

*The Path of Redemption*  
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The keynote of Pisces, “I leave the Father’s home and turning back, I save”, summarizes the whole of humanity’s journey from the Father’s home and back. The words are understandably cryptic and terse, as is sometimes usual for occult keynotes. However, the process that these words summarize will fill volumes and is the stuff of the annals of humanity’s history.

The great sons of God have come forth to tell the story and purpose of this journey and to lead and teach along this way. The great religions have recorded their activities, their teachings and guidance in their respective bibles, which indicated their efforts to lead humanity in one way or another, from the very birth of humanity, esoterically called individualization, through humanity’s infancy and long growth process, all the way to our present so-called modern times.

And in our more recent times, the greater development of the human mind, has evoked from humanity’s spiritual guides the corresponding and appropriate teachings, commensurate with human progress; and today we have the most advanced teachings and rules for Group Initiations, rules of that journey, “the rules of the road”, available to humanity, and these are presented in a way that is free from all glammers of personality failings and the cult of secret societies.

In this latest modern presentation of the ageless wisdom, the teachings have been given out to the public and made more available. The teachings, once mysterious and obscure, are now accessible and intelligible. In fact, together with disciples before us, we are and have helped “to make the teachings provided for the Hierarchy by the Tibetan Master,” available for several decades. Let us pause for few moments to sound the Affirmation of the Disciple:

I am a point of light within a greater Light.  
I am a strand of loving energy within the stream of love divine.  
I am a point of sacrificial Fire, focused within the fiery Will of God.  
And thus I stand.

I am a way by which men may achieve.  
I am a source of strength, enabling them to stand.  
I am a beam of light, shining upon their way.  
And thus I stand.

And standing thus, revolve  
And tread this way the ways of men, and know the ways of God.  
And thus I stand.

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We are assured that this journey in the end leads to an unimaginable bliss--bliss, we are told, transcends joy and the triplicity runs from happiness, to joy and finally to bliss. Yet the interim

period prior to the full realization of joy and bliss is fraught with many challenges and hardships, pain and uncertainties, even loneliness which test our persistence and capacity for long suffering. In the early stages of the path, and for quite a long time, the disciple must proceed on Faith, founded on conviction. On the individual level, this is the story of the Prodigal Son of *The New Testament*, and on a larger scale it is the story of us all, the story of humanity. The outgoing phase, the first half of the journey of life, has been called the Path of Earth Experience and its nature is characterized as follows:

### The Path of Earth Experience

“Before the throne of God, the angel—with all other angels—stood and cried: Lord of my life! Grant me the strength to tread the Path of Revelation; to cross the sea of dark illusion and face the lighted way of earth. God said: Go forth and far away.” (*Discipleship in the New Age, Vol. I, p. 392*)

Thus we start on our long journey, our descent into matter, our fall into dark illusion. It is of utmost importance to note that we started this journey spurred on by our own inherent free will. A free will that is intimately and inextricably tied with the responsibility associated with the purpose of the journey. This purpose is to redeem matter, the material of which the threefold world and all that it contains are constituted. And through this process of redeeming, of cleansing, of purifying and of irradiating matter, we save “the prisoners of the earth”, the spirits deeply hidden in the dense matter of the earth, and raise all to heaven.

Every story or fable ever told, every bible written, and every event recorded in history and all archeological findings, in fact every activity on this planet is related to this one purpose. And one day when humanity has grown much in wisdom, all human activity will be understood in this light, related to this journey, and divine purpose will instruct all human effort and a clearer spiritual direction will emerge. We indeed “went forth and far away” and are reaping the fruits, both bitter and sweet, of our doings, and struggling with the lessons being learned or to be learned from where our feet have led us on the journey.

And now it seems we have reached a turning point or are passing through a turning point, or have just gone past a turning point upwards on that Way. A turning point heralding great possibility, but also a turning, which has not been easy and which is tasking our endurance and testing the depth of our faith and fears alike.

This turning back is marking a period in which shallow and careless observation may easily lead to pessimism, but towards this we have not looked deeply, we have only glimpsed. We need to gaze, we need to stare just a bit longer, we need to concentrate, we need to reflect, and, above all, we need to meditate in order to capture the infant beauty struggling into emergence amidst the chaos. We need to see and recognize, for “the Path of evolution is in fact the path of recognition leading to revelation.” (*Glamour: A World Problem, p. 205*) And this Piscean way, on which we “leave the Father’s home and turning back I save”, is a path of sacrifice, a path of giving up.

Of the promise and challenge of this turning back in order to save, the poet seems to have captured it well “In the Second Coming” by W. B. Yeats:

“Turning and turning in the widening gyre [like a giant circular oceanic surface current]  
The falcon cannot hear the falconer;

Things fall apart; the centre cannot hold;  
Mere anarchy is loosed upon the world  
The blood-dimmed tide is loosed, and everywhere  
The ceremony of innocence is drowned.  
The best lack all conviction, while the worst  
Are full of passionate intensity.

Surely some revelation is at hand;  
Surely the Second Coming is at hand.  
The Second Coming! Hardly are those words out  
When a vast image out of Spiritus Mundi  
Troubles my sight: A waste of desert sand;  
A shape with lion body and the head of a man.  
A gaze blank and pitiless as the sun,  
Is moving its slow thighs, while all about it  
Wind shadows of the indignant desert birds.

The darkness drops again but now I know  
That twenty centuries of stony sleep  
Were vexed to nightmare by a rocking cradle,  
And what rough beast, its hour come round at last,  
Slouches towards Bethlehem to be born?"

It is hoped this turning will not seem interminable, will not be too tiring, and draining of humanity's vitality, producing the perfect conditions for the entry of all negativities which vitiate human efforts. It is the New Group of World Servers (NGWS) who are working to help "the falcon to hear the falconer," helping to hold all together, so that "things don't fall apart ". Today we know and are of the strongest conviction that through the work of this serving Group "the center will hold, and mere anarchy will not be loosened upon the earth." Then, in place of anarchy there will be Order and Beauty, and the Birth in Bethlehem will and is taking place and heralding the Second Coming.

The poem concludes with a question, suggestive of both doubt and hope, when it asks: "And what rough beast, its hour come round at last, Slouches towards Bethlehem to be born?" Many current writers have echoed similar questions with pessimism, for example: "Is Europe slouching towards anxiety and war? Is the U S slouching towards Gomorrah?" (Robert Bork) Is the world slouching towards bedlam? (A place, scene, or state of uproar and confusion or Bedlam: an asylum for the mentally ill) "No Slouch." (*The Paris Review*, APRIL 2015).

For the true students, aspirants, disciples, or group of enquirers, there is NO SLOUCHING, we are not slouching towards Bethlehem, we are STEADFASTLY walking to Bethlehem and then after Bethlehem, revive the ritual of the Baptism in its modern version, as we sincerely prepare for the Second Coming, "and turning back, I save.", for "we have no other life intention."

It is for this purpose of redemption that we meet and keep celebrating these full and new moon Festivals, which some decades ago were a novelty and rarity, but now are increasingly becoming monthly events in many parts of the world.

This journey, as we know, comprises a descent into “matter” and a return to “spirit” with the gain of the experience of the evolutionary process, which Spirit has subjected itself to in the process of gaining full expression through matter, a going forth and a return like an outbreathing and an inbreathing impulse. The outward push has been characterized as Involution while the inward effort is today studied in science in our classrooms as Evolution.

The Keynote of Pisces while particularly descriptive of the departure from and the return to the Father’s home, specifically indicates some “work to be done” on the returning part of the journey, and with that part of the journey we are presently involved. That Path is uniquely focused on redemption as noted in the keynote as “... and turning back I save”.

We are all somewhat familiar with just what constitutes this “leaving the Father’s home and turning back I save”, but a re-telling of the Story of our Departure and Return, and its indicated Work to be Done, again and again, “fills the human heart”, renews our commitments, and strengthens our resolve.

There are two more quotes remaining from the first quote, when we, as the Solar angels, in that far off time, asked God the permission to “tread the Path of Revelation ...”. This second quote continues the story and tells of the next request we made, at a later time of our journey, when we were past the turning point, it seemed, and on the path of return. That Path is called the way of the Antahkarana, “the way of building the bridge between the above and the below”, along which saving force flows and “lifting” occurs and it reads as follows:

#### The Way of the Antahkarana

“Before the gate which opens on the ‘Lighted Way’, the angel stood alone and said: Lord of my life! The Way of Revelation is the Way of manifested life; the path of dark illusion leads to the glory of the rising sun; the lighted way of earth leads to the light which scatters every shadow. I seek to tread the ‘Lighted Way’ which leads back to Thy PRESENCE. As yet that Way is dark. What shall I do? God said: Draw near and enter into thine own light and in that light you shall see Light.” (*Discipleship in the New Age, Vol. I, p. 392*)

This second time, the angel stood alone. And this is significant. Earlier, the angel stood with all the other angels and cried, indicative of a herd instinct perhaps; now the angel, who is ourselves, stands alone, having intelligently developed individuality so that he can appreciate the group and contribute to a group enterprise; he can more understandably assume the associated responsibility, because much of light and understanding are present in him and much has been learned and he is ready for the greater and true responsibility that comes with the next step in his or her growth. Her realizations are adequate. She has found the Way, the Truth and the Life, she seeks to realize these and make them her own. She seeks to move from being a Mystic to become a Knower/occultist, and through her knowing “to contribute her quota of Testimony to the statements of the mystics and occultists of the ages.” (*A Treatise on White Magic, p. 41*)

She seeks “the light which scatters every shadow”—the great and utterly mysterious light of the Intuition. She seeks above all to work more carefully and intentionally on the mental plane, the plane of fire, all the Way to “Thy PRESENCE”, the Presence of God, and is remembering the words of

St. Paul that "... our God is a consuming Fire" (Hebrews. 12:29). She must learn "to work with the fire", for otherwise she cannot approach the Presence, which is God. We have been told, again and again, by the Tibetan, that it is only by the similarity of vibrations that we can reach the higher, from the lower, for "we must become like Him."

### Available Energies

It is quite common to think of Pisces or the Piscean age in relationship with the Sixth Ray, just as we might think of the Aquarian age in relationship with the Seventh Ray. These are the major energies available for the aspirants and disciples today, in addition to their own ray make-up. The disciple must work with these energies, and even though Pisces and its energies and forces are slowly withdrawing, they have imprinted their qualities so powerfully on everything that we can only work successfully by understanding the Piscean influence and the potent idealism of the Sixth Ray, even as we respond increasingly to Aquarius and the Seventh Ray.

And how do we specifically use these two sets of energies to save and so meet the conditional demand indicated in the keynote of Pisces-- "and turning back, to save"? One way is to realize that the Piscean energies endow us with the ability to enter into the very depth of matter and likewise soars to the very heights of spirit, as the fish swims to the depth of the ocean and likewise rises up to the sunshine flooded surface of the ocean; the sixth Ray energy of idealism offers us the power to idealize which, from one perspective, means the capacity to approximate the lowest to the highest in us.

These two energies, when working together, provide aspirants and disciples with a great elevating potency, a lifting power to rise from the depths and darkness of materialism and to soar towards the blazing glory of spirit and attain victory over the flesh. For victory is the true accolade that we receive, because our real challenge lies in Overcoming. In this connection let us remember that Christ promised the availability of this Lifting Power, when He said "And I, if I be lifted up, Will draw all men unto Me." (John 12:32)

Thus do we, symbolically and factually, enter into the lowest regions of ourselves and of the world-- the glammers and the structures that are seeking to maintain the entrenched forces that perpetuate and prosper on separateness, distortion and selfishness and the enticing luxury of materialism as a foundation in life, and using the energies flowing from Pisces—and we work to lift all up towards the light and through the endowment of the Sixth Ray, we take those human structures, motivated and created through the selfishness of humanity and adapt and approximate them to "the patterns of the things above"; so that "as above so below" and "Thy Will be done on earth, as it is in Heaven."

This is the work that we are doing on the way back to the Father's home, the way of the antahkarana, the Lighted Way, relating the above to the below, relating vibrant and living spirit to cleansed, purified and redeemed matter. It is the path from heaven to earth and from earth to heaven and along this lighted Way "the desire of all nations" will be fulfilled; along this lighted Way the raincloud of knowable things will pour and illumine human minds, bringing understanding, brotherhood and inspiration; along this lighted Way the Christ will draw all people unto Him and along this Lighted Way, the Christ and His 9000 initiates will appear.

The Piscean energies, that aided the advent of the Christ, also helped to anchor the spiritual cable of the divine Will-to Good on to the physical plane in Gethsemane, and having grounded this cable,

our turning back was made easier, having been provided with a lifeline along which to travel from the below to the above, and back to the Father's home.

This first part of the cable anchored by Christ, it is now humanity's turn to make her corresponding contribution by building the other half of the cable of light and love, from below to the above along the first cable of Will. And it is on this lighted Way of the antahkarana, being constructed by disciples on all the Seven Rays, that saving power is flowing increasingly, as the Will-to-Good is gradually understood. And as the human unit and in group formation, add strand upon strand of light and love to this cable, the prisoners of the planet receive more light and love and are transformed and saved. Along this Lighted Way, there will be life, "and that life more abundantly" will flow and reach all people everywhere. Humanity will have life and not death. This Lighted Way will "enable the externalizing units of perfection, the initiates and the Masters, to step down their individual potencies to the degree of obtaining physical objectivity, with no undesirable effect on average humanity." (*The Rays and the Initiations*, p. 373)

At a later time he emerges on the Path of discipleship. One of the means of treading this Path of return and of meeting its demands, is beautifully and instructively given to us in this third quote by the Tibetan that reads as follows

The Path of the Disciple:

"Before the gateway of each newborn day which holds within its hours ordered responsibility, I stand. I cry aloud: Lord of my life! How can I do the duty of this day, yet seek detachment? Meet every need, yet free myself from ties and bonds? God said: The sun draws near and vivifies the earth. Naught can it take from out the earth. Live likewise. Give and ask naught." (*Discipleship in the New Age, Vol. I*, p. 392-93)

Let us now meditate, by letting in the Light.

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