

Keynote: I leave the Father's home and turning back, I save.

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Good evening everyone and welcome to the Festival of Pisces; a warm welcome also to the many friends and co-workers who are listening in on the internet via our website.

I'm going to start with a consideration of the Will and the planet Pluto as Pluto is both the Hierarchical and esoteric ruler of Pisces and as we shall see has had a major effect on humanity. We read that Pluto comes into full force and expression in order to stage the tests that bring about the death of the forms of thought and old group structures that embody worn-out and crystallised ideas and ideals. These to be replaced by the needed new forms that appropriately express the New Age. ¹

The world disciple humanity, today in the midst of an initiation, knows only too well the destructive effects of this energy coming via Pluto. Its first ray force relates the disciple to the Will of God, to the Council at Shamballa. Shamballa energy is now, for the first time, making its impact upon humanity directly and is not stepped down, as has hitherto been the case, through transmission via the Hierarchy. ² It was the Christ Who was the first to carry through, stage by stage, the revelation of humanity's relation to the Hierarchy and of the Hierarchy to Shamballa. He did this by virtue of a completely finished and constructed antahkarana, and thus He facilitated the work of all future aspirants and disciples. ³ It is in that work of striving to create the antahkarana over the many centuries since His coming, that disciples have contributed to creating a usable channel for the energies of Shamballa to reach directly into humanity, effects of which are now clear to see in the world.

Little is known of Shamballa, although there are various legends and accounts of its physical/etheric plane location in the Gobi Desert, but very little is actually known as to the work that is the focus of Those who reside there. We do read however, that during the first few decades of the twenty-first century, teaching on Shamballa will be given forth. These teachings will apparently stimulate the abstract mind and that much effort will be needed in order to comprehend them. ⁴ The disciples of the world, will find that in penetrating this new dimension a new phase of effort and of attainment will be available. It will bring recognition that not only is there a need to establish right human relations in all departments of human living, but there is a need at the same time for disciples to not only establish right relations with the Hierarchy, but to become simultaneously conscious of Shamballa. ⁵

Let us take a few moments to reflect on this and we will then say together the affirmation of the Will:

**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 fellowmen.**

Humanity is entering a crucial period in its racial and planetary history where the force of first ray will on matter and on form is beginning to manifest. Until relatively recently human consciousness had not been adequately prepared for an inflow of this ray energy because there had been widespread ignorance as to the Plan. We can affirm for ourselves the truth that today the dim outlines of the Plan have penetrated into the consciousness of humanity. There are increasing numbers of people who are beginning to co-operate intelligently with it which has led to the steady appearance, gradually and cautiously applied, of the will energy of Shamballa. The world wars of the twentieth century were an instance of the explosive and dynamic nature of will energy in its destroyer aspect. Although there was a misuse of the incoming energy by man, the effect upon all types of form, not only in the human kingdom, has prepared the way for the incoming energies of the New Age. ⁶

The destructive aspects of first ray force are those that are often focussed on due to their devastating effects on that which is cherished, whether that be the bodily form through pain, suffering and death, or the loss of social, religious, economic and political structures that preserve the status quo. But this destructive force is necessary to clear the way for the synthetic and fusing aspects of will energy, those aspects that are often overlooked but are equally, if not more important and that are increasingly evident in the world today.

According to *The Externalisation of the Hierarchy*, the first great demonstration of the spirit of fusion took place in the 18th and 19th centuries, which led, for example, to the formation of countries such as Italy and Germany, which were created out of many smaller states, duchies and kingdoms.⁷ The USA, the Russian Federation and the European Union are just some of the results of this trend towards federation and synthesis. Fusion is also happening within and between the peoples of the many nations. This has been brought about by the dispersion of people as the result of war and economic necessity. The biggest dispersion in recent times was during the second world war, however the number of refugees today is actually the highest since that time and now exceeds 65.3 million. The movement of people has a fusing influence due to its diffusing effects on cultural and religious values. The constant movement of people breaks down outer boundaries, allowing a process of blending and amalgamation that has untold value, for people have to constantly readjust viewpoints, to change their modes of living, and this brings greater understanding, greater numbers of intermarriage and eventually emotional and mental fusion.

Another example of this fusing force is the trend seen today towards globalisation, the benefit of which is the economic growth that has been a most powerful instrument in reducing poverty and improving the quality of life of people across the world. Back in 1820 94% of the world population lived in poverty, with 84% in extreme poverty. By 2015 less than 10% live in extreme poverty. Globalisation also encourages co-operation between nations and the resulting interdependence helps to protect against war. Recently however, there has been seen a backlash against the trend towards globalisation in many countries across the world and it is interesting to consider what might be the causes of this countertrend.

One of the first things to spring to the attention is that Pluto has recently been demoted to dwarf status, and it is worth considering what effect this diminished status has on the influence of first ray force on humanity given that energy follows thought. We also read that, Pluto and therefore its first ray energies, work through Mars, a sixth ray planet. Esoterically speaking, Mars is the alter ego of Pluto. ⁸ The planet Mars is very much in vogue today due its close approach, which is the closest it has been for 60,000 years and the reason why it is so clear in the sky at night. Also, due to its close approach Nasa has been able to put a

scientific rover on its surface for scientific research, bringing it most definitely into the forefront of human minds.

Perhaps, it is this combination of first and sixth ray force that is fuelling the apparent backlash against the fusing forces that have allowed humanity to make such rapid progress. The Tibetan writes, that it is the sixth ray people, those who hold on to all that is past and whose influence is potent in hindering the progress of humanity into the new age that ‘provide a needed balance and are responsible for a steadying process which is much needed in the world at this time.’⁹ A steadying process that is perhaps needed to counter the many negative effects of globalisation.

One such negative is the rising inequality that rapid globalisation has created. Due to the political and economic structures that protect the interests of the rich in many world economies, the benefits of growth are not enjoyed by all equally. In the US, according to the recently released World Inequality Report of 2018, the share of national income claimed by the top 1% of the population rose from 11% in 1980 to 20% in 2014, compared to just 13% for the entire bottom half of the population. Similar trends, although less pronounced, characterise other major countries such as France, Germany, and the UK. Inequality also continues to worsen within developing countries, including the so-called emerging economies. In Brazil, for example, the top 1% accounts for 25% of national income. Russia, India, China and South Africa are just a few examples of those that follow similar trends.¹⁰

The other fusing force, the movement of people, is also causing concern due to its effects on local environments and this, together with inequality, is fuelling the unrest and uprising that is a characteristic of today and is perhaps, evidence of the need to slow down the globalisation process. This seems to be happening as countries are beginning to shift their outlook away from the global scene towards home environments, as the US, UK and some countries within the European Union are demonstrating.

If one looks at the intentions of the globalisation process it is clear that it has been fuelled by the desire for economic advantage rather than based on a desire to co-operate or to gain deeper relations with other countries. The emphasis has been on free-market economics, comparative advantage, free-trade and the exploitation of new markets across the world. Western ideology, ideas, liberal thinking and liberal ways of living have been exported along with the many products and services clashing with the differing ideologies of other countries contributing to friction, fear and distrust.

The global scene is changing and as Professor Trine Flockhart from the University of Southern Denmark writes, it is an ‘epochal transformation’. She writes that there is increasing evidence of a power shift from ‘the West to the rest’.. ‘in the maintenance of international order and global governance.’ This is the result of the seeming demise of the dominant liberal international order set up under American leadership in the aftermath of the devastation of the Second World War.¹¹ As Stephen King, HSBC’s senior economic advisor and author of *Grave New World* says, ‘the old certainties following the end of the Cold War – notably that the US model of free-market capitalism and liberal democracy would naturally spread elsewhere – no longer hold’.¹²

Flockhart writes that the outright rejection of the values and institutions that underpin the current order is not just coming from ‘outsiders’ such as Russia and China or from ‘rejectionist’ powers such as Iran and North Korea, or from non-state actors such as Daesh,

but is also coming from the emerging democratic powers of India, Brazil and South Africa. They all appear to be reluctant to fully engage with the liberal international order. She goes on to say that, of most concern, 'is the growing level of resistance to the liberal order from within the US and Europe: through the anti-globalisation movement on the left and a new form of populism on the right. Both are reactions to what is perceived as the excesses and failings of liberal politics, such as growing inequality, unfairness and not being heard in the political process.'¹³

The destructive power of the first ray is clearly evident, but the question is what will be the result of this epochal transformation? Flockhart offers three possible outcomes, however the one she sees as the most likely is a 'multi-order future' an international order that will not only be characterised by a diffusion of power, but also by a diversity of ideas and identities. Nations with similar ideologies and ways of living will form alliances or orders and we will, she writes, 'need to accept that different orders have fundamentally different conceptions of what constitutes 'the good life'. In this view, the expectation is a new form of international system which will be composed of several different international orders that have very different values and practices. The challenge in this multi-order world will be to reach global consensus on how to meet collective challenges while accepting diversity in domestic and order specific affairs.'¹⁴ The Tibetan corroborates this viewpoint to a certain extent when he wrote at the end of the World War that, 'Certain major groupings would seem possible and probably advisable.', such as 'a Federal Union of democracies, a Union of the Latin countries, including France, Spain and the Balkan countries and South America. Russia and certain Asiatic nations such as China and Japan would form another group. These great blocs would not be antagonistic blocs but simply geographical spheres of influence. They would all three work in the closest unity and economic relation.'¹⁵

As Flockhart points out the transformation of order is always turbulent and it is likely to be particularly turbulent for the West because it will involve a loss of power and influence which will be deeply unsettling. She writes that 'The best way to meet the gathering storm of change would be to enable, improve and empower the unique institutional architecture that has been built over the past 70 years to respond as best as possible to processes of change that can be neither stopped nor controlled.'¹⁶

While, from a Western perspective, the resistance to the liberal international order may seem worrying, it is important that we learn to penetrate behind appearances and endeavour to contact the forces of Shamballa and the Hierarchy to understand that which is producing these modes of expression. We need to see them for what they are; as embryonic plans whereby, eventually, may come release and the culture and civilisation of the New Aquarian Age.

It is Piscean energies and the sixth ray that have prepared the foundations for this new Age and it is the first ray energies via Pluto that are helping to destroy that which limits the new inpouring energies of Aquarius and the seventh ray. This whole process has been hastened considerably by the first ray energies that are now feeding into humanity via the group antahkarana or bridge of consciousness bringing a direct relation to Shamballa. But owing to the world glamour, the true purpose and ideal set before our planetary forces by the all-creating Will is distorted. Those who are centred in their personalities do not appreciate the beauty of the intended group life, group purpose and group fusion.

Group living tends to the fulfilment of free will in service and as this is gradually understood nations will come together to co-operate on world issues for the benefit of the whole without intentions to dominate, to interfere and impose their vision of the 'good life' on others. This will bring greater trust and respect between nations and the lines of demarcation between countries and the intense interest on the type of rule each country has developed will die. The need for borders will simultaneously diminish allowing that freedom of movement that is key to the future. The time of fruition lies ahead and, in the meantime, in this time of transition humanity is experimenting and learning the dangers of selfishness and materialism and how they inhibit group life. As governments turn their eyes inwards and refocus on the inequalities and problems within, to 'put their own houses in order', so to speak, they are preparing themselves for a more measured and intelligent co-operation with other countries in the future. The vision is there, the future realisation of the fact of the One humanity is assured in the long term, but the key to its successful implementation is that future co-operation has to be based on intentions that are based on the good of the whole rather than a focus on national self-interest as it is today. Humanity will however, be increasingly guided in the right direction by the representatives and disciples of the Hierarchy, who through striving for right relation with Shamballa and participation in its abstract work, will gain a deeper understanding of divine Purpose.

References:

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6. Destiny of Nations pg. 120
7. Externalisation of the Hierarchy pg.133
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