lower for that which is higher. This theme underlies the entire process of evolution. Evolution, we know, is a process, and it can be a joyous one.

Perhaps then it is best to conceive of sacrifice as a process of divine substitution—a substitution in which as the consciousness is raised, it raises up the form lives as well. This elevation leads to an occult transparency whereby the form is purified and the light of the soul shines through it in increasing expressions of beauty.

Sacrifice on the Path of Discipleship also creates a path of ascent for our group brothers and sisters, and for all lives who suffer and toil in darkness. We should always keep this in mind.

In conclusion, I will quote a passage which the Tibetan cites from “a very ancient writing.” The passage exemplifies the pain, joy, sacrifice, and liberation characteristic of the discipleship path.

"Before the gateway of each newborn day which holds within its hours ordered responsibility, I stand. I cry aloud: Lord of my life! How can I do the duty of this day, yet seek detachment? Meet every need, yet free myself from ties and bonds? God said: The sun draws near and vivifies the earth. Naught can it take from out the earth. Live likewise. Give and ask naught."