

THE FESTIVAL OF GEMINI
June 1, 2015, New York

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A warm welcome to everyone--those of you attending here in New York and also all of you who are linking up with us via the life audio stream.

The festival that we are observing tonight is known as the Festival of Humanity and celebrated worldwide as World Invocation Day--a universal day of prayer, meditation and invocation for the release of light and love into our world and all life forms. This is the culminating festival of the annual Three Spiritual Festivals period, which together constitute the high point of the spiritual year and the period of greatest inspiration and the sustaining impetus for all remaining nine full moon periods.

Lead us O Lord from darkness to Light,
From the unreal to the Real,
From death to immortality.

OM

The full moon period each month is known as a time of interlude, in particular the higher interlude within the monthly cycle. But this full moon takes place at the higher interlude period of the yearly cycle so it is a double interlude experience—an interlude within an interlude. It might be helpful, therefore, to consider an interlude from the perspective of the Ageless Wisdom teachings.

An interlude, simply put, is a period for pause from activity. In the cycles of the breath it is the pause between inhalation and exhalation. For our purposes this pause is not related to outer active work which can continue unabated during these interlude periods but rather to changes within consciousness. Sometimes the interlude periods are referred to as seed moments, a specific phrase used is “a seed of Samadhi.” The implication being that if we work correctly within these interlude periods we will gradually come to garner the ability to tap into deep spiritual truths, giving us consequently a touch of samadhi – a touch of that radiatory, expansive quality that will eventually enable us to enter into the stream of the life divine . The Tibetan clarifies this idea when he describes these periods as “simply those interludes in the initiate's life of service wherein he withdraws all his forces into a ‘well of silence’—a well, full of the water of life.”

At such times we are immersed in the consciousness of being--not doing. This type of being is clearly an advanced state of consciousness but one we can ponder and seek to understand. It is defined as “immovable, immutable, living and can only be comprehended in terms which embody the concept of ‘it is not this; it is not that.’ It is no-thing; it is not thought or desire. It is life, being, the whole, the one. It is not expressed by the words ‘I am’ or by the words ‘I am not.’ It is expressed by the words ‘I am that I am.’” And the Tibetan adds to that comment,

“Having said that, know you what I mean? *It is the will-to-be which has found itself through the will-to-good.*” (*The Rays and the Initiations*, p. 104)

Being is, therefore, clearly related to the will aspect. And it is through this quality of utter beingness that we can most appropriately approach this time that is before us now -- this sacred time of the June full moon. It's helpful to remember this is a living event in which we can participate, imaginatively, and within consciousness. As we come to think of ourselves more as souls, and not so much as limited personalities, and extend our understanding to that of the group soul, standing within the periphery of the great ashram of the spiritual hierarchy we know the separations of time and space to be non-existent. The exact time of the Gemini full moon occurs at 12:20 pm EDT tomorrow afternoon and that is a time of opportunity we will want to do our best to seize and make of spiritual significance.

During these hours leading up to that event and over the course of the next few days when the energies will be poured forth and distributed, we are asked to adopt a decentralized and focused attitude of prayer and meditation. This attitude will enable us to play our part more effectively within the vast planetary channel, the planetary antahkarana or bridge within consciousness, through which the love of the worlds can pour forth, through the group and into the minds and hearts of the men and women of goodwill and all life forms everywhere. It is the great moment of alignment and release within the annual cycle.

It's said that each year at the time of the June full moon, the love of god, the spiritual essence of solar fire, reaches its highest point of expression. And this love, this heightened expression of the heart of Deity, pours out through the spiritual Hierarchy, into the center humanity. This always occurs at the full moon of Gemini for in that sign the complete victory of life over form, and of spirit over matter, is consummated and celebrated. (*The Rays and the Initiations*, pp. 88-89)

This victory of spirit over matter, of life over death, of compassionate love over selfishness and materialism was highlighted 70 years ago at the June full moon in 1945--a tremendous event in the life of our planet, a time of victory in the war against the forces that sought to enslave humanity and a great moment of decision upon the inner planes. That victory enabled the World Teacher, the Christ, to make the firm determination to return to humanity much sooner than had previously been expected.

Also on that day in 1945, the World Teacher used the ancient and powerful mantram, the Great Invocation, for the first time. This prayer expresses universal truths that all people of goodwill hold to be true. It is said to be our greatest tool in preparing human consciousness for the externalization of the spiritual Hierarchy of our planet, the great event hovering upon the borderline of precipitation.

Gemini is the great sign in the heavens related to duality, to darkness and to light, to the unreal and the Real, as our opening mantram indicated. This symbolism is contained within the story of the twin stars of Castor and Pollux and holds hid within it the story of the sign Gemini, the

process of transformation that is presently taking place on planet Earth and as well as that process which each human being that is seeking contact with the higher self eventually passes through.

Castor, the mortal twin, is representative of the form nature the, physical body, which is not a principle, is not of any great importance. Although at this time when all things are inverted the form is exalted, raised up and worshipped as a god. For long ages and many incarnations this aspect of our nature controls and dominates and holds us prisoner. This is the twin whose light is waning as mentioned in the keynote of this sign. This twin is representative of the need to recognize the unredeemed aspects of ourselves.

As Castor could be compared to the dense physical body, so Pollux relates to the etheric, to that body through which the light of the soul pours forth. This is the immortal brother, the undying twin whose light is shining, waxing ever stronger. But these two stars of Castor and Pollux also relate rather closely to two of the planetary rulers of Gemini – those planets being Venus and the Earth. We might look at the mortal brother as a symbol of our planet Earth and the process it is going through. Earth is, after all, a non-sacred planet, more aligned with the physical plane and still trapped within the confines of materialism and struggling to free itself from its many problems. The planet Venus, on the other hand, could be related to the immortal twin, to the brother whose light is waxing brighter. It's said in the teachings that Venus is the most esoterically advanced of all the planets in our system and we have the very fortunate karma to be under the care of this beautiful and radiant planet who is said to take three times the light from the sun and shares a third of that light with our planet. So our sister planet Venus acts as a little sun to the Earth and we should be very grateful for the light she is giving us.

Venus is helping in the transformation that's going on our planet. It's said that on the inner planes, within consciousness, our planet has already made the leap, that expansion of consciousness into that transition to a sacred state. But it's now up to us, those of us who work within the human kingdom, to bridge the gap within the chain of Hierarchy and bring through the light so that our planet can in fact and in deed act more fully in concert with its soul, its inner realization.

Anyone who has studied the symbolic dance that occurs between Venus and the Earth will know that it results in a beautiful, near-perfect rose-shaped figure every eight years. This rose is an outer manifestation of the special relationship between our two planets. And that is why the ancient astrologer priests throughout time paid so much attention to the cycles of Venus. Venus stands as the soul to the Earth.

This symbolic dance between Venus and the Earth is representative of the work undertaken at this Gemini festival--with Venus representing the World Teacher, and the spiritual Hierarchy, the planetary heart center, and the Earth representing humanity. Just as Venus shares with us her light on a planetary level, so, too, does the spiritual Hierarchy of the world expend its

efforts at this time to see that humanity is lifted up. And so at this time not only is Venus shining its light on Earth but the Hierarchy and the Christ are shining their light on humanity.

The Tibetan wrote the following words in relation to the Gemini festival that we can ponder at this time: he wrote, "I call you to concentrate upon the world need for peace, mutual understanding and illumination and to forget utterly your own needs—mental, emotional and physical. for the five days of the full moon period, i call you to a...grave silence, to an inner focalization, to a purity of thought and to an active spirit of loving kindness which will make you a pure channel. Thus will the work of the hierarchy be facilitated and the door opened to the regenerative forces of those extra-planetary beings who offer their help at this time." (*The Externalisation of the Hierarchy*, p. 25)

The vacillation between the light and dark, between the unreal and the Real, between the mortal and the immortal brother is the way of life on planet Earth, whose Logos is said to be one of the imperfect gods. This vacillation between the poles, between the two extremes, is part of the process of learning—through pain and suffering we learn eventually that good is right.

The keynote for Gemini points the way to the resolution of the conflict. It states, "I recognize my other self and in the waning of that self I grow and glow." We cannot ignore the darkness of human nature and the inhumanity of much that is carried forward in our world at this time. It is these unredeemed aspects of our world that hold our planet back from entering into its soul-filled destiny. Let us hope that the energies of this Festivals period will pour into the consciousness of world leaders, inspiring them to find the way to take the necessary steps so that the united nations of the world can be the recipient of the light and healing that is so sorely needed at this time.

It's said that at the occasion of the Gemini full moon each year the World Teacher stands before the collected Hierarchy and recites the lines from the Buddha's last sermon to the collected Hierarchy. This sermon highlights a key quality that humanity needs to develop as we enter into the Aquarian age, the quality of self-reliance--of believing in ourselves and depending upon ourselves. Obviously the World Teacher chose these words that he recites every year at this time because they hold a real meaning for us as we enter into the Aquarian age and witness the passing out of the Piscean age and the sixth ray cycle. This passing age was an age of devotion whereas one of the qualifying attributes of the seventh ray is precisely this self-reliance. And so obviously the World Teacher wants humanity to understand and embody this quality and so each year he reads these words, a portion of which I will now read:

"I am now grown old, O Ananda, and full of years;
my journey is drawing to its close,
I have reached the sum of my days,
I am turning eighty years of age.

Just as a worn-out cart cannot be made to move along without much difficulty,
so the body of the Buddha can only be kept going with much additional care.

Therefore, O Ananda, be ye lamps unto yourselves.
Rely on yourselves, and do not rely on external help.
Hold fast to the truth as a lamp.
Seek salvation alone in the truth.
Look not for assistance to any one besides yourselves....

Let a brother, as he dwells in the body, so regard the body that he,
being strenuous, thoughtful, and mindful, may, whilst in the world,
overcome the grief which arises from the body's cravings.
While subject to sensations let him continue to regard the sensations that he, being strenuous,
thoughtful and mindful may
whilst in the world, overcome the grief which arises from the sensations.
And so, also, when he thinks or reasons, or feels, let him so regard his thoughts that being
strenuous, thoughtful and mindful he may,
whilst in the world,
overcome the grief which arises from the craving due to ideas....

Those who either now or after I am dead,
shall be lamps unto themselves,
relying upon themselves only and not
relying upon any external help...
it is they, Ananda, among my bhikkus,
who shall reach the very height!
But they must be anxious to learn.

(The Gospel of the Buddha, Paul Carus, 1894)