

Christ's Festival in Gemini, London, June 2017

Invoking the Will-to-Good

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Tonight we celebrate the last of the three major spiritual festivals of 2017 known by so many names, each of which conveys the nature of the opportunity before us - The Festival of Unification, Goodwill and Humanity. We know it best as the Christ's Festival and falling as it does in the sign of Gemini, it is "*the force which produces the changes needed for the evolution of the Christ consciousness*". Gemini is regarded as one of the most important of the twelve signs because *its influence lies behind every one of them*. This influence is the Ray of the Christ, Love-Wisdom, which emphasizes the teaching that Love underlies the entire universe. God is love, we are assured, and this statement is both an exoteric and an esoteric truth.

The basic theme of our planet is Love or Unification. "*It is the aim of all things to unite. At-one-ment of the many separated parts is the keynote of our system.*" The whole thrust of evolution is a trend towards synthesis but recent developments have shown that the rock of duality still splits the human family. For individuals, the personality and soul are locked in a kind of mortal combat from the first to the third initiation, and this is echoed worldwide today in the struggle to achieve unification of peoples and nations. The problem of two selves affects whole societies with the movement towards globalisation and synthesis obstructed by nationalist sentiments and an insufficient focus on sharing. There is an urgent need to address the widespread inequalities and privations of society in accord with a new vision based on Love in its truest sense.

The second aspect of divinity that Gemini radiates is often called "the Christ consciousness". As the Tibetan notes, "*It is a form of peculiar, magnetic energy of which mankind today knows little; nevertheless, upon this energy much speculation has been permitted and many false thoughtforms have been built. It is a dangerous energy because of its exceeding potency and also because this inflowing energy has to use the vehicle of the substance of the three lower worlds, its area of influence is on the three lower planes of human existence. This at first necessarily produces conflict...*" He goes on to say that "the use of this second ray energy, focussing upon our planetary life presents to Christ Himself a great test of His skill in action; its use constitutes the major test or task which faces Him when He reappears and has the responsibility of releasing its potencies on earth.

This description of the second ray magnetic-attractive force as a "dangerous energy" is fascinating as it is the 1st ray Shamballa Force that we are so used to considering as dangerous. This second ray energy is the fundamental energy of the solar system however, so it too will require skilful handling. Our concept of Love is still often far from reality and dominated by the lower plane experience of love as attraction - usually to one's own religion, nationality or ideology. When conflicts at this level are addressed from a higher consciousness, a point of harmony can be found and the preparatory work for the Christ moves forward. In this regard, the Tibetan comments that, "*it is the task of all disciples consequently to promote wisdom, and this they must*

learn to do under the influence of the Buddha. This is the lesson of mental discrimination and detachment—two basic qualities which must be called into activity during this amazing preparatory period with which all aspirants are today confronted.”¹

The Buddha's lessons therefore prepare the Way for that which the Christ will bring. We have seen for ourselves how easily thought and reactions can be swayed by negative propaganda. Emotions and ideology can obscure our innate sense of the One humanity with separative thoughtforms, rationalisations and fears. Instead of this, let's hold a vision of the will-to-love being stimulated, the will-to-know bringing clarity and truth to our thinking and the will to co-operation flourishing. Although the combined work of the Buddha and the Christ “will take years to demonstrate”, we are assured that the end is inevitable once the right direction of this will-to-good has been actively established.

At each Gemini full moon, Christ is said to repeat the last sermon of the Buddha to the assembled world, in other words, to the hearts and minds of men. This links the wisdom and enlightenment of the Buddha to the distribution cycle of the energy of love for which Christ is responsible. Let us take a moment now to align ourselves with the higher planetary centres and then sound together the Great Invocation, the Christ's own mantram, with a united dynamic intention:

*From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.*

*From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.*

*From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Masters know and serve.*

*From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.*

Let Light and Love and Power restore the Plan on Earth

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Tomorrow we celebrate World Invocation Day – throughout the day people across the world will consciously evoke an outpouring of divine love to “restore the Plan on Earth”. The power of invocation generates an outpouring of divine love in times of pain, confusion and difficulty, and it creates a funnel of sound through alignment; this appeal is always answered from the place to where it is directed. There is an immense invocation on this day as the meditations and the heartfelt prayers of the many are

directed towards the Christ on behalf of humanity, and they are heard on the inner planes where the vibratory force is focused and used as a transmitting wave to respond with the needed power of will and love.

Invoking the Christ is not something that just happens through meditation and use of The Great Invocation. To invoke is to call the Christ all day, every day, through a particular sound or resonance that we set up through the way we live our lives. There is a way of living in the immediate moment that produces a state of tension that emits a subtle, harmonic sound rather than the strident note normally emitted by the personality. This sound is strong and pure and it naturally rises to the ears of those on the inner side of life. By living a purposeful life where motives are untainted and spiritual, we are naturally calling the Christ. Emanating from the heart, the sound intensifies our sense of purpose. This purpose is not so much about taking physical action – it is an alignment with the soul, and through the soul, with the Christ principle. The pure exalted sound of the approaching Christ keeps our spirits above the stormy waters of everyday life, allowing us to lift and save those who are drowning in the ocean of matter.

Keeping our inner ear attuned to the sound of the approaching Christ is vital to invoking the will-to-good. It concerns the wise and economic invocation and evocation of spiritual energy. Just as a ceremonial ritual magnetises the environment through the repetition of meaningful activity, so in a lesser sense does living a simple rhythmic life focused on essentials; just taking time to periodically sit in quietness swells the invocative sound that we are nurturing deep within to help construct the pathway of light for the descent of the Christ. In this noisy, restless world, we have to learn how to take time to be alone with the still quiet voice within rather than constantly running away from ourselves and hiding in distracting non-essential activities. By living a purposeful and pure life, we are conserving energy and allowing the formation of geometrical patterns and rhythms that evoke higher, spiritual energies. Using an analogy of a stringed instrument, living an invocative life in this way keeps the strings of consciousness taught, tuned and responsive to the touch of the master musician – the soul.

The habitual use of the Great Invocation keeps the mind and heart in tune with the sound of the Coming One. It also aligns us with “the centre where the will of God is known – ‘Shamballa’ – touching a chord deep within our soul that resounds to the divine chorus and empowers us to continue serving with strength and fortitude. Enunciating the Great Invocation “As If” it is issuing forth from deep within our soul sees us take our stand with the chorus of souls that we call the spiritual Hierarchy. This ensures a direct and continuous inflow of the Will to restore the Plan on earth; and the more group consciousness we can attain in sounding the Great Invocation like this, the more the note of humanity synchronizes with the note of the Hierarchy. We are assured that a dynamic and immediate response from Shamballa will come. The interplay of this demand-response pattern has the capacity to become one of the greatest liberating forces for humanity.

Entrusting us with the use of this Invocation to bring forth the Will-to-Good, Essential Love, is the greatest of privileges and bestows tremendous responsibility. Through its correct use, we can meet the challenge of subjectively presenting humanity with a fresh vision “of a compelling and conditioning nature”. If a world-wide group can stand

together with one united invocative spirit, results are inevitable because the law of invocation and evocation means that which is evoked always responds and responds in proportion to the power of the invocation made.

The main impediment to unbroken impression from Shamballa right down into the mineral kingdom is the factor of human freewill, resulting in karmic responsibility. When we look around the world, what evidence do we see that humanity is clearing its karma and starting to work harmlessly with the will nature? Perhaps the outstanding example is the United Nations with the General Assembly acting like a huge clearing house for forces hindering the Plan. Its struggles are not surprising as virtually all nations gather together to resolve differences, and all nations are at different stages of development just as individuals are. With this in mind, it's clear what an impressive expression of the will-to-good the UN is as it takes on the mantle of world saviour and works with its program of SDGs and we give support to the newly appointed Secretary-General, Antonio Guterres, as takes on his task. He comes with much experience both in politics as a previous prime minister in Portugal, but also with 10 years' experience heading the UN Refugee Agency. He's described as having great strength, strong debating powers and a man who has an inherent sense of fairness - one who seeks to bring sides together.

We should look primarily to the UN when thinking of this Festival. The UN represents humanity's closest approximation to an alignment with the Will of God. Despite insuperable forces arrayed against it, when the UN convenes in councils, there is a sense of a higher power at work that often achieves a measure of reconciliation. Its mandate is to hear the cry of humanity and to respond. It stands for reconstruction, consensus and planning, and through its ever broadening responsibilities, it is instrumental in clearing the way for the future externalisation of the inner ashrams. The UN is like a lotus flower with the central jewel energised by the Avatar of Synthesis. We are told that this great Life wields as much of His influence as allowed by human karma, overshadowing the General Assembly in the attempt to unite the nations of the world. We can glean from this that the Christ's mission is not about spreading a sweet and sentimental kind of love around the world. He is coming this time round with the will aspect of love, which is both electric and dynamic; and when we pause to consider this, we can see how the UN more closely represents this force than we might at first think.

Through its agencies, the many NGOs and serving groups worldwide, the UN is taking up humanity's "cup of karma" and beginning to drink its bitter draught through conscious will. An ancient catechism explains that, on an individual basis, this cup is forcefully held to the lips of the dismayed Pilgrim by the Lords of Karma until the time comes when he wilfully lifts it from their hands to drink until the last drop is gone. The Four Lords of Karma then release the cup of Karma allowing the Lords of Cosmic Love to mix another, sweeter, cooling draught. The point is made that, until the cup of karma has been drained and the lessons of selfish behaviour learned, the cup cannot safely hold the potencies of love and will that are later given.

There are also the reactionary forces that need to be considered. Thanks to world travel and media exposure, there is today greater knowledge and understanding of diverse cultures and nations but as the Tibetan warned, humanity is not yet free from national thought forms and remains ignorant of factual national histories and psychologies. He warned that dark forces continue to work upon the inner side of human affairs, dealing

mainly with the psychological angle and predicted that “*they will seek to offset the work of the Hierarchy, to hamper the activities of the New Group of World Servers and to cloud the issues involved to such a degree that people of goodwill everywhere will be bewildered and will fail to see the clear outlines of the factual situation or distinguish between what is true and what is false*”.² These words resonate ever more strongly and clearly today.

The retrogressive signs we have witnessed in the rise of isolationist movements and far-right policies in many Western countries may be a balancing process – a reaction to a hasty globalisation centred on group selfishness rather than true sharing. The reasons behind this must be addressed. People of goodwill need to be vigilant, aware that the battlefield has become a psychological one with manipulation through sound bites and fear tactics.

One of the most important ways that we can further the divine Plan is to have a clear spiritual goal. In this way we evoke the will-to-good and draw the energy to serve into our lives. Unlike the manifesting form, spiritual quality is not destined to constant change or decay. Spiritual quality is the true constant in life that neverdies: it is the Christ force that only grows more beautiful and profound as the heart is steadily opened up to it. Then we will find ourselves charged with creative power and the ability to move with freedom in our service of the Plan.

Tomorrow on World Invocation Day, we can visualise thousands of people worldwide coming together as One subjectively in the service of the Plan. The sign of Gemini provides the force-field in which this magnetic tension can develop and right relationships can be established on earth. It is a sign that symbolises the fusion of higher and lower energies and the appearance of the path between the pairs of opposites. Gemini is sometimes called the "constellation of the resolution of duality into a fluid synthesis." Governing as it does all the pairs of opposites in the zodiac, Gemini preserves the magnetic interplay between them, keeping them fluid in their relations, in order eventually to facilitate their transmutation into unity, for the two must finally become the One. So let us finish by reflecting on an ancient stanza about the Path:

The path that is trodden by the Server is the path of fire that passes through his heart and leads to the head. It is not on the path of pleasure, nor on the path of pain that liberation may be taken or that wisdom comes. It is by the transcendence of the two, by the blending of pain with pleasure, that the goal is reached, that goal that lies ahead, like a point of light seen in the darkness of a winter's night. That point of light may call to mind the tiny candle in some attic drear, but—as the path that leads to that light is trodden through the blending of the pair of opposites—that pin point cold and flickering grows with steady radiance till the warm light of some blazing lamp comes to the mind of the wanderer by the way.

Pass on, O Pilgrim, with steady perseverance. No candle light is there nor earth lamp fed with oil. Ever the radiance grows till the path ends within a blaze of glory, and the wanderer through the night becomes the child of the sun, and enters within the portals of that radiant orb.³

We go now into our meditation “Letting in the Light” using the Gemini festival keynote for the disciple: *I recognise my other self and in the waning of that self, I grow and glow’.*

1 The Externalisation of the Hierarchy, p.657/8

2 Ibid, p.452

3 The Rays and the Initiations, p.761