

*Be Lamps Unto Yourselves*

Kathy Newburn

Good afternoon everyone and welcome. Today we come together at one of the truly sacred moments of the year, the approach to the Gemini full moon. The exact time of the full moon occurs later tonight at 11:42 pm and so we are now working within the full tide of the inpouring energies on this day of safeguarding, a day of inner quiet. This full moon is the culminating moment when the three planetary centers – Shamballa, Hierarchy and Humanity –stand united in a sacrificial act of service. Together they stand united to meet the demand of the masses of people everywhere for relief from suffering, for the realization of truth and justice and to know that God has not abandoned humanity.

The fact that this day is known as the Festival of Humanity and also as World Invocation Day highlights the key role humanity plays. Although the power of thought is widely recognized it is not so widely capitalized upon by groups of people in all parts of the world on the same day, in alignment with auspicious cosmic indicators as takes place today. Invocation is a spiritual practice, which if rightly used, could elevate consciousness for it expresses a voiceless appeal, an inherent urge towards the light. Invocation is innate in all forms and permeates the entire chain of Hierarchy – pushing human beings into realms of greater knowledge, driving spiritual seekers forward on the way of liberation and enabling still greater beings to penetrate into realms of divine life beyond our comprehension.

All progress on the path comes about through invocation and evocation—appeal and response. As we imaginatively step outside the bounds of what we previously believed possible and enter into an expanded worldview, we strengthen our resolve to create a new world of unity, brotherhood and compassion — a world we hold within our hearts.

PAUSE

Let's now take a brief moment of silence to link with the worldwide group of those who are working in observation of World Invocation Day and sound together one of the world's oldest known prayers, the Gayatri:

O Thou Who givest sustenance to the universe,  
From Whom all things proceed  
To Whom all things return  
Unveil to us the face of the true spiritual sun,  
Hidden by a disc of golden light  
That we may know the truth  
And do our whole duty  
As we journey to thy sacred feet.

OM

Many of you will know of the daily practice of the Global Silent Minute. This is a simple daily practice that is surely having a powerful impact. It has done much to educate the public in the power of pooling our spiritual resources. This initiative was inspired by The Silent Minute which

began during the Second World War in the UK when it was feared that the German blitz would overtake the country. Each night at 9 pm as Big Ben sounded people across Britain joined together in a moment of silence dedicated to connecting with those who stand on the other side of the veil of life with the intention of bringing through spiritual energies. After the Allied victory, a German officer commented that this was the secret weapon which turned the tide of the war. Today the Global Silent Minute uses this same hour, 9 pm GMT, each day in a call to the world's people to rise to the occasion of the present global crisis and to again join together and invoke the Forces of Light to come to the aid of humanity.

As the founder of the Silent Minute, Wellesley Tudor Pole said,

*“There is no power on earth that can withstand the united cooperation on spiritual levels of men and women of goodwill everywhere.”*

This is such a simple impulse. This is the impulse underlying World Invocation Day.

Invocation can be particularly effective during this Festival because of the energies conditioning the sign of Gemini—the great Second Ray of Love-Wisdom. This is the time within the zodiacal cycle when the “love of God, the spiritual essence of solar fire, [is said to] reach its highest point of expression.” (RI, 88) This expression is achieved through the medium of the spiritual Hierarchy, the custodian of enlightened love, which down the ages at this time of the June full moon is said to focus its attention on humanity when the spiritual influence is at its height. The Love aspect of the Second Ray relates Hierarchy and Humanity through the medium of the Christ, while the wisdom aspect of this ray influence relates Hierarchy and Shamballa through the medium of the Buddha. It is only as Humanity and Hierarchy work together that the Shamballa energy can be permitted a complete inflow through the medium of the two other centers. And this is the linking opportunity established at this full moon.

Each full moon is qualified not only by the sign of the sun and the predominant ray energy but also by an overshadowing star, a constellational life. At this full moon that star is Sirius, the “star in the East,” the brilliant star of sensitivity, the star of initiation which has such a close relationship with our entire system. Christ Himself, we’re told, is a Sirian initiate, and is therefore closely related to this star.

The energy from Sirius is related principally to idea of freedom and freedom is the keynote of humanity—of all those individuals who recognize the need to aid in freeing the masses of humanity from imprisonment and slavery. And it’s said that this concept of freedom can most effectively be fomented through the medium of three great extra-planetary Lives, known in the teachings as the Lords of Liberation Who take the form of an overshadowing Triangle, the lowest point of which it’s said can be contacted by humanity as we stand together in an invocative appeal.

It’s said that in order for invocation to be truly effective it has to have behind it a continually evolving formulation of the concept of freedom, of liberation. Through our collective approach to these Lives, a vast antahkarana bridge is created in the heavens which will aid humanity to formulate a more universal, Aquarian understanding of true freedom. The Tibetan cites previous instances of this evolving evocation of freedom at the time of the French revolution, in response to FDR’s formulation of the Four Freedoms and then surely as a result of the creation of the Universal

Declaration of Human Rights. More recent appeals may have come in response to the tearing down of the Berlin Wall and to Mandela's long march to freedom in South Africa.

Humanity is surely being charged to strike another and higher accord for freedom, a deepened understanding of what it is. This understanding can be aided by those who stand within the heart center of the new group of world servers as we become sensitive to ashramic impression at the time of the Gemini and Leo full moon periods when the inpouring energies of Sirius are at their height. Then can we enter into a stream of living energies as the cosmic heart, the heart systemic and the little hearts of men begin to beat in rhythmic unison. Through this means a floodtide of energy can be released. It can truly be said that essentially Love is all there is and it is this love that finds full expression under the impress of the Gemini full moon.

The essential duality of the sign Gemini eventually and through long cycles of time, moves into an achieved synthesis. This movement from duality towards synthesis, is reflected in the two story of the two preeminent stars of this constellation – the mortal and the immortal twin brothers, Castor and Pollux, the one whose light is waning and the other whose light is waxing and the sacrifice which the greater made so that the lesser could achieve immortality. These two are reflected in the planetary rulers of this sign and the drama unfolding here through the Earth and Venus, the non-sacred and sacred planetary lives, reflective of the personality and soul coming together, Earth receiving an influx of light from Venus that is bringing about a great hastening of our planetary evolution.

This Gemini quality of merging and blending the pairs of opposites is so needed in our divided world. We can contribute towards these synthesizing energies by moving beyond the foreground of life and cultivating a more balanced perspective, a long-range vision, emulating Those great Lives Who stand behind this world of outer seeming. The Great Ones look on with compassion and wisdom, believing in humanity, knowing the potency of the NGWS, and providing the inspiration that can aid us to find creative solutions to the challenges we face.

Each year we're told that leading up to the exact time of the full moon, the World Teacher stands before the assembled Hierarchy and recites the Buddha's last sermon. This sermon was said to have been given on the Buddha's death bed in response to a request from his disciple Ananda who asked in the name of all the monks gathered if there were any last words that the Buddha could share with them. And because of the obvious importance which the Christ places upon these words it might be helpful to share a portion of them today and ponder the meaning they hold for us.

The teaching of the last sermon encourages each person to seek the way with fervent aspiration but to do so "alone and unaided," not depending upon outer authorities and instead cultivating self-reliance through the agency of their own soul.

Perhaps all those many years ago the Buddha foresaw the need that might develop at this closing of the Piscean age, when its energies, in combination with those of the sixth ray would combine to create a time particularly focused on devotion to spiritual teachers, to political figures, to tech gurus, to social media stars, and to those elevated to positions of authority in whatever other guise they might appear. Outer authorities have been given so much power that humanity seems have lost its own ability to determine for itself the way to go.

In this final sermon the Buddha encouraged his followers to believe in themselves, to not depend upon anyone outside themselves. He said,

"Be 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.

He told his disciples to seek refuge within the dhamma. Dhamma is understood as 'cosmic law and order' which in relation to the individual also applies to the actual mental construct of the human mind. So here we are asked to take refuge or faith in the fact that there is a divine order to all things both great and small, above us in the heavens and reflected below, within ourselves, within the constructs of our own minds. We might in esoteric parlance understand this cosmic order to mean that there is a Plan, a divine blueprint, which is held within the mind of God and which underlies and conditions all things and which works out through humanity to the extent that we establish the right conditions for its externalization. For Humanity is the bridge, the Messenger, the linking agent within the chain of Hierarchy. The Buddha was, therefore, in his last sermon, asking his disciples to keep this divine order in the forefront of their consciousness, to cultivate an attunement with it and to take refuge in it and see this cosmos reflected and working out within the divine order they create within themselves, reflective of the heavens. Then, one day, all things above and below will conform to this order and in this we can take refuge. Then as the heavens sing so, too, will humanity's song be in concert with them.

The Buddha went on to say that this divine order could be realized through the control of the three lower vehicles and the consequent gathering of that strength that would enable the chela to overcome desire, sorrow and the grief that arises from the craving due to ideas, or to reasoning, or to feeling.

Then He closed by saying,

"Those who, either now or after I am dead,  
Shall be lamps unto themselves,  
relying upon themselves only  
and not relaying upon any external help,  
but holding fast to the truth as their lamp,  
and seeking their salvation in the truth alone,  
and shall not look for assistance  
to any one besides themselves,  
it is they, Ananda, among my bhikkhus,  
who shall reach the very height!  
But they must be anxious to learn."

Let us work together now in meditation, imagining ourselves as joining subjectively in this sacred ceremony, turning our thoughts to these words of the Buddha's last sermon being spoken by the Christ as we move towards the time of the full moon. Then, at the exact time when the moon is full, let us visualize the World Teacher standing before the collected Hierarchy, releasing a blessing upon the world, stimulating the will to love and the will to good in all people of goodwill

everywhere. All are needed and all can participate in this outpouring stream of love as it radiates from this event to all corners of the earth

\*\*\*\*\*