

CHRIST'S FESTIVAL (GEMINI)
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Let the World Recognise Its Own True Self

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The Gemini full moon is a special occasion. Following on the recent Easter festival in March, and the Wesak festival in April, tonight we gather to celebrate the full moon that is known as the Christ's Festival. And on this day, we also observe what is known as World Invocation Day. So let us begin by taking a moment in silence to align with our divine self, and to align with the group soul. Let us link subjectively with all our group brothers throughout the world who, with us, are also undertaking this work of invocation and evocation at the time of the full moon.

Together, sounding the *Mantram of Unification*:

*The sons of men are one and I am one with them. I seek to love, not hate;
I seek to serve and not exact due service; I seek to heal, not hurt.*

*Let pain bring due reward of light and love. Let the soul control the outer form, and life and all
events,
And bring to light the Love that underlies the happenings of the time.*

*Let vision come and insight. Let the future stand revealed. Let inner union demonstrate
And outer cleavages be gone. Let love prevail. Let all men love.*

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As said, the full moon in Gemini is known as the Christ's festival. And yet, some of us may wonder why it is that the Gemini full moon is considered the Christ's Festival? When the Easter Festival — just celebrated — has such a clear relationship to the Christ, shouldn't the Easter Festival be called the Christ's festival? And, why is it that World Invocation Day is observed on the day of the Christ's Festival?

On this auspicious and third full moon of the higher interlude, let us consider the connection between the Gemini full moon, the Christ's Festival, and World Invocation Day. To begin with, the Christ's Festival and World Invocation Day are celebrated on the same day because the Great Invocation is Christ's own mantram, relating man to God, and man to man.

Christ has a special role in our planetary life. The Christ is a mediating point, born of the relationship between spirit and matter. This mediating point is love — the love embodied by Christ. The esotericist knows that the energy of love is associated with wisdom, understanding, consciousness, the soul, buddhi and the intuition. These are all terms that describe the mediating territory that fills the space between spirit and matter. Love, wisdom, consciousness, soul, intuition — energies that all have the potential to transform matter into a spiritualised state.

When we consider the Christ as the mediating point between heaven and earth, it becomes apparent that His mantram — the Great Invocation — is a tool for

transformation, a tool for change. And the constellation of Gemini is considered to be particularly potent and helpful in facilitating the transformation of energies from one state to another.

In fact, the Tibetan tells us that the astrological sign of Gemini is one of the most important signs in the entire zodiac, with the influence of Gemini even lying behind *all* of the twelve astrological signs. As we know, God is love — a love that underlies all being. This underlying love is the energy of the second Ray of Love/Wisdom. This Love reaches our solar system and pours into our world *primarily through the constellation of Gemini*. We are likewise told that “Gemini forms a point of entrance for cosmic energy from Sirius,” and that “Gemini ... is the force which produces the changes needed for the evolution of the Christ consciousness...”

It is Gemini, along with the constellation of the Great Bear, on the one hand, and the Pleiades on the other, which forms a great cosmic triangle. Gemini, the Great Bear and the Pleiades form what is known as the triangle of the cosmic Christ. This is the eternal triangle that stands behind the foursquare material appearance of our world.

According to the Old Commentary, the cosmic Christ appeared upon this golden triangle, with his head in the constellation of Gemini and with one foot on the seven stars that make up the Great Bear— man’s personality— and the other foot on the seven stars that make up the Pleiades—man’s soul. Thus stood the cosmic Christ; complete within himself, when suddenly he heard a great cry go forth. Responding, the cosmic Christ stretched out his arms in love and understanding, “and, lo the Cross was formed”. Thus, the great Cross of change, or what is known as the mutable Cross, appeared in the heavens. This great Cross confers the power, the way, the potential, and the possibility of change. The Cross of change — the mutable Cross — is perhaps the legendary Philosophers stone of alchemy that changes lead into gold.

Mutability is the way — or the Path — whereby the pairs of opposites can be brought into a state of universal fusion. Mutability describes the path-way whereby duality is resolved into right relationship; the way by which higher/lower; good/bad; spirit/matter; soul/personality; hierarchy and man have to first be recognised as opposites, so that they can be related, or understood as a single related whole — a mirror-like relationship of above/below.

In Gemini we find the symbol of the twins, suggesting two related states. Gemini describes the *relationship* between polar opposites. It is the *relationship*, or the relating energy between point A and point B that is significant; like Mercury, the messenger, relating the word of God to man, it is the messenger of the Gods, that transverses heaven and earth. Similarly, the etheric vehicle relates all states between the subjective and objective worlds. Like the Christ, or the mediating vehicle of the soul, the etheric vehicle of the individual and the planet links the subtle worlds of energy with their objective expressions in form. The Christ is the central point of energy in all states of consciousness and the communicating life between all kingdoms. And just like the fact of the etheric vehicle that literally substands the entire energy structure of the planet, so too does consciousness, love and wisdom — in potential — also bridge the way between duality, conflict, and diversity. Love/wisdom is the force that joins the two worlds.

It becomes evident why it is that the full moon in Gemini is the time of not only the Christ's Festival, but of World Invocation Day as well. This is because Gemini is the constellation of change and transformation that provides the potent energies that facilitate change and help mankind to re-orient to its true self.

The energy in Gemini helps us to recognise and understand the difference between self and not self. We can see this process working out in the world today as humanity learns to recognise its true self as One, single inter-related humanity. Slowly, humanity is beginning to realise that its materialistic pursuits are not the true self, but only the way of misery. The energy of Gemini helps to crystalise the distinctions, or the dualities, so that the two extremes can be clearly understood and then brought into right relationship with the other. Gemini, the messenger of the Gods — mediates between spirit and man — and in Gemini, during the month of June, the influences are particularly strong that help to bring man nearer to his latent spiritual self.

Because the energies in Gemini facilitate change, it is a propitious and opportune time to introduce and encourage the use of the Great Invocation — which is a tool to help humanity recognise and reorient to spiritual values and spiritual truths, to realise the underlying love for which the world was made. The Great Invocation gives the cry of humanity a vehicle of expression. The full moon in Gemini is the perfect opportunity to offer the Great Invocation and help spread its use.

The Tibetan wrote that through the use of the Great Invocation by “countless thousands of men and women everywhere, energies hitherto unable to penetrate deeper into substance than the hierarchical substance and the levels of the higher mental plane can now, for the first time, be successfully anchored on dense physical levels or at least upon etheric levels. This is a fact and is far more important than you are perhaps able to appreciate.” (*Externalisation of the Hierarchy*, p. 659) He also wrote that “The great invocation is doing much to change world affairs — far more than may appear to your eyes.... I would ask all students, all men of goodwill, and all who are... helping to build the network of light and goodwill, to do all that is possible to spread the use of the Invocation.” (*The Rays and the Initiations*, p. 760)

The Great Invocation, when used correctly, can create “a spiritual inflow right to the very heart of humanity and from the highest spiritual sources”. In using the Great Invocation, humanity has the opportunity to participate “in a cosmic event of tremendous importance”. (*Discipleship in the New Age*, p. 188) The Great Invocation is, as said, Christ's own mantram, and a group prayer for all humanity in the Age of Aquarius.

We might here consider the story of Hercules. As many esotericists know, the story of Hercules represents the journey of the aspirant. The story of Hercules and his twelve labours is a tale about the Path, with each of the twelve labours revealing the spiritual lesson of each sign of the zodiac. Hercules' search for the golden apples is related to the underlying spiritual lesson in Gemini.

Perhaps the story of Hercules' search for the golden apples may even be a bit of a parable for the work of distributing the Great Invocation. The tree with the golden apples, for which Hercules searches, is an image that is curiously enough, somewhat like the symbol of Gemini — the twins. The tree likewise has two parts — the roots below ground and the branches above. Each half mirrors the other half, and one wouldn't exist without

the other. Like the two little pillars that symbolise Gemini, the image of the tree likewise has a vital connecting part, the tree trunk. Perhaps this part of the image reminds us of the importance of the connecting part, the part that relates the two halves; this relating energy is the Christ consciousness, or the love/wisdom that connects all things, that relates above and below. In the tree we see Soul and personality, connected by the antahkarana. The life of the soul is the part above ground, in the light and sun, and the part that bears the fruit of the golden apples; which perhaps symbolises the little golden nuggets of the intuition that nurture and inform the aspirant on the Way.

Hercules very much wanted the golden apples, but he had no idea where to find the tree that bore this magical fruit. He searched high and low, and for a very long time, but to no avail. In the process of searching — the story tells us — Hercules first overlooked his own true teacher and then later he became ensnared by a false teacher. While he searched for the golden apples, Hercules also had to postpone his search, several times, when he came upon others in need of his help. Although he wanted to carry on with his search for the golden apples, in the end, he always did the right thing, and stopped to help others.

Then one day, while searching for the golden apples, Hercules came upon the great giant Atlas, who was struggling to hold the world upon his shoulders. Perhaps the giant Atlas might be symbolic of a great member of the Hierarchy, with tremendous strength, struggling to keep the world suspended in the air; struggling to keep the materialistic world related to spirit.

When Hercules came upon Atlas and his struggle, he was so moved by the labour and travail of this great being, that Hercules forgot all about the golden apples. Forgetting about himself, Hercules rushed forth, unquestioning, to help. The second that Hercules tried to take on the weight of the world, the world rolled off his shoulders and not only did Atlas then freely offer Hercules the golden apples for which he had searched so long and so hard, but also the three maidens that had been guarding the golden apples (symbolic of the three purified vehicles of the personality) suddenly appeared and also freely offered Hercules all the golden apples he could ever want.

Atlas, like a pillar, was doing all he could to keep the world in the air — suspended in the substance of spirit. A tremendous undertaking. Like Hercules, the aspirants to world service must learn to forget about themselves, and instead recognise the work of the Hierarchy and do whatever they can to help Hierarchy keep the earth suspended in air — or related to its spiritual self.

The moral of the story is clear; when the disciple forgets about himself, loses himself in service, and relates to the great ones Who watch over and serve the world, then the golden apples of the intuition that they seek will be offered freely — and probably not so much otherwise. Let us forget ourselves in service. The golden apples of the intuition — all the glory and goodness we seek — *will* come to us when we simply recognise and complete the task at hand; which is to help the Masters keep the world related to spirit.

Through out the work of Alice Bailey, the Master Djwhal Khul repeatedly asks aspirants, to just do a small thing to help the Masters. He begged repeatedly for us to do all we could to distribute the Great Invocation. He wrote that the effect of the Great Invocation was doing far more than we realised to help transform the world. We are likewise told that the Masters send out the Great Invocation constantly.

As disciples, we don't want to be too busy to realise that the task at hand may bring us that for which we've been searching all along. The task right in front of us that needs doing, may be the task that will yield the golden apples we have sought. It takes wise discrimination to discern the right course of action, but as disciples we should take care not to overlook some of the very humble opportunities that come along on the Path.

And so, on World Invocation Day, let's take a moment to think about the Masters and their tremendous task of keeping humanity related to its spiritual self. Let us align anew with the Masters in this incredible undertaking. Helping to distribute the Great Invocation is a wonderful opportunity to help humanity to recognise its own true self. Keeping the Great Invocation before the eyes of men will help them stabilise and coalesce around the higher spiritual truths and spiritual values. As a group, when we work with Christ's own mantram, the energy released lights the ethers. Making the Great Invocation available to as many people as possible will perhaps create a demand of such tremendous potency that it will rend the veil between the worlds. Making the Great Invocation available also presents a tremendous opportunity for others. How many of us remember vividly the first time that we found the Great Invocation and what this meant to us?

Many of us may not have time to do much in the way of distributing the Great Invocation, but collectively we can do a great deal if each of us commits to doing just a little. Would it be so much if each of us took responsibility to find a few places to put out the Great Invocation? Coffee shops, libraries, food co-ops, community bulletin boards and so on. Just discretely put out a few. Perhaps put a few in an envelope and thumbtack the envelope to a bulletin board. Just a few here and there. Keep the Great Invocation humbly in circulation. Identify a few spots in your community. Maybe once or twice a year, at the higher and lower interludes, make the rounds to local bulletin boards. Or possibly get in the habit of keeping a few in your handbag or backpack, so you can leave a few when, in your travels, you come upon a community site where people can leave literature. This provides a tremendous opportunity for others.

We don't need to proselytise — just leave a few here and there when. Or, consider slipping a couple in the mailbox of the local church that you pass every day on your walk to work. Perhaps we might think of this as a revolutionary act, helping to liberate and keep people related to their own true spiritual self. Getting the Great Invocation into widespread use and circulation provides a vehicle that can help humanity to pool its spiritual resources and spiritual demands. This may be a grass roots movement, slowly reaching one person at a time. Making the Great Invocation available to others, is an opportunity to share a spiritual sustenance and substance that is wonderfully nurturing, like the fruit of the golden apple.

To close, let us bear in mind that, "at the time of the June Full Moon, Christ — in the closest cooperation with the Buddha — links the Hierarchy with Humanity. ... when humanity awakens to the fact of this mediatorship and can then avail itself of the straight line of ascent and descent through the doors held open by the Buddha and the Christ, some stupendous appearing may be imminent and suddenly take place. ... May it not be possible that through the ascent of man's aspiration and spiritual desire, and through the descent of the waiting Potencies, certain great changes may take place, for which all the past has been only preparatory and through which the Aquarian Age of brotherhood and understanding may make itself felt by virtue of these great Potencies. ... (The Gemini Full

Moon is an) opportunity to participate in the release of the planetary Life from the thralldom of the Forces of Materialism." (*Externalisation of the Hierarchy*, p. 225-26) So now we turn to our meditation work, using the keynote, "I recognise my other self and in the waning of that self, I grow and glow."