

Journeying to the Sun

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Good evening everyone and a warm welcome to you all at this opportunity of the Leo full moon festival. As you know, the full moon approach is observed as a five-day and sometimes a seven-day approach to the Spiritual Hierarchy. In fact, we might say that the whole month—as well as the day, the year and the century and beyond, are patterned on a cyclic, rhythmic approach which mirrors the cycles of the breath, the patterns of nature, with its periods of inbreathing, pause, outbreathing, pause. The full and new moon periods are the interludes within these cycles, part of this larger whole.

Within the cycles of the century, we're now living within the final phase of the period of the inbreath, which corresponds to the first 25 years of every century. This is the ending phase and could be compared to the final degrees of the zodiac, to the final degrees of Pisces and then in 2025 we enter into the period of the higher interlude—into Aries energies. So, while on the one hand we are looking with expectancy to a new age, a new influx of energies and life, we are also passing through these next few years within an energy field of death, of endings, of letting go and sacrifice. This final period of the inbreath can be difficult. But the Pisces experience is a kind of dual process—from the perspective of the physical world we're going through a tremendous process of letting go but, at the same time, inwardly, we're really connecting. For Pisces is a sign of tremendous beauty, depth and transcendence, wherein the inner worlds open while, at the same time, the outer worlds are seemingly breaking down.

But as we know, the “end approaches the beginning” and so at the same time that we are passing through a period of endings, we are also reaching out with expectancy to the year 2025 when we will enter the higher interlude, “full moon” phase of the century and will become receptive, quieter—we will learn to pause. 2025 will be like the first burst of spring, bringing with it new and rejuvenating energies to a humanity that has been passing through a long and cold winter. Coincident with this spring are a number of astrological factors which readily support this energetic shift. Aries energies are quite intense, they carry the first ray potencies more than any other sign and the year therefore will certainly bring in a powerful influx of energies from Shamballa. So, despite whatever happens objectively, spiritually speaking we can count on the restorative forces waxing in strength.

In the cycle of the spiritual month, the interlude periods, the periods of the new and full moon weeks, become increasingly the times around which all life revolves as we attune ourselves to the rhythms of the inner worlds. The Tibetan counseled one of his students to view his entire spiritual life as a type of preparation for the full moon opportunity each month. This is the time for the appropriation of energies that are not normally available and the cultivation of an inner quiet, a time to listen and inwardly to cease from speech. And as this silence is cultivated the necessary space within consciousness is created with which to approach the inner realms. Right access to this space, it's said, comes to those who know the “Law of Silence.”

Entry into the inner realms is accorded through a series of stages – symbolically we could picture the first stage as one in which we stand as a group outside a door which one has to knock before entry is granted. Once inside this place of retreat, one finds oneself in a room wherein a measure of quiet and receptivity is needed in order to capture the energies. At one side of the room a curtain is seen hanging over a doorway. And then through definite effort and a deeper measure of silence,

eventually the group is enabled to pass through the curtained door which permits entry into the inner sanctum, the room wherein the Teacher sits and powerful energies are transmitted.

In a way this inner journey could be compared to the three stages in Leo, the three suns—the outer door representative of the house relates to the physical sun, the room with the curtain wherein sensitivity is engendered, could be understood as representative of the heart of the sun—the mystical stage wherein some of the potent energies of Neptune filter through the veils; and then finally, as one approaches the inner sanctum, the tremendous potency of Uranus and the Triadal light of the true spiritual sun begins to be sustained for a brief touch when entered as a group.

We often speak of the chain of Hierarchy and this is the time to strengthen that chain and restore the broken links within it amongst the human kingdom. This is why the rhythm of this full moon work took on such importance for the Tibetan as he brought forward this practice at this time when humanity is penetrating beneath the veil of this world of appearances.

We all know that humanity and the planet have reached a critical juncture in their evolutionary journey. This isn't a new situation but one that is occurring at this time on a higher turn of the spiral than in times past. The Tibetan provides some clarifying words in relation to how we can contribute to ameliorating this situation. He wrote, "Humanity has never really lived up to the teaching given to it. Spiritual impression, whether conveyed by the Christ, by Krishna or by Buddha (and passed on to the masses by Their disciples) has not yet been expressed as it was hoped. Men do not live up to what they already know; they fail to make practical their information; they short-circuit the light; they do not discipline themselves; greedy desire and unlawful ambition control and not the inner knowledge. To put it scientifically and from the esoteric angle: Spiritual impression has been interrupted and there has been interference with the divine circulatory flow. It is the task of the disciples of the world to restore this flow and to stop this interference. This is the major problem facing the Ashrams at this time" (*Discipleship in the New Age, Vol. II, p. 48*).

We can see today how the opportunity of the close of the War in 1945 was not realized as had been hoped and that the door where evil dwells has not been sealed and instead has been opened wider and our present world situation is the result. So, our task, in the midst of it all and as the quote says, is to apply ourselves more fully to doing what we can to restore this flow and stop this interference.

Throughout the long, long and hidden history of humanity there have always been periods of interference with spiritual impression and our recognition of this provides perspective upon what is happening today. A number of such points have been highlighted in the Ageless Wisdom teachings—for example, the complete annihilation that occurred during the moon chain civilisation. That was tremendously catastrophic. During the first solar system the moon that we see in the night sky had been a vital and living entity, a point within our solar system of vibrant connections to stars and constellations related to the feminine aspect. But unfortunately, the people of the moon chain, although being highly developed, nonetheless lost control, became swayed by lower psychism and desire and the Solar Logos Himself had to step in and call for the life of that chain to be withdrawn.

Another period of interference was of course in ancient Atlantis when humanity again reached a point wherein it became obsessed with similar conditions as in the moon chain and consequently the civilization also had to be destroyed, this time by a great flood.

Other times wherein lesser periods of interference occurred were during the waning days of the Roman empire, during and after the time of Christ and then, again, during the corrupt reign of Louis the XIVth in France. All these periods as well as many others that have been lost within the mists of time were periods of heightened glamour and materialism wherein humanity lost its way. And surely today, because we are preparing for the emergence of the spiritual Hierarchy onto the physical plane, there is occurring a considerable backlash that is seeking to arrest the inpouring light and block our ability to even realize what is happening.

Our task is therefore to cultivate shraddha, faith. Faith is an immediate application of spiritual energy, the cultivation of an attitude which differs from hope which is more a wish for a distant glory. Shraddha calls in the power of now, of being. It realizes, sees the Plan working out today beneath the surface of outer events. By working together in the interludes in alignment with the powerful agents—the new group of world servers—we mediate between Hierarchy and Humanity and meditate the Plan into existence.

Let us now pause now for a brief moment of silence to link up with all the many individuals and groups throughout the world who are participating in this full moon approach to the Hierarchy:

O Thou Who givest sustenance to the Universe,
From Whom all things proceed,
To Whom all things return.
Unveil to us the face of the true spiritual sun
Hidden by a disk of golden light.
That we may know the truth and do our whole duty
As we journey to Thy sacred feet.

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Because we are working with the energies of Leo at this time wherein the sun, more correctly we might say the “triple sun,” becomes an inlet for a powerful influx of energies, I wanted to share a few thoughts and reflections related to the Gayatri which we have just sounded for it embodies the mysteries of this sign. The Gayatri is the most ancient prayer that has come down to us. It was given out as part of the vast teachings of the *Rig-Veda*—but it is, of course, far older than that and is, in fact, timeless, for surely it is used throughout the entire universe for it serves to guide all seekers from darkness to light which is the goal of all evolutionary development.

The name Gayatri is dual—on the one hand it means “that which is sung” for it is a hymn or a chant to God but it also means “that which brings deliverance.” Clairvoyants have testified to the patterns, colors and devic cooperation that are released through the sounding of this powerful song of deliverance.

Because the Gayatri pays homage to the great Deity the sun it has long been used at both sunrise and sunset, those powerful moments wherein the energies are highly concentrated, penetrating, wherein an alignment between worlds become possible and the three planetary centers can be charged with the axis in which the sun is placed at any particular time – so at this time, we’re work with the powerful Leo-Aquarius axis.

As we pray to the sun, we come to understand that it is not the physical sun so much to which we make obeisance, for that is simply a symbol, a material representation of something wholly other—something which resides deep within, within the sun itself but also to that which lies deeply within ourselves. This is the Self, the undying One.

The Gayatri can be viewed, on multiple levels, as a prayer to both God Transcendent but also to God Immanent. But the ancient seers understood that all that we see, all that we think we know within this physical world, is simply the material manifestation of that which lies within us—the sun, the moon and the stars are all ideas, all creations that exist within. The Gayatri asks that these hidden mysteries be revealed, be unveiled, so that we will no longer walk within the illusory thoughtforms of the three worlds and instead penetrate beneath the surrounding veils and consequently enter into a greater measure of truth.

According to Sanskrit scholars the opening three words of the Gayatri evoke a great synthesis between past, present and future—which as we understand it is representation of the Plan itself, that which transcends the limitations of time and space and unfolds over vast cycles of time. These first three sounds or meters of the Gayatri transcend our little system to form a powerful trajectory into other realms. Some say the first syllable or sound has relation to the Earth itself, the second sound was thought to relate to the space between Earth and the Sun, while the third was viewed as corresponding to the space between the sun and the Pole-Star—establishing a type of cosmic antahkarana along which the Great Ones can pass. This is particularly interesting to consider in relation to Leo wherein, under the guidance of the Christ, humanity as a group is being encouraged to reach out to the great star Sirius during this full moon period. And Sirius itself is said to veil the tremendous potency of the Pole Star, another second ray influence. There is, therefore, at this time the opportunity for the establishment of a great alignment of hearts.

I asked a friend who is a Sanskrit scholar about these first three sounds of the Gayatri and he said that the original wording of the prayer actually begins with seven “great utterances or pronouncements.” They are like preliminary utterances which are in the form of seven different OMs, each one standing for one of the seven planes of existence. The original wording does not begin with “O Thou” but surely this translation that we use is just what is needed or appropriate for our understanding. The scholar gave the literal translation of the words as – “We meditate on the divine light, that worshipful sun of spiritual consciousness that stimulates our power of spiritual perception.” But he said that because of the nature of the Sanskrit language these words can be translated in a multitude of manners, hence the multitude of translations of the Gayatri.

In order to work powerfully with this prayer preparation is needed and one’s spiritual alignment must be held. Blavatsky wrote that, “the flesh [must be] passive, the head cool and the soul as firm and pure as a flaming diamond” (*The Voice of the Silence*). If these conditions are not established she said “the sunlight will not reach the inner chamber and do its work of illumination.”

In the translation given out to us the Gayatri commands us to *Unveil*, or cut through the fogs and mists that block the light and hide the truth. It’s said that our forefathers in the dim past knew how to draw forth through the visible Sun the forces from the True sun. The visible sun was thought to be a lens, a window, a point of focus through which the rays of the primordial sun could be realized and focused upon our entire solar system—streaming forth as seven rays of light. It’s interestingly said that the ancient Chaldeans and Chinese astronomers had certain instruments for concentrating

particular rays of sunlight which our modern science knows nothing of. But this power is covered, veiled, for the protection of ordinary humanity.

Those who protect us are of course the Rishis Themselves, the Masters, who were likened to the veins or spokes of an umbrella that existed under the sun itself through which a type of stepped-down energy filtered to us through the use of the Gayatri, like “...water trickling down in a small or big stream.” Over time, as each disciple holds fast to the handle of the umbrella, he or she is said to become eventually able to directly receive the influence coming from the *true Sun*.”

The Gayatri evokes the journey of the path itself and when we sound it we demand that that Self, the undying One, illumine our Way, aid us to leave behind the world of effects and enter into the world of causes. It is not a path for the few, not a path for some and not for others; rather it is the path for all humanity, even though many are not as yet aware of that which is being offered at this time. We observe, we detach, knowing that many are awakening and will continue to awaken moving forward. Growing into alignment with this inner Self is like becoming a bird in a tree watching while another bird eats the fruit.

So, during this sacred festival of the triple sun of Leo, let us use the Gayatri with a fuller appreciation of its meaning and majesty. As we do so we, too, can come to know the truth and do our whole duty as we journey to the sacred feet of the Logos.
