

Wesak and the Light of Life

Bruce Lyon

The annual festival of Wesak is a festival of light, revelation and empowerment. It is a time to pause in the annual cycle in order to deepen our penetration into the spiritual realities and to allow the energies contacted to more fully permeate, infuse and charge our work in the world. It is a pleasure to join with the School for Esoteric Studies at this time and share with you some thoughts that might aid in preparing our consciousness for this inflowing light.

As you will know, at Wesak, those two great brothers – the Buddha and the Christ – cooperate together in order to serve as a channel or conduit into our world for subtle energies and in particular at this time for the energy streaming into (and from) Shamballa, which we may call the “light of life.” The Buddha is the embodiment of the light of intelligence and the Christ embodies the light of love. When these two lights are blended and fused then the light that lies behind them both is revealed. This light is also called light supernal, the light of spirit, the dark light of Shamballa, the light of the Monad or universal light.

This light, though ever present, is relatively new in the consciousness of humanity and we are still very much learning about how to correctly contact and utilize it. In the current cycle it has been active since the Shamballa impact that occurred at the time of the Second World War and subsequently in 1975 and the year 2000. It is particularly potent because it is impersonal – stimulating both the realms of consciousness and matter, Soul and form. When and where these dualities have yet to be fused, the Shamballa force precipitates crisis and therefore the opportunity to resolve that crisis through fission or fusion.

A descriptive name for light from the first aspect is “the light which shocks.” This is meant both in the psychological sense but also in an electrical sense of “charging” or galvanizing the being. It is an *electric* light and it lies hidden from awareness at the very heart of consciousness in the jewel or “bull’s eye” of the soul.

Behind the central sacred sun, hidden within its rays, a form is found. Within that form there glows a point of power which vibrates not as yet but shines as light electric.ⁱ

To access this light we must look, not outward into the worlds that the Soul illuminates, but into the very center of the Soul itself. We must find the “sun door” that reveals “the face of the true spiritual sun hidden by a disc of golden light,” as the Gayatri would have it – or the God Savitur (the impeller or driver of the Sun) in the Sanskrit original.

The difficulty is that light as we know it – the light of the Soul or solar fire – is unable to penetrate into this center just as physical light is unable to return from the event horizon of a black hole. For consciousness to enter into that which is the source of consciousness it must dissolve the subject-object duality of consciousness itself. The witness must become one with that which is witnessed in both inner and outer worlds, at least for a moment. This is called “identification with the Life aspect.”

For this reason the light of Shamballa or the light of spirit is called a “dark light” for it is as dark to the Soul as the deep recesses of matter that remain unsolarized. Indeed it is the work of the Soul to bring this higher darkness and the lower darkness into conscious relationship. Light and Love (intelligence and consciousness) are not enough to fully and finally offset the forces of materialism on our planet or in the individual. Power is required. The lower fires must be fought with the higher ones until it is discovered that they are essentially one fire whose purpose has yet to be revealed.

It is the power of the Monad, the Shamballic force, the light of life itself that allows the Soul to fully fuse with the personality and resolve the duality of the Angel of the Presence and the Dweller on the Threshold through the revelation that they are essentially one. In a planetary sense Hierarchy, as the Soul of the planet, is trying to fuse with its personality – humanity. Shamballa is assisting in this gradual fusion through the empowerment of the New Group of World Servers – an intermediate group between Hierarchy and humanity. As members of that group, Wesak is our opportunity to receive this electric fire and to direct it in such a way that the fusion process is assisted and to offset the “fissional” forces at work in the world.

Let us look at two practical ways in which this “light which shocks” may enter and effect changes within the consciousness of humanity so that the process referred to as the externalization of the Hierarchy is assisted.

The Master DK tells us that the two major factors (both demonstrations of materialism) that are hindering the reappearance of the Christ are:

1. The inertia of the average aspirant or spiritually minded individual.
2. The lack of money for the work of preparation.ⁱⁱ

All disciples will be aware of those stubborn energy drains within their own systems that inhibit their full expression as Souls and they will equally be aware of the challenges that finances represent. The externalization is not just a global process but is also taking place holographically in each individual and group. We are able to participate in the reappearance of the Christ precisely to the degree that He has “reappeared in us,” or to word it another way, to the extent that the Soul is in control of our personality expression.

We will be aware of and will have tried to work on many of our own blocks to full expression, making progress with some and not with others. Some of our blocks we will be unaware of, and Wesak provides an opportunity for such illumination. The Monadic light not only reveals itself *to* the soul but also empowers the light of the Soul to penetrate more deeply into matter and offsets a tendency in consciousness to “remain aloof” from the grosser realms of embodiment.

If you would like a practical illustration of the “light which shocks,” I suggest the following exercise.

Compile a list of your principles, values and goals and take note of their relative importance to you (as a center of consciousness) in percentage terms. Now do a precise audit of how your time and money has actually been spent during the last year or month. Compare the two lists.

The purpose of the exercise is not to invite judgment, guilt or pride but to clearly see the difference or gap that exists for most of us between our subjective and objective realities.

On a global level we are subject to the “light which shocks” each time Pluto brings to light from our collective unconsciousness an Enron debacle, a looming environmental disaster, a war crimes tribunal or just about anything that occurs on the African continent. We have a tendency to resist knowing or seeing, partly because it makes us feel powerless and inadequate. Fortunately the “light which shocks” not only reveals the activity of the forces of materialism but it also empowers us and galvanizes us into the action necessary to change. It does this by infusing the Soul or consciousness aspect with the energy of pure being, revealing the invincibility of the spirit at the core of consciousness.

At the root of the problems of inertia and the lack of money for Hierarchical work lies the fear of death. The fear of death has its root in the misidentification of consciousness with form – we fear to lose that which we think we are. The Light of Life reveals to us that we are in fact that Life itself – unborn, undying, eternal.

If we look behind the events occurring on the globe at this time we may see the emergence of this life principle through its two planetary embodiments. Pluto is lifting all that is hidden in the lower

darkness into the light and tearing at the very fabric of those structures of consciousness we call human civilization. At the same time Vulcan is bringing in the higher darkness – penetrating human consciousness from above with the hammer of the planetary Will calling us to the governance of the timeless principles. Pluto is “life” energy and cannot be controlled or repressed by consciousness – only by its higher counterpart.

We might say that materialism has been successful on the planet as an evolutionary stage much like the stage of dominance by the human personality. Once it crystallizes however, it begins to stifle the life force and is brought to the anvil to be broken open and refashioned by the planetary Soul. Cracks are beginning to appear and it is through those cracks that the life-giving waters are starting to flow.

One of the names of the Christ is “Dispenser of the Water of Life.”¹ We become that water to the extent that we have identified with the Soul or the “Christ in us.” We are that which is poured forth to thirsty men at the beginning of this great Age of Aquarius in which “light supernal will be known on Earth.”

Wesak is a ceremony whereby, through the combined action of Hierarchy and Shamballa, the waters are “charged.” We are “plugged in” to that great electrical current that lies behind all expressions of consciousness and form – our batteries are filled with the invincible fire of being. That fire will both reveal to us the next phase of our work in the world (as the cracks continue to open) at the same time as providing us with the power and the Taurean persistence to carry it through into full expression.

As willing and conscious cooperators with the great evolutionary process at work on the planet, may we find at this time the inspiration and courage to release our “grimy rags” – those old identifications, ideas and possessions that we have outgrown but still cling to. May we stand together, Soul naked, in the great waterfall of spirit that is available to us everywhere and everywhen but cycles *now* into our time-space awareness at the festival of Revelatory Light that is Wesak.

The Gayatri

om bhūr bhuvah svah
tát savitúr várenyam
bhárgo devásya dhīmahi
dhíyo yó nah pracodáyāt
om



ⁱ Alice A. Bailey, *Esoteric Psychology I*, 63.

ⁱⁱ Alice A. Bailey, *The Externalisation of The Hierarchy*, 619.