

The Hidden Christ, the Hope of Glory

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Hello everyone and welcome to this Full Moon meditation meeting. We meet here tonight to work with the energies emanating from the sign Virgo. At the Full Moon, the relationship between the earth and Sun is unimpeded and spiritual energies of a very high order are more accessible to our planet and particularly to humanity. Our aim is to take full advantage of these energies and, through our focused thought and the power of our group approach, to establish a lighted way between heaven and earth. This lighted way, is a two-way bridge: the light of the intuition descends and illumines the mind, while the radiance of humanity ascends, elevating in turn the threefold world of form.

This lighted way exists as a result of a steady invocation of humanity over countless centuries, but especially because of those outstanding individuals who have achieved enlightenment and “blazed a path back to the Father’s home,” symbolically speaking. These men and women are the senior members and initiates within the Spiritual Hierarchy of our planet and They are Custodians of this lighted way. The Christ stands at the very heart of Hierarchy, One with the Father, and in a peculiar sense, the soul within each of us and within all things. He is this Path, and it is through him and because of him that the lighted way can be tread by every sincere aspirant and soon, very soon, by Humanity as a whole.

Group meditation is a means by which Hierarchical intention can be anchored on Earth. This Intention is one with and is the Divine Plan, and for this reason, it is the primary mode of service for the trained esotericist. This requires the ability to focus the mind and to direct energy towards some, even if dimly sensed, objective. Those who are new to this work and are not experienced meditators are of course still very welcome. Newcomers often find that if their intention is in alignment with this work, and the will to serve is true, then they can make a significant contribution to the group endeavor. The presence of even two or three trained esotericists establishes a vertical link which enables an entire group to make the necessary approach.

The monthly work at the Full Moon produces a rhythmic approach to the Hierarchy and this helps to entrain the world of human thought with the Divine Intention held inviolate by Hierarchy. This rhythmic approach helps to externalize that intention, and it does so through enlightened thinking and the creation of a magnetic rapport which produces in time a similarity of vibration. This prepares the way for the externalization of the Hierarchy in and among humanity and for the reappearance of the Christ who is the august head of this great group. Avatars have appeared to humanity down the ages, always in response to the invocative cry of humanity for greater light. Today this cry is louder and more consciously focused than at any time before in history and we can expect that those who watch over and guide the race will respond when—and not before—humanity initiates itself into the coming era of right human relations.

The aim of our work in meditation here tonight, and really of all human meditation, is twofold: to invoke higher spiritual potencies and to adjust the field of human consciousness to the higher centers contacted. These vertical and horizontal components should be considered as two phases of one effort; that which is contacted in meditation, naturally produces a change and movement in the levels of being where humanity is focused, lives, and exists. This change can and does radiate outward from the effected individual or group to others, eventually affecting human consciousness as whole.

The spiritual potency of even small groups meditating at the time of the full moon therefore should not be underestimated. When the center, the soul, the heart of all things is contacted, it can awaken almost automatically that same center in other units of life. Every individual and even every atom contains the seed of divine life and awaits the right stimulation to awaken it.

The awakening of the gem of life hidden within the form is closely related to the theme of Virgo within Whose energies we work. Virgo is “Christ in you, the hope of Glory.” It represents the fusing and blending of the pairs of opposites—personality and soul. In this sign the personality, symbolically the “mother of Christ,” gives birth to the soul, the divine self, who is and knows itself to be one with the “Father in heaven.”

Today, humanity as a whole can be considered as the mother of this new life, in the final stages of gestation and rapidly preparing for the birth of her son. The birth pangs can already be felt as crisis and difficulty appear on every side and in every field of human living. There is apparent darkness, an apparent spiritual deficit, and a seeming immorality on all sides—yet it is abundantly clear that this period of trial and crisis is invoking the light within humanity and that the moment of birth cannot be far off.

Humanity is the planetary light-bearer, and as such it blends the lower and higher; it is therefore both the mother and child—soul and matter—fused and whole. It brings light and illumination to the world of form because it exists within and through that form. This task of letting in the light is a sacred calling, and one in which countless thousands of people from different spiritual traditions, of no spiritual tradition, and in every field of human endeavor are today participating. Let us therefore pause and bring before our eyes a vision of the united work and intention of all servers from across the diversity which is Humanity.

[Pause]

We sound together the Invocation of Light:

Radiance we are and power. We stand forever with our hands stretched out, linking the heavens and the earth, the inner world of meaning and the subtle world of glamour.

We reach into the Light and bring it down to meet the need. We reach into the silent Place and bring from thence the gift of understanding. Thus with the light we work and turn the darkness into day.

Virgo stands as a representation of the divine feminine, and as such is a symbol of form or matter. She is the parturient mother who guards the Christ or soul with the substance of her own material nature until such time that the measure of soul present within the form is developed and she can give birth.

In this sign, the forces of personality and soul are perfectly balanced. Being the sixth sign of the zodiac, it is appropriately represented by the six-pointed star which depicts the relationship and balance of spiritual and material forces in mutual invocation and evocation. This right balance necessitates the spiritual nature first becoming the master and director of its form. This requires mental polarization and the cultivation of self-effacement, detachment, and intellect; the personality must be prepared and purified, readied to be what is symbolically referred to as “the mother of Christ” before that babe can be born. Once the infant soul emerges from the womb of the personality life, the task of purification is gradually relegated to a secondary position. As the soul reaches maturity, the field of service gradually expands beyond the individual self and he becomes increasingly absorbed in world need.

The third aspect of divinity, of which Virgo is one of the preeminent symbols, is closely concerned with the evolution of substance and its raising up into heaven. Virgo, the divine mother, reminds us that the path must be trodden within the world of form—“the radiant surface of the earth” as it is referred to, and also that today this spiritualization of matter is in process and not yet complete.

The Assumption of the Virgin, so appropriately celebrated by many Christian denominations, is a potent symbol of the consummation of this redemptive work. It is interesting that this assumption is celebrated every year on August 15, in the sign of Leo. Leo and Virgo were once joined together into one

sign, and of this union, the Sphinx is the lasting symbol. The Mystery of the Sphinx, which many esoteric works allude to, concerns the relationship between the higher and lower mind and the work of the Solar Angels which takes place upon the plane of mind—the place where the Spirit and Matter meet. Once the work of the solar angels is complete and this mystery exists no more then, we are told, there will be a union of the signs Virgo and Libra or of Earth and Air, signifying the bringing down of Heaven to Earth.

Humanity, as the middle kingdom in our planetary life, is the key to the revelation of the mystery of manifestation and the redemption of matter. It is a task that humanity is imminently qualified to perform because all three aspects of divinity converge and exist in Man. It is up to humanity to glorify the nature of form, to raise it up into heaven, and this through living rightly within the world but not of it. The true destiny of humanity lies far beyond our current comprehension, but we do know that this destiny must be lived, expressed, and then manifested in order to be revealed. The basic antagonism between soul and personality that is necessarily experienced in the early stages of the path must give way to a state in which the indwelling soul emerges triumphant and the two aspects are brought into right relationship. The right adjustment of the form to its indwelling life is key to achieving that “Peace which passeth understanding” of which St. Paul wrote. This peace is the result of illumination which springs from right knowledge of the self and not-self.

The path to such understanding is long, difficult, and dark, and this is symbolized in Virgo by the darkness, quiet, and warmth of the womb. Virgo is also the valley experience, where crises are encountered and the ascent towards the next mountain top lies before the aspirant. But before he can begin the arduous journey up the mountain, a time of preparation is required. The impediments inherent in the form nature must be purified, and the lower nature must be tamed. These impediments include the many ideological prejudices, the reactive emotional nature, and the material appetites of the physical world which delude and deceive. When present, these impediments cause the seeker to see through a glass darkly, and spiritual vision is impossible. In this state, crises appear out of all proportion to how they are in reality; hopelessness sets in and all that one can see is a withering of the law on all sides, and the path forward seems impossible simply because one cannot imagine it. Yet, all the time the path is being tread, and the next step forward does exist. To consciously and joyfully tread the path requires some faith, the employment of the imagination, and the will to take one’s lower nature in hand and transform it into a fit vehicle for the soul.

Many mystical traditions tell of a period of darkness that precedes the revelation of great light. Christ, in his superlative effort to stay pendent between heaven and earth, found himself suddenly and in his moment of greatest crisis utterly alone—even the blazing light of divinity, so glorious on the mountaintop had become faint and distant. Though surrounded by humanity, whom he continued to love, he was met there too with darkness. At the moment of most intense trial, when Christ had given all he had and still remained “stretched on the cross” symbolically and literally speaking, there occurred an event of tremendous spiritual significance, wherein the bridge between heaven and earth—God and man—was complete and the path to the Father’s home became available to Humanity in a manner hitherto impossible.

It is said that only in the darkness can God be known, and we see that only through the darkness of the crucifixion Christ was able to become and to know himself as “the Light of God” in the fullest sense. It is important to highlight though that this “dark night of the soul” experienced by Christ and others is entirely distinct from the darkness which results from succumbing to the glamour, illusion, and maya incident to the three worlds. The “dark night of the soul” is incredibly rare and only experienced at a very high state of spiritual union after one has stabilized the consciousness entirely above the vicissitudes of the three worlds.

The darkness experienced by many sincere seekers on the path is frequently due to a lack of vision, a lack of faith, or an inability to lift oneself out of mass thought and feeling. To overcome such darkness and to restore alignment, the same rules of the path that have been followed for centuries continue to offer sound guidance. These are: the detachment, dispassion, and discrimination taught by the Buddha; the use of the mind as a means of union taught by Patanjali; and the way of love and faith demonstrated for us by the Christ. Today, many forms of occult meditation engage the imaginative process of the visualization to create in mental matter that which the blended soul-personality envisions. The exercise of the creative faculties in such a way reminds us that as humans we are both of form and of spirit. In the great scheme of planetary evolution, humanity has a special role to play in the implementation of the Divine Plan on Earth.

Today, humanity is going through an acute experience of trial and crisis, and many liken this to a period of darkness before a coming dawn. It is important to keep in mind that humanity is not destined to suffer in any sort of darkness, but to move rapidly and directly into the glory of the rising sun. This requires a real creative effort to raise the consciousness into the mind and soul, for then all things can be seen as they are, both in a material and spiritual sense. On the path, crisis is not darkness, even though one may experience it so. True spiritual crisis is opportunity and is precipitated when one's consciousness is focused in the soul and the mind is held steady in the light such that this attitude conditions one's life, activity, and daily thought. To make the most of spiritual crisis and to propel one forward upon the path, one must achieve a state of spiritual tension. The Tibetan defines this tension as "that moment of exquisite sensitivity which appears just as the life within reaches the point of 'breaking forth' into the light." He further elucidates offering that tension is "that moment of alert conscious anticipatory direction which distinguishes the runner in the Olympic games as he stands poised for his supreme effort and test."¹

Crises produce effects and are instrumental in the creative process of adjusting form to soul. Today, the problems of humanity are apparently ramping up in nearly every field of human endeavor. The crises are becoming more pronounced, and also our tolerance for them is wearing increasingly thin. This naturally and rightly is producing a point of crisis which is forcing human consciousness into right action and right relationship. Such an experience is not without profound struggle, disagreement as to methods, and of course many mistakes being made on all sides. Despite all of this, Humanity is steadily moving forward and this itself is guarantee of eventual success.

Today is the International Day of Peace and also the beginning of the UN General Assembly's High-Level Week when world leaders converge on the UN headquarters in New York for a full week of meetings and diplomacy regarding a number of vital world problems. It is a time of intense focus on those problems which humanity has deemed especially worthy of bringing to light. What is very special about this day, and really this whole week is that humanity comes together on a number of levels in a true and profound act of meditation—defined as creative thinking—and invocation, which is the conscious and intelligent focus of desire for a better world.

Let us now proceed with our meditation, attaining first to that state of alignment and balance which is one of the keynotes of Virgo. In this state of detachment and poise we recognize that we are both the Mother and the Child, the personality and the soul—at one with the Father in essence if not yet in manifested fact.

¹ A.A. Bailey, *Discipleship in the New Age*, Vol. II, p. 449.