

## ***The Spirit of Resurrection and the Light of the Living Christ.***

The Festival of Aries, March 22, 2016, New York

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Welcome to this Easter, Aries Meditation for World Service.

It is pretty much central to the Easter message of resurrection and of the living Christ to begin with the recognition that in these monthly meditations we are acting on behalf of and in identification with the group of all human beings in incarnation at this time who truly love and serve. Only as we grow in our ability to hold this group field of mind and heart in the light, and see it for what it truly is, see it through the lens of the ashram, will we be able to penetrate into the essential meaning of Easter, of the role of the Living Christ in our time, and of that elusive Being referred to by Alice Bailey as the Spirit of Resurrection.

It's probably no exaggeration to say that there are today hundreds of thousands, perhaps millions of people from all cultures, faiths and spirituality's who find their meaning and purpose in their growing ability to love and serve. Just think of the networks of concerned people who are at the core of: the environment movement; the movements for multi-faith dialogue and worship; the countless movements pioneering small and large-scale initiatives to transform the world in line with the United Nations Sustainable Development Goals; the peace builders who are learning how to lead whole communities on paths of reconciliation, forgiveness and restorative justice; or those groups pioneering a new, authentically integral universal spirituality, including mindfulness facilitators. Sociologists might point to all of these movements, and many more, as evidence of the reality of what esotericists refer to as the Group of World Servers. Yet our concern is less with the increasing *number* of people who are at the core of these and so many other movements. Our focus and interest in meditation is in the consciousness of the group as a whole and the vitality of its growing will to love. This is a new phenomenon in the world. Never before have thinkers and inspired activists and change-agents from every culture experienced a similar transformation of mind; a similar intuitive sense.

With roots firmly planted in the rich mental and emotional environment of the vast numbers of people of simple goodwill and of basic good heartedness, the concentrated group referred to by Alice Bailey as the New Group of World Servers is made up of individuals whose minds and hearts and will are strongly centered in their intention to help others and help the human community grow spiritually so that it can become more fully human, more free, and more generously inclusive. Since the time when Alice Bailey was writing the Group has developed and grown as a result of generations of experience. The consciousness of service and love and inclusive spirituality is today reflected in a vast body of literature, drama, films, art, mythology, theology and music from over six decades.

With all of this in mind, the first stage in the meditation we are about to do can be seen as fundamental: *We affirm the fact of group fusion and integration within the heart centre of the new group of world servers, mediating between Hierarchy and humanity.* It could be argued that there is no more important part of the meditation than this. Together, linked subjectively with all who are meditating for world service at this time, we establish a shared intention to be at

*one with our group brothers....* It is from this basis that we can then move beyond a preoccupation with our own personal identity, our individual crises and issues, to imaginatively build, and creatively see the planetary antahkarana: the continuity of consciousness as it spirals through multiple dimensions and planes of being.

And so it is that standing together within the heart center of the New Group of World Servers, at this special time of Easter, and with the added significance of a lunar eclipse, we can usefully direct our attention to the joyful *potency of inevitable resurrection* [*Externalisation of the Hierarchy*, p. 487] ... to the Work of the Risen Christ, the World Teacher, in today's world ... and with a nod to Aries, to the role of mind in the birthing of the new world.

*In the centre of all Love I stand.  
From that centre I, the soul, will outward move.  
From that centre I, the one who serves, will work.  
May the love of the divine Self be shed abroad,  
in my heart, through my group, and throughout the world.*

Easter is celebrated throughout the Christian world on the first Sunday after the full moon immediately following the Northern Hemisphere Vernal Equinox. On Easter Sunday the Church celebrates Christ's resurrection, three days after His crucifixion. The Day is also known as Resurrection Sunday or Resurrection Day. Differences between the Gregorian calendar followed by the Western Church and the Julian calendar followed by the Eastern Orthodox Church mean that often the Eastern and Western churches observe Easter Sunday on different dates, so this year sees the Western Easter on March 27<sup>th</sup> and the Orthodox much later on May 1<sup>st</sup>. What this means is that during these two Sundays (with five weeks in between) there will be rituals, services and family gatherings throughout the Christian world drawing attention to the resurrection. We can expect many of the more enlightened Christian commentators, thinkers, pastors and priests (Western and Orthodox) to lead their communities into a meditation on resurrection as a living process and as a core element of the spiritual life.

There are many enlightened thinkers in the West today who have difficulties relating to the Christ – disillusionment with the religion centered on the uniqueness of the life and teachings of the historical Jesus have created a barrier in the mind to the reality of the Christ. As the dominant organized religion of the West we should not be surprised that, after two thousand years, the living power of love at the core of Christ's teachings and of His resurrected Being, can often be shackled, belittled, hidden, and even destroyed by religious institutions and the often separative theologies they embrace. Why would we be surprised by this? Through time all revelations that coalesce into institutional forms inevitably succumb to illusions and glimmers, disappearing in the process as a revelation and emerging as competing doctrines.

Yet while many Christian churches and communities may well have lost their link to the Power of Love that is Christ's gift to the world there have always been, and continue to be, Christian communities, Christian thinkers, Christian writers that are radically alive and true to the spirit of the Christ. Always, in any tradition, the intuitives keep on working, finding fresh insight and vision in the original teachings. In this country one thinks for example of hugely influential figures in the national life in recent decades, such as Thomas Merton, Martin Luther King, Henri Nouwen (recently cited by Hillary Clinton), Doris Day (of the Catholic Worker Movement), Martin Marty, Bede Griffiths, Howard Thurman and countless others. Modern iconoclasts like

Matthew Fox and Creation Spirituality or Adam Bucko and the New Monastic Movement are further signs of the reality of a growing Living Christianity Movement. In all of these cases there is profound engagement through dialogue, reflection and shared service with similar movements of living spirituality amongst other faiths. As a result of a deep dialogue between the faiths that has been proceeding for decades there is a genuinely universal religious spirit emerging at the heart of the Group of World Servers. Indeed the vision espoused by Alice Bailey of a 'New World Religion' would seem to be emerging more realistically as a New World Religious Spirit, pioneered in Christianity by many of the names already mentioned – and pioneered in other faiths by such thinkers as Rabindranath Tagore, Yogananda, Sri Aurobindo, Thich Nhat Hanh, Idries Shah, Elie Weisel, Huston Smith; Paul Knitter and so many more. [See the book list at: <http://www.spiritualityandpractice.com/books/features/view/17499>)]

Although the living Christ is universal, known by different names in different faiths, He is not some mythical amalgam of all religious archetypes or all avatars down the ages. The Universal Christ is a specific being to be approached at the center of the self of every individual on the planet – and to be approached as the Master alike of Angels and of Men, the Head of the Spiritual Hierarchy of all Illumined Beings recognized by all cultures through the ages. The Universal Christ is the One Who Guides and Overshadows all people who seek to love their fellow human beings; who strive to lead an ethically disciplined life; who recognize the divinity in all faiths and all beings and who are working to rule their daily life with Love. The name given to such a One does not matter. But what does matter, and matter greatly, is that we seek out and this greatest Master of Love and see His signature in our world, today.

The story of the Christ's appearance three days after the death of Jesus tells us of the immortality of the Essential Self. The Christ Who is in us, each and every one of us, regardless of faith, circumstances or evolutionary development does not die – yet the personality does die. Death applies only to the personality, the sheath used by the inner Christ in its long work to redeem and transform the worlds of outer substance: physical, etheric, emotional, and mental.

Redemption of the substance and elemental essence of outer life is not about matter being evil, or a dark force. It is about the process of revealing the spirit in matter: expressing something of the beauty of the living spirit; bringing the unconscious into alignment, harmony, balance with the inner Christ. Redemption is about relationship between spirit and matter, higher and lower, father and mother. The Christ's work is to mediate that relationship and through that relationship to bring quality into the world of appearance. The Christ spirit is a dynamic within us that leads us onto and through a path where we become increasingly conscious of the qualities that we have the potential to manifest through our personal lives.

The Christ leads us in our transition beyond identification with personality. That would seem to be one of the most fundamental realities that is difficult for the brain to understand. As the aspirant begins to take steps on the Path to build a relationship with the Higher Self, The Christ within, this Higher Self or Soul becomes actively engaged in the process. The Christ spirit becomes a dynamic within us – proactive, positive and no idle observer.

This on-going work of the Christ within us is immortal. In an individual sense it does not end with death of the personality, rather it persists in an unseen realm that is, necessarily, a mystery to us right now, before entering again into a new incarnation. One Soul entering time and again into

the stream of outer manifestation – all in service of the Great Work, the Plan for the redemption and transformation of matter.

Death of the personality and the form is a requirement of development. The culture of separateness, the cult of separateness, must die – is destined to die. The newly emerging culture of wholeness needs key elements of the separative mind-set to die – in ourselves, in institutions, in economics, in politics, health-care and so on. Inevitably this process of death is accompanied by trauma, conflict, disturbance, and uncertainty - and, for many, by a sense of loss. Death is always an awesome experience and, although it is not to be feared, it also not to be treated lightly.

The resurrected Christ, is a Spirit of abundant livingness. It is present in consciousness and in the world now and a part of our task in these monthly meditations is to train our sensitivity to recognize and see this Spirit so that our attention shifts away from the process of death taking place, awesome, necessary and important though it is, and shifts into support of and identification with the New Life that is being born. By seeing and recognizing the resurrected Christ, and by directing our life in response to this vision, we invoke and call forth that spirit – within ourselves and in synchronicity, within humanity as a whole.

This spirit of the Resurrected Christ is well captured in Teilhard de Chardin's comment:

*Christ consumes with his glance my entire being. And with that same glance, that same presence, he enters into those who are around me and whom I love. Thanks to him therefore I am united with them, as in a divine milieu, through their inmost selves, and I can act upon them with all the resources of my being... [Hymn of the Universe, p. 121-2]*

In an Easter Day 1945 message, when so many families, communities and nations around the world were exhausted from the loss of life, the sufferings and deprivations of the Second World War, DK, spoke of the Christ's work that would follow the death and destruction of the War. The main focus of His Work would not be through the Christian churches. The resurrected Christ would be working as World Teacher – back then in the period immediately following the Second World War – and today.

*All that enlightens the minds of [people], all propaganda that tends to bring about right human relations, all modes of acquiring real knowledge, all methods of transmuting knowledge into wisdom and understanding, all that expands the consciousness of humanity and of all subhuman states of awareness and sensitivity, all that dispels glamour and illusion and that disrupts crystallisation and disturbs all static conditions, come under the realistic activities of the department within the Hierarchy which He supervises. He is limited by the quality and the calibre of the invocative appeal of humanity and that, in its turn, is conditioned by the point in evolution attained. [Externalisation, p. 479]*

Just think of the life that is in this work of the Christ's today. Think about the huge array of initiatives that are transmuting knowledge into wisdom, expanding the consciousness of humanity and all the other kingdoms of nature, dispelling glamour and illusion. This Sunday's *New York Times* included a feature: *No Texts, Please, We're Meditating*. It told the story of the *Increasing numbers of harried New Yorkers who are gathering to close their eyes and just breathe*. Centers are popping up all over the city where folks can come in a secular environment

to practice some form of meditation that stills the mind and fosters an awareness of a deeper Reality and a silence that is luminous and Real. And this is happening in major cities all over the globe. This is the resurrected, living Christ in expression.

The full moon following the Vernal Equinox in the Northern hemisphere takes place during the sun sign of Aries. The keynote of this sign: *I come forth, and from the plane of mind I rule.*

The plane of mind is important for all of us on our evolutionary path and for humanity as a whole because it is through mind that we establish direction and purpose. It is through mind that we plan our way forward. For those on the spiritual path this purposeful direction comes increasingly from a place of illumination. The mind has many rooms, many layers and levels. At one level it can be the destroyer of the Real, at another the revealer of the Real. It enables us to chart a path that leads between the two great lines of force. Only the mind, in all its dimensions, including the heart in the head, can do this.

Light, flowing into the mind from the Spiritual Sun reveals the Greater Good. It changes what we see and changes the way we see. Light, pouring into the mind, enables us to see with a measure of freedom from the ancient habits of glamour and illusion. It gives perspective – instead of seeing through the lens of the personal self's unconscious and conscious agenda, the light of the Spiritual Sun gives us a glimpse of the soul's agenda. These two are very different – until the higher vision begins to condition our human thinking, planning and direction. Then the personality chooses to follow the higher way.

Only through this lighted, liberated mind, sensitive to the Laws and Principles, Rhythm and Flow of the Universe – can we begin to chart a course towards enlightenment. And only through this mind that is held in the light can we respond to the needs of our time in history – the need to nurture goodness, beauty and truth in the world and the sense of responsibility for fanning the flames of the will to love – in real terms rather than ideological or doctrinal terms.

And let us remember that the essence of all truly spiritual work in ourselves, and in society is that it is invocative. We sometimes forget that invocation is a fundamental dynamic in meditation and prayer. By consciously imagining the higher qualities of wisdom, love, will and purpose that we know to lie at the heart of our being we invoke those qualities – call on them, invite them to take root in the earthy substance of our conscious minds, hearts. Invocation in prayer and meditation sets up a relationship between that which is higher, more inclusive and energetically alive. When invocation is focused, such as through the Great Invocation, it draws on the natural invocation in every person to experience and live in the light of the beauty, goodness and truth of the soul. It takes that spirit of longing for the light, yearning for the Light and brings it in to a concentrated focus directing it like an arrow towards those centers of Hierarchy and Shamballa from whence the Light will come. We just have to ask – knowing that there will be a response.

Invocation is also a fundamental dynamic in all the planning that is going on now in small town boards, municipalities, government departments in every land in the world and in the United Nations. By setting forth clearly thought through goals, and by planning how those goals might be met we become, as a species, invocative of the Hierarchical energies that will magically enable us to achieve the goals. Let there be peace on earth and Let the Spirit of Peace guide us in the ways of peace making, peace keeping and peace building. Let us approach the pain of

Syria with the expectation that all (Syria; the neighboring countries; Europe) will grow through this suffering in our ability to manage transformation with wisdom and with care. Only with and through the overshadowing presence of the Spirit of Peace and of the Christ can we make serious, significant progress towards 'peace on earth'. We just have to ask ...and then we just have to do what we are led to do.

In all the crises of the public life, in whatever society we happen to be living, it is essential that we look for those groups and those women and men of all ages who are motivated by a concern for the well-being of the society as a whole. Partisanship and self-interest needs to be seen for what it is – not just in politics but also in every other sphere of life. There are today millions who truly care about the development of the human spirit, and the development of a more mature relationship between humanity and the other kingdoms of nature. In the midst of these warriors of love – there we will find the resurrected Christ.

Spirituality in our time is all about how we support this development process – how we engage interiorly and in our personal lives with the work of the Christ. The task is to draw on (to invoke) the higher, lighted reaches of our own mind where wholeness is revealed – and to experiment with the work of reorienting, planning and governing our lives in response to this living vision of wholeness which the Christ will bring to us. *I come forth, and from the plane of mind I rule.*