

## Easter and the Silence of Right Speech

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Cycles, and how we handle them, always challenge us to develop a sense of right proportion. In the right handling of cycles, we move closer to harmony. Each cycle is characterized by different qualities of time and space – living qualities that are part of the universal Being. The sense of proportion is related to the equilibrium of rhythms or cycles, and it governs how each part relates to the other parts in harmonic proportion. Such harmonious relationships should be seen as a living organism with all the potential that lies in it, the germ or embryo of everything possible that might be.

As part of this cyclic movement, we now find ourselves again under the sign of Aries, the first zodiacal sign where “the great cycle of struggle towards expression starts.”<sup>1</sup> Aries begins

the process of the “most ancient initiation” that all the human family has already undergone and will undergo. The first great cosmic initiation (as far as humanity is concerned) is initiation into incarnation – the initiation of individualization. This process culminates eons later in the reversing of the wheel and the attaining of a definite goal in Capricorn.... Therefore, in its lowest manifestation, Aries is the creator of those activities, conditions and processes that lead to the manifestation of Soul through the medium of form, and later of those higher creative undertakings that lead in due time to the manifestation of Spirit through the Soul.<sup>2</sup>

The keynotes of the sign of Aries are *Creation, Being, Activity, Strife, and Synthesis*,<sup>3</sup> which seem to characterize as well the disciple determined to cooperate in the working out of the Plan. This Plan is an expression of the Purpose of that Great Being in Whom we live and move and have our being – the Plan that posits the psychological reconstruction and restoration of humanity that the Spiritual Hierarchy carries forward. We might wonder what “psychological reconstruction and restoration of humanity” means? What should be “reconstructed and restored”? It could refer to balance, harmony with the universal rhythm that can only be achieved with a holistic perspective of the human being, a perspective that takes into account our triple nature and that recognizes the essential indwelling divinity of humanity. This wider perspective holds “the key to the Spiritual Hierarchy and Its reappearance on Earth ... the clue to the evolutionary process, and the eternal hope of all forms in all kingdoms in nature.”<sup>4</sup> Such recognition would require humanity to set off on a journey from the periphery to the center, the source of Life, thus strengthening the will to live that is currently being drowned out by fear.

### *Overcoming Fear*

In our information society, fears are constantly being fueled by the impact of global news. The advantage, but also the risk, is that it sensitizes people to world events but also to a sense of powerlessness in the face of all the violence. It is well known that terrorism, for example, uses fear to manipulate public opinion, suffocating the life of spirit, our essential freedom. When this happens, fears submerge us in helplessness and pessimism.

Psychoneuroimmunology, a scientific approach that studies the subtle interactions between the nervous, endocrine and immune systems, has shown that the immune system is a mirror of life; it responds to joy as well as anxiety. The consequences of fear are diverse, but it has been demonstrated that repeated exposure to fear will result in specific changes in our behavior, emotions and psychophysiological wellbeing. Fear, we could say, inhibits our vital forces.

The Tibetan warns us that “fear is the dominant astral energy at this time”<sup>5</sup> and states that one of the “Four Freedoms” contemplated in the Plan is the end of fear worldwide.<sup>6</sup> Fears build a dividing wall between the personality and the Soul or between life and people, thus obstructing the passage of Light.

Healing fear means opening a way through which the Fire of Universal Life can enter. And this is particularly important during the Easter Festival as the Spirit of Resurrection brings on its wings the will to heal, the will to achieve transfiguration, to express the Christ nature, and to restore the Law of Love. Fear makes us feel small or impotent; it creates divisions and distrust. Love, in contrast, is expansive, inclusive, opened to divine Providence – the loving care that is a fundamental aspect of the One Life.

Placing great importance on joy and on the development of a sense of good humor, the Tibetan suggests we avoid taking ourselves too seriously. Maybe here lies the key to opening the inner channel through which “life more abundant” can flow in, energizing our bodies and mind to serve better. Indeed, our essence is love, joy, and a peaceful mind based on spiritual comprehension. Joy and serenity are qualities of the Soul, spontaneously expressed when there is alignment and when the personality and all circumstances in the three worlds are under Soul direction.

### *The Expression of Life During the Easter Festival*

At this special time under the sign of Aries, the Forces of Restoration stream forth to humanity led by the Spirit of Resurrection and the Christ, whose note and life message is resurrection. This Festival offers an excellent opportunity to express life abundantly because these Forces of Restoration are more available for us during this Full Moon. We could visualize them as waves of life stimulating the human will to love, right idealism and goodwill. An energy so abundant, if rightly handled, can aid in eliminating fears and inertia. This energy can ignite in us the fire of Spirit, inspire us to formulate new goals and projects, help us guide humanity toward the light and build a new civilization based on the principles of sharing, cooperation and responsibility. Such is the great joyful and creative work ahead of us at this time. If we can achieve it, the true meaning of Pentecost will be realized, the emphasis laid upon the experience of the Christ nature:

During the coming century, the meaning of the resurrection will be unfolded... The first step will be the emergence of humanity from the death of its civilization, of its old ideas and modes of living, the relinquishing of its materialistic goals and its damning selfishness, and its moving into the clear light of the resurrection life... Then will follow those steps that will lead to a new and better life and that will indicate the expression of the Spirit of Resurrection.<sup>7</sup>

What would be the responsibility and goal for a group of servers interested in achieving this?

They will concern themselves with the reorientation of the human psyche and with the inevitable consequences of that reorientation – the acquiring of the vision that will bring about right human relations... Great Forces, under potent spiritual leadership, are standing ready to precipitate Themselves ... to focus and distribute Themselves...; the New Group of World Servers are also “standing attentive to direction” in every country in the world, united in their idealism, in their humanitarian objectives, in their sensitivity to spiritual impression, in their united subjective purpose, in their love of others, and in their dedication to selfless service.<sup>8</sup>

During the time of the Three Linked Festivals the group is asked to hold a state of spiritual tension to invoke light. This, in turn, will evoke a response from the Spiritual Hierarchy and Shamballa. This group approach produces a high degree of *simplicity* – that condition of the mental plane that allows for greater synthesis. The mental plane is the middle point in consciousness where the highest and lowest ends meet, or the point where the center of the Spiritual Hierarchy and the center of humanity establish contact. Our group responsibility consists therefore in keeping the channel open, active and vital.

### *Simplicity, Right Speech and Silence*

Achieving simplicity of the Soul might be one of the most effective ways to maintain the alignment that opens a channel between us and the Spiritual Hierarchy. The personality isn't interested in simplicity; it feels more at ease with the complexities and density of the lower mind. The simplicity of the Soul is very different. It has been described as “one-pointedness of outlook, free from glamour and the intricacies of the thought-form-making mind; simplicity is clarity of purpose and steadfastness in intention and in effort ... simplicity leads to simple loving, asking nothing in return; simplicity leads to silence – not silence as an escape mechanism, but as an ‘occult retention of speech’.”<sup>9</sup> Thus, we should create in ourselves the silence, determination and mental

simplicity necessary in order to be in tune with that same quality that is present in the realms of the divine Will. When we resonate with that higher vibration and quality, we help establish an unimpeded channel with the higher planes. As a group we invoke Soul guidance, for the Soul is group consciousness and holds a vision for the group. The group in its entirety must create the conditions for that simplicity in consciousness that translates into a united group mind and a clear group channel.

If we visualize the larger context or purpose of the synthetic Plan slowly unfolding and working out on Earth and we expand the group vision beyond the periphery of consciousness toward identification with the Life aspect of divinity, we begin to work with an energy that can integrate harmoniously all the diverse elements. From this higher perspective, we can contemplate everything in existence as a manifestation of the One Life. This larger context is ruled by simplicity.

The same tendency toward synthesis that can be observed in nature is also inherently ours – the innate orientation to unification that operates upon consciousness and that is Life Itself, an instinct of the universe. This tendency to synthesis urges us to develop a simplified approach to life, to cultivate that simplicity that frees the mind from the concerns and complexities of the external world. It is an approach that thinks in larger terms. A larger perspective bypasses the common separatist consciousness to penetrate into the larger sphere of perception that “recognizes no differences.” In fact, we are told that the simplicity of the Soul opens the way to Shamballa and “sees no differences,” which might mean fusion of the vertical way of life with the horizontal way of service. This perspective of the simple life is imbued with meaning and transcends the pair of opposites. Being complete unification, it eliminates all separations between the inner and outer planes of life. Probably the most important esoteric challenge for the group at present is the channeling of the Life aspect of the Shamballa energy that simplifies and seeks synthesis. The challenge is thus to collaborate to create the new world with conscious determination.

By unifying us at the level of the heart, simplicity leads to silence and the poise necessary for the group to become sensitive to higher impressions. “Humanity, as a whole, needs silence at this time as never before; it needs time in which to reflect, and the opportunity to sense the universal rhythm.”<sup>10</sup> Students, aspirants and disciples need to develop the quality of inner silence, the quietness of the emotional and mental body. Esoterically, “silence ... is refraining from certain lines of thought, the elimination of reverie and the unwholesome use of the creative imagination.”<sup>11</sup>

Contemplation is the highest form of silence that exists. It is in the quietness and alignment of contemplation that we keep the channel open, reducing the intensity and quantity of noise in the three worlds. Thus we can hear the Sound and achieve its creative purpose. With self-forgetfulness and harmlessness, the New Group of World Servers will fuse the individual will into the spiritual Will, recognize its quality of quietness and silence, the “peaceful and silent Will” of Sanat Kumara. “Only as the multitude of spoken words is reduced, and silence in speech is cultivated, will it be possible for the Word to make its power felt on the physical plane.”<sup>12</sup>

And although silence and words might seem to be opposites, they are not. We can, and indeed should, establish a right relationship between the two to resolve the apparent conflict; we should find their most harmonious proportion, the reflection of universal balance, so that our words become proper expressions of Soul life. Using right speech means choosing symbols or forms that clothe and express right thoughts. Our aim is to create thoughtforms full of life and offer them in service as a contribution to human unity and synthesis.

As each of us strive to achieve this, we strengthen the group’s ability to better hold the Forces of Restoration in the chalice of contemplative silence. Right speech is creative vibration that resounds harmoniously with the Soul note. From that higher place we shall sound the right word, the creative vibration bearing in essence the peaceful and silent spiritual Will – the *life more abundant* that the Spirit of Resurrection brings on its wings during the Easter Full Moon Festival. Thus the heart of humanity will be kindled with the fire of Spirit.

In conclusion, and quoting Helena Roerich, let us “welcome the Eve of Easter – the Resurrection of the Spirit. Let us aspire in all our thoughts toward this near future, and many of the dull and difficult things of daily life will be eased because in our hearts we will accept the unavoidable blows and difficulties as a part of a great probationership and will live in the joy of the coming future.”<sup>13</sup>

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<sup>1</sup> Alice A. Bailey, *Esoteric Astrology* (New York, Lucis Publishing, 1951), 93.

<sup>2</sup> *Ibid.*, 94-95.

<sup>3</sup> *Ibid.*, 92.

<sup>4</sup> Alice A. Bailey, *The Externalisation of the Hierarchy* (New York, Lucis Publishing, 1957), 591.

<sup>5</sup> Alice A. Bailey, *A Treatise on White Magic* (New York, Lucis Publishing, 1934), 298.

<sup>6</sup> Bailey, *The Externalisation of the Hierarchy*, 470.

<sup>7</sup> *Ibid.*, 470.

<sup>8</sup> *Ibid.*, 485.

<sup>9</sup> Alice A. Bailey, *Discipleship in the New Age, Vol. 2* (New York, Lucis Publishing, 1955), 518.

<sup>10</sup> Bailey, *Esoteric Psychology, Vol. 2* (New York, Lucis Publishing, 1942), 44 .

<sup>11</sup> Bailey, *The Rays and The Initiations* (New York, Lucis Publishing, 1960), 214.

<sup>12</sup> Bailey, *A Treatise on White Magic*, 142.

<sup>13</sup> Roerich Elena, *Letters of Helena Roerich, Book One* (New York, Agni Yoga Society, 1994), Letter of April 26, 1934.