

Building in the Light

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Hello everyone. We are preparing now to work together as a global group of meditators in what is perhaps the most exhilarating of all the festivals of light – the festival of Wesak. It is a time to celebrate the cooperation of two great Avatars, the Buddha and the Christ, and play our part in passing on to all the world, the Forces of Enlightenment that are released through this ceremony. What greater privilege could there be than freeing ourselves up to work in light, and with light; and to resonate with the profound purpose which the Buddha conveys on behalf of the Planetary Logos. The participants, from the Christ and the members of the Hierarchy gathered in the valley of the Himalayas, down to the humblest disciple linking up in consciousness, make this a supreme moment of communication between deity and humanity.

Each full moon celebration is unique: with reference to other celestial bodies, our planet never occupies exactly the same place in the heavens twice. There are always different relationships reigning and influences rising or falling. The universe is spiralling onwards bringing fresh challenges with opportunities for greater love, more purposeful living and still more light. Motion is perpetual, and everything is progressing with a purpose. That purpose may not be what the personality likes or what humanity expects, however it shapes the destiny which lies ahead, purifying and preparing forms for greater responsiveness. The beauty of group work is that through our united aspirations, we set in motion a wave of energy that carries all of us ever onward towards the vision – as long, that is, as we keep our eye steady upon the goal undeterred by difficult circumstances. This thought can inspire us in times of planetary crisis and with this in mind, let's pause for a few moments and say together the Gayatri:

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 disc 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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In *Glamour, A World Problem*, we read that "...when the Hierarchy looks at humanity it appears to be walking in a deep and constantly changing density of currents which hide and distort, and which swirl around [human beings] and prevent their seeing the LIGHT as it is." (p.32) The light of the Wesak Festival is therefore especially precious for the dissipation of glamour, like the rays of the rising Sun, clearing the morning fogs and mists.

We can rest assured that the light of the soul is steadily building in human consciousness, as symbolised by the rapid and continual developments in light technology. Energy follows thought and the more enlightened humanity's thinking becomes, the more beautiful and refined is the illumination

of the physical plane. There is still a long way to go of course, as the Tibetan's remarks made clear when he wrote, "The tendencies of human desire and thought are not at this time of the highest order, and...the vast assembly of insects which now haunt our planet and cause increasing concern to the scientist, agriculturist, and all those dealing with the welfare of the human animal, are the direct result of thought precipitation."¹

This extraordinary statement reveals how direct the relationship is between human consciousness and the natural world. The subhuman kingdoms of nature are also in search of greater light, and the quality of human thinking either assists or hinders them. The spiritualization of man's thinking would bring beauty and harmony to the planetary ecosystem, and the iridescent splendour of a butterfly's wings provides some insight on how this transformation might occur. According to Rudolph Steiner, the thread of substance that the caterpillar spins into a cocoon from its own body is fused with spiritual force patterns inherent in the sunbeam. Within this spiritual light imprisoned in the chrysalis, a new creature emerges to fly as a sun-being.

Always the effect of spiritual forces imprisoned in light is to produce colour and this is seen to great effect in the butterfly's wings. It is a lower correspondence of the way in which the soul colours its own body of expression on the plane of mind. Here, the light of the spiritual sun is fused with the purified substance of the disciple's thought life. This process can only occur because the human being is individualized, having an aspect of the Spiritual Ego or soul – which we refer to as "I" – residing within the physical plane state of consciousness which thinks. The lower kingdoms of nature have no individualized egos and cannot think in terms of an "I" state of consciousness. Therefore, the group soul of each sub-human species works 'externally' on each life-form in cooperation with sunlight – colouring and beautifying the form nature; and this, in turn, stimulates and refines the nascent point of consciousness within.

As the disciple purifies the "I" state of consciousness, it becomes as a spiritual sun radiating its light into the lower kingdoms of nature. Fused with natural sunlight, it accelerates the evolution of the group souls of the myriad species of fauna and flora which are refining their form nature. And so it follows that, through the transmutation of humanity's thought-life, "Nature, red in tooth and claw" will then be lifted into a more harmonious state of consciousness – the butterfly's wings being a symbol of this process.

As we work towards that time, the knowledge that human consciousness either enlightens, beautifies and harmonizes the natural world – or darkens, spoils and produces conflict within it – serves as food for thought for every aspiring disciple. It is the deeper meaning hidden in the Tibetan's statement that "the magical work, and the next twenty-five hundred years will bring about so much change and make possible the working of so many so-called 'miracles' that even the outer appearance of the world will be profoundly altered."²

The bright and delicate butterfly fluttering in the air is a symbol of the world to be when men and women have achieved this heightened consciousness and are subsequently transforming nature directly through the power of enlightened thinking. And just as the caterpillar weaves the cocoon from which the butterfly emerges and takes to the air, so too does the disciple weave in the light, adding

iridescent colour to the vesture of the soul body on its own plane and spinning the rainbow bridge across the plane of mind into the air of the buddhic realm. It is for this reason that meditation on the butterfly stimulates the mind aspect, and why the Tibetan gave to one of his disciples the following “magical phrase”:

"Like a golden butterfly which flies in the face of the sun, I find myself poised upon the lotus petal of the earth. I hover; I stay a little moment and then I fly—into the golden pathway that leads unto the sun." ³

In this dark time for the planet, it is inspiring to hold in mind this beautiful seed thought. Not only do insect perils continue to plague the earth, but we are all contending with another dark life – the virus. The current viral plague is similarly a precipitation of psychic, polluted thinking which the planetary etheric web can no longer contain. However, it is always darkest before the dawn they say, and as we start to slowly emerge from the current pandemic and review its effects – the positive things that come to mind are the demonstrations of compassion, unity and love that are generating much light worldwide. We see the united national responses to the crisis, instances of international co-operation, and above all, the vast numbers of people responding selflessly to the need of the hour.

It is hoped that being “thrown back upon ourselves” through the lockdown and having to witness so many deaths and families torn apart, will herald a kinder society in the future, as well as greater cooperation between nations. Only time will tell if the enforced detachment and withdrawal from some of our often compulsive and needless activities will have lasting and far-reaching positive effects. And while we wait for things to return to “normal”, the very air that we breathe has purified around us and a more reflective attitude has emerged. It’s provided a chance to rethink lifestyles, relationships and values and for some, an opportunity to strengthen inner purpose. The crisis represents an enforced interlude, a global pause in normal activity on a large scale – an important interlude for humanity to review its activities and to consider a different future and the building of a new, more equitable world society.

As we know, the ray of ceremony and order is becoming increasingly active as we enter the Aquarian age, and this provides the energy needed to build the world anew through its organising effect on etheric levels. Uranus, which entered the sign of Taurus last year for a period of seven years, is also adding to this seventh ray influence. Often called the Ray of Magical order, it will surely help to further ground the vision of the One humanity in a practical manner.

The pandemic has served to develop the already growing awareness of the presence of an interconnecting Planetary Web of Life between all living beings and kingdoms – pointing the way forward and illustrating both ‘the new complexities as well as the new and coming simplifications in life and being.’ Simplification is a key word for the future and can only occur through the reorientation of humanity’s desire nature away from the things of the world to the intangible realities of the spirit. In this connection the Buddha taught that “misery and suffering were of man's own making and that the focussing of human desire upon the undesirable, the ephemeral and the material was the cause of all despair, all hatred and competition, and the reason why man found himself living in the realm of death—the realm of physical living, which is the true death of the spirit.”

Like the human body, the Earth's physical body is not a principle, and so human consciousness needs to shift its focus of desire away from it, into the realm of lighted energies awaiting discovery on etheric levels and which can usher in an era of love and right sharing.

The challenges we face today are clearly based on the fact that much of human living is driven by desire and blindness to the beauty that lies within. This gives rise to the active pursuit of glamour in modern times and an over-focus on making the human form attractive to the outer senses rather than seeking to make the light of the Soul more apparent to the senses within.

The Buddha is known as the Lord of Light – a great Avatar who focused in Himself the illumination which would eventually make possible the dissipation of glamour. The symbolism of the butterfly and the beauty of the butterfly's wings come to mind again here. For just as the butterfly transcends its own physical nature as a grub through the application of concentrated light, an avatar is “a Being Who—having first developed His Own nature, human and divine, and then transcended it—is capable of reflecting some cosmic Principle or divine quality and energy which will produce the desired effect upon humanity, evoking a reaction...and, as it is esoterically called, leading to the rending of a veil and the permeation of light.”⁴

We are told that “Avatars are of two kinds; those Who are the embodiment of the Angel of the Presence, whether that Presence is the soul in man, the planetary Logos, some extra-planetary Entity, some Cosmic Being, or an Expression of Cosmic Good” and “those Avatars who are embodiments of the Dweller on the Threshold, whether that Dweller is the human Dweller on the Threshold, planetary Forces of Materialism, or some Aspect of Cosmic Evil.”

The Angel of the Presence therefore “reveals to the attentive disciple the next step towards liberation which must be made, and throws light upon the immediate stage of the Path to Light which must be trodden. So does the Avatar Who reveals the Lighted Way to humanity. The Dweller on the Threshold summarises in itself the evil tendencies, the accumulated limitations and the sum total of the selfish habits and desires which are characteristic of the material nature of the disciple. The Angel of the Presence indicates the future possibility and the divine nature. So does the Avatar. The Dweller on the Threshold indicates the past with its limitations and evil habits. So do those Avatars Who from time to time appear as the embodiments of evil and of the lower nature of mankind.” And we are advised “They *do* appear from age to age.”⁵

The choice is stark - to choose the Avatars of Light or the Avatars of darkness. All that spiritually awakened people are asked to do at this time of planetary decision is to strive, to think and act rightly, to redirect desire into a fiery aspiration to create a better world. While the problems of humanity are numerous, the new group of world servers is flourishing. Their detached, soul-infused observance of world affairs is cutting through retrogressive thinking and lifting human consciousness to the vision of the future where desire and fear are replaced by love and light. These world servers are people from all backgrounds, religions and philosophies, who are responsive *as souls* in varying degrees to the higher influences that are pouring down on humanity at this time.

Collectively, they act as an organ of vision for humanity and upon them the illuminating rays of Taurus constantly shine. Taurus is said to hide the entire secret of divine purpose and reveals it by touching and opening the eye of light in those who are ready to use that which it conveys for the greater good. The group is symbolised by the bull of Taurus rushing forward towards divinity and leaving a trail of light in its wake to illumine the way for those who follow. Together this group of servers, like their elder brothers, are “agents of revelation” and all who serve and love their fellowmen *as souls* are part of this group process, helping to create the path of return for the Christ.

As we approach the time of the full moon, the registration of the Wesak energies usher in a mounting spiritual tension. This period is a “waiting activity” – reflecting a process that takes place in the Centre where the Will of God is known. The phrase “waiting activity”, is a contradiction in terms to the lower mind, but to the intuition, its a lucid image of the silent gathering of power, as purpose is concentrated prior to transmission. On our own level, we repeat the process, contemplating the latent power to be released through the alignment of hearts between ourselves and the spiritual Hierarchy, the Christ, the Buddha and the Lord of the World. Here we can ponder the divine power that will be circulated in a future time, when all the little heart centres of the world are linked to the planetary heart centre in this way, and we can imagine the beauty and order that will unfold before our astonished eyes. To materialise this vision of the future and help make it a reality, we have to act whole-heartedly in the present, without calculation or reservation, making sure that the only light that guides our vision is the light of wholeness and unity.

So we go into meditation now, using the keynote “*I see and when the eye is opened, all is Light*”, making a conscious alignment and approach to the higher sources of truth and the bountiful, redeeming light that surrounds us. Holding our minds open to these forces of enlightenment, we reflect on the spiritual rejuvenation of our world. We visualise the energies of Wesak increasing and the Christ and the Buddha preparing to transmit those potencies to condition the year ahead. As brothers of revelation their work continues to lift a troubled world up towards the realm of truth and beauty. Our co-operation in meditation forms an essential part of the hierarchical chain, and through transmuted desire and a silent, fiery aspiration, the light of Wesak is shed abroad, in our hearts through our group, and throughout the world. As we do so let us remember that despite outer appearances, the transformation of humanity is at hand. In the words of Buckminster Fuller, “There is nothing in a caterpillar that tells you it’s going to be a butterfly.” And in the words of Maya Angelou, “We delight in the beauty of the butterfly, but rarely admit the changes it has gone through to achieve that beauty.”

References:

¹ A Treatise on White Magic, p.542

² Esoteric Psychology I, p.83

³ Discipleship in the New Age Vol.I, p.460

⁴ The Externalisation of the Hierarchy, p.291

⁵ Ibid, p.293/4