

Festival of Scorpio, London, November 2019

***Re-constellating the Aquarian Christ***

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The work that we are doing here tonight is one of the key seeds of the religion of the future. It may seem strange to suggest this, when what we are doing bears very few of the outer trappings that have traditionally been associated with religion. Consider for example what an Athenian of the Classical era would have seen on entering the Parthenon – a statue of the goddess Athena, of ivory and gold, over 11 metres tall. A visitor to Chartres Cathedral can still see hundreds of sculptures on the three facades, and its famous stained glass windows. The magnificent architecture of the Hagia Sophia in Istanbul, the frescoes of the Sistine Chapel, the Golden Temple of Amritsar – these and many other examples of all faiths testify to the impulse which humanity has displayed throughout recorded history: of giving monumental and luxurious shape to forms intended to represent some glimpse of a divine inner reality.

So we might ask why it is that this impulse seems, to some degree at least, to have subsided? After all, we do not live in a time where many great religious buildings, or even works of art, are being made. Part of the explanation may lie in the transition from the Piscean to the Aquarian era, and in conjunction with this, the cyclic withdrawal of the Sixth Ray as the Seventh Ray waxes in strength. In ray terms, Pisces is connected with two zodiacal triangles: Gemini – Virgo – Pisces, which transmits the Second Ray; and Virgo – Sagittarius – Pisces, which transmits the Sixth Ray. Since our solar system is predominantly Second Ray in character, we can see that our experience of the Divine must be strongly coloured by Its energy of Love-Wisdom. And the Sixth Ray, which is that of Idealism and Devotion, has a natural link with the expression of our connection to that Divine reality through worship. Also worth bearing in mind is that, over the last few thousand years, humanity has been largely polarised in its emotional vehicle, which is itself particularly resonant with the Sixth Ray. Now, through the influence of mass education and other factors, humanity is slowly moving toward a more mental polarisation. Combine this with the growing strength of the Seventh Ray of Organisation, which resonates also with Uranus, the outer ruler of Aquarius, and we can see that a devotional and idealistic approach to Divine reality is likely to be less empowered.

Yet the Seventh Ray is also the Ray of Ritual and Ceremony. So there will almost certainly continue to be a deep need within humanity for group opportunities of organised contact with the Divine, in other words, ceremonies of worship. Indeed, this meeting is one of them – although maybe we do not always think of it in terms of worship, but rather of intelligent cooperation with higher spiritual sources. Yet for all the emphasis on our growing mental polarisation, which our use of the method of meditation underlines, the deep need to formulate recognisable images of Divinity is undeniable. This is most evident at the time of Wesak, where we are presented with the arresting description of the ceremony that takes place annually, involving all of the main spiritual personnel of the Hierarchy of which we are aware.

Maybe we can conceive of images such as this description not so much as pictures of beings, but more in terms of actual gateways that connect us with the tremendous underlying dynamics of Divinity. Certainly, this seems to be the intent behind some of

the meditative practices of Tibetan Buddhism, as seen in Deity Yoga, where the practitioner seeks to visualise and identify with various godlike beings, often identified with a particular quality: for example Manjushri, said to be the Buddha of wisdom or insight or intuitive apprehension. The creation of the Kalachakra mandala in sand, as discussed in a recent Triangles webinar, is also connected with this process, concerning as it does the visualisation in great detail of a Divine temple and associated deities, said to be connected with Shamballa.

But most of us are not actual Tibetan Buddhists, and so these particular gateways to spiritual contact are probably not our chosen methods of approach. What we do have at our disposal, in Alice Bailey's writings, and in the wider Ageless Wisdom tradition, is a tremendously rich and detailed system of symbols and symbolic writings reflecting on multiple spiritual qualities, including the Seven Rays. We also have presented to us certain information concerning the current personnel of the Spiritual Hierarchy, including, of course, the Christ. So we might wonder how the religion of the future will re-imagine or re-constellate these symbols and writings.

This is not to suggest that imageless contact with the Divine is impossible or even undesirable. There is the *via negativa*, which seeks to approach the Divine by reflecting on what cannot be said or made into form. Indeed, the tradition in Islamic religious art of having no images of persons or animals could be seen as one of the most recognisable expressions of this. And we can also reflect that the meditative work that we undertake is generally aimed at contacting the levels of the abstract or formless mind, where the soul is located. That might suggest that the future religious life of humanity may have less need of imagery. Nevertheless, it is intriguing to note that, in the Tibetan's description of the esoteric schools of the future, in addition to mentioning the presence of books in the central shrine containing symbols and "some large parchments whereon the cosmic symbols will be portrayed." (*Letters on Occult Meditation*, p.323), He also refers to images of the Great Ones used in meditation.

Before we continue, let's pause briefly, and then we'll say together the Great Invocation, which has been described by the Tibetan as Christ's Own Mantram.

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.

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

From the centre where the Will of God is known  
Let purpose guide the little wills of men –  
The purpose which the Masters know and serve.

From the centre which we call the race of men  
Let the Plan of Love and Light work out  
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

OM

In the upcoming letter for the Lucis Trust, the following statement appears: "...beneath the surface of this digital media age, the human psyche still resonates with the truths expressed in the stories of the Gods and heroes of the myths and legends of ancient literature. Though these ancient stories may be largely unknown or ignored by today's world, the truths they embody remain as vital, influential forces, running through the collective subconscious. The higher correspondence of these forces are the great archetypal beings that operate in the collective superconscious of humanity...". The reference to archetypal beings leads us naturally to the consideration of psychological archetypes. As we know, Carl Jung was a significant innovator in exploring these, and it's helpful to get a clear definition from him of what archetypes are:

"My views about the 'archaic remnants', which I call 'archetypes' or 'primordial images,' have been constantly criticized by people who lack sufficient knowledge of the psychology of dreams and of mythology. The term 'archetype' is often misunderstood as meaning certain definite mythological images or motifs, but these are nothing more than conscious representations. Such variable representations cannot be inherited. The archetype *is a tendency to form such representations* of a motif — representations that can vary a great deal in detail without losing their basic pattern." (Jung, *Man and His Symbols*)

In this definition, Jung makes it clear that an archetype is itself *not* fixed in form, but is rather a formless energy current or quality which can be represented in many varying ways. From an esoteric perspective, he is saying that the archetypes can be found in the abstract mind and above. And in his reference to mythology, he is pointing to the fact that, when these archetypes *do* descend into form, these forms are generally ones of enormous psychological potency, often with multiple possible variants and interpretations which are sometimes paradoxical or apparently contradictory. In other words, gods and goddesses, whose 'behaviour' is sometimes bizarre and extreme, often involving death, sex, trickery and other strange events. But we know that a too literal reading of these events is mistaken – they are instead symbolic of deeper underlying truths, which it is the task of the earnest seeker to uncover.

One of the more explicit attempts to do this can be found in Alice Bailey's book, *The Labours of Hercules*, where she explores these twelve Labours in relation to the signs of the zodiac. By combining two potent sources of symbolism, Greek mythology and astrology, some light is shed on the underlying energies which these symbols convey. And it becomes clear that the spiritual lessons encoded in these symbols are timeless in their relevance – ageless wisdom indeed! It's an interesting aside that 14 years ago, the Trust, as part of its celebrations for the Festival Week which happens again this December, hosted an artistic celebration of the Labours.

One of the obstacles facing those who might want to take forward a new vision of religion, empowered by new imagery, is that, from one angle at least, we do not know what the gods or goddesses look like any more. While there may have been generally accepted traditions of artistic creation for these images in the past, one suspects that the

Aquarian Age will call for new ways of working, and new forms through which to glimpse the Divine – new ways to engage with the timeless archetypes.

Perhaps one of the first faint efforts toward this is visible in the current fascination with ‘superheroes’. This attempt is still in a very rudimentary stage of development – it is suggestive that superheroes are usually humans who have been somehow transformed, either by technology or by mysterious cosmic forces. In other words, there is still a struggle to get beyond the idea that it is the human being that is of supreme importance, rather than the energies of Divinity that lie far beyond the human realm. But maybe that reflects, in a distorted sense, both the growing sensitivity to the immanence of Divinity, and the Aquarian recognition of the responsibility for each individual to grapple with the task of treading the Path. Two other trends in superhero lore may show some glimmers of a newer approach: first, the prevalence of plotlines that require superheroes to wrestle with serious moral dilemmas, mirroring the difficulties of discipleship; and second, the emphasis on the need for cooperation between superheroes, even in the face of personality clashes, which points to the emerging Aquarian trend of group consciousness, as exemplified in the New Group of World Servers.

Another area of emerging imagery, which is not so visible in public consciousness, but is certainly visible online, is that of pictures of the Masters and the Angels or Devas. An early example of this trend was the book *Through the Eyes of the Masters* by David Anrias, and now online one can find many differing images of the various Masters, adepts and initiates, the Archangels and Angels. Again, this trend is very much in its infancy, and many of the images tend to be rather devotional and astral in tone, not yet free from the Piscean influence. Also, some of this work is connected with claims of channelling and mediumship, which in itself is strongly suggestive of an astral approach. Yet at the same time, it could be argued that it still expresses the Aquarian impulse to connect with Divinity through personal effort. Perhaps the images of the Masters mentioned in the shrines of the coming esoteric schools are intended to be made by the individual students, as part of their work, in much the same way that in serious magical practice, the Magician makes his own wand. For those who are unhandy with drawing, maybe there will be tools that can assist, or maybe cooperation with another student or teacher may be the way forward.

It might be pointed out that such an approach could lead to wildly different visual interpretations of the same being. But it’s important not to forget that what is being produced is one individual’s living response to an archetypal energy stream – indeed, in the case of the Masters, it will often be explicitly connected to a Ray – so, as pointed out before, the actual form that is taken can only ever be a very partial representation. What is unusual in the current situation is that such representations, because they are, or should be, free of Piscean cultural filters, may look widely different from what we are used to. But then, some might argue, shouldn’t there be a definite, correct answer to what a Master looks like? After all, aren’t some of them said to have physical bodies, and be about to externalise? To that, the answer may be that we never really see things as they are, but as we are. Our perceptions of even ordinary people can differ widely from person to person, and the tremendous potency of a Master or Chohan would probably create an even greater divergence. Returning briefly to superheroes, one very powerful being in the Marvel universe is called Galactus, who travels the cosmos. In one story, it is revealed that when he arrives at a new planet, its inhabitants inevitably see him as a

giant version of their own species. The giant size of Galactus also links back to the giantism displayed in the statue of Athena. It's not so much that what is being encountered by the witnessing person is an actual giant, but rather that the overwhelming intensity of the experience means that it can only be represented in such terms.

One particularly challenging aspect of this question is how humanity will encounter the Reappearing Christ. Obviously, the term "Christ" has a whole range of very powerful associations for Christians, ones which vary widely even between different churches. And then there is the fact that other religious traditions also expect a Coming One – Maitreya; the Kalki Avatar, the Imam Mahdi etc.. These traditions will have their own particular range of expectations that have been heavily influenced by history and culture. When this is combined with the information contained in *The Reappearance of the Christ* on how Christ will operate in the Aquarian Era, we can see that re-imagining or re-constellating this archetype is going to be a mighty labour. And it is one that we are called on to assist with, for the Tibetan says that our first and greatest duty is to prepare people for the reappearance of the Christ!

Just to give a brief sense of Christ's Aquarian role, 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, (the Triangle which is visible in the New Age Symbol above me) 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*.'...

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)

Here also is an arresting description from the Agni Yoga teachings of Christ describing His future work:

"...He traced a square around the impression of His foot, saying 'Verily, by human feet.'

And making the impression of His palm, He surrounded it also with a square. 'Verily, by human hands.'

Between the squares He drew the semblance of a pillar surmounted by an arc. He said: 'O how Aum shall penetrate into the human consciousness! Here I have drawn a pistil and above it an arc, and have set the foundation in four directions. When by human feet and human hands the Temple will be built wherein will blossom the pistil laid by Me, then let the Builders pass by My Way. Why should We await the way, when it is before Us?'

Then, rising, He effaced with His cane all that He had drawn.

'When the Name of the Temple will be pronounced, then shall the inscription emerge. In remembrance of My constellation, the square and nine stars shall glow over the Temple. The sign of the foot and the hand shall be inscribed above the Cornerstone.'

Thus He Himself spoke..."

*(Leaves of Morya's Garden II, sl. 153)*

We can see that these two representations of the Christ are already much different from most Piscean ones. Also, let's not forget that the Christ will be working with the will-to-good when He returns this time; and there is much more to absorb in the book *The Reappearance of the Christ*. Pondering these new aspects of the Christ's work help us to begin the collective task of re-constellating a vision of the Aquarian Christ.

So let's now turn to our work of empowering the emergence of the Aquarian Era, including the new religious impulse, through our group meditation. The seed thought for Scorpio is "Warrior I am and from the battle I emerge triumphant."