

The Esoteric Role of Canberra Part 2

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The previous article on the esoteric role of Canberra looked at cosmic energies as they influence the city of Canberra and suggested some manifestations. This article follows up by looking at how Canberrans, or people living temporarily within the aura of Canberra, can carry forward its soul purpose for mutual benefit. It focuses on people, and their need to attune to and express the higher energies and consciousness.

The overriding factor of significance in the chart of Canberra is the soul ruler, Venus in Taurus. Esoterically Taurus is the energy of the awakening third eye that links Ajna and Crown chakras in spiritual perception and understanding.¹ It is also the energy that reveals the values of all things, from the ethereal to the material. The integration of these values gives the unity and beauty of all of life, all of nature, all of the extended fellowship of all kingdoms and cosmic races in the vast unitary whole that is our world in the universe.²

There are many levels of energy and awareness that are ready to work with us in the magnetic heart centre that is Canberra. We, each one of us, have the direct task to attune to our own higher being through prayer, meditation, invocation or contemplation, in order to work in light with the higher sources that work through Canberra. We have direction about our own role through contact with our own soul and spirit, when free of illusion, glamour or ego. That soul role will vary greatly between people, yet will be linked in the higher reaches of the soul direction for our city, our planet, and for all life at all levels everywhere. Life and the soul are one, containing many, many variations.

Canberrans have a magnetic centre through which the opening of the third eye is supported, made easier. For this to happen we need to meditate, to refine our vehicles, to persevere over many years, and to always seek the purity that overcomes spiritual ambition and the deception of lower desires and ego. Any attunement will be coloured by personal qualities, yet with perseverance we can approach the pure light of divine revelation.

The major spiritual principle at work in Canberra is transformation through love-wisdom. All things have their place, and all things are transformed through love into a greater light and beauty of God. We have a role to play in this transformation, of ourselves, of others, and of the whole. It does not involve any denigration, judgementalism or exclusion, for all have a role in creation and evolution. Transformation means bringing in the light, through love, for even the meanest negative entity. Divine governance means managing this process, each according to our gifts. The whole ecology of light and dark, of good and evil, is created for our benefit, to learn the best direction of evolution, and to co-create and manage it with love-wisdom.³

In this world of ours, the magnetic heart centre helps us to take part consciously in this process. Its influence will continue for centuries, and we are now providing a sound foundation. There are many things to do, and each of us chooses what we are able to

¹ The soul keynote of Taurus is "I see and when the Eye is opened, all is light".

² Particularly with Venus placed in the 11th house of friendships or fellowships.

³ Isaiah (45:7) says, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

contribute. In a spiritual sense we are channelling the light into the less enlightened. In practical terms we seek to help those struggling with life to appreciate the higher frequencies. We do this through practical, clear-eyed knowledge of what is involved. We can if we choose work with the more powerful enlightened energies and beings to enhance our influence.

With this awareness we would normally develop a program of activities to help the broader aim. The program might involve self-development in a balanced way – spiritual, mental, emotional and physical – in order to be of greater effectiveness in what we do. It may involve linking with groups working along similar lines, and with higher frequency beings (masters, saints etc.) if that link is clear and pure enough. Some may work with devas (angels), or seek to stimulate or clear geomantic energy channels. Personal difficulties or karmas will need to be acknowledged and overcome through grace, goodwill and methods of healing. Our strengths and weaknesses influence our tasks at hand. We need to know what is happening in the world in order to focus our energies for good effect. Human management and mis-management of the world is at a critical stage, yet we can all bring in the light to assist. We can invoke help, and support life-enhancing activities as practical realities, and some examples follow. Although Canberra is a centre of government, we can provide inputs to all kinds of governance, express love-wisdom, and contribute intelligent analysis and creativity in all activities.

An esoteric example is light-working, which includes teaching, healing and channelling higher energies for the world. For many years groups of light workers in Canberra have meditated, visualised and invoked the energies and consciousness of the higher sources (that have been given various names by various religions in the world). Light has been consciously directed by these groups into the planet to counteract the places of darkness, and to uplift all lives. They are part of an inner world network of light-workers who cooperate with both the higher and lower kingdoms, and with the kingdom of devas. Higher help is always there to respond to our invocation of it if we are sincere and purposeful in our asking, and the need for it is now great. Lightworking groups are potent when their unified energies are directed clearly to helping the world.⁴

A second example is analytical and advocacy work contributing to better world governance. The latter is our self-conscious management of the ecology of Earth life systems, economics, lifestyles, and participative politics to ensure the continuity and development of life streams on Earth. Mis-management is currently threatening these. There are many ways of taking part because of the number of themes involved. These include world economic growth and demand for natural resources, growing threats to water supplies, negative impact of climate change and global warming, the decline of and rising price of oil, impact of population growth, use of Australian uranium, increasing pollution and breakdown of ecosystems, and the need to model and integrate responses to all of these both globally and locally. We also need to come to a global security arrangement to overcome the current anarchy, with the arrangement managed by a democratic world organization. Concerned Canberrans are contributing their views and energies to these crucial causes.

Another esoteric example is the energising of geomantic sites and grids in Canberra. These are the equivalence to chakra or acupuncture points and their connecting nadi or ley lines of

⁴ Appendix 1 is a useful Canberran invocation. Perhaps you can create one of your own that is more suited to your chosen role.

energy flow. They are linked globally and cosmically. The re-invigoration of these contributes to the creative influence of Canberra if the higher light is used to clear and energise them. The geomantic art is ancient, and in Australia the aborigines would sing in the energies of sacred places on “snake lines” to increase the bountifulness of nature. In Canberra meditators have brought in the light at certain power centres. Without going into detail, three major points, as attuned to by these light workers, make up the prime triangle of Canberra that reflects the divine trinity. These are Black Mountain, the will, 1st ray Father energy, Mount Ainslie, the love, 2nd ray Christ energy, and Capital Hill (Parliament House) the active intelligence, 3rd ray holy ghost or Mother energy. They form an equilateral triangle with City Hill at its centre. These are briefly described at Appendix 2. Canberra is growing as a soul and in influence as its spiritual ideals gradually take form. We can assist this process by attuning to the “higher” aspects of the energies of these places, remembering that all energies express through the quality of the vehicles of the beings they inform. By raising the radiance through our own vehicles, we can help raise that of others.

A final example is simply any form of creative living in Canberra. If we wish to build a new world, a more improved version, then we will create in whatever way we are capable of. We should of course do it, rather than just think it or feel it. Anyone can do this, each in their own way. Each small act of kindness, of help, of healing, of joyful creation, all contribute to the light and the love that is Canberra’s vocation.

We are *all* active participants in the role of Canberra. We are not just passive recipients of energy and information, nor are we just mute observers. We are known by our actions, whatever they are. We are, if we choose, the hands and feet of the masters. Through us they can work in the physical world of human civilisation. We can work together even in Canberra. A first step in our conscious participation is to know about the role of Canberra and the cosmic energies available. A second step is attuning to these and knowing them in our own experience. A third step is co-creating with the vast brotherhood of light and all beings in the enormous enterprise of the creation of a “heaven on Earth”. Sounds like a big task, and not so easy, but what a magnificent enterprise to be a part of. We all chose it before incarnating in this cycle, and lately, we chose the magnetic heart centre that is Canberra in which to play our part.

A Canberran Invocation

In this holy place of Canberra
Let the light of God shine,
The light of the divine Plan for All
That guides us upon the path.

The love of the divine ones is in our hearts
And we give this out daily,
Refreshed in its unfolding infinitude,
Warmed by its embrace of Life.

Our hearts and minds go to the divine task.
We are one in the will of God.
We express the divine purpose in all we do
And accomplish our wondrous task.

Let the fire of God unfold in this place
And may it radiate its light around the world.
Let the fire of God unfold within us
And may we radiate our light to All.

We are Love, all of us,
We are Love in action,
We are Love.

Canberra's Spiritual Triangle

The prime triangle of Canberra that reflects the divine trinity comprises Black Mountain, the will, 1st ray Father energy, Mount Ainslie, the love, 2nd ray Christ energy, and Capital Hill (Parliament House) the active intelligence, 3rd ray holy ghost or Mother energy. They form an equilateral triangle with City Hill at its centre.

It is appropriate that the active, worldly outsourcing of the divine trinity is at the site of parliament, giving it the *potential* to have a great influence for the good. Of course this is its potential as a centre in influencing the worldly politicians. We should not give up hope on them but seek to increase their light, including the influences of the other powers of the triangle. For a capital city, this is a very fortunate position with the potential to make active the higher purpose and love-wisdom of the soul. However, it needs the help of light workers to increase its light, to help vanquish any darkness that politicians are subject to.

With Mount Ainslie and the war memorial we have a beautiful expression of Christ love (beyond religion). The war memorial was not placed there by accident, for it has a deep connection to the Christ sacrifice. The men and women who died in WWII knew before they incarnated that they would fight for the light against the darkness and give their lives for this cause. They knew, and chose to sacrifice themselves for the good of the whole, and this became their equivalence to Christ on the cross. This was an act of enormous love, which rightly has been intuitively impressed on all those who seek to remember it in ANZAC ceremonies etc. The war memorial is the place of deep compassion for those who took part in this great act of love. It rightly is at the Canberra centre of divine love, at Mount Ainslie. The true emphasis of this place is not death but resurrection. The true emphasis is the new dawn, the light that they enabled to shine through their sacrifice. We should emphasise the rebirth of great love and light that they enabled.

Black Mountain is the presence of the divine will and purpose, with the potential to assist the guidance of good governance and our spiritual destiny. It may seem to be dormant or even ineffective at present, yet its presence is felt underlying all. This is a truly powerful centre, yet its power can be felt and absorbed properly only when love and the active intelligence has been absorbed to a significant degree.