

## Resurrection and the Dynamic of Harmlessness

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This year, as we gather subjectively to celebrate the Festival of Easter, the topic of our Subjective Group Conference is “Ashramic Work and Harmlessness.” Because it is Easter, a time of new birth and new life in nature, our deliberations will begin with the Spirit of Resurrection, that extra-planetary Being<sup>1</sup> Who “will engender anew the vitality needed to implement the trends of the New Age and Who will guide humanity out of the dark cave of death, isolation and selfishness into the light of the new day. It is this resurrection life that will be poured into humanity at Easter time ... if the men and women of goodwill will think clearly, speak forcefully, demand spiritually and implement the inner plans with intelligence.”<sup>2</sup>

Resurrection is the keynote of nature; death is not. Death is only the ante-chamber of resurrection. Resurrection is the clue to the world of meaning, and is the fundamental theme of all the world religions – past, present and the future. Resurrection of the spirit in humans, in all forms, in all kingdoms, is the objective of the entire evolutionary process and this involves liberation from materialism and selfishness. In that resurrection, evolution and death are only preparatory and familiar stages. The note and message sounded by the Christ when last on Earth was resurrection, but so morbid has been humanity and so enveloped in glamour and illusion, that His death has been permitted to sidestep understanding; consequently, for centuries, the emphasis has been laid upon death, and only on Easter Day or in the cemeteries is the resurrection acclaimed. This must change. It is not helpful to a progressive understanding of the eternal verities to have this condition perpetuated. The Hierarchy is today dedicated to bringing about this change and thus altering the approach of humanity to the world of the unseen and to the spiritual realities.<sup>3</sup>

Because we are coming together at the time of the Full Moon in Aries, we need to consider the influence of this sign and the important role it plays in the “life process” that is resurrection. Resurrection is the objective of the great evolutionary process initiated in Aries, which initiates the cycle of manifestation.”<sup>4</sup> At this festival, we come together to work consciously with the energies of spiritual power and will pouring into the planet from extra-planetary sources – transmitted to Earth through the great sign of Aries.

Aries is a powerful agent of the First Ray of will or power. It plays an initiating role in the evolutionary process; it is “the ‘initiator of the process that leads to progress.’”<sup>5</sup> It is the initiator of impulses – both the impulse to incarnate and the impulse to return to the originating source.<sup>6</sup> Aries, the first sign of the zodiac, governs the turning of the wheel, symbolically, in two directions – clockwise and counterclockwise. Metaphorically, it turns the circle of the wheel of life clockwise from Aries to Taurus via Pisces into the world of form; then, with the reversal of its energies, it rotates the wheel counterclockwise, “returning to Spirit” – transforming the wheel of experience into the wheel of expression and discipleship.

The Tibetan describes the clockwise cycle of *ordinary experience* (which takes lifetimes to complete) as the period for building the instrument of expression for the Soul in the world (the threefold personality vehicle). It is a period of *form development* and incubation. This wheel of time, turning clockwise, is called *the ordinary, outgoing wheel of rebirth*. Eventually the incarnating entity begins to register the faint call of the inner life and decides that the time is right to turn away from “ordinary living” to embrace the “extraordinary” forcing process that prepares the aspirant to become a disciple. It is Aries that “governs the Path of Discipleship ... the Will to return to the Source.”<sup>7</sup>

To be clear, life as an accepted disciple, facing the Angel of the Presence at the threshold to the inner worlds, may be lifetimes away for the one who stands at this *middle stage* of decision – reversing on the wheel.

Yet once the decision has been made, the direction of one's life shifts most definitely from the Outgoing to the Ingoing Path. Having reoriented on the Path and chosen *the esoteric way* back to the Source, ancient ways of living – habits lifetimes old – undergo dramatic change. The longstanding, entrenched pattern of *getting involved in matter* (identifying with form, pinned to the Mutable Cross of ordinary life) gradually gives way – via an interlude of readjustment – preparing the aspirant to mount the Fixed Cross of discipleship, of the Soul, and ultimately the Cardinal Cross of the Risen Christ, ruled in part by Aries.

According to the Tibetan, the fiery Will, which pours through Aries into our solar system (from a star in the Great Bear), is the “will-to-create *that which will express* the will-to-good.”<sup>8</sup> This will energy is transmitted to our planet via the First Ray planets, Vulcan and Pluto. Over 18 million years ago, its impact on Earth led to the founding of Shamballa, the center where the divine Will is known.

Envisioning this chain of Will energies pouring into the planet evokes an image of Conscious Lives receiving and transmitting the forces of Will and power, stepping down and distributing the creative forces behind evolution. It provides a useful lens or framework through which to view the creative process. It helps us to see each conscious life as an integral part of a living continuum. The great avatar, Christ – the resurrected, living Christ – is one such link in the order of creation. He is a “living link” in a Chain of Lives, an agent of forces greater than Himself. Specifically, He is an emissary of (among others) the Spirit of Peace. We are told that:

Standing as the focal point of the inner Triangle – of the Buddha, of the Spirit of Peace and of the Avatar of Synthesis – the consequent outpouring potency of the Christ will be so great that the distinction between love and hate, between aggression and freedom, and between greed and sharing will be made lucidly clear to the eyes and minds of all people and, therefore, the distinction between good and evil will be made equally clear. The invocative prayer, “From the point of love within the heart of God, let love stream forth into human hearts” will meet with fulfilment. Christ will let loose into the human world the potency and the distinctive energy of intuitive love. The results of the distribution of this energy of love will be twofold:

1. Countless men and women in every land will form themselves into groups for the promotion of goodwill and for the production of right human relations. So great will be their numbers that, from being a small and relatively unimportant minority, they will be the largest and the most influential force in the world. Through them, the New Group of World Servers will be able to work successfully.
2. This active energy of loving understanding will mobilize a tremendous reaction against the potency of hate. To hate, to be separate, and to be exclusive will come to be regarded as the only sin, for it will be recognized that all the sins – as listed and now regarded as wrong – only stem from hate or from its product, the anti-social consciousness....

The power of the hierarchical spiritual impact, focused through Christ and His working disciples, will be so great that the usefulness, the practicality and the naturalness of right human relations will become so evident that world affairs will rapidly be adjusted and the new era of goodwill and of peace on earth will be inaugurated.<sup>9</sup>

The Spirit of Peace is associated with the First Aspect, the energy of Will.<sup>10</sup> It is “an inter-planetary Agent of great power Whose cooperation has been promised if all aspirants and disciples can cooperate to break through the shell of separation and hatred that holds our planet in thrall.”<sup>11</sup>

[The evocation of the Spirit of Peace] will bring to humanity that stimulation and active desire to participate in the expression of goodwill that will render world peace an effective outcome of wise action and the establishment of right human relations.<sup>12</sup>

The hate that is so dominant in the world today will – through the life of the Spirit of Peace, working through the Christ, the Embodiment of divine Loved – be balanced by an expressed goodwill.<sup>13</sup>

As we ponder on this combination of Will energy (the Spirit of Peace and the influence of Aries) and Love energy (the risen Christ), or atma plus buddhi, we experience the unique influence of the Festival of Easter. And this combination lays the groundwork for addressing our focus this year – harmlessness. “The most potent force in the world today is harmlessness. [It is] that positive attitude of mind that thinks no evil [and] harms naught.”<sup>14</sup> All men and women of goodwill, all aspirants and disciples within the New Group of World Servers – all who seek to cooperate with the Spirit of Resurrection – need to develop harmlessness. Harmlessness, based in goodwill, helps to make us truly effective servers in the world.

“Harmlessness ... is not negative, or sweet or kindly activity, as so many believe; it is a state of mind and one that in no way negates firm or even drastic action; it concerns motive and involves *the determination that the motive behind all activity is goodwill.*”<sup>15</sup> Harmlessness is a positive state of mind, determining the motive of our actions. It is this positive motive force (along with right purpose) that determines the results of actions we (disciples on the Radiant Way of Resurrection) take in the world: “That motive might lead to positive and sometimes disagreeable action or speech, but as harmlessness and goodwill condition the mental approach, nothing can eventuate but good.”<sup>16</sup>

Both atma and buddhi, Will and Love, must come to rule in our lives. It is the fusion of these two energies, and their living embodiment in us and through us, that quickens the light within, opens inner sight, and empowers our creative acts of service in the world. It is the balance of heart and mind that fosters true harmlessness and ultimately eliminates fear. We may (to use a familiar phrase) “rattle the cage” of others at times – upsetting those who are imprisoned by their own thoughts or fears – but, if our motive is truly harmless, only good will result. “A decision can be made ... (and the decision can be right) but the eventuating conditions may not be harmoniously adjusted unless there is a subjective freedom from fear, a heart full of love and that loving understanding that is the truest wisdom. The person who is fearless, wise and loving can do anything, and the effects will be harmless and good producing.”<sup>17</sup>

As disciples on the Path, when we express harmlessness, we are tapping into the energy of the Inner Ashram (on buddhic levels) with which we seek to cooperate. We are, by definition, talking a stand in spiritual being, offering ourselves as conduits of the universal energies of the True Self, expressing the Christ within. We might envision the Ingoing Path, which follows the Aries reversal on the wheel, as that section of the Return Path wherein this positive inner motivation is fostered and developed, along with the other qualities of the Soul. It is a time of trial and testing, intended to prepare the pilgrim on the Way for initiation and eventual entry into the Inner Ashram.

As we align with the Christ Self, we are attuning to the One Who “stands upon the mountain top, breathing out love eternal, light supernal and peaceful, silent Will.”<sup>18</sup> At the same time, in the strength of His Presence, we are invoking the Spirit of Resurrection – “the Sun of Righteousness” – present to all who come together in service at this Festival of Easter. It is through the unfoldment of Soul attributes such as harmlessness (woven into the fabric of our being on the battlefield of life over time) that we heighten our capacity to tread the Way of Return. And it is through our meditations and ruminations on these themes at conferences, such as this one, that we can mobilize the collective power of thought to energize and give life to these inner faculties. We join together – *thinking in the heart* – as souls, pooling our energies to “create in the world of thought those living forms that bring light and help and truth to others.”<sup>19</sup> With a single point of focus we thus sound together in silence the affirmation:

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 we fulfil our part in the One work through self-forgetfulness, harmlessness and right speech.

As we join together in heart and mind to take our place in the Chain of Hierarchy, let us remember that we work not alone, and let us affirm together the immense power of group meditation and unified thought. We are part of a great Chain of Being, and we are sounding a unified note. We are working in cooperation with multitudes of coworkers across the globe, gathered together at this high point in the spiritual year. In the

presence of the Christ and the Great Ones, at this full moon of Aries – rising in consciousness like “the sun of righteousness” – we come forth from the plane of mind, open our hearts, and rule in love.

Never before have there been so many [disciples] endeavoring to fit themselves for this function of being “Transmitters of the Purpose...” Never before has there existed such a strong inner integrity and subjective relation between workers in all fields in all parts of the world. For the first time in history [we are part of] a coherent group for the Masters to use.<sup>20</sup>

Let the Forces of Light bring illumination to humankind.  
Let the Spirit of Peace be spread abroad.  
May people of goodwill everywhere meet in a spirit of cooperation.  
May forgiveness on the part of all be the keynote at this time.  
Let power attend the efforts of the Great Ones.  
So let it be and help us to do our part.<sup>21</sup>

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<sup>1</sup> Alice A. Bailey, *The Externalisation of the Hierarchy* (New York, Lucis Publishing, 1957), 485.

<sup>2</sup> *Ibid.*, 457-458.

<sup>3</sup> *Ibid.*, 469-470.

<sup>4</sup> Alice A. Bailey, *Esoteric Astrology* (New York, Lucis Publishing, 1951), 92.

<sup>5</sup> *Ibid.*, 304.

<sup>6</sup> *Ibid.*, 482.

<sup>7</sup> *Ibid.*, 152.

<sup>8</sup> *Ibid.*, 619.

<sup>9</sup> Alice A. Bailey, *The Reappearance of the Christ* (New York, Lucis Publishing, 1948), 111-112.

<sup>10</sup> Alice A. Bailey, *The Externalisation of the Hierarchy*, 164.

<sup>11</sup> *Ibid.*, 26.

<sup>12</sup> *Ibid.*, 397.

<sup>13</sup> Alice A. Bailey, *The Reappearance of the Christ*, 74-75.

<sup>14</sup> Alice A. Bailey, *Esoteric Psychology, Vol. 1* (New York, Lucis Publishing, 1936), 159.

<sup>15</sup> Alice A. Bailey, *Esoteric Healing* (New York, Lucis Publishing, 1953), 670. *Italics added.*

<sup>16</sup> *Ibid.*, *italics added.*

<sup>17</sup> Alice A. Bailey, *Discipleship in the New Age, Vol. 2* (New York, Lucis Publishing, 1955), 143-144.

<sup>18</sup> Alice A. Bailey, *The Reappearance of the Christ*, 13.

<sup>19</sup> Alice A. Bailey, *Discipleship in the New Age, Vol. 2*, 313.

<sup>20</sup> Alice A. Bailey, *A Treatise on White Magic* (New York, Lucis Publishing, 1934), 260.

<sup>21</sup> Alice A. Bailey, *The Externalisation of the Hierarchy*, 26.