

## The Science of Impression—May 30, 2022

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Today, our triangle group meeting coincides with a significant crossing point within this most sacred period of the three major spiritual festivals: the Gemini new moon. This new moon stands as a sign post or a door between the great festival of May – the Taurus full moon of Wesak – and the festival of June, at the Gemini full moon, in the sign of the Twin Brothers. Also, as a link between honoring the *Maiiores* (Majors Maius/May-Maia) and the *Juniores* (Juniors/June-Juno), relating the Elder Brothers, the “Masters of Wisdom,” with Humanity (John Lydus, *On the Months*, ca. 600 AD). This third culminating festival has several names, such as the Festival of the Christ, the Festival of Goodwill, the Festival of Unification, and also the Festival of Humanity – all of which convey great significance if rightly pondered upon.

The emphasis at the new moon is to express and extend the energy and inspiration received at the time of the full moon through service activity within the three worlds of human activity and need. In the rhythmic pattern of energy flow this Gemini new moon stands as the monthly lower interlude between two of the three most important full moon festivals of the higher interlude period of the spiritual year. The meditation theme at the new moon is: “Strengthening the Hands of the New Group of World Servers.” They are the mediating group between Hierarchy and humanity, “toiling in Pisces, illumined by Taurus and responsive in degree to the Aquarian hierarchical impulse”. Their role and destiny as the planetary ajna center is of unique importance at this transition period between two great Ages and their major task is highlighted in the seed thought used by Lucis Trust in the new moon meditation:

“Through the impression and expression of certain great ideas, humanity must be brought to the understanding of the fundamental ideals which will govern the new age.”

We read in the book *Telepathy and the Etheric Vehicle* that “The Science of Impression —if studied by the disciples in the world and by the New Group of World Servers—will greatly facilitate the presentation of those ideals which must and will condition the thinking of the New Age and will eventually produce the new culture and the new civilised expression which lies ahead of humanity, superseding the present civilisation and providing the next field of expression for mankind.”

We might realise, once again, that both the words impression and expression share a common root word in their etymology (to notice here that etymologia in Greek signifies “speaking or conveying the truth.”) In Latin we find the same core idea when the prefix “in” and/or “out” is added to the root verb *premere* they mean “to press, hold fast, compress” and “to apply with pressure, make a permanent image”, a “characteristic mark”. This idea of a characteristic mark may bring in a new perspective as to what “the mark of the Saviour” might look like which is foretold “to be seen above the aura of the group” of World Servers.

This reciprocal process between impression and expression will be better understood as a result of the ‘fast and furious’ entrance of the Seventh Ray and the consequent awakening of human consciousness into new realities and rhythms, with the subsidiary effects of pressure, strain, stress and tension.

A beautiful description of this ‘impressive’ procedure of abstract ideas precipitating and manifesting upon the physical plane (imprinted in form), comes from an allegory presented by the ancient Greek philosopher Plato 2500 years ago in his incisive and comprehensive work *Theaetetus*:

"Let us call it the gift of the Muses' mother, Memory, and say that whenever we wish to remember something we see or hear or conceive in our own minds, we hold this wax under the perceptions or ideas and imprint them on it as we might stamp the impression of a seal ring."



“Plato had much to say regarding the nature of intelligence, and his most well-known comments are in the dialogue Theaetetus. Socrates asks Theaetetus to imagine that there exists in the mind of man a block of wax that is of different sizes in different men. The block of wax also can differ in hardness, moistness, and purity. Socrates, citing Homer, suggests that when the wax is pure and clear and sufficiently deep, the mind easily will learn and retain information and will not be subject to confusion. It only will think things that are true, and because the impressions in the wax are clear, these impressions will be distributed quickly into their proper places on the block of wax. But when the wax is muddy or impure or very soft or very hard, there will be defects of the intellect. People whose wax is soft will be good at learning but be apt to forget. People whose wax is shaggy or rugged or gritty, or whose wax has an admixture of earth or dung, will have only indistinct impressions. Those with hard wax will have the same because there will be no depth to their thoughts. If the wax is too soft, the impressions will be indistinct because they easily can be confused or remolded” (Handbook of Intelligence, Editor: Robert J. Sternberg, Cornell University, New York).

We know wax as a substance that is secreted by bees and is used by them for constructing the honeycomb. We know it as a dull yellow solid plastic which, when warmed becomes soft, impressionable, or readily molded. We know wax, also as an intransitive verb, meaning to increase in size, strength and intensity, to grow in volume, duration and toward full development, usually understood in relation to the phases of the waxing and waning moon. What is maybe less clear is its relation and correspondence with its higher counterpart: the etheric body – the “body of golden light” -- the “vehicle of prana”, or life-force, the “vital body.”

It is through this “flame-coloured vehicle” – the body etheric – “which is part of the universal ether that all energies flow whether emanating from the soul, or from the sun, or from a planet” [ and it’s] “along those living lines of fiery essence that pass all contacts.” It is the medium through which “the thought currents or impressions (from no matter what source, must pass in order to make an impact upon the human brain.” The most inclusive term given to the etheric body is the “cosmic intermediary.”

The zodiacal sign which has the closest affinity with the etheric body is Gemini and in the symbolism of the twin brothers – one mortal, the other immortal – we may draw some deeper reflections upon the function of the “double” by which the etheric body is sometimes called. This, as we well know from and through our Triangle work, is the underlying etheric web or energy pattern connecting and relating the inner world of spiritual reality and the world of outer form, the link that can provide access for the divine energy to flow from the highest realms straight into to the darkest places of Earth.

Triangles (literally “three angles” from Greek “tria” or triad) are, as we may assume, closely connected through number association with this 3<sup>rd</sup> sign – Gemini. Due to the fact that it is also the first air sign (air being the symbol of mind, enhanced by its esoteric ruler, Venus) it clearly points out that the work of the network of light and goodwill has its focus on the mental plane serving as a channel to “Let light, and love and power restore the Plan on Earth”.