

EASTER FESTIVAL
New York, April 8, 2009

Dale McKechnie

Good evening friends. Welcome to the Easter Festival in the sign of Aries. Before we start our work, let's take a moment to establish a link with all the many other groups around the world who are also meeting in meditation. Let's focus especially on that group called the new group of world servers, a worldwide group linked subjectively at the soul level. They will figure prominently in our work this year as expressed in our keynote: *Let the group stand with the new group of world servers as a great 'army of implacable spiritual will' in a time of decision.* As we take our stand in the heart center of this service group, let us visualize an alignment with the heart center of the planet, the spiritual Hierarchy and the Christ, and then extend that alignment to the center--Shamballa--where the Will of God is known. And while holding an intense focus, let us sound together, as one voice, the powerful mantram of the new group of world servers.

May the Power of the one Life pour through the group of all true servers.
May the Love of the one Soul characterise the lives of all who seek to aid the Great Ones.
May I fulfill my part in the one Work through self-forgetfulness, harmlessness and right speech.

OM

The mantram of the new group of world servers is referred to as the 5 o'clock mantram. Many thousands of servers sound out this mantram each day at 5 p.m. in their time zone in an effort to empower the new group of world servers who are active in the world as the group forerunner for the Christ; in their worldwide work they--knowingly or unknowingly--are preparing a pathway of light for His return. So sounding this mantram with focused intensity is a way to invoke and distribute the dynamic electrical energy of Life itself, which is enunciated in the first line--"May the Power of the one Life..." Life is electrical fire and its power adds strength and dynamism to the work of this group. Standing at the spiritual heart center of this group and aligning with the greater Will of God is a way of invoking that "implacable spiritual will" that will enable the group to stand as a radiating beacon of light. It is the dynamic first ray power of the spiritual will that make it fitting for the Easter Festival, occurring as it does in the sign of Aries.

The light radiated by Aries is said to be "the light of Life itself, the searchlight of the Logos seeking that which can be used for divine expression." In other words, seeking out enlightened and loving human beings because we, humanity, are responsible for "divine expression", for giving expression to the energies that radiate through and from the planetary Logos--that is the responsibility of humanity.

Responsibility comes by way of the soul, and we are told there are four keynotes of the soul in Aries. The first is: express the will to be and to do--the will of God. Second, unfold the power to manifest--the will of God. Third, enter into battle for the Lord, that Purpose and Plan may work out. And fourth, arrive at unity through effort, effort to dispel the mental illusion of separateness. So we have embodied into those keynotes: creation, being, activity, strife and synthesis. And these tend to summarise the life experience of many disciples who respond to the influence of this particular sign.

The sign of Aries also marks the beginning of the higher interlude, the high point of the spiritual year. This is the time of the Three Spiritual Festivals of Easter, Wesak, the Festival of the

Buddha at the full moon of Taurus, and the Festival of Goodwill or the Christ's Festival which occurs at the full moon of Gemini. These three Festivals mark the time when the Buddha and the Christ and all the members of the spiritual Hierarchy work in close cooperation to distribute the energies of Light, Love and the Will-to-Good into human consciousness. So even though down through the centuries Easter has been a commemoration of the resurrection of Christ, it should be seen as a reminder of the renewal of life as seen in the renewal of nature each spring. Christ conquered death and demonstrated that life is everlasting. And that is the message of hope—that we too have the capacity to overcome death through the uplifting agency of the soul, the Christ principle of love anchored in each human heart.

As we know, Christ did not accomplish His work alone; He had the willing help of the Master Jesus. According to the ageless wisdom teaching, Jesus and the Christ are two distinct entities. At a time of great crisis and conflict 2,000 years ago, the Christ, as the representative of the Father, God, and with the willing cooperation of Jesus, occupied and used the personality vehicles of Jesus for the brief three year period of a special task in Palestine. That task included the firm establishing of the Law of Love on earth and also planting of the seed of God's Will within the substance of human consciousness.

The Christ worked mostly through example. He was a living exemplar of the teaching He conveyed in words. For 2,000 years this teacher of love and unity has inspired by example, by His willingness to surrender His will to that of a greater purpose than His own, and to suffer the ultimate sacrifice, or renunciation, of self-ness. Then, and even today, the Christ reveals the fact of His identification with all that lives within the orbit of the encompassing life of God.

That unusual and complete identification is for us to make too. That sacrifice is, or will be, our experience. The Tibetan points out with emphasis, that it was the Christ who died on the cross, not the man Jesus; "It is the soul (the Christ in us) that is crucified;" it is the soul form, or body, that disappears, leaving only the purified, released and expanded consciousness to "ascend", to be "restored", to the place from which it came. This was illustrated in the Easter story: when the stone was rolled away from the sepulcher where the Christ's body has been placed, nothing was found but the linen cloths in which He had been wrapped.

As a result of that supreme example in Palestine of cooperation between a man and a living spiritual force, the man Jesus, who also experienced and suffered the crucifixion at his own level of awareness, went through the fourth and fifth initiations simultaneously--the initiations of Renunciation and or Revelation. At the same time the Christ experienced the sixth and seventh initiations--the initiations of Decision and of Resurrection -- although we are told that the process of the seventh initiation was not completed and that its completion will only come about after Christ has returned to anchor the energy of the Will of God and to inaugurate the Aquarian Age.

This story of the relation and cooperation between the Christ and the Master Jesus is important to us because it portrays, dramatically, the relation between the soul (the consciousness) and the form (the bodily form) of each one of us--of all human beings. And it shows us what must be done to bring the personality into full cooperation with the soul, the Christ principle, and what it means to live as the soul in our daily lives. It is not easy. It involves a willingness to renounce the lesser, or the part, for the greater whole, and the greater good, to be able to identify the relation between all aspects of life and to see oneself reflected in all living forms. To know, to love, and to do--as Christ did--are our guidelines.

When Christ came before He said, "I come not to bring peace but a sword." This is the sword of the Spirit that invokes the discriminating ability of the human mind. It is that sword which produces cleavage between a true spirituality and an habitual materialism. The potency of this energy being wielded by the Christ will be so great, we are told, that the distinction between good and evil, love and hate, between aggression and freedom, and between greed and sharing will be made lucidly clear to all who can see. This is essentially what has been happening in the world over the past one hundred years or so, causing so much chaos and destruction. But the Tibetan assures us that this cleavage is necessary. "Everything", he says, "is being rapidly brought to the surface—the good and the bad, the desirable and the undesirable, the past and the future (for the two are one); the plough of God has nearly accomplished its work; the sword of the spirit has severed an evil past from the radiant future, and both are seen as contributory in the eye of God; our material civilisation will be seen as giving place rapidly to a more spiritual culture; our church organisations, with their limiting and confusing theologies, will soon give place to the Hierarchy, with its emerging teaching—clear, factual, intuitive and non-dogmatic."

Now the power of the sword of the spirit has obviously not yet finished its work. Much evil is still coming to the surface, as we have seen in the past few months. The sword of the spirit lets in the light of the soul. This greater light draws us away from the evil that it reveals. We are thus pulled away from the imprisoning forces of the past. All of that should be left to die.

The powerful, magnetic force of the spirit is gradually shifting our focus towards the soul, the Hierarchy, the Christ and Shamballa. We are slowly beginning to understand the nature and intent of the spiritual Will of God and what it is that we have to do. The sword of the spirit is drawing us away from our spiritual and religious training in our past, and causing a temporary cleavage in our consciousness. This cleavage does tend to cause disruption in our lives, but it is a necessary stage that we all have to work through.

Christ said "I come not to bring peace but a sword." He knew that the emphasis must first be on the building of right relationships; then peace would come. The powerful sword of Shamballa is causing anything but peace in the world. Through its illuminating power it is revealing all of our past evils. These revelations are very painful and unsettling, and so there is a great clamoring for peace. Of course we all want peace. But do we have the strength of will to do what is necessary to achieve it? To lay the emphasis first on right relationships? If we, as did Christ, are willing to acquiesce to the Will of God, then we will find the strength to rise above our past. The dynamic energy of Shamballa to carry out this task is at our disposal.

Shamballa may be at our disposal, but first we have to learn how to tap into this energy and how to identify with it. And understanding the nature of the Will will help us to understand the purpose behind the seed thought in our meditation this evening. In what way do we take a stand as an "army of implacable will"?, and what decisions have to be made in this time of crisis in the world? The Tibetan offers some help here: "The will", he says, "is not, as so many believe, a forceful expression of intention; it is not a fixed determination to do thus and so or to make certain things to be. It is fundamentally an expression of the Law of Sacrifice; under this law the unit (man) recognises responsibility, identifies itself with the whole and learns the esoteric significance of the words "Having nothing (sacrifice) and yet possessing all things (universality)." Further on, the Tibetan points out: "will is that divine aspect in man that puts him on rapport with and then controlled by divine purpose., intelligently understood in time and space and implemented by the soul as the expression of loving application. The mode par excellence by which the will can be developed is the cultivation of the recognition of the divine Plan down the ages. This produces the sense of synthesis..."

Will, therefore, has to do with divine purpose. And only as we are able to shift our thinking to synchronise with that of the divine, will we be able to decide the best course of action that humanity should take as we work our way through this period of crisis. Then we will be thinking with and building upon the ideas being presented by the spiritual Hierarchy.

Those ideas are of course embodied in the Great Invocation--the expression of divine Light and Love in the world. The third expression that we are being asked to express is that of the Will aspect, which will be emphasised by the Christ when He returns. So to the depth that we can understand the nature and intent of the divine Will, to that extent will we be helping to prepare the lighted way for the Christ.

It is in this way that we can take a stand with the new group of world servers--as a radiating center of deep light and love and will at the center of the group. If we can work subjectively from the position of the group soul, it should help to strengthen the soul of the nation, which is on the energy line of Love-Wisdom. If love and wisdom qualify decisions being made today, then in time, the right decisions will be made by those who are sensitive to this universal quality. And in this world of globalization, a sense of universality is an indication of the plan working out.

Let us take our stand as the group conscious soul and radiate the electrical power of the one Life and strengthen the hands of the new group of world servers.

* * * * *