WESAK FESTIVAL
A Spiritual Celebration

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“No cost is too great to pay in order to be of use to the Hierarchy at the time of the Wesak Festival; no price is too high in order to gain the spiritual illumination which can be possible.”

- The Tibetan

Wesak is a spiritual and sacred ceremony celebrated on the full moon of the Indian month of Vaisakh (also called Wesak). It coincides with the anniversary of the Lord Buddha’s birth, his attainment of enlightenment, and his physical death. The Wesak Festival is a result of bridge-building between humanity and the Divine. On this day the forces of enlightenment, which emanate from the Mind and Heart of God descend into human consciousness.

This wonderful observance is performed in a remote sacred valley in the northern side of the Himalayas near Nepal and Lhasa where legend says that Great Beings gather to witness a tremendous outpouring of Divine Energy for Divine Purpose and Plan. This celebration with all its esoteric significance occurs on different levels of consciousness – the physical, emotional, mental and spiritual planes of existence. There is a physical gathering of spiritual aspirants including monks in the valley near Mount Kailash. It is believed that spiritual disciples consciously attend the sacred ritual in their astral bodies, others in their mental bodies and the more advanced ones in their spiritual bodies. If one attends the ceremony, one may or may not have a conscious memory of the experience. Memory depends upon the purity of one’s consciousness and the level of one’s contact in the higher places. As Master Choa says, there is a definite effect of the spiritual experience of the Wesak meditation regardless of the ability of the brain to comprehend or register it. If the higher bodies are developed and pure, the disciple can experience the sacred ceremony at that level in all its solemnity, beauty and magnificence. For other aspirants, they will savor and feel the energy of beauty, joy, and bliss but not have any memory of the experience. Memory of the experience is directly proportionate to the degree of soul contact and development of the energy bodies to bridge the incarnated soul with the Higher Soul. This is attained through self-purifications, meditation, service. Thus, there is balance and equilibrium.

The ceremony is filled with numerous symbols. Close to the appointed time of the full moon, tradition shows that the group dressed in clean clothes, predominantly white in color, gather and arranged
themselves to form large concentric circles. The Great Ones occupy certain points in the innermost circle and the younger members occupy the outermost circles. At the center of the circle stands the Teacher of all Masters that form the Spiritual Hierarchy – the Christ, Maitreya Buddha, Bodhisattva, the Lord of Peace and Love. A few seconds before the full moon, the radiant figure of the Lord Buddha, sitting cross legged with hands together in a pure yellow vestment and flooded with awesome beauty of light and color appears as a speck of light that gets closer and closer. The Great Invocation is sounded and the Lord Buddha passes a Ray of energy to the Christ, who then passes it through the center circles of Great Ones, who then dispenses it to all the Ashrams of the Hierarchy who the passes it to all of humanity. The Great Enlightened One, after blessing the crowd, slowly disappears. The legend tells us that the Christ blesses for one minute but that one minute blessing lasts for an eternity.

What is then, the relevance or value of this sacred ceremony to ourselves, our group, our spiritual development and to our connection with the bigger Group and Divine Plan? According to Torkom Saraydarian, the Wesak energy will be best appreciated by spiritual disciples as they move forward to greater light, to greater revelation and greater field of service. Master Djwhal Khul says that the secret of the Divine purpose and Divine Plan is hidden in the Wesak energy.

Let us recognize the deep importance and significance of these meetings and meditation. As we look at the esoteric importance of the ceremony, let us objectively perform a self-analysis. What have been my strengths, my weaknesses, my tests and my lessons? Let me look at what I have done in the area of self-purifications of my physical, emotional and mental bodies. Let me look at the practice of the five virtues. Have I practiced the virtues as part of my life? Am I weak in the practice of the virtues? Have I been focused on my spiritual development? Was and is there constancy of aim and effort? Have external and internal crisis defocused my aim for spiritual growth? Can I accurately perceive things and express them correctly especially when it affects my life immensely? Do I practice balance and moderation? Am I honest to my peers, to my family, to my self, to my Teacher? Am I generous and unselfish on all levels?

Am I meditating regularly? Am I giving enough service commensurate to the potentials of my energy body, chakras and abilities? Or am I just a peacock, displaying off my big chakras and effulgent and radiating aura?

On this coming Wesak Celebration, let us focus on ourselves as we strive to become an embodiment of Light, Love and Power. Let us use
the incoming energies of love, joy, bliss, light of the Wesak to help humanity.