

THE PATH OF THE LOTUS

We're working now in the five-day approach to the Taurus new moon period which occurs here in New York on Wednesday night at 10:25 pm. In New York we welcome you to participate in our new moon meeting on Thursday at 6:00 pm via Zoom and a link for this event will be posted on our homepage.

Taurus is the sign of the Buddha and also the sign which governs the new group of world servers. Each of the three festivals of the higher interlude period are associated with one of the three planetary centers -- Aries with the planetary heart center, the Spiritual Hierarchy; the Wesak Festival, the high point of the spiritual year, is linked with the center Shamballa, the planetary head center, the center where the will-of-God is known from which the Buddha comes, at great cost to himself. The third and culminating Gemini Festival is linked with the center Humanity.

This Taurean energy is magnified this year due to a number of factors, principally because this sign is linked so closely with the previous December Festival Week period -- both signs being linked with the will aspect. We know that the potencies of this year's Wesak are strengthened as a result of this event but the planetary configurations conditioning this new moon festival in particular paint a picture of the powerful energies that are working out, creating a portal, preparing us for the receipt of the Wesak energies. When potent forces are afoot it is wise to do what we can to stay focused and be careful to not take in too much energy that can result in overstimulation.

Sometimes people who understand somewhat about the Law of Rebirth state that they don't want to come back, that they have had enough of earth experience and they want this to be their last incarnation. Others, working with little or no understanding of the Great Law, respond to life's challenges in more drastic ways. Such sentiments are understandable but it's helpful to recognize that the path is long and arduous and there are no shortcuts along the way.

In eastern teachings this long path of human evolutionary growth was often depicted as similar to the long journey of the lotus flower. The lotus begins its journey with its roots deep within the mud, within the depths of matter and darkness. It is only over a long period of time, that there eventually emerges a stirring of life within the form. This burial beneath the mud is representative of the many, many lives through which we all pass when there is no real stirring of the inner life and only ignorance rules and little progress is made.

Much time passes before there occurs a stirring in response to the a distant light. At times this light pours down through the depths of the water and the mud touches the life within. Then begins the long journey through the many layers of water, the symbol of the astral or emotional plane, perhaps the most challenging part of the path of return to the source for the water distorts and obscures reality. Eventually the seeker on the way learns to free himself from the distortions and the false evidence appearing real and then the lotus pierces through and reaches above the mud and water, into the light and clarity of the mental plane. Then the

turbulence the of the waters begins to quell and the tiny bud begins to grow larger as the monkey mind is slowly tamed. The bud continues to grow and mature, under the impress of the light of the sun, the light of the soul. This stage could be characterized by the following passage from Letters on Occult Meditation which the Tibetan appears to be attributing to St. Paul:

“We sense beauties and glories surrounding us that as yet we cannot revel in; they flit into our vision, and we touch the glory at a lofty moment only again to lose the contact and to sink back again into the murky gloom that envelopes. But we know that outside and further on is something to be desired; we learn also the mystery that that external wonder can only be contacted by withdrawing within, till the centre of consciousness is found that vibrates in tune with those dimly realised wonders, and with those radiant Souls Who call Themselves our Elder Brothers. Only by trampling on the external sheaths that veil and hide the inner centre do we achieve the goal, and find the Ones we seek. Only by the domination of all forms, and the bringing of those forms under the rule of the God within, can we find the God in all, for it is only the sheaths in which we move upon the plane of being that hide from us our inner God, and that shut us off from Those in Whom the God transcends all outer forms.

The great Initiate, Who voiced the words I quote, added still other words of radiant truth: "Then shall we know even as we are known." (Letters on Occult Meditation, pp. 257-58)

And then, under the impress of the initiatory processes, the individual comes under the light of the soul in increasing measures, the petals of the lotus open, eventually to reveal the jewel within.

Om mani padme om -- “I salute the jewel in the lotus.”

Kathy Newburn