

Deepening Our Understanding of the Science of Redemption

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As we approach the Wesak Festival this year, we do so in the context of our Subjective Group Conference on the Science of Redemption, or the shift in focus from suffering to joy. We know that Wesak is a time of increased clarity and a time when the “energies of enlightenment.”¹ are most abundantly available to us for distribution. Presumably then this is the time of year when we are best able to gain new perspectives and deepen our understanding of our role and purpose.

For centuries, spiritual focus has assumed that redemption occurs through pain and suffering, through paying a price so that we may then be “lifted up.” This traditional perspective has resulted in a definition of redemption as being “the action of saving or being saved from sin, error or evil.” The Tibetan has commented on this influence from Christianity as follows:

The Christian interpretation of the Will of God and of the significance of sacrifice is based, in reality, on human revolt and on human refusal to see anything in the spiritual life but an unintelligent acceptance of the inscrutable divine Will; it posits also the need for pain and the suffering of sacrifice in the sense of complete abnegation of all that might be regarded as good and useful, as desirable and joyful.... This presentation involves the unavoidable imposition of the will of a transcendental Deity, and leads inevitably (though totally inconclusively) to the dreadful and symbolic death of the Christ upon the Cross and to the painful and sacrificial life of the spiritual individual.²

In this Wesak Festival talk, I would like to propose that we shift our focus to the alternate definition of redemption as being “the action of regaining possession in exchange for payment.” I suggest that what we are regaining is the memory of who we really are, that “we are *spiritual* beings having a human experience, not humans having a spiritual experience.”³ The “payment” that we are to make is our increased responsibility to act with “self-forgetfulness, harmlessness, and right speech” as our awareness or consciousness expands. “The Science of Redemption ... is in reality the applied art of esotericism and of spiritual living,... the art or science of relationship between the One Life and the [individual] lives.”⁴ If we are truly part of the One Life, does our essence need “saving”?

To truly live the assertion that “esotericism is the Science of Redemption,”⁵ we will need a paradigm shift away from assuming that we begin as entities that need “saving” and toward embracing joy as our base state: “[An important] characteristic of the new server is *joyfulness*. This takes the place of criticism (that dire creator of misery) and is the *silence that sounds*.⁶ As the Tibetan has admonished: “The cup of sorrow and the agony of the Cross are well-nigh finished. Joy and strength will take their place.”⁷

Dissolving and Eliminating Negative Energy

Remembering and strengthening our relationship to the One Life does indeed bring with it joy, “which is a quality of the Soul and is realized in the mind when alignment takes place.”⁸ It also brings an awareness of the contrasting harm that has and continues to be perpetrated by humanity. Our responsibility, the “payment” we owe, is to both behave harmlessly and to mitigate harm originating from others. While group initiatives such as the Triangles work play an important role in directing energy towards restructuring and strengthening the etheric field, we also have a responsibility for reversing and eliminating the negative impact of humanity on the communal etheric field:

A gigantic thoughtform hovers over the entire human family, built by individuals everywhere during the ages, energized by the insane desires and evil inclinations of all that is worst in human nature, and kept alive by the promptings of humanity's lower desires. This thoughtform has to be broken up and dissipated by humanity itself. (*A Treatise on Cosmic Fire*, 948).

We might be able eliminate recently formed thoughtforms by simply refusing to lend energy to them, but that strategy will do nothing for the firmly established, highly energized, ancient thoughtforms that have been gaining in strength over the centuries. We see such thoughtforms strengthening further as hate speech, autocratic rule, and inhumane practices multiple today.

On an energetic level, our "payment" is to cleanse our environment of the glimmers and illusions that have accumulated over time so that they no longer have the power to influence us. Some of you are already aware of, and participate in, the Cleansing Initiative that the School for Esoteric Studies launched in 2016 to remove from the astral and mental planes the glimmers and negative thoughtforms that reinforce the great heresy of separativeness and thus support the violence that is so prevalent in our communities. Specific information is available at www.esotericstudies.net/group-project-cleansing.html. Please consider joining this initiative as part of your practice of redemption if you haven't done so already.

Enacting Energetic Protections

Removing historic influences is clearly not enough to bring an end to separatism and divisiveness. Through the exercise of free will, all of us are perfectly capable of acting in ways that are "not" in alignment with our "true" selves. In the earlier versions of the Great Invocation, there is the phrase "Construct a great defending wall."⁹ The Tibetan explains that it is meant to express "Thus far and no further. The limit of effectiveness of the evil expression and of the power of the aggressors has been reached if the disciples and the people of goodwill actually now play their proper part. Symbolically, they can put up an impregnable wall of spiritual light that will utterly confound the enemy of humanity. It will be a wall of energy – vibrating, protective, and at the same time of such power that it can repulse those who seek to pass in their pursuit of evil and wicked objectives."¹⁰

Constructing and reinforcing such an energetic wall is an important component of our responsibility, as stated in the Great Invocation currently in use to "seal the door where evil dwells." Maintaining such energetic protections requires a continuous monitoring of how our focus is directed. One of the common methods used is daily mantras and affirmations. To assist in maintaining a protective and empowering energetic focus, the School has developed a weekly sequence of service mantras or meditations for use – in addition to the Great Invocation, the daily noon recollection, and the daily recitation of the Mantra of the New Group of World Servers – that includes:

Monday	Mantra of a Disciple
Tuesday	Invocation for the United Nations
Wednesday	Affirmation of Goodwill
Thursday	Meditation for the Reappearance of the Coming One
Friday	Mantra of Unification
Saturday	Pledge as a Server
Sunday	Meditation on Attracting Money for Spiritual Purposes

The above are only suggestive. We encourage you to develop your own weekly rhythm as the regularity will add potency to your service work. If you are not familiar with any of the above, you can find them at www.esotericstudies.net/meditation-sequence.html. We invite you to join School members in using the sequence given above as part of your practice of redemption.

Inclusive Social Action

A third component of the "payment" is to take a more explicit and public stand for inclusiveness by calling out or denouncing harm in all of its forms. In general, the spiritual community has more practice in

sending loving energy than in stopping violence that is occurring. However, if we do not act when violence is contemplated or occurring, then we become complicit. Remaining silent is not an option.

The School's most recent initiative, focused on inclusive social action, is intended to address our need to find ways to take public, practical action. What we mean by "inclusive social action" is intentional action to stop specific violence in a manner that does not further divisiveness, grounded in an awareness that we are all interconnected and in this together. To ensure that the action does not exacerbate divisiveness, it must spring from compassion. In essence we are proposing a kind of "tough love" on a societal scale.

There is no one right way to take a stand. It depends on the circumstances and the perceived motivations of the perpetrators of harm. Rather than prescribe what action to take, the School has launched a series of White Papers to begin to articulate the issues. Those White Papers can be found at www.esotericstudies.net/white-papers.html along with summaries that other groups may use in newsletters to stimulate discussion. We are also posting comments that we have received, which indicate global interest in exploring the issues together. We invite you to join the School in examining how we can best engage in non-divisive redemptive actions that will declare "No more!" and "Enough!" to those who would purposefully engage in harm.

Moving Forward

The Festival of Wesak provides us with an unparalleled opportunity to engage with the concept of redemption in a new way. We have grown past the period of self-absorption and can now embrace the reality that "joy is the strong basic note of our particular solar system."¹¹ As we rethink what is meant by redemption, we have the opportunity to expand our sense of responsibility to include ensuring that our shared energetic environment, our participation in the One Life, is joyously affirming and free of harmful energies.

¹ Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 484.

² Alice A. Bailey, *Discipleship in the New Age, Volume 2* (New York: Lucis Publishing, 1955), 379-380.

³ Pierre Teilhard de Chardin.

⁴ *op.cit*, *Externalisation*, 693-694.

⁵ Alice A. Bailey, *Education in the New Age* (New York: Lucis Publishing, 1954), 65.

⁶ Alice A. Bailey, *Esoteric Psychology, Volume 2* (New York: Lucis Publishing, 1942), 133.

⁷ Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis Publishing, 1960), 233-234.

⁸ Alice A. Bailey, *A Treatise on White Magic* (New York: Lucis Publishing, 1934), 369.

⁹ *op.cit*, *Externalisation*, 249.

¹⁰ *Ibid.*, 280.

¹¹ Alice A. Bailey, *Esoteric Psychology, Volume 1* (New York: Lucis Publishing, 1936), 49.