

Reflections on the Emerging Meaning of the Resurrection and the Cross

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Welcome to the Full Moon of Aries, the Festival of Easter, and the beginning of our subjective group conference upon the Call to Synthesis. The Tibetan Teacher speaks of the inchoate energies of Aries, energies that have not yet sharpened into specificity. Aries is found upon the Cardinal Cross, the cross that is mounted on the Way to the Higher Evolution. This is the cross of the incarnating Monad, and it transmits to our solar system the Electric Fire that characterizes the dynamic nature of God. Thus, the energies of the Festival of Easter are the most challenging for the disciple/initiate to grapple with. Yet grapple with them we must, for DK has told us, “Aries, the Inaugurator, is rendered effective on the Earth through the organizing potency of Uranus, (its hierarchical ruler). Aries is the source, the beginning and the initiator of the New Age and its coming civilizations, of the appearance of the kingdom of God on Earth and also of the individual initiate into the Mysteries” (EA:548).

As I began exploring the material available, I found myself facing the realization that we actually know very little of the Festival of Aries as it is emerging in the present Age. In studying the materials given out by the Tibetan, some of the reasons for this begin to unfold. Aries transmits the energies of Ray 1. It deals with the Will to return to the Source. While repeatedly stating that the three linked festivals are to be a part of the New World Religion, DK most often focused in *The Externalisation of the Hierarchy* upon the May/June linked Festivals. The Festival of Easter is the last of the three linked festivals to be opened for full participation by humanity. In 1946 the disciples of the world were invited to active participation in the Festivals of Taurus and Gemini and were told that the new keynote for the Festival of Wesak would be known in 1981. DK made clear that only those who were developing the sense of synthesis could fully participate in the April Full Moon. Now, however, with the Shamballa downpouring of 2000, the emerging keynote for the Festival of Aries has begun to come into focus. The change that has gradually taken place is a very subtle but a very significant one. At one time, the esotericists of the world focused during the Festival of Easter upon strengthening the link between humanity and Hierarchy. At the Aries Full Moon, we made a conscious approach to Hierarchy. Specifically, DK stated that at this Festival the Spiritual Hierarchy would be recognized and the nature of God’s love emphasized (ROC:155). Today that link is a strong radiant one, taken for granted in our daily alignment. And the direct link between humanity and Shamballa is more fully anchored all the time. Thus, we are able to begin the Festival period in unity with Hierarchy. We now join in the approach to Shamballa that begins at this Full Moon, working as the Triad and thus with the energies of the Life aspect.

As I was pondering on what to say to all of you, I found myself reflecting on the quotes I had accumulated regarding the Resurrection. Actually, when read closely, there is one major statement that is worded slightly differently in two locations. In *The Reappearance of the Christ* (p. 30) we are told:

In the cycle which Christ will inaugurate after His reappearance, the goal of all the religious teaching in the world will be the resurrection of the spirit in mankind; the emphasis will be upon the livingness of the Christ nature in every human being, and *upon the use of the will in bringing about this living transfiguration* of the lower nature. The proof of it will be the risen Christ. This ‘Way of Resurrection’ is the radiant Way, the lighted Way which leads from one great expression of divinity in man to another; it is the way which expresses the light of the intelligence, the radiant substance of true love, and the inflexible will which permits of no

defeat or withdrawal. These are the characteristics which will be declarative of the Kingdom of God.

It is Resurrection into full Monadic living that the Christ experienced while going through the seventh initiation. We are told in the Rule XIV for Group Initiation that the world is meant to move beyond the concept of physical resurrection as Piscean Christianity has taught it (in fact, DK says elsewhere that Good Friday will drop out of awareness).

Resurrection teaches essentially the ‘lifting up’ of matter into heaven...the ‘livingness of Life’ and the state of ‘unalterable Being.’...The whole concept of resurrection is the new and most important revelation which is coming to humanity.... The order to resurrect, as understood by the initiate, concerns solely the application of the will nature and the aspect of Shamballa to the impulsing of Hierarchical attraction and activity. It does not concern the individual life of the upward-moving aspirant or disciple.

R&I:317-319

It is no wonder, then, that it is only as the energies of Synthesis begin to resonate on Triadic levels during this present period in which the Christ is strengthening His grasp of this presenting attribute that the Avatar of Synthesis brings from Sirius, that we are ready to experience that degree of unity with Hierarchy that is necessary for a truly experiential approach to the energies of Life Itself.

I then found myself immersed in an effort to understand how such a shifted perspective on Resurrection, this call to grasp something of the livingness of Life Itself, might lead to a totally new perspective on the cross. During the Age of Pisces this ageless symbol has been deeply engrained in our collective consciousness as a symbol of death, of the agony and suffering of Jesus, which has been taught as being necessary for salvation. DK repeatedly emphasizes that the centrality of the cross as a symbol is only incidentally related to the undergoing of the fourth initiation of renunciation by Jesus. Rather, it is a great cosmic symbol. He emphasizes the astrological importance of the three cosmic crosses – the Mutable Cross, the Fixed Cross and the Cardinal Cross. And he tells us that the superimposition of these three crosses in the chart of the individual will be the foundation for the new astrology of the Soul. He teaches us that “the sign of the Cross...is in reality a cosmic symbol, long antedating the Christian era. It is one of the major signs to be found in the consciousness of Those advanced Beings Who, from the distant sun of Sirius, the seat of the true Great White Lodge, watch over the destinies of our solar system” (R&I:692). Blavatsky has reminded us that the cross was the couch upon which the initiate to the Egyptian mysteries rested, and in my own ponderings I have come to view the cross as a pledge, an unalterable commitment to the way of service and to the initiatory process. It represents what the Tibetan teacher has called fixed determination and is an appropriate symbol for the conscious treading of whatever part of the Radiant Way the disciple/initiate may be traversing in any given period.

It is at the center of the cross that we are asked to take our stand as disciple/initiates – functioning, as far as our unfolding consciousness allows, upon the planetary correspondence of the cosmic cross. As I meditated on this great symbol, I found myself imagining the cross in a new way, envisioning it as a Cross of Life, as the symbol of the energies that are central to the three linked Festivals, the energies that we attempt to penetrate, assimilate, and radiate. These energies emerge from Shamballa, but they do not actually originate there. They are those energies that Shamballa assembles from cosmic and extra-planetary sources in line with planetary needs at any particular time. DK emphasizes the importance of our effort to grasp something of these energies, and tells us,

It is useful...for aspirants to discipleship, and above all for those preparing for initiation and consequently already working in an Ashram, to get this different point of view and begin to unfold within themselves a new sensitivity to impression coming from sources higher than the Hierarchy itself. This involves in them a new and higher type of orientation, and though it remains as yet impossible of attainment there is definite developing value in a grasp of the concept and the effort of the abstract mind and the intuitive perception to seize upon and reflect upon a new and entirely foreign concept.... *The disciple becomes aware (for that is all it is)*

of the possibility of an impression reaching him from the cosmic astral plane, via Monadic levels of awareness.

R&I:362, italics mine

In unity with Hierarchy, then, we penetrate into the periphery of Shamballa, found upon the higher atmic levels. We open ourselves vertically to receive energies emerging from cosmic astral and mental levels. And we open ourselves horizontally to receive the energies emanating from other planets of our solar system and from the Logos at its Heart, that One in Whom we Live and Move and have our Being. This potentiality for vertical registration is due to the interpenetration of these energies with those of our planetary Buddhic and atmic fields. The energies from the cosmic astral realms interpenetrate the Buddhic field. And the energies from the cosmic mental realms interpenetrate the atmic field.

As we stand with arms outstretched, we open ourselves to register horizontally the energies of Purpose as they flow into Hierarchy from the Heart of the Sun. These energies enter horizontally because the energies of the realm of Hierarchy are actually the energies of solar substance. DK reminds us of “the spiritual synthesis underlying the united Ashrams” (R&I:441). Hierarchy as a whole is actually a synthetic solar Ashram, the radiant center of which is the Christ Himself, standing as the representative of Sanat Kumara. This solar Ashram is interlinked with the ashrams of all of the planetary Logoi within the energies of our solar Deity. We are told that a greater understanding of this solar focus is one of the mysteries that the Christ will unveil during the Age of Aquarius.

Let us attempt to penetrate more fully into an understanding of the vertical arm of the cross that the Living Christ will reveal. The energy field of buddhi, as we have seen, is interpenetrated by the energies of cosmic love. These are the energies of the cosmic astral “consciousness” of the Lord of the World. These energies are referred to in the Great Invocation as the energies from the Heart of God. Likewise, the energy field of atma is interpenetrated by the energies of cosmic will, emanating from the Mind of the Lord of the World on cosmic mental levels. Sanat Kumara, as the incarnated expression of our own planetary Logos – in a very rough way the equivalent of our own incarnated Soul-infused personalities as the expression of the Monad – functions within the three lowest planes of our cosmos. The etheric brain of Sanat Kumara is inclusive of the four higher cosmic physical planes, the four highest planes of our planetary and solar systems. Likewise, the cosmic astral field is the energy field within which Sanat Kumara’s emotional nature unfolds, and the cosmic mental field is the source of the thought processes of the Lord of the World. And, as with our human personalities, these mental, astral, and physical energies are all interpenetrating (and thus the possibilities of registering emotional and mental impressions from within the brain of the Lord of the World). It is when we try to follow out this correspondence further that the human mind truly boggles. The formless realms of the cosmic nature are totally unfathomable. They are the realms of Deity, of That of which Sanat Kumara is the incarnated aspect. No wonder DK speaks of the Cosmic Logos as the One About Whom Naught May Be Said.

While the Festival Period makes the energies of Purpose more directly available than at any other time, each time we sound the Great Invocation we are actually invoking cosmic astral and mental energies – the energies from the Heart and Mind of God. If this were not so, the Christ, who is cosmically conscious, would not have received the first permission to sound it forth in 1945. Remember, the Resurrected Christ, functioning in full Monadic livingness, has no need to evoke Triad energies. Yet we are told that He sounds forth this cosmic prayer on a daily basis. Does it not thus become obvious that He is invoking energies from cosmic realms?

During this Full Moon of Aries, as we consider the energies of the Light of Life Itself, which DK has correlated both to Light Supernal and to the Lord of the World, let us open imaginatively a new interpretation of the symbol of the cross. Let us meditatively take our places within Hierarchy and join in the Approach to Shamballa, the Source (from our limited human perspective) of Life Itself, remembering always that, as DK told us in the fourth revelation (see DINA2:401 ff.), Purpose is assembled in Shamballa but derived from extra-planetary and cosmic sources.

As we carry the Light that is the gift of Aries into our daily lives and into our Subjective Group Conference, let us recall another living aspect of this universal symbol of the cross. The Tibetan has stated that we are to

work from the center of the cross of service: “The light must enter vertically and be diffused or radiated horizontally. This creates the cross of service and ... it is at the center of this cross of service that the point of fusion and the point of tension must be found”(R&I:540). It is from a point of Triadic tension that we must work if we are to understand something of the cosmic Law of Synthesis. Let us hold steady at this point of tension, remembering that synthesis is a great presented attribute of Deity of which the greatest Beings within our planetary sphere know but little. The effects of synthesis, emanating from Sirius via the Avatar of Synthesis, have only recently been embodied by the Christ. We have barely entered the Aquarian Age and the Christ has not yet reappeared. We are asked to begin to develop a sense of synthesis, but we must remember that this is a task for the next 2500 years. And we must approach our work with the recognition that synthesis is the highest aspect of that progressive inclusiveness known as group consciousness, unity, and synthesis.

Most of us are not yet truly functioning as group-conscious Souls, for the Tibetan states that to do so group consciousness must be so automatic that it takes conscious effort to think as an individual. Unity, as Hierarchy knows it, still lies before us. And we are told that isolated unity is the highest aspect of unity. This is so abstruse a concept that it is found at the very end of the Sutras of Patanjali with no commentary attached. Sutra 34, Book IV, reads as follows: “The state of isolated unity becomes possible when the three qualities of matter no longer exercise any hold over the Self. The pure spiritual consciousness withdraws into the One” (LOS:428). The Tibetan defines isolated unity as “that stage of consciousness that sees the whole as one and regards itself, not theoretically but as a realized fact, as identified with that whole” (EP2:391). Finally, at a level of identification that somehow exceeds even this, synthesis is.

We are told that the Avatar of Synthesis can descend no further than the abstract levels of the mental field. The aspiring mind can grasp the effects of synthesis but not its essence. As we ponder, let us be careful not to mistake its mirrored reflection in the three worlds as synthesis itself. There is a great mystery hidden in this word, and its casual use (which has become so prevalent today), while a necessary precursor to true understanding, holds the danger of so minimizing this divine attribute that its true significance is obscured. We are struggling here to deal with matters far beyond our ken. And this is good. It is demanded by Shamballa that we begin to develop a sense of synthesis, and we have to start somewhere. In words of the Tibetan, which fit in with the ideas I have been discussing,

Disciples need to learn to think in terms of group synthesis. This implies the achieving by them of deepened subjective relationships and increased sensitivity to the higher impression and the inner inspiration. The vertical life of the spirit and the horizontal life of relationship must be expressed in some measure before the significance...can be somewhat grasped.

R&I:276

In closing, I would like to draw your attention to these words from the Tibetan teacher, which remind us of our task on the horizontal arm of the cross of service:

The task ahead is simple. The important aspect, at this time, of the basic oneness underlying all forms, and which the workers of today must immediately emphasize, is the *fact* of the kingdom of God, of the planetary Hierarchy...When this unity assumes adequate proportions in the eyes of mankind, a real synthesis will follow...It is what we reveal that is of importance; what is revealed to us is of lesser importance, though it has its due place in the process of training and perfecting.

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