

Sanat Kumara, The Will and The Sacrifice

Course 510: Shamballa and the Externalisation of the Hierarchy

by
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Sacrifice is the impulse of giving. (*EP II 88, 90*) When we use the word sacrifice in spiritual matters we think of giving oneself up to a higher power. Christianity has much to say about “the necessity of the submission of the human will to the divine Will; however, little or no teaching is given of the joyous use of the Will of Christ.” This exists in every form and is especially active in humans, ready to be discovered and used. But the Church does not teach that making desire “holy” is a joyful process and that sacrifice brings happiness, even bliss. Its theologians do not see that the energy of the astral plane that is imprisoned within materialistic and personal desires can be released into enlightened service on more spiritual planes. (*DINA II, 379-380*) Instead, it teaches blood sacrifice instead of loving service, and emphasises the existence of a wrathful God, needing to be placated by death. This is embodied in the threats of the Old Testament Jehovah and in the Christian teaching of hell fire. (*EOH, 542-543*). Perhaps sacrifice is not a bloody scene of indescribable suffering on the cross. Perhaps it is a final lifting of the veils that hide our true purpose, our place in the Divine Plan, our true home. Perhaps is it finding the perfect place to fit in and be all that we are. We begin the search with the people in our lives.

As the consciousness of Humanity expands, group consciousness is the next step toward Unity. Atomic consciousness knows, I AM. The member of a group knows, I AM THAT. He knows he is “not just a separated individual, not only a self-centred unit, not only a self-conscious entity, but that he is something still greater. Man then reaches the recognition which will lead him to sacrifice his identity in the service of the group, and to merge his consciousness in that of the group. (*CA Page 89*) “The sense of sacrifice is faintly seen in every soul that loves the Plan.” They must learn that real sacrifice touches the depths of giving. It is not simply a giving up so that others see how good we are. The real sacrifice involves also that which may not be seen but is needed. (*DINA I, 167*). The true rewards of sacrifice are not the gratitude of others or the building up of “good karma” and payment due. The rewards are building bits of soul consciousness, serving soul not self, into everyday thinking. “The Way of Sacrifice is eternally the Way of Joy. The Way of Joy leads to the Place of Peace. The peace of God is only found in losing sight of self and seeing naught but that which must be done and done today. (*DINA I, 365-366*). The keynote of the action of the soul is Sacrifice. (*DINA I, 566*)

The fundamental actions of attraction and repulsion are demonstrated by even the simplest of forms, atoms, and result in their adaptation to their environment by rejecting certain factors and accepting others. They show up “in man as free will, or the power to choose, and in the spiritual man it can be seen as the tendency to sacrifice, for a man then chooses a particular line of action in order to benefit the group to which he belongs, and rejects that which is purely selfish. (*CA, 22-23*). The truly spiritual man sacrifices his own desires, ambitions, even fears, and offers whatever he has that can aid the group. We will find the meaning of group consciousness through the study of the law of sacrifice. We begin by finding the particular set of brothers whom we can love and work with. We learn to help others by means of the law of sacrifice and by the transmutation of

selfishness into loving service. Thus we can co-operate in the general purpose, and participate in the mission of the group. (*CA, 27-28*). We learn to work within the shared group will and sublimate our own. Group unity depends on the ability of the group to absorb and transmute all its elements that seem wrong for the group. (*DINA II 6*) This means individuals must sacrifice their own goals and ideas about what the group should be in order to mold the group consciousness so that it functions well and can be useful to the Plan. This is possible even though group relations can be difficult.

“The Will is fundamentally an expression of the Law of Sacrifice. Paradoxically we find that when the spiritual will is—even in a small measure—expressing itself, there is no such thing as sacrifice.” This is exemplified by the sacrifices of the Christ, the Solar Angels and our own Planetary Logos. (*DINA II 309*) Through revelation we come to know that the Will is an expression of the Law of Sacrifice. The disciple learns this at initiation when he first contacts the energy emanating from Shamballa, transmitted to him via the Master of the Ashram with which he is at this time associated. (*DINA II 376*). The initiate learns that his true will is not his personal will which is diminishing, but is “monadic essence,” qualified by “fixed determination” to follow the Will or Purpose of the planetary Logos. It is the highest divine aspect the initiate must be able to demonstrate before he enters the “Way of the Higher Evolution.” Initiation also brings “identification” with higher being. His consciousness is no longer limited by form, and he knows himself to be soul, then monad, then absolute Oneness. His will, progressively, becomes that of soul then of monad and Shamballa. (*DINA II 286*)

The monadic Will is, for us, the direct expression of “the One in Whom we live and move and have our being.” Through it we receive a small portion of the consuming Fire of God which destroys all opposition to its Purpose. The secret of the higher initiations does not lie in the trained use of Will, not in purification, self-discipline or other means by which the disciple sought truth. Once the man enters the path and is touched by soul, the soul connection brings a steadily increasing influence from monadic Will that burns away all the obstacles that limit the expansion of consciousness. At first this Will serves to strengthen the personal will that is necessary to conquering the lower bodies and creating a balanced personality. We use personal will on the Probationary Path to reorganize and purify the entire psychic and emotional life. This shifts consciousness from the emotional life into the mental where purpose is contacted. When some degree of unity is experienced at the 3rd initiation, Will influences progress more intensely. With continued progress, the sacrifice petals of the Egoic Lotus begin to unfold “and the sacred sacrificial aspect of life is revealed in its beauty, purity, simplicity and in its revolutionizing quality. (*RI 30-1*) At the 3rd initiation, the results of sacrifice are understood by the initiate. “There is that which transmutes knowledge into wisdom within a flash of time; there is that which changes sensitivity into love within an area of space; there is that which alters sacrifice into bliss where neither time nor space exists.” (*DINA II Page 248-249*).

Sanat Kumara is our highest example of sacrifice. He has taken on the responsibility to serve as Earth’s soul and become “the Great Sacrifice.” He was motivated by His own “fixed determination” to function as the Savior of the planet, in the same sense that all the world Saviors come forth for the salvaging of humanity. Sanat Kumara is the prototype of all world saviors. He was able to identify with the soul in all life on the planet. He could not refuse the invocation of “the seeds of life, striving within the substance of the form and seeking added life

and light.” He left the formless life he had achieved and entered into a form through which he could reach those seeds who are ourselves and all the kingdoms of Earth that are imprisoned in form. “What He initiated then still persists and—under the Law of Sacrifice—He will complete the task, no matter how many aeons it may take.” (*DINA II 286*)

“It was the realization of the urgency of man's need to be delivered from his own desire-nature which led Christ to emphasize the necessity to seek the good of one's neighbor in contradiction to one's own good, and to advise the life of service and self-sacrifice, of self-forgetfulness and love of all beings. Only in this way can man's mind and "the eye of the heart" be turned away from one's own needs and satisfaction to the deeper demands of the race itself.” (*EP II, 155*). Christ left his high place to come to Earth and show us the way to find “the Father” and our true place and to teach us how to build the Heavenly Kingdom on Earth. The Christ can and does function now upon the atmic plane and embodies within Himself the great Point of Revelation, . . . "The Will is an expression of the Law of Sacrifice." (*DINA II Page 369-370*).

“The Law of Sacrifice means also the relinquishing of gain.” (*EP II 104*) He has turned His back on the Central Spiritual Sun to light the path of the “prisoners of the planet.” He is the Silent Watcher, the Good Shepherd, who will remain until the last sheep has entered the fold of its spiritual identity. His presence as “the Sun and light of the Planet” will bring the light of the Central Spiritual Sun into the dark places of the Earth and make all “shadows disappear”. This will allow the Monad to absorb its reflection, the soul, and its shadow, the personality, into its Light. The Lord of the World, under the Law of Sacrifice, remains behind the scenes, unknown by all those “seeds” he came to save. When men have finally “bloomed” and become perfect so they can themselves become the saviors of humanity, they will find it is He who brought them forth. When they, themselves, enter the world of the “saving Lives,” they sense that behind those Lives “stand great Beings of power, wisdom and love Who, in Their turn, are under the supremacy of Sanat Kumara, the Eternal Youth, the Creator, the Lord of the World.” (*DINA II 286-7*)

On his path toward becoming one of these “saving Lives” the initiate works to nourish and save the seeds of life with which he can identify. He responds in his own way to their invocation and his spiritual work is motivated by his own “fixed determination.” He learns to function as a savior expressing the Law of Sacrifice by developing pure, reasoned will and function, not from impulsive love and the actions that inspires. Sacrifice is not giving up personal will, but comes from being taken over by the Will of God that is the monad. The initiate eventually turns his back on the greater Light he has earned just as Sanat Kumara did on a greater scale. He turns from the courts of Shamballa and the Way of the Higher Evolution and retains his contact with the Earth and works as a Member of the Hierarchy for the extension of the will-to-good among men, and therefore among all the lesser evolutions.” He, too, must work behind the scenes, unknown and unrecognized and unacclaimed; he must sacrifice his identity in the identity of the Ashram and its workers, and later in the identity of his working disciples out in the world of daily life. He institutes the needed activities and brings about the required changes, but he receives no reward, save the reward of souls salvaged, lives rebuilt and humanity led onward upon the Path of Return.” “These few thoughts upon the significance of sacrifice or upon the "taking over," through identification, of the task of salvage, of revitalizing and of presenting opportunity, are important to all disciples, as a goal and a vision.” (*DINA II, 286-9*)

Sacrifice is part of evolution. Consciousness progresses from the most elemental forms within the mineral kingdom to the most evolved crystalline structures. When it can rise no further to its goal in that form, the form is sacrificed to the next higher kingdom. The vegetables help to break down the mineral forms and transform them into their own forms which are sustained by the sun, water and the earth. The vegetable kingdom nourishes the animal kingdom which draws sustenance from the sun, water and vegetables. They in turn nourish the human kingdom. (*EP I, 219-200*). When consciousness can no longer expand in the human form it is surrendered to soul. Consciousness expands as soul until it can hold monadic consciousness. The sacrifice is not really a loss, as each stage is a partial regaining of what one truly is. We identify with our personal weaknesses, imperfections and small triumphs and cherish them as who we are as individuals until we finally tire of them. The sacrifice of the lower self is giving up something that is no longer needed. The Solar Angels sacrificed themselves to inspire us with the vision of a greater identity. The Lunar Pitris created the “receptacle for the life of God, or the Monad in the three worlds.” The Solar Angels produced the nucleus of the egoic body. (*TCF 768*) The Lunar Lords sacrificed themselves to provide their substance for our bodies. The Solar Angels build the Egoic Lotus and its causal body out of their solar substance to provide a vessel to hold our evolving Self consciousness. This vessel also must be destroyed as the consciousness finally returns to the monad. The Solar Angels are finally freed, leaving the monad to serve Sanat Kumara who remains until all souls are complete and returned to their wholeness.

The will aspect of the monad is Shamballa in direct relation with Humanity. (*DINA II, 6*) The monad is the vehicle through which the Plan is manifesting on Earth. “The third eye is the director of energy or force, and thus an instrument of the will or Spirit; it is responsive only to that will as controlled by the Son-aspect, the revealer of the love-wisdom nature of gods and man . . .” (*TCF,1110*) “The Monad is to the planetary Logos what the third eye is to man, esoterically understood.” (*DINA II 309-310*). In order to serve in this way, the monad had to extend a portion of itself into matter and become matter, raise it up and now redeem it. They (who are us) sacrificed themselves, took human bodies so that lesser lives might live, making possible the evolution of the indwelling consciousness of Deity. The Solar Angels in turn sacrificed themselves so that our evolving consciousness could be freed from form. “Through sacrifice, matter is lifted up to Heaven” (*EP II, 92-3*) Evolution cannot occur without the sacrifice of the lower level of consciousness, in whatever form, to the higher. The experience gained in the lower becomes the wisdom that is the Will of creation. As the embodiment of the Planetary Logos, Sanat Kumara is its Will. It is He Who finally receives the sacrifice of the monads themselves as they give Him and His Plan all they have gained through their evolution. They will be the final vehicles through which the Plan will reach its glorious conclusion at the end of the round.

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