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Mediatorship in the New Age

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Good evening everyone and welcome to the Festival of Pisces.

Pisces is the sign of the world saviour and is the climaxing sign of the zodiac on the reverse wheel. The Christ child that was birthed in Virgo having attained maturity comes forth in Pisces as the world Saviour. The Piscean Age was the age of Christianity which was initiated by Christ manifesting on earth at the start of the Age. Through his life He demonstrated the love and teaching aspect of the second ray. He came to teach humanity to recognise and manifest the soul with its qualities of group consciousness, inclusiveness, attraction and unification. He came to establish an awareness and desire for right human relations, to cultivate goodwill and a recognition of brotherhood. And in doing this he thus mediated between the fourth and fifth kingdoms.

Now at the beginning of this new Age, the Age of Aquarius, we await His return to earth and we read that He will demonstrate this time the Will aspect of the second ray of Love. This will be achieved through a higher mediatorship that will bring about a closer relation of the Hierarchy with Shamballa. This work is based on the blending of the spiritual will with the universal will. The spiritual will, being that quota of the universal will which any one soul can express, and which is adequate for the purpose of enabling the spiritual man to co-operate in the plan and purpose of that great life in which he has his being. ¹ Christ stands therefore, as the mediator between Shamballa and the Hierarchy as well as between the Hierarchy and humanity; He is the embracing, fusing and unifying factor.

The exoteric ruler of Pisces, the second ray, working through Jupiter, stimulates the love of the soul in human consciousness and was the focus of the work throughout the Piscean Age. As we move into a new Age, the esoteric ruler is becoming increasingly active, that of the first ray, the will, which is working through the planet Pluto. Pluto is associated with death, the death of the personality influence, which we read can be done without any great outer dissolution of the form due to the beneficent influence of Jupiter.²

It is therefore the death of desire, of all which holds us between the pairs of opposites, that is in the process of dissipation and that will allow the final liberation. It is not the death of the consciousness aspect, but a death that will allow consciousness to flower forth without limitation. Hence it is a transformative energy.

It is the influence of Pluto that brings about the death of old forms of civilisations which cyclically come and go, the death of religious teaching when it does not serve the need of the spiritual nature of the people (as is today the case). It is associated with the dying out of educational processes which fail to educate the developing nature of man and serve only to delude and imprison. As we transition into Aquarius there will be the death of all those forms that limit the growing Christ consciousness, all those forms that are no longer appropriate for the new incoming energies. The influence of Pluto therefore, allows a shattering of the forms which are bringing death to that which is embodied.

**In the centre of the will of God I stand.
Naught shall deflect my will from His.
I implement that will by love.
I turn towards the field of service.
I, the Triangle divine, work out that will
Within the square and serve my fellow men.**

It is the new group of world servers whose task it is to re-organise and rebuild the new world structure. They are the mediators between the Hierarchical Plan and humanity. We read that mediation, or right relationship, is the highest aspect of Piscean energy that can be used by humanity at this time. While the new group represents the best of the Piscean experience and was impulsed by the energy of mediation, its creative work now to mediate the new incoming energies of Aquarius flowing from the Hierarchy to humanity. Its field of service however, is mankind who have been conditioned and ruled for the past two thousand years by Piscean energy, hence the difficulties they face.

It is interesting to note that the seventh Ray that is now cycling into expression works through Uranus via Pisces to the Hierarchy. The energy from Shamballa (embodying the will-to-good) is fused and blended with the organising energy of the seventh ray and then carried to humanity along the stream of love which emanates from the Hierarchy and thus, aids the new group in their constructive work. ³

Constructive and destructive energies work hand in hand. The forms which have to be dissipated as we move further into the new Age are those which are preventing world unity. The Tibetan tells us that the answer is not hard to find, that it involves all nations and is a problem of 'nationalism, capitalism, competition and blind stupid greed.' He says that it is the 'mass of men that need arousing to see that good comes to all men alike and not just to a few privileged groups'. ⁴

Humanity is coming slowly to the realisation of those forms that while suiting the previous Age are now becoming increasingly a limitation and must either adapt or dissipate. Markets, for example, organised around competition and the pursuit of profit have played their part in bringing about greater living standards for many. It is a system that fits so well with the individualistic, materialistic society that has predominated under the Piscean influence. But it is such systems that now stand in the way of the unifying energies of Aquarius. Human unity, human understanding, human relationships, human fair play and the essential oneness of all men are the only concepts upon which to construct the new world. We are told that, as long as there are extremes of riches and poverty men are falling short of their high destiny.⁵

As Pope Francis points out, "*[S]ome people continue to defend trickle-down theories which assume that economic growth, encouraged by a free market, will inevitably succeed in bringing about greater justice and inclusiveness in the world. This opinion, which has never been confirmed by the facts, expresses a crude and naive trust in the goodness of those wielding economic power and in the sacralized workings of the prevailing economic system.*"⁶

Capitalism and nationalism are ideas that are entrenched in human thinking, ideas that have been developed and attuned to the times and have served some of us relatively well and have helped to bring many out of absolute poverty. For example, there has been according to the World Bank, marked progress on reducing poverty over the past few decades. The world attained the first Millennium Development

Goal target, to cut the 1990 poverty rate in half by 2015, five years ahead of schedule, in 2010. Despite the progress made in reducing poverty the number of people living in extreme poverty globally remains unacceptably high. And, given global growth forecasts, poverty reduction may not be fast enough to reach the target of ending extreme poverty by 2030.⁷

There are many who cling to the belief that competition, capitalist markets contained within national boundaries are the key to human progress and the elimination of poverty. Even countries such as China and Russia that have command-based economies are increasingly adopting competitive policies in order to compete in world markets. Such entrenched ideas will be hard to dissipate or adapt and are perhaps, the reason for the deep cleavages emerging within society today. Separatist thinking is standing in stark contrast to the ideas based on equality, sharing and cooperation that are now seeking manifestation.

The power of change, however, lies in the weight of public opinion, for it is through the weight of their numbers, by their planned thinking and their rapidly growing interrelation, that leaders, thinkers and governments will be forced to listen. The public today have more information available at their fingertips through developments with information technology than ever before. That which is occurring in the far reaches of the world are beamed directly into homes. Wars, suffering, poverty and the corruption that exists throughout the world is increasingly evident and influencing the minds and emotions of the human family. And this is at a time when the energies of synthesis, cooperation and brotherhood are accumulating in influence, leading to an increasing demand for change of which the recent uprisings in the Middle East, Africa and closer to home with the anti-capitalist marches and demonstrations as seen in Europe, are examples.

This suggests perhaps a growing discontent with the inequalities of wealth that our economic systems based on consumerism create. Interestingly, we read that one of the lessons to be learnt by humanity as we transition into the new Age is how few material things are really necessary to life and happiness. The Tibetan warns that the lesson is not yet learnt and the real tragedy is that the Western Hemisphere will not share in this definite spiritual and vitalising process; for they are at present too selfish to permit it to happen.⁸

Alongside this growing public discontent there are changes that will have a dramatic effect on Western life that are in the process of precipitation and will aid, perhaps, the dissipation process. For example, the technical advances that have so improved our modern life are now venturing so far into the world of robotics that the role of working for a living, that is the basis for our economic systems, is called into question. This tends to strike fear in both the public and the government, for unemployment has so many negative implications. Robotics however, may well be the basis for a whole new way of thinking and working, and perhaps will help to weaken the hold of the deep-felt belief that paid labour is the crux of a successful economic system. Current economic systems consider all inputs, such as land, labour and capital in relation to the creation of goods and services to be consumed. It is consumption that fuels growth and the prosperity which it is believed leads to happiness. In this context the aim of life is to increase one's input value, through education and training, to gain a greater return that allows greater consumption and therefore happiness. But it is this very system that leads to the increasing inequalities of wealth that are seen today, for those with more inputs such as land, and particularly capital reap the greatest returns, while those who own little remain poor. Additionally, as Thomas Piketty points out, 'For hundreds of years the return on

capital was 4-5% while annual economic growth lagged behind at under 2%. Thus, leading to inequality. And he warns that barring a resurgence of strong, inclusive growth (which is rather unlikely), high taxation on capital (equally improbable) or world war three (lets hope not), inequality could develop to frightening proportions.’⁹

With return on capital in the information technology sector, for example, well exceeding the 5% levels of the past these frightening proportions are clear to see. For example, The Microsoft Corp, had a return on capital touching 82%* in 2017 and Apple at over 200%^{10 **}.

Piketty concludes that, ‘the only solution is a worldwide progressive taxation on wealth’ and he goes on to say that the ‘absence of such a law may well imperil the free market itself.’¹¹

While the dominance of the technology sector in world markets creates concern on many levels its development of robotics and its consequent threat to the labour market is perhaps the greatest. With the many jobs that will potentially be lost to robots there will have to come a time when education and leisure earn an income. This is the basis for the idea of a Universal Income, where everyone whether in or out of work is given a minimum amount of money to live on, meaning that work becomes an option rather than a necessity. Rutger Bregman in his book *Utopia For Realists*, makes a very convincing case for not only a Universal Income but a 15 hour week and open borders, saying that it will lead to greater security for all. The Universal Income idea is gaining ground in many Western countries with Switzerland for example, recently holding a referendum on it. Although it failed this time there is reason to believe that it is only a matter of time before the public fully supports it. The town of Utrecht in the Netherlands is putting it to the test in a two-year project. In the US Alaska has had such a system for some time and some political figures are considering it, such as Bernie Sanders. Finland is contemplating introducing it for 10,000 residents sometime next year and it is also been considered by the Labour party in the UK.¹²

The Tibetan has warned that a significant problem that will need to be faced in the future is that of growing unemployment. He says that while unemployment is a dreaded word currently, it will be meaningless in the golden age which lies ahead and that the masses will then be faced by the problem of leisure. He goes on to say that, this ‘is a problem which when faced and solved will release the creative energy of man into channels undreamed of today.’¹³

The other established thought-form, that of borders and nationalistic thinking, is brought increasingly into view today with the current refugee crisis. Borders, Bregman says, ‘are the single biggest cause of discrimination in all of world history.’ He also offers a most interesting statistic taken from scientists at the World Bank. ‘If all developed countries would let in just 3% more immigrants, the world’s poor would have \$305 billion more to spend.’ That is the combined total of all development aid – times three’.¹⁴

To add to this there are voices in the financial world who are raising concerns about the unknown longer-term effects of the worldwide use of Quantative Easing, that is, the 2 trillion dollars that was used to prop up the financial system. While this has led to the biggest period of concerted growth of the world economy since 2010, some think that this may well have sown the seeds for the next great financial crisis.¹⁵ A crisis that would act to destabilise the foundations of that great thoughtform, capitalism.

Some of the most established thought forms of the Piscean Age are clearly under pressure to adapt to new and changing conditions. At the same time, there is significant resistance from crystallised forces, thus creating increasing cleavages within humanity. It is also not altogether clear how these changes can be brought about without significant suffering. There is a need, perhaps, for guidance from a higher source, hence the growing anticipation for the return of the Christ. Who, we read, will return to demonstrate in wisdom (and not only through love) the nature of the Hierarchical Plans. He will demonstrate we are told, wise constructive measures, a wise choice of builders and the correct methods of construction. It is apparent, therefore, that He as the representative of humanity and of the second divine aspect, will demonstrate within Himself, during the Aquarian Age and after His reappearance, certain major fused and blended dualities. That is the fusion of the second divine aspect of Love and the first divine aspect of Will—the Will-to-good. It is this fusion of love and wisdom that will enable Him to be the Builder of the new age and civilisation. For, He will fuse the Piscean energy of the past two thousand years with the Aquarian energies to be generated and active on Earth during the next two thousand years.

While this mediatorship will produce opposition between the pairs of opposites and a long drawn out conflict, of which we are already painfully immersed, it will, we read, finally work out into victory through the dispelling of illusion by means of the illumination of the lower mind.¹⁶ The power of Pluto will contribute to the death of illusions that limit consciousness such as in the Tibetan's words, 'nationalism, capitalism, competition and blind stupid greed'. Thus, humanity will be transformed and the full flowering forth of the soul, the release of the Christ child, will move us a step closer to achieving our destiny, initiated in the Piscean Age, of being a world saviour.

We will now work with the keynote for Pisces – I leave the Father's home and turning back I save.

1 The Rays and Initiations pg.170

2 The Destiny of Nations pg.74

3 The Rays and Initiations pg.445

4 The Problems of Humanity pg.173

5 The Problems of Humanity pg.83

6 <http://fortune.com/2015/09/14/pope-francis-capitalism-inequality/>

7 <http://www.worldbank.org/en/topic/poverty/overview>

8 The Reappearance of the Christ pg.128

9 Quoted in Utopia For Realists – Bregman, pg. 92

10 * <https://www.gurufocus.com/term/ROIC/NAS:MSFT/Return+on+Invested+Capital/Microsoft+Corp>

** <https://www.forbes.com/sites/greatspeculations/2016/04/27/apple-tops-the-market-for-return-on-invested-capital/>

11 Quoted in Utopia For Realists – Bregman, pg. 92

12 <https://www.theatlantic.com/business/archive/2016/06/netherlands-utrecht-universal-basic-income-experiment/487883/>

13 The Problems of Humanity pg. 83

14 Bregman, Utopia For Realists Pg. 182/183

15 Davis Cassandras The Week, 27 Jan 18.

16 The Reappearance of the Christ pg.98