

Easter Festival in Aries, London, March 2018

The Silent Will

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Good afternoon everyone and welcome to the beginning of this spiritually significant time of the year. The three full moon festivals in the signs of Aries, Taurus and Gemini are times when the forces of restoration, illumination and reconstruction pour into the world, and with an ever expanding worldwide group of meditators joining in this meditation service, we can have confidence that the energies needed to counteract the distressing world conditions are being transmitted into human consciousness and will eventually prove victorious.

Easter is increasingly a time for the celebration of the risen Christ - the World Teacher who directs the Spiritual Hierarchy. As predicted in ancient scripture: *"the eyes and thoughts of men will be fixed on life. Concepts of death and sacrifice will – in the New Age – be superseded by the concepts of resurrection or of livingness, of spiritual unity and of service, so that a new note will enter into human life, bringing hope and joy and power and freedom."* Along with the recognition of the Spiritual Hierarchy will come the recognition that this kingdom is open to one and all through the resurrection of the life within the heart. These festivals are therefore *present, living events* enabling us to creatively shape our future and breathe life and vitality into a troubled world, helped by those who have attained enlightenment and who stand by, augmenting our efforts.

The Easter full moon occurs in the constellation of Aries, which transmits the energy of Power and Will. The Will is associated with the life-breath, the energetic force which animates life in form, gives rise to consciousness and propels it along its evolutionary journey. Aries is therefore a sign of impulses (either the impulse to incarnate or the impulse to return to the originating source) and in this sense it symbolizes both beginnings and endings. Aries is also described as being closely in touch with one of the stars in the Great Bear – the "Pointer". In this world cycle, it is a "major star of direction" because through it flows the *will to unify and to bring about synthesis*. This force stimulates the integration of the personality and its at-one-ment with the soul and, on a world scale, the unification of humanity and its receptivity to the spiritual Hierarchy.

The 7th Ray of Ceremonial Order also qualifies Aries and, together with the influence of the Pointer and the 1st Ray of Will, connects Shamballa, the highest planetary centre, and Humanity. This provides annual impulses for major change on Earth. The outer symbol is seen in the advent of Spring in the Northern hemisphere when nature dons its new garment and birdsong fills the air. The inner influences bring descending, restorative energies which filter down into human consciousness releasing the seeds of hope and new inspiration. This restoration is facilitated by certain Divine Agents *"Who are and will be responsible for the task of preparation, of fertilisation and of all the coming new age enterprises"*. One of these divine agents is an Avatar who approaches closer to earth each year and Whose *"note is heard ahead of Him and Whose energy spreads before Him"*. This beautiful

description touches the imagination with spiritual anticipation of future potentials that will unfold.

In meditation, we can draw upon the creative imagination to ‘hear the note’ and ‘touch the energy’ of these Divine Agents, linking this to the keynote for Aries, *I come forth, and from the plane of Mind I rule*. The opportunity of these full moon meditations creates a direct line of ascent and descent with the higher planetary centres – a lifeline that connects us to ideas which steadily move us towards greater synthesis. It leads us to the overshadowing Presence, which works through us as God immanent, relating the individual part to the greater whole. Let’s take a few moments to reflect on God immanent, the joy of presence and resurrection and then say together the Noontime recollection:

*We know O Lord of Life and Love
About the need.
Touch our hearts anew with Love
That we too may Love and Give.*

OM

As mentioned before, both the 1st Ray of Will and the 7th Ray of Ceremonial Order qualify Aries. Together they lead to the purposeful and orderly implementation of new ideas coming forth from the Divine Mind and the means of doing this is through the agency of Sound. The astrologer and philosopher, Dane Rudhyar, noted that “Will and Sound are vehicles for concretizing or exteriorizing needs, emotions, ideas, and subjective states of being or consciousness in general. Will and Sound are carrier-waves, bringing what is potential into a condition of actualization and effectual manifestation. Whatever Will and Sound carry gives them a specific character, which involves both an implicit purpose and a latent meaning. This character imbues sounds with the quality of tone. Similarly, the activity of the will carries to the physical mechanisms of the body what we call a decision to move in a particular direction, toward or away from a particular goal.”

He goes on to explain how tone carries intent, saying “As Sound and will are neutral, they can be used for destructive (or catabolic) or constructive (anabolic) purposes. Sound may kill as well as heal. Some of the Japanese martial arts train one to produce a deep, very intense shout that is intended to kill one's opponent. This sound is a vocal tone. It is a tone and not merely a sound because it carries a definite intent and purpose. It projects and communicates at the physical-biological level the conscious will to kill. It is a vocal tone endowed with magical power.”¹

The Alice Bailey writings refer us to the word TAU, which in Atlantean times was enunciated explosively and forcefully to energise thought-forms, usually resulting in them being over-energised and acting like a boomerang, returning to the one who sent them forth. The word TAU represented desire for form which produces the use of form and causes cyclic and constant rebirth in form. “It was the constant use of the TAU...which brought about the final overwhelming with water, which swept away the ancient Atlantean civilisation; the few who used the AUM in those days were not potent enough to offset the force of desire. The mind bodies of the

race could not respond to that newer creative sound. Humanity was still swept entirely by longing and desire to such an extent that the united desire for possessions and for the enjoyment of form drove men esoterically ‘into the waters’. Desire for form still forces upon humanity the constant process of rebirth until such time as the TAU influence is exhausted and the AUM sound can dominate. The former influence is however weakening, and the AUM is increasing in potency until it will be the dominating factor. To this latter sound, the word of the soul must eventually succeed, until AUM in its turn is entirely superseded.”²

The tone of words and speech today, whether through social media, political rhetoric or public media, carries a force which is often harmful and critical. There seems to be a lack of understanding about the power of sound and its inspirational and healing potential if used consciously. If thoughts are truly harmless then right speech follows but before this attainment, a watchfulness of one’s tone and choice of words creates a more conducive environment for right relationships on every level. On the spiritual path, there is a growing need to live “in tension” – to be consciously and lovingly receptive to the need around us and in order to serve through the right use of sound and speech. It is this evolving, inclusive consciousness that the Tibetan looked for in his experimental group, saying to them: “Only that...attracts my attention which brings more spiritual power to my group of disciples or which increases its light or dims its radiance. You need to remember that I look at my groups of disciples always subjectively and as a group. It is the total radiance which I see; it is the united rhythm which I note and the united tone and colour; it is the sound they collectively emit which I hear.”³

Such is the tragedy of man’s inhumanity to man and to the lower kingdoms that the still, small voice of the soul, with its joyful note, is drowned out by the sounds of humanity’s lower nature. This cacophony can be hard to endure. It is almost like the death of beauty – particularly with the spoken word. Profanities and expletives have always been present in language – in drama and adult entertainment, they are often used to portray gritty realism or to add emotional colour to performances. In reality they add the ugly, often explosive forces of negativity to words associated with the animal bodies, their functions and desires, and as such are related to the Tau of Atlantean times.

With such negativity present in everyday speech and the growing noise on the planet, it comes as no real surprise that so much hearing loss is occurring! The World Health Organisation (WHO) has recently called for government interventions to reduce hearing loss and its adverse impacts. These figures released on World Hearing Day site that 466 million people worldwide currently suffer from hearing loss, 34 million of whom are children. This figure is up from 360 million five years ago. The main reasons for this increase is not only a growing aging population and infections but also exposure to loud sounds in workplaces, public entertainments and through the use of personal audio devices. It is predicted that nearly one in 10 people could have disabling hearing loss by 2050.

It’s interesting that in ancient India, sound was believed to exist in two forms, one which is physically perceptible sound vibrations, called ahatta. The second, Anahatta, is an inaudible, spiritual kind of Sound, to which, in special conditions, the nonphysical aspects of the human consciousness could resonate. Anahatta Sound should be understood as the power of the divine will, which sets in

motion the proto-matter of chaos or Genesis's "dark waters of space," and makes matter spin into vortices of motion.

The world is going through a phase of profound change, a time of the unexpected and for rising up to encounter the new – necessary conditions for new forms to usher in a new era. Negative reactions to this chaos are blocking the renewal of the life of humanity. Fear, the disorder of wars and conflicts, national selfishness – all are imposing misery on people worldwide. A general lack of life and joy evidenced by many today is clearly having a devitalizing effect. We are called upon to release ourselves from the attractive power of maya or substance by the “sweeping potency” of inspiration. This maya we are talking about is simply substance wrongly energised by the corrupting influences of illusion and glamour, which divert it from its purpose of providing forms for incarnating lives to experience, evolve and increasingly express the divinity within. Through physical disciplines and spiritual practices, the lower pairs of opposites, the physical and etheric bodies, are differentiated and the etheric body becomes controlled by the inner self rather than being blown about by the “mess of forces” in which much of humanity habitually lives. Most illusion and deception are caused by the activity of our minds as the soul becomes identified with lower substance. The problem is that without the soul’s influence, the lower mental, emotional and etheric forces sweep so many people into action unconsciously, and this is all that is known and expected. It’s an evolutionary phase but a very persistent one as it is ingrained in the very experience of civilised daily reality with its material, tangible impacts; and those of us who should be free of its influence still strive for detachment.

Of necessity in these times, we find ourselves in an increasingly noisy environment. For one thing, there are fewer places of retreat that are both quiet and safe, but also because we have responsibilities to those around us, to family, friends and the society of which we are part. And while noise is assaulting sensitive eardrums around the world, we should be particularly concerned with psychic noise, that pollutant of the astral and mental spheres which brings so much stress to modern living and of which audible noise is but a symbol.

Until such time as consciousness can rise into new vistas of awareness, the struggle for inner silence continues, often mirrored by a parallel struggle to tune out outer sounds until we learn how to live with these as well. Only a complete and intense interest in the higher nature will carry us through until our whole being is utterly absorbed, attuned and listening. Silence, therefore, in this sense is a great attainment. There is beautiful mantram given to us to reflect upon called *The Listening Pilgrim*:

Listen, O Pilgrim, to the chanting of the Word by the great Deva Lords. Hush all earth vibration, still the restless strivings of lower mind, and with ear intent hark to the sounds that rise to the throne of the Logos. Only the pure in heart can hear, only the gentle can respond.

The stormy sounds of all earth struggle, the shrill vibration of the watery sphere, the crashing note marking the place of thought, dims the sound and shuts out the tone. He who is silent, quiet and calm within, who sees all by means of light divine and is not led by light reflected within the threefold spheres, is he who will shortly

hear. From out the environing ether will strike a note upon his ear unlike the tones that sound within the world terrestrial.

Listen, O Pilgrim, for when that sound strikes in colourful vibration upon the inner sense, know that a point has been achieved marking a great transition.

Watch then, O Pilgrim, for the coming of that hour. With purified endeavour mount nearer to that Sound. Know when its tone steals through the misty dawn, or in the mellow sunlight strikes soft upon the ear, that soon the inner hearing will become expanded feeling and will give place to sight and perfect comprehension.

Know when the music of the spheres comes to you note by note, in misty dawn or sunny noon, at cool of eve, or sounding through the deep of night, that in their rhythmic tone lies secret revelation.⁴

From this it's clear that silence is not a passive state, but more of a quiescent focused waiting. It's a glimpse, an interlude, between activities and sounds. Its nature is ephemeral but filled with expectation. In availing ourselves of its presence, we learn its value and join a spiritual chorus attuned to divinity whilst simultaneously listening to the cry of a needy humanity demanding to be heard, and of the living planet over which humanity has dominion. Our voice must be heard demanding and creating the right conditions. But above and between the voices, the word of the soul and the sound of spiritual energies, lie interludes of silence. They contain the seeds of creativity, the potential for renewal awaiting distribution into expectant minds and hearts.

Perhaps we can conclude that, rather than a lack of activity, *occult silence is an intensification of the Will in preparation to create with sound*. The attention is moved away from lower distractions and focused in the soul in order to carry a spiritual charge deep into the heart of manifestation and implement some aspect of the Plan. When silence is cultivated in all three bodies, when, not only is the tongue silent and the ears open, but the desire nature quiet and the mind still, one is constantly living in a field of potential energy. It is energy that can then be used as above in general service, but also more specifically, to alleviate suffering in others by awakening and lifting them to a glimmer of heart consciousness where the solutions to their problems lie. It may involve vibration through the spoken word or through silent communication from heart to heart. The point is that the whole life is dedicated to the right use of creativity through sound, and silence is a preparation for working with this creative power.

¹ *The Magic of Tone and the Art of Music*. Dane Rudyhar

² *A Treatise on White Magic*, p. 479

³ *Discipleship in the New Age*, Vol I, p.9

⁴ *The Rays and the Initiations*, p764