

Invoking and Evoking New Beginnings

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Again, we are gathered subjectively as a group at the Higher Interlude, the three-month period in the spiritual year known as the Three Linked Festivals, beginning with the Festival of Easter. This is the Festival of Resurrection that follows the winter season when, during the Winter solstice, the seeds of life are vivified in the heart of humanity.

The Jewish Easter, mentioned in chapters XII and XIII of the Book of Exodus, describes the departure of Israelites from Egypt and the forty-year-long march through the Sinai desert toward the Promised Land. For Philo of Alexandria, and for all of the Jews, Easter commemorates the act of leaving slavery in Egypt, but it also represents “the *passage* of the Soul from the world of the senses to the world of reason”.¹

The Christian Easter has been celebrated since the second century and represents the *passage* from sin and death to grace and life through Baptism and the Eucharist. For Clement of Alexandria, Christ himself was Easter, the *passage* or the Way. Ever since, the festival of Easter focuses on Resurrection and signifies crossing or moving beyond to access a new world. If a festival is a cultural event associated with the idea of creation, as some sociologists suggest,² Christian Easter is the symbol of the re-creation of the universe par excellence.

Esoterically, the Festival of Easter is positioned at the first of the cardinal points in the annual cycle of equinoxes and solstices where we find ourselves now, ready to participate consciously in the cyclic spiral-like movement toward the center, the perennial movement of Life flowing forth, through its dawns and dusks. Life manifested is the dance between the pairs of opposites moving cyclically – the dance of Shiva; It is perfection, balance and harmony; It is the Will-to-Good taking up all possible forms, for there is no smell, color, sound or anything that is not a part of It. Silence and sounds, ends and beginnings, conjugate in the unflagging search for the forms that can express ever more perfectly Beauty and Life; systole and diastole of the cosmic heart of the One in Whom we live, move and have our being. As H. P. Blavatsky reminds us:

Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart – the same as the circulation of the blood in the human body – during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system.³

This circulation of the vital fluid takes place within the spatial plasma, the coarsest counterpart of a more radiant electric substance usually referred to as *ether* in esoteric literature. It is the active aspect of this ether that brings about the true divine circulatory flow or bloodstream of the unknown cosmic entity. Quantum physics demonstrates that the empty space is actually a thriving “living space” that vibrates following very definite creative and destructive rhythms. This great vibrant energy “emptiness” is known as *ether* in the Tibetan’s teaching: “This word ‘ether’ is a generic term covering the ocean of energies which are all inter-related and which constitute that one synthetic energy body of our planet.”⁴ “Occultly speaking, this is the modern way of expressing ‘the waters of space’, which are the waters of desire, in which we are immersed.”⁵

Terms such as “the waters of space” and “the waters of desire” are ancient, but effective ways of describing the ether as a creative medium that becomes an active, electric fluid when impregnated by cosmic will and desire. Indeed, we read in Genesis that “the Spirit of God moved upon the face of the waters”, and so began the story of Creation.... Desire, cosmic or mundane, is an animating force and its presence in the universal ether generates motion and results in creativity of some kind. When the will and desire of a cosmic life impregnates the ether, the downward pressure of these cosmic waves fuses specks of ether into electric charges. The

cosmic idea is thus propelled into a volatile plasmic state after which it later settles down to further clothe and conceal itself in a garment of gaseous, liquid and physical matter.⁶

Truly, we live in this higher and spiritual ether; we are immersed in its fiery layers.

Cyclic Movement, Desire and the Will

We know that the endless swirling movement generated by desire results in the destruction of outdated forms and the creation of new ones, more apt to respond to the Purpose. Such an idea has been represented in many traditions with the symbol of the wheel, an image that can convey the idea of movement and multiplicity as well as the primordial motionlessness and final synthesis. It also is a symbol of expansion and concentration, of diastole and systole, of aspiration and expiration in the human being and in the universe, the microcosm and the macrocosm, because in the One Life, of which we are a part, circles, spheres, wheels and cycles coexist simultaneously, interrelating and distributing the energy within the divine circulatory flow.

Additionally, we have the symbols of verticality and horizontality. Among the symbols that represent verticality we find the tree (associated with Life and cyclical generation), the mountain and the human being. We have extracted all our knowledge and culture from a revealed symbolic pattern, the projection of vertical energy as it creates a horizontal plane (a group, a society, a civilization). In its cyclic movement this energy is reintegrated to its original being. The central, vertical axis links a chain of worlds or horizontal planes of manifestation (one of which is our own world or life) to the indefinite arrangement of worlds and lives, of cycles within cycles, thus implying the idea of movement. And it is in this vertical axis where the process of invocative appeal and response happens, the search and the revelation, penetration and participation. All the forces get gathered in one point of tension that is so invocative that it reaches forward toward the very roots of the axis or tree, the essence. With every step forward we penetrate in a new vertical plane, a new world of being, guided by the Will to be what we already are: *I am that I am*.

“Under cyclic law there are periods of outgoing and of withdrawing, of progressing in service towards the periphery of activity and also of a conscious abstraction of the consciousness from the outer circle and its centering again at the very heart of life.”⁷ There are two powers in that cyclic pulse “that alone can effect in their conjunction the great and difficult thing which is the aim of our endeavor: a fixed and unfailing aspiration that calls from below and a supreme Grace from above that answers.”⁸

Our next step in our endless moving forward is to approach the fifth kingdom, the Kingdom of Souls, “the incandescent surface of matter plunged in God,”⁹ to receive their influence in order to participate more fully in the creative festival so that Life pours forth and nurtures all beings. At the same time, under the Law of Balance or harmony, the outlines of our horizontal plane of manifestation will blur progressively, revealing that it is contained within a larger and more inclusive whole, thus gradually letting us realize that our human lives are part of the great organism of humanity. Humanity, acting as intermediate between the higher and the lower kingdoms, “is today an amazing receiver of impressions, owing to the myriad types of susceptible mechanisms.... Such a group can be in the position of being able to invoke the Spiritual Hierarchy with power if it so chooses.”¹⁰

We can see, therefore, that in addition to desire as the generative factor of movement and creation (for all is created by meditation and by desire¹¹), on a higher turn of the spiral, there is the Will, the fixed and conscious intention to invoke: “focused intention, concentrated meditation, visualization, directed invocation (producing evocation) and leading to responsive results, are the major processes of creation upon all levels and by all beings.”¹²

With our meditation we approach the energies of the higher worlds or planes that originate from our unknown but sensed essence. “The entire Science of Invocation and Evocation is contained in the word ‘meditation’.”¹³ Thanks to meditation, that which cries aloud for lifting awakens the fecundity of that which desires to lift; the energies of the higher worlds or planes in our ancestral and unknown source pour forth, plenty of bliss and beatitude, shedding light on ideas and relationships, bringing to life ever more beautiful forms.

The Spring equinox opens the door to other realities, more effective and less distorted by glamor and illusion. In the lower cycle of each day, as we ascend through the ladder provided by meditation, we can work

with the higher powers and recreate with them a new reality if we stand in the center where the vertical merges with the horizontal in synthesis. Meditation produces the inflow of spiritual energy in the etheric centers; this is then circulated through the aura and distributed with wisdom in our environment, like a fragrance. Thus we participate in the divine circulatory flow, echoing the beating of the divine Heart, invoking and evoking. “The planetary wheel of life turns on its lesser scale the wheel of life of the little pilgrim we call humanity; as it turns, it sweeps the life of the evolving Planetary Logos into ever new forms and experiences until the fire of Spirit burns up all lesser fires.”¹⁴

At the time of the Easter Full Moon, in this beginning of a new cycle, the group, united with massive intention, unfolding the petals of the rose of the heart to love and give, and using the Great Invocation as “a potent solar instrument designed to bring about changes and needed readjustments,”¹⁵ can invoke the energy of the Forces of Restoration that, under the direction of the Masters of Wisdom and the supervision of the Christ, will produce the necessary impetus for the spirit of humanity to resurrect from materialism and fear, and make our way toward Life more abundant. Life expresses itself in movement; It flows incessantly; It is always new. The cycles of Life are weaved within a radiant tapestry in space and time. We vibrate with the cosmic heart in an invoking and evocative pulse.

Let us be ready to work as a group to welcome the Spirit of Resurrection and the Forces of Restoration as we transition the *passage* of Easter and enter into a new cycle of opportunity and service.

¹ Orígenes et. al, *Sobre la Pascua. Revista Cielo y Tierra, Vol. 11* (Barcelona: Arbor Mundi), 99.

² See for example Waldemar Cudny, *Festivalisation of Urban Spaces* (Switzerland: Springer, 2016).

³ Helena P. Blavatsky, *The Secret Doctrine, Vol. 1* (Pasadena: Theosophical University Press, 2014), 541.

⁴ Alice A. Bailey, *Telepathy and the Etheric Vehicle* (New York: Lucis Publishing, 1950), 2.

⁵ Alice A. Bailey, *A Treatise on White Magic* (New York: Lucis Publishing, 1934), 275.

⁶ *The Electric Bridge* (https://www.lucistrust.org/the_electric_bridge/the_cosmic_bloodstream/the_cosmic_bloodstream_part_3).

⁷ Alice A. Bailey, *Discipleship in the New Age, Vol. 2* (New York: Lucis Publishing, 1955), 115.

⁸ Sri Aurobindo, *La Mère* (Paris: Adyar, 1950), 7.

⁹ Pierre Teilhard de Chardin, *The Divine Milieu* (New York: Harper Torchbooks, 2008), 125.

¹⁰ *op.cit.*, *Telepathy*, 86.

¹¹ *op.cit.*, *Discipleship in the New Age, Vol. 2*, 213.

¹² *Ibid.*, 224.

¹³ *Ibid.*, 197.

¹⁴ Alice A. Bailey, *Esoteric Astrology* (New York: Lucis Publishing, 1951), 682.

¹⁵ Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 142.