

The No-Man's Land
Festival of Libra, New York

Kathy Newburn

Hello everyone and welcome. It's wonderful to be able to work together, in this day of preparation for tomorrow's full moon. As we know, each sign of the zodiac brings with it certain qualities with which we can cooperate thereby playing our part in the service of our planetary Life. One of humanity's primary tasks is to aid in the reestablishment of the divine circulatory flow of energy on the planet. This flow has been interrupted by humanity and it is consequently humanity's task to reestablish it by projecting a lighted bridge within consciousness towards the spiritual Hierarchy - bringing the energies down and out, thereby releasing the soul light within our world.

When we speak of the opportunity of this time we clearly don't only mean the opportunity of any particular full moon period, astrological cycle, or any other cycle but rather we're referring to the overall collective opportunity of this entire time within planetary history. This period is described and called by many names in the different scriptures of the world -- a time of rending, the ending of the age, in the *Gita* it's known as a time of the withering of the Law and an uprising of lawlessness, in the *New Testament* it's called the time of the false prophets, and in the Ageless Wisdom it's said to be a time when the light of the second ray is moving to the West, a time of preparation for the return of the World Teacher and many, many other appellations that all point to the understanding that this is no ordinary time.

This full moon work in which we are involved with its rhythmic beating serves to flood the world with the soulful qualities of each successive zodiacal influence which aids in the awakening of human consciousness. Let's work now with the opportunity of this moment to come together as a group, followed by the sounding of an ancient mantram.

Lead us O Lord
From darkness to light,
From the unreal to the Real.
From death to immortality.

OM

Tonight we are working with the inpouring energies of Libra. The Tibetan opens the chapter on this sign by stating that it holds very little distinction of any kind except in the case of those who are approaching the spiritual path, at which point it becomes of exceeding importance. At that stage Libran energy upsets the apple cart of life, the status quo, the ordinary comforts become disrupted, because its energy is concerned with reversal. The life of an individual is then presented with those conditions and situations wherein choice must be made. Will the person choose to continue along the line of the personality or will they turn instead in another direction, towards the soul? This opportunity comes as a result of the developing mental focus which can shift the focus and tip the scales towards the light.

Inner poise and alignment are essential tools for right choice. The ability to choose from a point of inner strength and focus can be seen in the moment the Olympic athlete takes prior to executing his or her performance or when a team huddles together before the play starts, in mutual support and

prayer. These brief moments serve to empower the higher forces to come into play and work through the individual or group. Such moments are, of course, always preceded by many, many long hours of training.

Libra is related to that space within consciousness, the midway point, wherein cleavages are resolved as one comes to walk the middle way. This space leads from the mundane to the magnificent, from darkness to light, from the unreal to the Real. We all need to find that place within consciousness in order to clarify our path and live in truth as we understand it at any period of our lives. Through this means the astral waters can be quelled, the higher inspiration tapped and then anchored and expressed on earth, in the physical brain consciousness. This is the way of the white magician.

This Libran capacity for the mixing and blending of different states of consciousness is highlighted in one of the names of this sign--the "master of no-man's land." At first glance this mastery would appear to be of little significance in the grand scheme of things. What does it mean to master the no-man's land? This land is defined as the "disputed ground between the front lines or trenches of two opposing armies," and as "an indeterminate or undefined place or state."

These definitions are clearly reflected in our world today and with them in mind we can see the challenges involved in stepping into this unknown territory, this no-man's land that lies between the opposing forces. The challenge of working in this territory is that you enter into it with no real preparation and you don't know what to expect. This is the challenge held out before the new group of world servers who are charged with forging that inner bridge within consciousness through which the light can flow.

For while there are signposts and lamps along the way to guide the traveler, there is also darkness and traps and weariness that can emerge as one moves along. The group is charged with providing the delicate brush strokes to blend and weave the disparate energies and forge something new in the center that can help ease the tension bringing light and color.

As we come to understand the nature of Libra we come to see that this mastery of the no-man's land is conferred by this sign's bridge building capacities. Through this means the contours of the mind are widened and radiant strands developed which provide the pathways through which the divine currents can flow. So then, when we approach the crossroad moments in the path, we will have developed the necessary tools that permit solutions to be found. Then the transition periods will not be so challenging and will be embraced instead as opportunities to retain that which is valuable from the past while also emptying ourselves and making the necessary space for the new energies to emerge. These are, in fact, the pivotal moments in our lives and according to the decisions made we will either stand still, move backwards (for a time) or find the thread that will enable us to move forward. The no man's land blends the endings and the beginnings.

Another way in which the Libra energies can be viewed is as the "hub of the wheel." The hub is "that point in intermediate space where the twelve zodiacal energies meet and cross."¹ (EA, p. 183) The hub is a synthetic point, a fulcrum through which a portal is created, giving tremendous power of vertical direction, allowing the entry of powerful energies.

¹*Esoteric Astrology*, Alice A. Bailey, p. 183

The jewel in the lotus is another symbol for Libra. Again the jewel stands for the synthetic point, or diamond light that anchors and distributes that which lies beyond and radiates through the seven facets.

These jewels or central points are of course found at many different levels of consciousness and can be applied, for example, to the role of the Christ Himself and also to the great Lord Sanat Kumara and surely one day there will likewise be found such a jewel radiating forth from the center Humanity. Perhaps this is related to the tiny heart center which it's said the World Teacher will build, the seeds of which are surely germinating now. Humanity itself can be compared to a field of lotuses in various stages of blossoming, some pushing up through the murky of the astral plane, others emerging into the light of the mental plane and appearing as tiny buds, while others are blossoming under the clear, cold light and then there are those few in whom in jewel is shining forth.

Libra is said to reveal the simplicity of the soul which, in turn, opens the "way into Shamballa." It takes the focus of all the concentrated energies of the central point which makes possible the approach to the peaceful silent will. Perhaps this particular full moon brings in an alignment with this center far beyond wherein this peaceful will can be tapped.

Libra's position as the "hub" or the "midway spot" is reflective of its control over that momentous process known "as the reversal of the wheel" wherein the soul begins to increasingly turn its attention to the activities of the personality life, gripping it in a powerful manner. During this process the ordinary flow of the human energetic system begins to reverse course and instead of the inpouring energies stimulating the centers below the diaphragm, they begin to become focused through their higher correspondence and gradually a new way of living and being comes to govern the life. Clearly this long process, carried forward over many lives, causes much disruption to the personality life and its patterns.

This fierce struggle enables new qualities to emerge, brought to light as a result of the growing confrontation between the soul and the personality. Because Libra oversees this process of reversal, we know that the planet Uranus, which rules Libra esoterically, is a powerful factor in bringing this about. Uranus is related to the turning of the tables, to reversing the ordinary course of life and grounding the energies in form.

At the close of this long process of reversal carried forward over many lives there eventually ensues a complete reorientation within consciousness and the soul becomes the ruler and the personality is finally tamed. There is then no danger of turning onto the left-hand path, no danger of the personality again gaining supremacy. It's said that the reason there is such a ferocious backlash being undertaken today by the forces of materialism is on account of the fact that so many individuals have already reversed the wheel and are consequently moving onto the path of initiation. The effort is now being attempted to cause serious delays in the ability of others to undertake this important turning point.

The midway point which Libra governs, could perhaps be portrayed quite simply in a poem written by the Bengali writer Rabindranath Tagore. The poem is called "On the seashore" and ostensibly is about children playing innocently on the beach. But perhaps we could take the liberty of viewing it in another way as well, as an analogy for the spiritual seekers of the world, the "little children" of the first and second degrees. As such we can visualize the scene painted by the words as reflective

of that in between space within consciousness wherein we stand, at the midway point, wherein the land, waters and air merge and blend.

In the poem we see the children as carefree and joyous, reminding us that this is the quality we too must convey which are natural expressions of the soul. We become creative, building castles out of sand--unattached to results and harmless in our undertakings--not taking ownership of our labours or holding fast to them. I'll simply read the first verse of the poem as it conveys its essential quality:

“On the seashore of endless worlds children meet. The infinite sky is motionless overhead and the restless water is boisterous. On the seashore of endless worlds the children meet with shouts and dances.

They build their houses with sand, and they play with empty shells. With withered leaves they weave their boats and smilingly float them on the vast deep. Children have their play on the seashore of worlds.

They know not how to swim, they know not how to cast nets. Pearl-fishers dive for pearls, merchants sail in their ships, while children gather pebbles and scatter them again. They seek not for hidden treasures, they know not how to cast nets.”

The young disciples who are ourselves are learning to create and work within a focused group field--tuning in with the energy of the ashram, working as the fingers of one hand, each engaged but contributing to a united focus. The Tibetan provides another visual description which can perhaps serve to inspire our creative imagination as to the nature of this inner space within consciousness which is the ashram. He describes it as “a room full of peace and calm, of books and enterprise...wherein the Master sits and works and thinks, projecting thought, working within, above and all around, whilst through the room pass many. It is their right to pass.”²

* * * * *

² *Discipleship in the New Age, Vol. II, Alice A. Bailey, p. 727.*