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Resurrection of the Sun

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Why is there something rather than nothing? A question that has been debated for thousands of years. It is a profound mystery, and every answer, from the simplest to the most complex, appeals to one or other group of thinkers. Some answers will be philosophical, some religious, some scientific, some artistic. Ageless Wisdom thinkers seek to combine elements of all of these, because of the firm conviction that while the infinite truth itself is beyond all words and all finite ways of thought, yet its radiant potency illuminates them all.

Astrology is one strand of the Ageless Wisdom which strives to combine a number of different approaches to knowledge, fusing astronomical facts with mythological symbolism to describe and explain cosmic energy impacts. And in Alice Bailey's work, astrology, the "Science of Relationships", is a keystone of the group approach to Divinity that will come to be understood as the New World Religion. In fact, astrology has already played a major part in the religious life of humanity, although its importance has decreased as the scientific world-view has grown in strength in the last few centuries. So the re-emergence of astrology is in some sense a re-birth or resurrection of a system of meaning that enriches our understanding of contact with the Divine.

One key difference which a re-emphasis on astrology will bring is a tuning in to the annual cycle of the twelve spiritual festivals, those high points within each month where Sun, Earth and Moon are aligned. And within that twelvefold annual cycle, there is nested a fourfold one, in which each year has its inbreath, higher interlude, outbreath and lower interlude. As we know, we are now entering the higher interlude of the year, where humanity's connection with the spiritual world reaches its peak. This period covers the three great spiritual Festivals of Easter, Wesak and the Christ's Festival. Easter and Wesak are already known to religious people in both the East and the West; in time, the Christ's Festival will become more widely known. It is worth noting that the two major festivals that are already recognised are both set according to a lunar rhythm, which already brings them closer to the model of the twelve spiritual festivals.

In the case of Easter, the actual date accepted by the Christian churches hinges upon the first full moon after the Spring Equinox. This brings in both an astronomical fact and a symbolic resonance. Quite simply, the Spring Equinox is the date beyond which, in the northern hemisphere, the hours of daylight exceed the hours of night, until the Autumn Equinox. And symbolically, the Spring Equinox is the date at which the Sun reaches the first point of Aries, thus opening our planet to the energies of this great initiatory sign.

In Aries, the energy of the first ray of will is the driving force which initiates new cycles of life and experience. Its keynote is “I come forth and from the plane of mind, I rule.” In this keynote we can hear an echo of Krishna’s remark in the *Bhagavad Gita*, that He comes to birth age after age. And Aries is the sign in which we celebrate the resurrection of the Christ, the coming forth again after a life cycle has apparently ended. In doing so, the Christ also prefigures His coming reappearance in the Aquarian Age, where He will take on ancient responsibilities in new forms.

Before we continue, let’s contemplate together this theme of Resurrection/return/recurrence by using the second stanza of the Great Invocation. And as we do so, let’s consider just how deep the meanings behind these familiar words may be. Take for example the final line: “May Christ return to Earth”. One way of re-thinking this line could be: “May Love-Wisdom, in the highest quality contactable by humanity – the Will-to-Good – further energised and empowered by the Will, Shamballa, and the Avatar of Synthesis, the Spirit of Peace and the Buddha, be embodied once more in an Avataric Form that can take Loving Purposeful Action publicly in the three worlds.”

After a few moments of silence, we will say this stanza slowly and imaginatively together, with a pause after the first two lines, which form together one thought; bearing also in mind that “men” here is intended in its original meaning of a thinking being, from “manas”, which is the energy of the mental plane.

[PAUSE]

From the point of Love within the Heart of God
Let love stream forth into the hearts of men
May Christ return to Earth

OM

“This is the system of the SON, whose name is Love. This is the divine incarnation of Vishnu. The Dragon of Wisdom is in manifestation, and He brings into incarnation those cosmic Entities who are in essence identical with Himself.” (*A Treatise on Cosmic Fire*, p.176)

This arresting passage from *A Treatise on Cosmic Fire* reminds us that our Solar System is fundamentally second ray in nature, and that the Christ represents the most perfect manifestation of that nature that can currently be expressed in human form. The type of religious spirit that will express His Aquarian work, while it may contain echoes of past forms, is likely to be quite different from its Piscean antecedents, because two thousand years of conscious evolution have given humanity more potent mental equipment.

One obstacle that may need to be overcome, as astrology is reincorporated into religious life, is the acceptance that, in one sense, all true religions are focused on

Sun worship. Stated baldly, this sounds like a regress to a more primitive understanding, worshipping only in terms of what the God can physically do – sending warmth and light, and nourishing crops. And it appears that ancient religions slowly moved away from this picture, progressively veiling the significance and power of the Sun. So for example, in ancient Egypt the most potent deity, Ra, was linked to the Sun. However, when we come to Greek mythology, the Olympian Gods were headed by Zeus – on the face of it, not an obviously Solar deity, although clearly a sky god. Yet his favoured Son was Apollo, the God of Light, who later on came to be identified with the ancient Sun God, Helios. Yet for such a powerful God, Helios has almost no stories associated with him. And when we move to Roman mythology, we find that, while Apollo is adopted directly into the mythology, there is a separate Sun God, Sol, whose role and importance in Roman religion is strangely obscure.

How the significance and meaning of the Sun will be reintroduced into religious life remains one of the questions that the Aquarian Age will answer. Yet as the passage from *Cosmic Fire* shows, it is a fundamental truth, which can now be understood by an intelligent humanity in a much more nuanced and scientific way.

While we can only speculate on how Christ's imminent reappearance will affect our understanding of the role of the Sun and the other heavenly bodies in religion, we do have some more direct advice from the Tibetan on the nature of Christ's role in the coming era. Here is an extract from the talk given for Scorpio in 2019 which introduces this theme:

...the Tibetan reveals that when Christ took His place in June 1945 within the Triangle formed by the Spirit of Peace, the Avatar of Synthesis and the Buddha, He

“inaugurated the new era and, upon the inner spiritual planes, the new world religion began to take form. The word ‘religion’ concerns relationship, and the era of right human relations and of a right relation to the Kingdom of God began...

At that time also, the Christ assumed two new functions... Over the masses, light, love and power are being poured forth and the growth of the Christ-consciousness is, therefore, being constantly stimulated. By His physical Presence, He will become the ‘*Dispenser of the Water of Life*’; through the over-shadowing of those sensitive to His impression and of His focussed Mind, He becomes what is technically known as the ‘*Nourisher of the little ones*.’

As Dispenser of the Water of Life and as Nourisher of the Little Ones, He enters upon His duties in the Aquarian Age, whilst as the centre of the Triangle above mentioned, He influences, enlightens, and produces right relations in the masses of men. In the coming era, He will, therefore, be known as

1. The Point within the Triangle.
2. The Dispenser of the Water of Life.
3. The Nourisher of the Little Ones.

These are descriptive of His threefold duties to mankind, and of the work which will be distinctive of His world service, throughout the Aquarian Age." (*Reappearance of the Christ*, p.83)

Now I'm going to do something which is quite unusual for this kind of talk, which is to read, in succession, three quite long extracts from the book *The Reappearance of the Christ*, which explain these duties of the Christ in more detail. Because these extracts are the Tibetan's words, they naturally carry a high spiritual charge, so I will pause between each extract to give us time to assimilate some of that charge, and to contemplate, as far as is possible, their meaning and significance for the work of the Christ in the Aquarian Age. This will naturally lead us into our work of meditation. The first extract is the shortest.

"...as the *Point within the Triangle*, Christ becomes the awakener of the hearts of men, and the one who institutes right human relations by being simply what He is and by standing unmoved where He is. This He accomplishes by transmitting the energies from the three points of the surrounding Triangle to humanity. 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. Just as, during the Piscean Age, there was unfolded in humanity a mass responsiveness to knowledge and to the principle of intelligence, so in the Aquarian Age, a mass response to right relations will equally be evoked, and goodwill (as its expression) will be distinctive of the mass consciousness." (*Reappearance of the Christ*, p.84)

So let us briefly contemplate the Christ as the *Point within the Triangle*.

As *Dispenser of the Water of Life*, His work is most mysterious and not at all easy to comprehend. In His public work, two thousand years ago, He said: "I am come that they may have life and that they may have it more abundantly." (John X.10.) 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.

If we say that *life is the livingness which enables*, the words are relatively meaningless, are they not? If, however, the livingness is referred to the physical plane life, to the spiritual life of the disciple and to the living purpose of God, then some faint concept may come of the wonder of the work undertaken by the Christ in the past, and foreseen by Him as His future responsibility. 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. This inflow of Aquarian energy is one of the factors which will enable the Christ to complete His task as world Saviour and world Teacher." (*Reappearance of the Christ*, pp.84-6)

So let us briefly contemplate the Christ as the *Dispenser of the Water of Life*.

"As *Nourisher of the Little Ones*, we are dealing with an aspect of Christ's work which involves the stimulation of the consciousnesses of His disciples as they prepare to undergo initiation or to enter into deeper phases of spiritual awareness. The result of His work in the Triangle with the masses... will be the presentation of the first initiation—the Birth of the Christ in the cave of the Heart—as the basic ceremony in the new world religion... *This new birth is what esotericists mean when they speak of the first initiation.* It will not, in the future, be the experience of the occasional disciple but the general experience of countless thousands towards the close of the Aquarian Age. The purifying waters of the Baptism Initiation (the second initiation) will submerge hundreds of aspirants in many lands, and these two initiations (which are preparatory to true service, and the third initiation of the Transfiguration) will set the seal on Christ's mission as the Agent of the great spiritual Triangle which He represents.

The major work of Christ, however, as far as the disciples and the definitely spiritually-minded people of the world are concerned, plus the hundreds of thousands of advanced humanity, is so to 'nourish' their spiritual consciousness and life that they will be enabled to take the third and fourth initiations—those of the Transfiguration and the Renunciation (or Crucifixion).

...Christ must prepare these aspirants for the higher initiations and so nourish and aid them that they can stand before the One Initiator and

become pillars in the Temple of God (i.e., agents of the spiritual Hierarchy and, therefore, active, working disciples).

...Through [the first two] initiations, administered by the Christ, the disciple becomes an agent of the love of God; the higher initiations enable him, however, to become, stage by stage, an agent of the will of God. The first group knows and understands the second stanza of the Invocation, 'From the point of love within the heart of God, let love stream forth into the hearts of men'; 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.'

The work of Christ, during the Piscean Age, was to relate humanity to the Hierarchy of the planet; in the Aquarian Age, His work will be to relate this rapidly growing group to that higher centre where the Father is contacted, where recognition of sonship is accorded and where the divine purpose can be known. Through the coming work of Christ, the three divine aspects, recognised by all the world religions (including the Christian religion)—Intelligence or the Universal Mind, Love and Will—will be consciously developed in mankind; humanity, the spiritual Hierarchy and the 'centre where the will of God is known' will be brought into a more open and general relationship.

The mystical approach to the Kingdom of God will gradually die out as [humanity] achieves increasing intelligence and a more scientific approach will be favoured; the rules for admission into that Kingdom will become objective; the laws governing the highest centre of the divine will also be revealed to those who are members of the Kingdom of God and all this will come about under the supervision of the Christ *after* His reappearance... The keynote of His mission then will be to evoke from humanity a response to spiritual influence and an unfoldment (on a large scale) of intuitive perception—a faculty which is, at present, rare indeed.

(Reappearance of the Christ, pp.86-8)

So finally, let us briefly contemplate the Christ as the *Nourisher of the Little Ones*.

Let's now move into our meditation, using the keynote of the Easter Festival in Aries: "I come forth and from the plane of mind, I rule."