

**Christ's Festival in Gemini, London, May 2018**  
***The Great Invocation as a Living Word of Power***

Steve Nation

Welcome friends to this Gemini full moon meeting. We are approaching the final point in the higher spiritual interlude. At this time of the year the group mind can be thought of as being unusually focused and lighted.

Alice Bailey students around the world are consciously absorbing energies and impressions flowing from the Wesak Festival as outlined by DK; while other esoteric groups are also receiving these energies, each in their own way and each with their own understandings. And today, right now, in the build-up to the Gemini full moon, the focus is on holding the spiritual tension, as the inner events of the Festival of the Christ unfold. Energies of Love, Resurrection and Contact between Christ and His Workers in the World are being released from Hierarchy through Their sounding of the Great Invocation. This is the high point of the year. It sets the note for the coming twelve months. Causes are being initiated.

The field of thought for many in the group of Alice Bailey students is imbued with impressions flowing from the Arcane School Conferences which began in New York a month ago; continued in Geneva a little over a week ago and concluded yesterday here in London. Over three powerful weekends students and co-workers have been pondering the mysteries of the Army of the Voice; of maya and the etheric, and of the service of working within the Sound.

It is useful to remember that in addition to those who have attended one or more of the three conferences, or watched the online video broadcasts, hundreds of Arcane School students have been pondering this keynote from the privacy of their homes - students from Europe and the Americas and Russia; from throughout the Commonwealth, and across the great continent of Africa; from Australia and New Zealand. In recent months, School letters have drawn attention to ideas flowing out of the keynote; and reports and papers written by students working in a variety of languages are evidence that the group mind is unusually focused on the mysteries of maya; and on developing an understanding of the rules that allow the Army of the Voice to become quiet so that the group can move forward in the service it offers to humanity within the higher harmonics of the Sound.

Collectively, the etheric body is, not surprisingly, a place that is characterized by maya. The ancient teachings of the East – the Vedas, Buddhist scriptures, and Daoist writings – all identify maya as the illusion that accompanies immersion in the

world of time and space. It is part of the territory. Ralph Waldo Emerson captures a sense of what it is to be caught in these deceptive veils in a poem titled, simply, “Maya”:

*Illusion works impenetrable,  
Weaving webs innumerable,  
Her gay pictures never fail,  
Crowds each on other, veil on veil,  
Charmer who will be believed  
By Man who thirsts to be deceived.*

As we have been considering in the Conferences, these veils of Maya reflect the uncontrolled activities of lesser deva lives referred to as the Army of the Voice. The result of centuries of activity by this army of devas is that a veil has taken hold of consciousness, ensuring that separation, division, and competition dominate the human sense of what it is to be in incarnation, and to live in the world. For the majority of people, this veil blocks out the light of the Real; it inhibits the ability of human beings to experience joy, equanimity, love and a sense of connection with all that lives.

But, as countless talks and discussions during the conferences has revealed, the illusory forces of the Army of the Voice are not the whole story for humanity. Far from it. For consciousness is evolving; and it’s doing so under the guiding and protective forces assembled in the next kingdom beyond the human, the kingdom of soul, the spiritual Hierarchy. A divine Plan for the transformation of consciousness is working itself out through time and space. And so, as humanity absorbs increasing influences from Aquarius, and as the initiatory tension rises, we find that more and more people are using the mind in such a way that it breaks through the veil, creating small tears in the fabric of Maya, and thereby enabling light to flood in. We see this in very practical ways. For example, education has never been more widespread. And while much of the schooling and many of the universities may seem to be lacking in integrity and livingness; the numbers of people around the world who are developing an ability to think things through is growing; and more and more young people are being taught skills in critical and creative thinking. Beyond this, the group of world servers are increasingly exploring (in their professional lives as well as their personal lives) what it might potentially mean to live in right relation with the wholeness of life. In the process they are drawing on higher impressions and intuitive insights. Through all this the etheric is being reorganized.

Ancient habits of separative thinking and the Army of lesser devas that continue to be driven by separative thinking are still the dominant force in the etheric. Yet these materialistic forces are now in a dynamic relationship with forces of Light, and the higher devas, carrying liberating principles of synthesis, group consciousness, cooperation and sharing into the minds and hearts of human beings.

The duality of two strong opposing forces produces a tension. This may be experienced in a negative way as conflict and division; yet it can also be experienced as a necessary point of exchange out of which a new, higher point of balance, a new harmony can be established. Throughout the three conferences there have been many references to music and to the right tension required for a string instrument to produce sounds that can lead us beyond duality, beyond time and space, and into another world of silence timelessness and harmony.

It is within this context that we now figuratively place ourselves within the period of the immediate build-up to the Gemini full moon when duality and change is in the ascendant. Gemini is the Festival of the Christ; the festival of Humanity; the festival of Goodwill. And it is World Invocation Day, a day when those who love the Tibetan's teachings are called upon to do what they can to encourage large numbers of spiritually-minded people of all traditions to use the Great Invocation and to think about the role that invocation can play in the development of right human relations.

So, can we pause for a moment of absolute silence, followed by a sounding together of the Great Invocation, this time in the adapted wording, where the term 'men' has been changed and where the phrase 'May Christ return to earth' has been replaced by 'May the Coming One return to Earth'. Esotericists understand the word 'men', derived from *manas*, to refer to the human species in its entirety (men and women, young and old), and to the archetypal human; acknowledging the wisdom view that the human kingdom is masculine and the deva kingdom feminine. For this reason the original wording of the Great Invocation is used in most Lucis Trust gatherings. However the word 'men' has been changed in the adapted Invocation out of respect for the new language emerging from people of intelligent goodwill around the world; and in acknowledgement of the fact that this new language is a result of the arising of the feminine principle. Changing 'Christ' to 'Coming One' affirms and, more importantly, draws attention to the recognition that the One who is expected, known by many as the Christ, is not the Christ of Christianity – but the Christ universal, the anonymous Christ expected under different names by different cultures and faiths.

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.

Those of us who are in the Alice Bailey work tend to use the Great Invocation on a regular basis, often once if not multiple times every day ... and some have kept this up for 20, 30, 40 years or more. We can imagine how this persistent use, over generations, has established a stable and strong pattern within the etheric body of humanity. Human aspirations and desires for experiences of light, love, beauty and livingness are often unconscious, but they are part of our deepest nature. Regular use of the Great Invocation organizes and coalesces these aspirations into a Call from the very depths of the heart of humanity.

We have been taught by DK that it is a Word of Power, and to a certain extent have happily accepted that as a working hypothesis, acting in faith, as if it is in fact a Word of Power. But today, because of its repeated use over decades by countless human beings as well as what we have been told about its rhythmic use by the Christ and Hierarchy, it makes sound rational sense to recognize that (whatever DK's intention) it has, in truth, become a Word of Power, a Sound; an organizing and conditioning force in the etheric body of humanity.

Some may be able to 'step with ease' into that etheric field every time the Invocation is used. Still, for esotericists, it is helpful to precede the sounding with a period of concentrated focus, visualization or meditative alignment.

The Gemini full moon, and World Invocation Day, gives us a chance to stand back a little to review the practice of using the Great Invocation. Why do we do it? What holds us to the regular use of this Word of Power? How do we keep the experience of using it alive and fresh? Pondering these questions only with the critical, concrete mind, will probably cause more trouble than it is worth. This aspect of mind is best suited to work within the halls of duality, and when we use the concrete mind to explore deeper aspects of our being we will often stimulate issues that are more connected with the personality than with the personality's alignment with the soul and the Silence of the Presence. Yet the questions can be useful when pondered from the higher altitude of the intuitive, loving mind. As meditators develop skills in using these higher aspects of mind they invoke the radiant energies of the soul; enabling these to be anchored in conscious recognitions.

In approaching the Great Invocation, it can be helpful to foster a sense of gentle expectation. This is not so much about expecting some phenomenal occult

experience as it is expecting that over time experience of the livingness of the Invocation will grow and deepen. It can be expected that from time to time, there will be the sense that one's whole being (soul and personality) is participating in a group act of invocation; immersed in a great sound from humanity, calling for light and love and purpose to flow into the mind and heart and will of the species. Expectation is invocative. It draws on the 'As if' technique; leads us to imagine what it would be like to experience the Invocation in this way, and how such an experience would lead to new insight into the relationship between forces of Light and Love and their expression in humanity.

Regular use of the Great Invocation helps to shift the individual's point of identity and sense of purpose – enabling the meditator to step out of the way and become part of the process of alignment taking place between Shamballa, Hierarchy and humanity – giving an almost visceral experience of identification with the group in humanity and in Hierarchy that is using the Great Invocation. Repeated use of the Great Invocation as a Word of Power can have the effect of pulling the participant into this planetary alignment process; as well as contributing actively to the process.

On World Invocation Day, tomorrow, we are reminded that this invocation is meant for a wider audience than the esotericists of the world. It is essentially a prayer to focus the universal appeal for divine aid. The vision is that this prayer might be used by the sincere faithful of all religions. The value of the prayer is that it shifts the focus of the appeal to God from the needs and aspirations of the individual towards a shared and deeply felt cry for the needs of the world community. There is a greater need for this prayer now, I suspect, than at any other time since the World War. The unspoken cry from the heart of humanity is almost palpable. It is different from the cry of the post-war years. And it is different too from moments of crisis in the past, such as the Cuban Missile Crisis. In the post-war years there were clear, widely supported programs at the national and global level concentrating a vision of hope in the future. And the Missile crisis was a culmination of the crisis of the Cold War in which ordinary people had little ability to exert any influence. Today it is as if there is a deep sense of despair with few obvious, well-known and widely supported sources of hope in mainstream economics or politics or law or religion. It is as if, with one or two exceptions, national and global leaders who clearly stand for transparent goodness, cooperation, sharing and interdependence have yet to emerge. In one sense this lack of a clear path forward has resulted in a spirit of despair amongst people of goodwill; in a deeper sense it has awakened a sense of purpose and will in millions of ordinary people who are beginning to realize that they are responsible for introducing a measure of goodness and hope and love into their own lives and into their communities. It is this spirit of despair accompanied with a rising sense that we all share responsibility for the state of affairs that forms the base note of humanity's prayer for this time. And it is this prayer that we might have in mind as we use the

Word of Power that is the Great Invocation this afternoon and tomorrow on World Invocation Day.

When using the Invocation in this situation we can envisage a spiritual inflow from the highest sources right to the very heart of humanity. As trained meditators the prayer can be used with an added quality of concentration and intensity of focus. At the same time it is important to offer the Invocation to the faithful of all spiritual and religious traditions who are universal in their thinking as a way of forming a unified appeal to God for help in this time of despair and hopelessness.

While it is useful to acknowledge the sense of despair that is such a feature of the present time amongst those who value cooperation, interdependence, and a multi-cultural, multi-lateral vision it is important to affirm that structures for a future order based on human unity, sustainable development and the rights of the individual are being developed today with more seriousness and creative, intelligent planning than at any other time in human history. This is to be found in the international initiatives to build up resources for the Sustainable Development Goals; and it is also to be found in countless community development initiatives in cities and small rural communities around the world. But what is largely missing from these programs is a human dimension – companionship, community, relationship; and a spiritual dimension - meaning, purpose, joy, delight and a sense of the sacred. It is these qualities that are most often missing from the Sustainable Development Goals. And it is these most basic human qualities that we might have in mind as we use the Great Invocation this evening and tomorrow.

The Festival of the Christ takes place in the sign Gemini. The keynote we will be using for meditation is: *I recognize my other self and in the waning of that self, I grow and glow*. This epitomizes the challenge and opportunity of the sign – using the consciousness of duality to foster fusion and oneness. The keynote speaks of two selves: ‘I’, the divine Self and ‘my other self’, the personality. In most modern spiritual approaches duality tends to be viewed from the perspective of the incarnated personality and its sense of being cut off, or separated from the higher self. The keynote subtly changes this approach. Duality is viewed from the perspective of the Divine Self, the ‘I’ who recognizes the personal self as ‘my other self’; and who grows and glows in response to the ‘waning’ of that other self. From a humanistic perspective, this might easily be seen, and indeed often is experienced, as a deep source of repression, suppression and denial of the personal self. But the ‘waning’ of the personal self has nothing to do with suppression or denial – this only comes from a misunderstanding of the higher self as if it were judging the incarnated self. The reality is that the Divine Self is, by its nature, a center of love – freely choosing to incarnate into veils of maya, glamour and illusion with the purpose of ultimately parting these veils and letting in the light. The soul observes the personal self with understanding, and love and with a measure of will to Work at the parting of

the veils. The ‘waning’ of the other self refers to the gradual development of true self-forgetfulness – a quality that can only come as the point of identity moves away from the incarnated self to become absorbed in the divine self – not as a separate aspect of self, but as the core of a Selfhood that includes both higher and lower self.

The Mundaka Upanishad presents a beautiful way of understanding duality. Two identical birds who are eternal companions perch in the same tree. One eats the sweet fruit of the tree, the other, a bird of joy, watches. Both make up the dualistic reality of the individual. Union comes through detachment from identification with the bird who eats the fruit and attachment to the bird of Joy who watches with love. True personality detachment only comes with increasing attachment to the soul within all forms, and an ability to observe one’s self and others from the viewpoint of the bird of joy ... always remembering that, in the Upanishad story, the two birds are identical and eternal companions. *I recognize my other self and in the waning of that self, I grow and glow.*