

## FESTIVAL OF HUMANITY – GEMINI FULL MOON MEETING 2023

### The Christ Principle in the Public Sphere

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Today is World Invocation Day, a world day of prayer and meditation when people of every spiritual path join in a universal appeal to divinity and use The Great Invocation. Together they focus the invocative demand of humanity for the light, the love and the spiritual direction needed to build a world of justice, unity and peace. World Invocation Day takes place in the influence of the Gemini Full moon Festival and the culmination of the higher interlude of the spiritual year. Since 1952 the day of the Gemini full moon is also celebrated as World Invocation Day when a focus is placed on the Great Invocation to empower humanity's subconscious appeal for the return of a World Saviour. This full moon is also known as the Festival of Humanity and it is a propitious time to further stimulate the Christ principle that is awakening in the consciousness of millions of people all over the world.

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 energy 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.

And so we'll begin by sounding the adapted Great Invocation together. This alternative version was produced with the aim of attracting as many people as possible to use it, while having as minimal an effect on its deeper meaning and mantric potency as possible. We will use the original Great Invocation later on at the end of our meditation.

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

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

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

*From the centre which we call the human race  
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.*

The world's problems are of humanity's making and they are for humanity to solve. But the essence of the spiritual life lies in knowing that we are not alone. The energies of divinity are abundantly available and, on World Invocation Day, an appeal is made for the release of the energies which will enable humanity to create the new civilisation.

In Alice Bailey's book *Esoteric Astrology*, we read that Gemini, in which World Invocation Day occurs, is one of the most important of all the twelve signs and "its influence lies behind every one of them." Furthermore, Gemini relays "the force which produces the changes needed for the evolution of the Christ consciousness at any particular point in time and space. It is always compatible to the requirement." So, bearing in mind that this is the Festival of Humanity, what are the changes needed for the evolution of the Christ principle in the mass consciousness at this point in time and space? What changes are occurring in human consciousness that we might attribute in some way to Gemini's influence? As Gemini is "always compatible to the requirement" we should be able to see interesting developments occurring midst the chaos of our times - developments which may be taking place largely unnoticed by the public but which, nevertheless, are of real spiritual significance.

In the Service of the Plan study sets which are freely available on the Lucis Trust website, the Divine Plan is divided into seven fields of endeavour: Government, Religion, Education, Science, Philosophy, Psychology, Culture and the Arts. And while there are some positive changes taking place in all these departments, one area that seems to get less attention than it deserves from the esoterically minded, is the field of philosophy. This might be because the Alice Bailey books are, themselves, classified as esoteric philosophy; but the responsibility of all who read them, is to find the department of the Plan with which a special affinity is felt, and then to build "plan imbued thoughtforms" of service that bridge from where humanity's understanding is now, to the next level of unfoldment. Gemini's influence is a perfect stimulant for this for, as mentioned, it

concerns the evolution of the Christ consciousness at any particular point in time and space – it facilitates the building of thought structures which are compatible to the requirement.

So let us consider the general health and direction of philosophy as a representation of an area of the Divine Plan in the human kingdom. Contemporary Philosophy is a particularly challenging area of service, not least for philosopher's themselves, and this is because the 'field of knowledge' has grown tremendously in recent times, fragmenting into a myriad specialised areas of thought. Certainly, much good work is being done as randomly chosen lists of the most influential philosophers today show.<sup>1</sup> As one site points out, "today's philosophers live in the moment, digging into questions that impact our daily lives." However, when it comes to humanity's progress towards the realm of meaning and causes, a different picture of philosophy's role emerges, one that is well summarized by Paolo Parrini:

*"...a sense of confusion about the nature and place of philosophy has been growing and spreading in today's technological and globalized society... philosophy, as has repeatedly been said, has become ever more like a once-vast empire which progressively lost its provinces, but also because these provinces, i.e. the scientific disciplines gradually emancipated from it, have been able to develop theories capable to compete in breadth with traditional philosophical conceptions. These theories absorb questions once reserved for philosophy, attain outcomes which cast doubts on well-rooted philosophical doctrines...and even autonomously turn their own basic principles into problems."*<sup>2</sup>

Indeed, there is a famous quip that "the philosophy of science is about as useful to scientists as ornithology is to birds." The peculiar conclusions of two major theories of the last century – Einsteinian relativity and quantum physics – present such a bizarre vision of reality that no-one can really make sense of it. An upside of this has been the popularity of various books on quantum mysticism and transpersonal psychology that promote a worldview in which everything is basically interconnected – a field of "universal consciousness" that can be tuned into somewhat through various spiritual disciplines. On the downside however, prevailing scientific theories are antithetical to a structured, hierarchical model of reality – one in which creative hosts of sentient lives build in conformity with the plans of superconscious beings. In the educational climate of today, it is difficult to see how the basic premises of a Divine Plan, an inner spiritual government of the planet, and the reappearance of a World Teacher could even be discussed intelligently.

This is one of the reasons why the electric universe theory promoted by today's scientific intuitives is so important. Everywhere we look in the heavens we see rotation – planets, stars, galaxies – all rotate and revolve around each other. Rather than

attributing this harmony of the spheres to uncontrolled cosmic explosions and collisions, these intuitives see electrical order on a cosmic scale. The electric universe is one in which heavenly bodies are created, built into form and made to spin through the agency of tremendously powerful electric currents that span galactic and intergalactic space. The big philosophical questions in this scenario concern the origin and control of such power and how these currents maintain their shape over such vast distances without being transmitted via cables as they are on earth. The intriguing conclusion is that electric currents in space are self-organizing. This raises more philosophical questions about intelligent purpose in the universe and the significance of human beings as electrical creators within the greater whole.

It is questions such as these that can stimulate further interest in metaphysics, philosophy and religion. For example, esoteric teachings equate the electric force with the Will aspect of Divinity and teach how the spiritual will of an individual can project its own currents of electric force inwardly to communicate with a higher aspect of itself. Indeed, the Ageless Wisdom refers to such individuals as “Weavers in fohatic enterprise” – ‘Fohat’ being an ancient Tibetan term for the many aspects of the electro-dynamic force that pervade the multidimensional whole.

The electrical nature of the Will also injects a fresh dynamic into the long-standing philosophical debate on free will. It is through the projection of the will into the world of ideas that a human being finds true freedom. Ideas are electrical entities that act as a leaven when they are precipitated into the substance of the human mind. Through the expansions of consciousness they induce, the individual discovers that the principle of freedom is a fundamental aspect of divine expression. It is these sorts of discussions that could be initiated in the context of electric universe theory, and as cosmology is currently in crisis and being forced to re-examine some its fundamental assumptions at this time – perhaps a paradigm shift is not so far away.

In the meantime though, the decline of philosophy as “the mother of all knowledge” – “the guardian of reason” continues, but the positive side of this is that over the last half century or so, it has shifted towards the Humanities. And one of the most influential social theorists of our time, [Jürgen Habermas](#), has played a significant role in this changing direction of modern philosophy. While philosophy has traditionally searched for ‘[rationality](#)’ in the structure of the cosmos, current scientific theories have cast doubts on well-rooted philosophical doctrines, and the search for rationality and reason has been redirected. Jürgen Habermas describes philosophy’s new role as a form of critique that has an emancipatory potential – his work on [communicative rationality](#) describing how the human capacity for reason is inherent within language, especially in the form of argumentation in what he called the Public Sphere. In its ideal form, the public sphere is:

*“made up of private people gathered together as a public and articulating the needs of society with the state.’ Through acts of assembly and dialogue, the public sphere generates opinions and attitudes which serve to affirm or challenge – therefore, to guide – the affairs of state. In ideal terms, the public sphere is the source of public opinion needed to ‘legitimate authority in any functioning democracy.”<sup>3</sup>*

Jürgen Habermas described the structures of argumentative speech that should ideally take place in the Public Sphere as “the absence of coercive force, the mutual search for understanding, and the compelling power of the better argument.”<sup>4</sup> It was under the influence of Jürgen Habermas that political science “began to focus on how communities and populations develop a common will through communication in the public sphere resulting in the development of deliberative democracy:” This form of democracy is described in the Encyclopaedia Britannica as follows:

*“Rather than thinking of political decisions as the aggregate of citizens’ preferences, deliberative democracy claims that citizens should arrive at political decisions through reason and the collection of competing arguments and viewpoints. In other words, citizens’ preferences should be shaped by deliberation in advance of decision making, rather than by self-interest. With respect to individual and collective citizen decision making, deliberative democracy shifts the emphasis from the outcome of the decision to the quality of the process.”<sup>5</sup>*

In 2021, those who have been developing Jürgen Habermas’ thinking succeeded in creating the first global assembly that “can claim to democratically represent the wishes of the global population.”<sup>6</sup> This first Global Citizens’ Assembly was for the United Nations Climate Conference in 2021, and as the UN secretary general, António Guterres put it, “a practical way of showing how we can accelerate action through solidarity and people power.”<sup>7</sup>

The Core Assembly was created using a NASA database of human population density, to produce by lottery, 100 locations to recruit participants from. Local community organizations were then recruited as close as possible to each point, and these were called community hosts. There are trusted organizations in local communities that bring people together around common activities and beliefs, such as community centres, public libraries, cultural venues, sports clubs, co-working spaces, faith-groups, and educational institutions, among others. Community hosts then recruited a recommended 4-6 local potential participants, representing the diversity of their community. This was mostly done by having conversations on the street, and by door-knocking, as these methods could be used consistently anywhere in the world, to make sure recruitment was not biased towards mobile phone ownership, or those who have a formal address. Alongside the Core Assembly people all over the world ran their own

Community Assemblies, using a step-by-step toolkit. They took place in workplaces, schools, places of worship and neighbourhoods. Feedback from those assemblies is included in the final report of the 2021 Global Assembly.<sup>8</sup>

The vision of the Global Assembly is “to give everyone on earth a seat at the global governance table” and by 2030, to have over ten million annual participants. While the assembly has no legislative power, it carries moral force as a representation of the united will of humanity. And this latest expression of deliberative democracy is surely a further development in the process of spiritually charging humanity’s collective consciousness. The sphere of deliberation is created through goodwill in action, undoubtedly establishing further delicate strands of the planetary bridge of consciousness in human minds and hearts. Assisted by the Spiritual Hierarchy, these may reach right up into the “Centre where the Will of God is known” where a great Law called the Law of Assembly operates in its true and purest capacity.

The Law of Assembly is only properly understood and worked with by the Adepts of the Spiritual Hierarchy, but like all laws that function on the higher planes of the system, their reflected lower aspects seep into human consciousness where they often become distorted. The Alice Bailey writings cite an instance of this occurring when early Christian teachers confused the Law of Assembly with the Law of Sacrifice. This resulted in the erroneous concept of the vicarious atonement – the idea that Jesus Christ’s great sacrifice was to substitute himself for humanity and suffer God’s punishment for all its collective sins.

In reality, the vicarious atonement is more correctly understood as “substitutionary atonement.” This is the process whereby the Christ, working under the Law of Assembly, anchored the seed energy of new, extra-planetary substance on earth to inaugurate a new phase of redemption. Under this law, the substance of which all planetary forms are comprised and which no longer serve the purpose of the planetary Logos, is steadily eliminated and its place taken by that which does. It is through this process of elimination and substitution under the Law of Assembly that the earth system steadily evolves into a greater expression of sacred unity.<sup>9</sup>

A reflection of this process might be seen in the great assemblies and international parliaments that the New Group of World Servers are establishing in order to debate social philosophy and the common good. Through this deliberative form of democracy, new forms of thinking that better serve the public good slowly replace those that have served their purpose. Through the process of communicative rationality as advocated by Jürgen Habermas, a form of vicarious atonement can take place in the substance in which human consciousness functions – one that emulates on a lower turn of the spiral the work that the Christ undertook under the Law of Assembly when he last appeared

on Earth. Through the power of deliberation in the public sphere, humanity can learn to sacrifice selfish, desire-ridden forms of thought in exchange for those which evolve group consciousness and unity through identification with the whole.

The keynote of Gemini is, *I recognise my other self and in the waning of that self, I grow and glow*. We can surely apply this keynote to humanity now as there is a growing recognition of the evils in the collective consciousness that have to be overcome, alongside a steady, reaching out for light. Millions of NGO's, dozens of international parliaments, and now, the first global citizens assembly that can truly be said to represent cosmopolitan democracy, are all stimulating the mass consciousness. The Christ principle has entered the Public Sphere, and the work before us is to further stimulate it – and this in preparation for the reappearance of the Christ Himself. May that day soon be with us.

1. Academic Influence website: *Top Influential Philosophers Today*, <https://academicinfluence.com/rankings/people/most-influential-philosophers#chalmers>
2. Paolo Parrini, *Philosophy today: cries of alarm and prospects of progress*, De Gruyter academic publishing. <https://www.degruyter.com/document/doi/10.1515/sats-2019-9018/html?lang=en>
3. Media Studies.CA website: *Jürgen Habermas and the Public Sphere*, <https://www.media-studies.ca/articles/habermas.htm>
4. Wikipedia, *Communicative action*, [https://en.wikipedia.org/wiki/Communicative\\_action](https://en.wikipedia.org/wiki/Communicative_action)
5. Encyclopaedia Britannica, *Deliberative Democracy* <https://www.britannica.com/topic/deliberative-democracy>
6. Wikipedia, *Cosmopolitan Democracy*, [https://en.wikipedia.org/wiki/Cosmopolitan\\_democracy#:~:text=In%202021%2C%20a%20global%20citizen's.wishes%20of%20the%20global%20population.](https://en.wikipedia.org/wiki/Cosmopolitan_democracy#:~:text=In%202021%2C%20a%20global%20citizen's.wishes%20of%20the%20global%20population.)
7. Global Assembly website, <https://globalassembly.org/>
8. Ref: *How it Worked*, Ibid, <https://globalassembly.org/how-it-works>
9. A.A. Bailey, *Discipleship in the New Age*, Vol II, pp 402-5