

## The Full Moon in Aries

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The work that we do together at this time inaugurates the high point of the spiritual year, the period of the higher interlude. Throughout the world many individuals and groups are meeting for meditation and prayer at this time. The Jewish celebration of Passover as well as the Christian celebration of Easter make this period a time of concentrated spiritual aspiration for many of the world's people. Through this combining of our spiritual holidays the work is strengthened and given increased potency.

As we link up in meditation with all the many other individuals and groups who are working together at this time, we recite the mantra of the New Group of World Servers:

*May the Power of the One Life pour through the group of all true servers.  
May the Love of the One Soul characterize the lives of all who seek to aid the Great Ones.  
May I fulfill my part in the One Work through self-forgetfulness, harmlessness and right speech.*

As most of you know, this mantra is used by many people throughout the world each afternoon at 5 p.m. as a means of sustaining the group nature of our spiritual work. This mantra speaks of the divine triplicity of Will or Power, Love-Wisdom and Creative Intelligence, which are known as the three rays of aspect. The triplicity is also reflected in the three great planetary centers: Shamballa, the center of divine Will; Hierarchy, the center of love upon our planet; and humanity, the kingdom that reflects the intelligence principle. The trinity that this mantra symbolizes is also reflected in the three spiritual festivals that we celebrate each year at the time of the Aries, Taurus and Gemini full moons. The Easter Festival, which we are observing at this time, marks the real "new year" in the spiritual sense, and this is reflected in the rebirth that occurs at this time in the natural world with the coming in of spring in the northern hemisphere.

During this period of the higher interlude, those of us who have some understanding of the spiritual factors that condition and substand outer events have a special responsibility to stand behind the Hierarchy and the work that it must do during this time of inspiration. This subjective support provided by the spiritual and esoteric workers in the world is a real service and helps in the manifestation, on the physical plane, of the needed changes. Our task is to stand as a united channel through which the livingness of divinity can flow outward into human consciousness. We provide a vital link within the chain of Hierarchy, bringing the Plan into outer recognition.

Aries is the first sign of the spiritual year and is known as the point of all beginnings. It provides an impulsive, outgoing and vital energy. It is a positive, masculine sign, and is traditionally linked with the aggressive nature of its ruler, the planet Mars. It signifies the descent of the life force, or spirit aspect, into matter. Aries is a fire sign, and it is the purveyor to our solar system of pure electric fire and the dynamic nature of God. It is a fire that fosters and nourishes heat and also a fire that burns and destroys. Electric fire is related to the Will aspect and to the jewel in the Egoic Lotus, the hidden, central point of pure, fiery Will. In Aries the "jungles of experience are set on fire and dissolve in flames, and then the Path stands clear, and unobstructed vision is achieved." [*Esoteric Astrology*, p. 95] Fire is the great liberator, clearing away obstacles and bringing forth the truth. Through the agency of fire, Aries is said to "fuse the beginning and the end, to blend the opposites and dispel both time and space." This quality of blending links Aries with its opposite sign of Libra, for both are concerned with the bringing together of the opposites and the process of fusion. Through Aries the blending of spirit and matter is achieved through the consecrated use of the mind.

Aries is also one of the zodiacal signs that is concerned with death, and in this case it is death through the agency of fire. Through the death of self-will the individual is released into Shamballa, and Aries opens that door into the center of Will and Purpose. Aries is the primary sign through which the energy of the First Ray releases our planetary Life. But First Ray energy is something that we cannot, as yet, fully understand because it is only now coming into prominence within our planet as it begins to be appropriated by humanity in a group sense. The First Ray is at times feared because of its power, which – if not qualified by love – can create some of the cruelest and most destructive types of individuals, those whose lives are conditioned by the unrestrained pursuit of power as an end in itself. But the individual conditioned by the First Ray who has also cultivated a strong link with the love aspect would be capable of wielding power on a vast scale for the good of the whole.

The combination of First and Second Ray energies is a potent force for good; it conveys garnered power and strength, the unfoldment of love-wisdom and compassion and serves to widen the circle of influence and to include and uplift many. Through Aries, the person who embodies First Ray force “develops the power of organization, of control over forces, particularly over the energy of death, over the power of destruction applied with love, of dominance over multitudes, of cooperation with the Plan and the practice of the will in rightly and correctly guiding and directing planetary affairs.” [*Esoteric Astrology*, p. 108]

The world has witnessed much of the destructive aspect of this ray, but as we become more adept at responding to this energy we will see that the First Ray energy can provide that impetus for change that sweeps away obstacles and brings rapid evolutionary growth. When this energy works out in combination with the incoming energy of the Seventh Ray, we know that a real period of opportunity is before us.

Through Aries, the First Ray energy enters into our solar system in the cosmic sense. Aries would be instrumental, therefore, in implementing the Shamballa impacts that have occurred twice in the 20<sup>th</sup> century and again in the year 2000. With each impact humanity becomes better able to withstand and understand the mysterious nature of the Will, and then the effects of this powerful energy are not so detrimental.

The First Ray is known as the Ray of the Destroyer. But it is equally known as the conveyor of synthesis. The destructive aspects of this ray are readily apparent all around us. Even though the destructive aspects of this ray have about run their course on the spiritual plane, upon the physical plane we are still feeling the horrific effects of the energy of destruction as it works out in all the many departments of our civilization. However, destruction ever paves the way for that which is new and better, and without it there would be no change. Destruction can, therefore, be seen as a real part of the Plan, for it is only because we cling to the tangible and to what which is known that we find change and destruction troubling.

The synthetic aspect of the First Ray is becoming more widespread at this time, although it is not given as much attention from the media and is perhaps less dramatic in its effect. This energy can be seen working out in the move toward global planning, international relationships, and the unified blocs and amalgamations that we see taking shape in so many areas. Synthesis, on the outer level, is a reflection of the fact that humanity is moving into fuller cooperation with the Plan and the underlying Purpose, and this is reflected in our sometimes feeble attempts to reconcile our differences despite any real inclination to do so upon the part of the personality. We move toward reconciliation because we have no other choice and because the Soul is demanding recognition. All the parties involved in reconciliation fear change and, in some cases, the line of least resistance is to hold onto the old order; but change must come, and it will always involve compromise on all sides.

The Easter Festival is a time of resurrection, rebirth and the renewal of life. Mental illumination – light – pours into the mind of humanity during this festival, revealing our true nature. It is this light and spirit of renewal that can contribute to the elevation of humanity as a whole. This Light is poured forth into our planet through the medium of the Christ. Energy from Shamballa and the Hierarchy is focused through the Christ,

who stands at the midpoint and center of our planetary life, and this light is then distributed to humanity through the intermediary of the New Group of World Servers and the people of goodwill.

This festival really symbolizes joy – the joy of liberation. The quality of joy is one that humanity desperately needs to learn, and yet this seems difficult for us because of the long-standing tradition of pain and suffering that conditions the human kingdom on this planet Earth. It is through relinquishment and renunciation that the lessons of joy are learned, and these attitudes enable us to eventually overcome the ancient habits of misery. In regard to this quality of joy, there are some interesting passages to be found in the book *The World's Religions* by Huston Smith. In the section on Christianity he eloquently conveys to the reader what seems like a true impression of the quality of life that permeated the early disciples and followers of Christ after his death. He wrote that the real turning point and the determining event within the lives of these early followers was their experience of and reaction to the resurrection initiation through which Christ passed at this period of the Easter full moon. Smith does not attempt to answer the many questions that surround this mysterious event, questions that can become real stumbling blocks to people today who could not even allow for the possibility of such an event. Instead Smith highlights the transformation in consciousness that the resurrection caused within the disciples. He said, “It brought about the juncture of goodness and power.... If Christ’s life had convinced the disciples of God’s love, his resurrection convinced them of his power.”

He goes on to describe how from that moment the disciples were seemingly transformed and irrevocably linked in an entirely new manner with the inner source of spiritual energy. They were transformed from simple and inarticulate men and women into passionate, eloquent servers of the race. They now possessed a fire that set the whole Mediterranean world aflame. And this inner transformation was carried forward despite the many obstacles, the ridicule and persecution that the disciples had to endure. Smith believed that their transformation was a direct result of the love that they had known through Christ. This love they had experienced through his living presence sustained them after his death through a process that esotericists would call “overshadowing.” This overshadowing presence helped to ensure that the seeds of this teaching could become firmly anchored for the Piscean Age.

Today we are involved in a process that has parallels with the experience of these early disciples. It has parallels, but it is also different in some respects. Today we do not have the direct experience of having lived and worked with the Christ as did these early disciples. We work without any outer recognition, holding fast to the inner recognition that the same love that they felt is abundantly available to us today, even though concealed from our sight. Disciples and spiritual workers today have a no less difficult task than did the early disciples, for each must find the manner in which they can best aid in the present process of the externalization of the Ashrams. When you think about aiding in this preparatory work you quickly realize how very difficult it is and how rare are those moments when you are met with interest or genuine understanding. We live in a world that is quite similar in many ways to that of the Romans 2000 years ago, with the focus primarily upon the material values. But our world is also infinitely more complex, and nowhere is this more apparent than within the mental bodies of humanity today. The intellect has become so developed that it often proves to be the “slayer of the real,” overpowering and rendering silent the considerations and straight knowledge of the heart.

Resurrection is concerned with the “livingness of life,” and it provides the keynote for the coming world religion. It is said that the resurrection of the spirit of humanity, and eventually of all forms of life, will eventually be the goal of future religious training. It is not the resurrection of the physical body that is of concern, but rather the resurrection of the spiritual nature. The resurrection experience symbolizes the power of the indwelling life to draw all people out of the world of material values into the world of spiritual recognitions.

It is resurrection that is the keynote of nature, not death. This was the real message of the Christ 2000 years ago, not the distorted teaching upon death and sin. Crystallization of the form has led present-day

Christianity to focus upon externals rather than upon the inner spiritual principles. Usually, once crystallization sets in, it takes a crisis in order to evoke change. In terms of the world's major religions, we can see that this process of crystallization is strong during this end of the age. But when we consider Tibetan Buddhism, we can perhaps sense an exception to this condition. It seems that of all the voices from within the religious communities of the world the Tibetans, under the leadership of the Dalai Lama, are seeking to work in greater concert and dialog with the contemporary world. As much as we lament the terrible tragedy of the Chinese invasion of Tibet, we can also recognize that this crisis served a real purpose for the rest of the world by bringing these gentle people and their teachings and culture to many who might otherwise never have been exposed to them. Through the crisis that the Tibetans have endured, they have come forth at this time as real messengers of spiritual truth to the West. The ancient Tibetan prophecy that when the iron bird flies the dharma will go to the West has certainly proven true.

The forces of restoration that are active at the time of the Easter full moon are under the direction of a great extra-planetary being who works through Shamballa and is known as the Spirit of Resurrection. This living spiritual entity, temporarily working under the direction of the Christ, aims to restore livingness to people's spiritual aims and life to their planning; his task is to foster the vitality needed to implement the trends of the New Age. At this time of the Easter Festival, this Spirit of Resurrection pours forth his energy into our planet. He is sometimes called the "Sun of Righteousness" with "healing in his wings," for he carries life-giving energy and hope that can restore nations and dispel the glamor and distortion that still surrounds death.

The forces of restoration that flow into our planetary life at this time emanate from the Mind of God and stimulate the principle of intelligence. But the intention of these forces of restoration should not be misinterpreted or viewed as a call for the restoration of the old order and a longing for the past and that which no longer exists. The restoration that is called for is rather for the restoration of the mind and the spiritual values that have, in many cases, been overlooked because of the demands of the outer world. While it is tempting to look with nostalgia at the innocence, relative simplicity and security of the past, we know that for many reasons we would never want to go back, for this is contrary to the law of forward evolutionary progress and growth. Great transformations have taken place within the human mind and civilization through the instrument of the struggles of this past century. We have become more open to new ideas and concepts, and the entire form of our civilization has changed. It takes time to construct new forms adequate to meet the changing need, but these changes will be rapidly carried forward with the aid of the incoming energies of the New Age.

It is said that the effect of these forces of restoration are primarily physical and that their objective is the production of the new Earth and all the outer evidences of an inflowing new life. As they condition human consciousness they create a renewal of the psychological health of humanity – elevating it to a more wholesome and happier approach to life, bringing hope and optimism where none existed. One of the inevitable effects of this process of mental transformation will be the acquiring of vision. This sensing of the vision is not the impractical imagining of some vague future but rather the visioning of that which can be realized within the confines of our present resources and capabilities. These forces of restoration are primarily effective in regard to the spiritual workers of the world, stiffening their will-to-live and their will-to-good, which in turn works out within humanity as a fostering of goodwill and right human relations.

Easter is a time of creation and new beginnings, a time when out of the familiar and known new life can spring. As we come together in meditation, let us work positively to provide a channel so that the energies that are flooding our planet at this time will find release into receptive human hearts and minds.