

PREPARING FOR THE WESAK FESTIVAL

EXTERNALIZATION OF THE HIERARCHY, 156/170

3. When the Great Invocation is thus rightly used and the world centres are consequently consciously interrelated, then certain extra-planetary Energies can be called in by the Ruler of Shamballa to aid in the re-adjustments required for the New Age and its coming civilisation. These Forces – spiritual and potent in nature – exist in two categories: solar Forces which are inter-planetary and cosmic Forces which enter into our solar system via Jupiter as the transmitter of divine energies from Virgo and Aquarius which Jupiter esoterically governs. Virgo is esoterically the mother of the Christ child and is, therefore, the emanator of energies which nourish and aid the growth of the Christ consciousness; Aquarius is the coming expression of the group consciousness which is the first and immediate revelation of the ever present Christ consciousness on a large scale in humanity. Jupiter also, exoterically and from the angle of orthodox [Page 156] astrology, rules Sagittarius, the sign of discipleship, and also Pisces, the sign of the world saviours. The implications will, therefore, be obvious to real students.

In considering these great Energies, there is little you can do beyond accepting – if you care to do so – my statements anent them, regarding them as interesting and simply explanatory hypotheses. There is little that you can do (or I either) to arrive at first hand knowledge of the facts along this line. Few even of the Members of the Hierarchy are conscious of the impact of force from extra-solar centres or reservoirs of spiritual force. Only the group of Contemplatives in the Hierarchy which are given the exoteric name of Nirmanakayas are responsive to Their influence in any conscious manner and then only when that influence has been stepped down by certain powerful agencies in Shamballa. It is not necessary for me or for you to say more anent Them though I shall touch upon Them again later in this article.

Prior to taking up the Great Invocation sentence by sentence, I would like briefly to touch upon the needed procedure as you attempt to say it correctly and effectively:

Forget not, first of all, the necessary process of alignment wherein you do two things:

1. Endeavour consciously (which for most of you at present means imaginatively) to align or link soul, mind and brain so that there is a direct and free inflow from the higher Self to the lower.
2. Endeavour to realise or register your relation to the Hierarchy, via your own group of disciples (if you know which it is) or in relation to whichever one of the Great Ones or Masters appeals the most to your heart and mind. If neither makes any appeal to your consciousness, the same results will be achieved if you seek to link up with the Christ.

I might here point out that the difference between the linking up that you can effectively do and that which is done by a Member of the Hierarchy itself is that you link up via the Hierarchy and then through the medium of the Great Invocation reach forth to Shamballa whereas the initiates and the Masters link Themselves directly with Shamballa and use the Great Invocation in a

manner totally different to that in which you use it. There is for you and the average aspirant no direct contact, and that is definitely fortunate for you. I may not further elucidate.

The second thing which you do is then to focus yourself in as high a consciousness as you are capable of achieving. Then you aim at complete self-forgetfulness and when that has been gained you direct your attention to the dual activity of the true disciple to which I earlier referred, i.e., the task of emphasising a significant understanding of the implications and meanings of the words said and of the results to be achieved. There comes next the sending forth of the words with their hidden potency and this must be done by you as a soul, using the mind and the brain as agents.

Integration, conscious activity, and the expression of the work to be done upon the physical plane will cover the entire story. These rightly carried forward will prove effective. Would it clarify matters for you if I state that:

1. Integration is a correspondence in consciousness to the Inhalation of the breath. This is the withdrawing of the consciousness to as high a point as possible.
2. Conscious activity corresponds to the right use of the Interlude between inhalation and exhalation. It involves the recognition of the forces contacted and their purpose.
3. Right expression corresponds to the period of Exhalation. This is the sending forth of the forces contacted by an act of the will in order that they may produce the desired ends.

Forget not that this has to be a group endeavour and must be carried forward in cooperation with the Hierarchy. It involves also the recognition that the soul is one and that there is no such thing as my soul – only our soul.

In considering the five sentences which form what might [Page 158] be called the mandate of the Great Invocation (see page 144), I would like, first of all, to point out a few underlying and basic ideas.

This Great Invocation has been used by the Hierarchy ever since the year 1425 A.D. though it is thousands of years older than that. Owing, however, to the unreadiness of humanity to cooperate in its use, the results have been delayed and are regarded as "hovering." I know not how else to express the results already achieved. Today, they can precipitate, if right cooperation can be extended by humanity, and such cooperation now seems immediately possible.

The first phase, Let the Forces of Light bring illumination to mankind, definitely invokes potencies which are to be found upon monadic levels of consciousness and upon what is occultly called the second plane of divine manifestation. These Forces include the Lord of the World and the Representatives of the seven sacred planets Who are spoken of in the Christian Bible as the "seven Spirits before the Throne of God." They include also the three Agents of the Divine Triplicity Who are known, esoterically and in the East as the three Kumaras, or the three Buddhas of Activity.

What do these names and these great Individualities mean to you and to average humanity? Nothing at all and this is necessarily so. They remain but names and possible hypothetical expressions of divinity until after the third initiation when the conscious recognition of the Monad becomes possible; then Forces and Energies, personified for us in these great and stupendous Lives, can be demonstrated as having true existence. On the way to these fundamental recognitions, Their three Representatives within the limits of the Hierarchy must be accepted and known to be correspondingly functioning Activities. These Three are, the Manu, the focal point of the first Ray of Will or Power; the Christ, the head of the Hierarchy and the representative of the second Ray of Love-Wisdom; and the Lord of Civilisation, the expression of the third Ray of Active Intelligence. [Page 159] This knowledge is achieved during the process of training for the first three initiations. Therefore, all that I here tell you must be regarded as possible of verification, and as being testified to by all the world Scriptures and by the initiates of all lands, but it must necessarily remain personally unverified by you until a much later date in your unfoldment.

“The Spirit of Peace will, when the right time comes, vitalise the responsiveness of humanity, via the influence of the Hierarchy, to the will of God which has for basic intent the bringing of peace on earth. **What is peace? It is essentially the establishing of right human relations**, of synthetic rapport with its resultant cooperation, of correct interplay between the three planetary centres and an illumined, loving understanding of the will of God as it affects humanity and works out divine intent. It is for this reason that the Christ, Who established for the first time in planetary history a [Page 162] contact between the Hierarchy, Humanity, Shamballa and the Spirit of Peace in His Own high place, in His first recorded utterance said that He must be about His Father's business and then at the end of His life, reiterated the same thought in the words: "Father, not my will but Thine be done," thus carrying the thought up to the highest plane for He addressed the Father, the first Aspect of Divinity. **He then focussed in Himself the two major divine attributes and aspects – will and love (atma-buddhi) –** and because of this, His consciousness became extra-planetary as is the consciousness of the Lord of the World, and He could then touch certain heights of awareness and contact certain solar Agencies which had never before been contacted by man. This achievement enabled Him to put Humanity in touch with the Spirit of Peace. **He thus Himself became the Light of the World and the Prince of Peace.**

In this manner, Shamballa and the Hierarchy were brought into a close relationship and two great streams of force were blended and a definite interplay set up between them. The Buddha, through His achievement of illumination, established the first major link with the Forces of Light. The Christ, through His ability to express the will of God in love and as world salvage, established the first major link with the Spirit of Peace.

If you will study the above information with care, you will find that the importance of the Wesak Festival at the time of the full moon of May will assume increasing importance in your minds. It is the festival at which three factors of importance to humanity are brought into relation:

1. The Buddha, the embodiment or agent of the Forces of Light can then be contacted and that which They seek to transmit to humanity can be consciously appropriated.

2. The Christ, the embodiment of the love and the will of God and the agent of the Spirit of Peace, can also be contacted and humanity can be trained to appropriate this extra-planetary type of energy.

3. Through the Christ and the Buddha, humanity can now establish a close relationship with Shamballa and then make its own contribution – as a world centre – to the planetary life. Pervaded by light and controlled by the Spirit of Peace, the expression of humanity's will-to-good can emanate powerfully from this third planetary centre. Humanity will then for the first time enter upon its destined task as the intelligent, loving intermediary between the higher states of planetary consciousness, the super-human states and the sub-human kingdoms. Thus humanity will become eventually the planetary saviour.

If you will have these thoughts in mind, the first three phrases of the Great Invocation will assume great significance. Let me put some of these significances in tabular form:

Let the Forces of Light bring illumination to mankind

Intermediary	The Hierarchy. Soul consciousness
Agent	The Buddha
Expression	Light. Understanding. The illumined mind
Planes of emphasis	The second or monadic plane The buddhic or intuitional plane The mental plane
Focal point	The head centre
Planetary centre	The Hierarchy

Let the Spirit of Peace be spread abroad

Intermediary	Shamballa. Spiritual consciousness
Agent	The Christ
Expression	The will of God as love and peace Sentient response
Planes of emphasis	The logocic or first plane The buddhic, or intuitional plane The astral or emotional plane
Focal point	The heart centre
Planetary centre	Shamballa

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May men of goodwill everywhere meet in a spirit of cooperation

Intermediary	Humanity itself. Self-consciousness
Agent	The Lord of Civilisation
Expression	Intelligent love, dedicated to the Plan Creativity The will-to-good

Planes of emphasis	The atmic or plane of spiritual will The mental plane The physical plane
Focal point	The throat centre
Planetary centre	Humanity

Thus all the great centres are linked and all the planes are interrelated; the past has contributed its finished work; the present is evoking its just and right development; the future of wonder and of divine possibility appears – its results contingent upon a spirit of right understanding and invocation. Three statements in the New Testament begin now to demonstrate their profound esoteric significance and their amazing living potency:

I am the Light of the World	The Forces of Light – Phrase 1. 2nd Aspect
My peace I give unto you	The Spirit of Peace – Phrase 2. 1st Aspect
Love thy neighbour as thyself	The Men of Goodwill – Phrase 3. 3rd Aspect

The three aspects of divinity in man achieve practical expression through the influence of the Great Invocation, both in living usefulness and true comprehension – true at least in so far as man's present point in evolution permits of his correct apprehension of significance. **Goodwill, as the practical and possible expression of love demonstrates on earth, evoking right relationship; light, as the expression of the Hierarchy pours into the human consciousness, irradiating all dark places and evoking a response from all** [Page 165] forms of life in the three worlds of manifestation, and in the three subhuman kingdoms through the medium of the human; **peace, as the expression of the will of Shamballa produces balance, equilibrium, synthesis and understanding, plus a spirit of invocation which is basically an action, producing reaction. This demonstrates as the first great creative and magical work of which humanity is capable, swinging, as it does, all the three divine aspects into a simultaneous activity in line with the will of God.**

We come now to the last two phrases which summarise the effects – synthetic and eternal (and consequently lasting) which the establishment of direct relationship with Shamballa will produce in the two other planetary centres, the Hierarchy and Humanity. I refer to effects which will express themselves as a group activity, motivated by the essential values of selflessness and persistent effort (which is sustained concentration, in the last analysis) and thereby producing conditions for which the Lord of the World, the Ancient of Days, has long waited. The patience and sustaining love of Shamballa is infinite.

The fourth phrase runs: **May forgiveness on the part of all men be the keynote at this time.** As you know, the word "forgiveness" is a curious and unusual one and signifies (according to the best derivative sources) simply "**to give for.**" Forgiveness is not therefore, a synonym for pardon though the word has been distorted in theological circles to mean this, so little has the Church understood the basic, motivating power behind divine expression in our solar system. Theologians ever think in terms of the human mind and not in terms of the divine mind. Forgiveness is sacrifice, and is the giving up of one's self, even of one's very life, for the sake of others and for the good of the whole group. This spirit of sacrifice is ever found when the

Shamballa force is rightly contacted, even in the smallest degree, and the underlying impulse behind the loving will of God is sensed and understood, accompanied as this always is with the desire to participate in that will and its spirit of divine sacrifice. Manifestation is itself the Great Forgiveness. The [Page 166] stupendous Lives – outside manifested existence – entered into manifestation in order to give Themselves for the lesser lives and forms of existence in order that these lesser lives might be enabled to proceed onward towards a goal which is known to Deity alone, and thus eventually reach high places of spiritual expression. Achievement is ever followed by sacrifice and the giving of the greater for the lesser. This is an aspect of the Law of Evolution. Such is the note and theme of the entire creative process and is the basic meaning of the phrase, "God is Love," for love signifies giving and sacrifice, at least in this solar system.

It is for this reason that **the esoteric teaching emphasises the fact that the soul of man is a Lord of Sacrifice and of loving persistent Devotion** – the two outstanding qualities of the Shamballa Lives, sustaining life and giving. **This is lasting devotion to the good of the whole or the expression of the spirit of synthesis and sacrifice in order again that all lesser lives (such as those embodied in the personality of man) may rise to the "resurrection which is in Christ," through the crucifixion or sacrifice of the soul upon the Cross of Matter.**

It is this thought again which gives significance to the life of Christ on earth for He re-enacted for us an eternal process, externalising it in such a way that it became the symbol of the motive of the entire manifested universe and the impulse which should direct each of us – crucifixion and death, resurrection and life, and the consequent salvation of the whole.

It is this thought which is embodied in the challenge of this fourth phrase of the Great Invocation, and means literally, "May all men everywhere respond to the keynote of the universe and give themselves for others."

And, is not this in a faint and dim manner, the present keynote of human effort? In spite of a real inability to think truly, effectively and intuitively, the mass of men in all lands are responding clearly and definitely to this note of sacrifice. Leaders of the great nations everywhere are using this note and call to sacrifice in their appeals at this time to [Page 167] their peoples. Men in Germany were called to battle by their leaders with the challenge of sacrifice and told that they must give their lives in order that Germany may live. A study of the speeches by the German leaders will be found to contain this note. The other group, whom you call the Allies (because they stand more specifically for the good of the whole and not for the good of the separated nation or unit) are also calling the masses of their people to fight for the good of civilisation and for the preservation of those values which are next upon the evolutionary scale and essential to the general good. The wording of these calls and the objectives expressed may differ in formulation but the theme is the same and the effect is to call forth the spirit of sacrifice in the nations. Though the motives behind such a call may be mixed and the leaders guided as much by expediency and selfish, national interests as by the general good, yet they know that the note which will evoke an immediate response from the unit and the individual is fundamentally the good of the larger unit (the nation or the group of nations). Therefore, forgiveness or sacrifice in order to save others is increasingly the recognised needed keynote at this time and in this recognition lies much to justify the sorry story of past evolutionary processes and methods. **When it is recognised that the "giving-for" involves right living upon the physical plane and not (as is so often thought) the dying of the physical**

body then we shall see a revitalised world. It is the living Christ (the living world Saviour) Who saves humanity. It is the sacrifice, day by day, in the process of daily living which can save the world of men – the sacrifice of selfish personal interests for the good of the whole and the giving up of one's practical life to the salvage of the world. It is living in order that others too may live which is the theme of the New Testament. When, therefore, the mode of sacrifice enters into the realm of the subtler and subjective values and the true meaning of forgiveness is intellectually, practically and spiritually comprehended, the New Age will be abundantly realised with its truly human civilisation and a culture which will embody [Page 168] the realities of the esoteric teaching, as well as the best of the externalised past. Then and only then will the new esotericism be revealed to a race of men who have made aspiration a fact in their outer experience. The attitude of the masses in the present conflict is the guarantee of this and the proof also of the success of Christ's mission.

The result of what is happening today must, sooner or later, produce an at-one-ment between all nations and peoples. At-one-ment is ever (under evolutionary law) the consequence of sacrifice. Of this, Christ's sacrifice was the symbol and the guarantee, impelled as His life and activities were by the Spirit of Peace. As He made "of twain, one new man, so making peace" (Ephesians 2:15) so today out of the duality of soul and body, humanity is achieving the same ends and the result of this final stage of the Piscean Age will be the fusion in consciousness of soul and body. The Aquarian Age will demonstrate an increasing expression of this at-one-ment, wrought out in the crucifixion of humanity at the present time. The difference between this coming stage and that of the past is that, in the past, the soul has sought this development and at-one-ment and (from the angle of evolution) it has been slowly and gradually attained, but in the future, it will be consciously sought, achieved and recognised by man upon the physical plane as a result of the present period of "giving-for" the whole, of the best which the individual can give.

I would point out that just as the energies released by use of the first three phrases of the Invocation relate to the Head, Shamballa; to the Heart, the Hierarchy; and to the Throat centre, Humanity; so the right use of this fourth phrase will bring into conscious, functioning activity the centre between the eyebrows, the ajna centre in individual man and in humanity as whole. This centre begins to become active and to function dynamically, governing and directing the individual energies, once any real measure of personality integration has been achieved. It is, as you know, the fourth centre found above the diaphragm [Page 169] in the human body and the phrase which awakens it (both individually and in the group) is this fourth phrase. There is, therefore, a numerical relationship. When used wisely and intelligently by human beings, many of the blended potencies which the first three phrases have made available are invoked and so made available to the individual as well as to the group. They can then be focussed for his use in the ajna centre. In many ways, therefore, this fourth phrase of the Great Invocation is of paramount importance to the individual as well as to humanity, invoking as it does great and vital potencies and indicating process (Sacrifice) and purpose, plus the identification of the unit and the group with the basic intent of manifestation.

The fifth phrase, Let power attend the efforts of the Great Ones, is definitely related to the effect in the Hierarchy of a constructive use of the Great Invocation, just as the previous one is related to the effect in humanity. This effect in the Hierarchy is a relatively new one and is due to the participation of humanity in the process of invocation, thus producing new effects and contacts.

It is the united effort of the two great centres which is of such paramount importance and upon which I desire to have you concentrate. Its utterance by man throws the weight of human appeal and desire behind the age-old efforts of the Hierarchy and this is now, for the first time, truly possible on a large scale. For aeons, the Hierarchy has struggled alone to help and lift humanity and to stimulate the potency of the human planetary centre so that its vibratory activity would eventually be sufficiently powerful to swing it into the radius or magnetic field of hierarchical activity. This long task has at last achieved success. The Hierarchy and humanity are at last en rapport. This is the higher reflection or correspondence to what goes on within the consciousness of a human being who – having reached the stage of discipleship – is at the point of blending the light of the personality (as it is expressed through the ajna centre and its externalisation, the pituitary body) and the light of the soul (as it is, in its turn, expressed [Page 170] by the light in the head, or by the head centre and its externalisation, the pineal gland).

You will, therefore, note afresh the practical significance of these fourth and fifth phrases of the Great Invocation. One serves to arouse humanity (as a planetary centre) to activity and realisation and the other serves to aid the Hierarchy in its ancient efforts so that the two are then related to each other's magnetic fields and produce a blending and a synthesis which will lead to a fuller expression of the soul of divinity through the medium of humanity. Ponder on this statement.

In the esoteric teaching, this takes place in the life of the individual when – by an act of the will – the centre at the base of the spine is aroused and the fire and the light of the personal threefold life (one aspect of which is often called the kundalini fire) is carried upwards and merged with the power and the light of the soul. The major approach of the two basic energies of form and soul (as an expression of spirit) are thereby related within the human being; the "marriage in the heavens" takes place and the task of the creative process of incarnation or individual manifestation is on the way to completion. Within the planetary life, the same process goes on. The life of humanity as a whole (which is intelligent form life) and the life of the Hierarchy (which is the life of the soul), under impulse from the Spirit or will aspect as symbolised in Shamballa, are fused and blended and then a new departure in the evolutionary process becomes possible. The kingdom of God, which is the kingdom of souls, and the human kingdom as mutually expressive and interrelated, are perfectly synthesised and anchored on earth. The glory of the One can then be faintly seen, which is the glory of Shamballa. The Dweller upon the threshold of divinity and the Angel of the Presence then stand face to face.

This is the situation today. Tomorrow they will blend and synthesise and the glory of God will appear on earth. The second great Approach will have been achieved. "