

Mutability, Duality and the Unfolding Christ Life
Gemini Festival, New York

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The Moon will be a full round orb in the sky at exactly 7:52 tomorrow morning here in New York – so as we approach the culmination of the Three Festivals in Gemini, we are really standing at a peak moment in the annual rhythm of the spiritual worlds intersecting with the human world. Gemini is a sign of duality – and the Gemini Festival is a good time to explore the interaction between the two aspects of human nature, the divine and the secular, the universal and the separate. And Gemini is also the Festival of the Christ, the Festival of Humanity and the Festival of Goodwill.

It is a perfect environment for us to work together as representatives of humanity in a focused, and united act of invocation to the great potencies of the Spiritual Worlds – the Christ and the Buddha and all the Forces of Light that are pouring into the world of the human during these critical testing years.

As Light bears down into the human; and as the Christ watches over the ever-increasing intensity of the downward flowing light, it can appear at first glance as if the predominant response of the world of the human is one of confusion, chaos, disturbance, polarization, and instability. A world of conflicting ideologies. And of course, there is a truth to this. Yet as we identify with the group of servers within the human and all who, at this time, have been touched by a vision of the wholeness and beauty of life, and who are inspired by a sense of future possibilities, we begin to see a very different picture. Then we see the real significance of what is happening to the human. Orientation is changing, and this is reflected in the large numbers of people developing a sense of personal responsibility to become creators of goodwill and generators of lives of meaning and ethical purpose.

It is as if the incredibly rich diversity of colors and sounds and shapes pouring through all of the higher lights of the seven rays, are finding myriad points of location and focus and rooted strength in the waves of relationship that give form and life to the time and space and ordered patterns of the human species. Looking out from the perspective of Hierarchy we might surely see that well nurtured seeds of the new are now strongly rooted and sprouting fresh shoots in every area of life ... in every profession .. and in every community on the planet. The human response to the dawning sense of wholeness is taking shape in so many ways that are not generally noticed because they are, in the main, not yet newsworthy – still working their way into the substance of life-styles, economies, political cultures and artistic movements.

The full moons represent, in time, rhythmic points of intersection between the evolving human consciousness and those spiritual impulses that are driving that evolution. In the model of the individual, we might say that the rhythm of the full moon represents the pulse of the soul reaching out to its personality shadow once duality has begun to do its work, and the shadow has begun to recognize that it has a higher and more universal identity. We can think of a pulse or a breath as the triple light of the soul flows into and through the triple being of the personality – at times experienced by the personality as a disturbance and a provoker of crisis and at times as a source of illumination and fresh insight – eventually leading to a re-orientation of the life.

We are within the period of the immediate build-up to the Gemini full moon – the second day of preparation. Duality and change is very much in the air and the Gemini full moon is observed as 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 vital role invocation and positive, conscious expectation play in the development of right human relations.

Centuries of an all-embracing consciousness of dualism with its strong sense of separation is finally now bearing fruit. It is leading to an ever-increasing awareness of the existence of a higher more inclusive and universal identity where ideas of wholeness are encountered as living entities radiating beauty, livingness, and immediate personal relevance. And as this dawning sense of synthesis spreads through all the regions of human thought, we can see the wisdom of encouraging servers to engage with purpose and planning in the practice of invocation; and the practice of calling forth these higher potencies of Love and Light to reach into the intimacy of our human lives, relationships and professions, bringing revelation and setting off processes of transformation.

The Great Invocation in its final form was given to humanity by the Tibetan on behalf of the Hierarchy as a universal prayer – much of its significance lies in its universality and its potential to appeal to a wide diversity of faith traditions. Inherent in its design and in its power is its potential to be used by millions of people across the globe and to really bring to a point of focus a universal cry from the human to the divine for light on the way; for love to transform the heart and for a higher will to guide ambition and perseverance.

Yet after it was originally put into the English language in 1945 through the intense cooperation of the Tibetan and Alice Bailey, the commonly accepted meaning of some of the original words has changed, and this has affected the universal appeal of the Invocation. In 1945 the word “men” was commonly accepted to refer to all human beings and to the human species. Today many esotericists, perhaps most, who have been brought up on the original wording of the Invocation continue to 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, we will be using the original wording of the Great Invocation in the meditation this evening. However, the word ‘men’ has been changed to ‘human’ in the adapted Invocation and this has been done in response to the development of human consciousness, and in recognition that the new language emerging from people of intelligent goodwill around the world is a result of a new balance emerging between feminine and masculine, and a growing concern to honor and respect the rights, freedoms and responsibilities of every individual human being – regardless of gender, ethnicity or faith. 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 one particular religion, Christianity – but the Christ universal, the anonymous Christ expected under different names by different cultures and faiths. As the Franciscan priest and ecumenical teacher Richard Rohr has written: “Christ is not Jesus’s last name ... Long before Jesus’s personal incarnation, Christ was deeply embedded in all things ... “(Richard Rohr, *The Universal Christ*, 2019, Convergent Books, pp. 11-14).

Now let us pause for a moment while we align ourselves individually and as a group with the Universal Christ, and the Higher, Immortal Self. Standing in complete identification with the Christ, the Higher Self, can we silently affirm that in the waning of the personality (in the waning of the

‘other self) ‘I’, the soul, grow and glow? In the waning of the separated personal self and of the separated group personality – the soul of the individual and the soul of the one group of all who are united in this meditative work, grows and glows – and this glowing radiates through, transforms and brings new life into the self of time and space. After a moment of alignment and reflection let us use together the adapted version of the Great Invocation – imagining as we do so the constant sounding of this call to the Mind of God, the Heart of God and the Will of God by people of goodwill from throughout the world from now on through to tomorrow, World Invocation Day.

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.

Esoteric astrology offers several insights into the way we can understand the important role that the energies of Gemini are playing in humanity’s response to the evolutionary pulse of the Plan of Love and Light. One that seems especially relevant and significant right now is Gemini as the paramount influence in the four signs of the Mutable Cross (Gemini, Virgo, Sagittarius and Pisces). This a cross of energies that produce, in the Tibetan’s words, “that constant flux and periodic change in time and space which will provide a field of adequate experience for the unfoldment of the Christ life and consciousness” (*Esoteric Astrology*, p 345). We are certainly in a time of constant change and movement - a time of intense mutability with a painfully noticeable absence of stability, order and structure. While this can be upsetting and apparently chaotic, it is not difficult to see the value in providing the environment of uncertainty and openness to possibilities necessary to allow the Christ life and consciousness to unfold – not just in the individual but in systems, communities, nations and peoples. Mutability is needed for the heart of materialism to be broken, allowing consciousness to undergo a radical reorientation to the spirit of synthesis and to the sacred.

It’s interesting that the mutable signs all mark a time of transition in the seasons – for the northern hemisphere Gemini (an air sign) marks the transition from spring to summer (autumn to winter for the polar opposite Southern hemisphere); Virgo comes at the end of the northern summer marking the transition into autumn; Sagittarius from autumn to winter; and Pisces from winter to spring. It is often difficult for esoteric students to see the transition occurring and the new taking shape when we are in the midst of such chaotic division and polarization. The idea that flux and change in time and space provides the right environment for the Christ consciousness to unfold seems valuable here.

When considering entire communities, nations and peoples it is useful to think of the impact that the mutable cross can have on those for whom the soul is still quiet and hidden as the outer forms of incarnation go through their cycles. In this case the mutable cross culminates in Gemini when the sense of duality, which remains basic and instinctual, begins to become a source of irritation leading to a wish for order and stability – for the fixedness of the cross which lies ahead. This is spoken of as a time when the mystical vision emerges and there is a ‘faint flickering’ intuitive sense of the higher self.

So, this is one element of the change that we need to be looking for – signs in the popular culture of the beginning stages in the awakening to a real, living sense of the Christ. The other element is in those increasing numbers of people in all cultures and nations in whom the soul is becoming or is already an active presence. In this group – certainly in the New Group of World Servers – mutability produces an ever-increasing awareness of the intuition and of a mind that is in growing relation with both the fourth and fifth kingdoms. Gemini at this level provides the perfect conditions for the personality’s responsiveness to soul impression “and consequent stabilizing of the life on the physical plane” (*Esoteric Astrology*, p. 120).

Those who watched the session of the Arcane School Conference on Saturday from London will have seen the interesting discussion of the media led by academic, journalist and Arcane School student, Allesandro Martinisi. He spoke of ways in which the addiction to news from all the sources of social media and major news outlets has become a source of disturbance to the psyche (and one might add a reflection of intense mutability) leading to a focus on what it might mean for seventh ray order and rhythm to begin to radiate through communication systems, driven in major part by responsible actions from journalists, PR professionals and media companies. He referred to the glimmers of the seventh ray stimulated by the media – things like bigotry, pride, narrowness, superficial judgments and over indulged self-opinion. It is a useful exercise to look out for coverage of the news that fosters the potential for the higher rhythms of the seventh ray to take hold in communities and nations so that what has been curiously called, *Ritualistic Decency* [EA 445] may begin to be seen to be at work in the world of the human.

Speaking at the World Goodwill seminar last year May East, an Ageless Wisdom student who is a prominent regenerative design worker closely associated with the Global EcoVillage Network, the Findhorn Community and the United Nations Sustainable Development Goals, spoke similarly of a new order and structure emerging in the midst of distress as social and environmental problems begin to be looked at through the eyes of the intuition.

May spoke about the role that the “transition or edge between two distinct biological communities” plays in ecological science. These edge environments are, she said, “places of high intensity where ecologies are in tension.” They tend to be “species rich, with resources from both environments providing unique ecological niches, creating conditions for new species to emerge”. Regenerative designers concentrate on actions to maximize the diversity, vitality and productivity found in these edge environments. And May discussed how she has applied this thinking to the edge effect in communities and urban environments (which she has named ‘sociotones’) where different social groupings, worldviews, power structures and intentions are in intense relationship, rubbing up against each other. Such environments are often regarded as places of ‘social problems’ in need of fixing.

The Edge effect approach changes the way these social environments are viewed – transforming thoughtforms of problems into thoughtforms of potential. May’s ageless wisdom background is reflected in her comment that these edge effect regions in society “can be seen as pregnant fields creating conditions for the emergence of unique patterns of meaning and belonging which are just at the verge of precipitation”. And this idea is further developed, again with esoteric insight, by a focus on developing the regenerative practitioner’s skills at *imaging* which could be seen in another light as a combination of the practice of invocation and expectation. Referring to a notion among biologists of the ‘Law of three’, May spoke about three forces at play in communities right now – an activating force initiating action on the streets (protests, agitation and the like); a restraining or receptive force seeking to define, refine and limit the activating force; and an independent reconciling force that struggles to bring the two opposing forces into relatedness and harmony. With these three forces in mind, May hinted that regenerative practitioners use invocation in two ways. First there is a need to clearly see and value the presence of the two opposing forces – the activating and the restraining force – seeing them both in relation to each other – and then seeking to make conscious or invoking the appropriate reconciling forces. And here she made a wonderful reference to serendipity and its relation to the alertness of the regenerative practitioner (or what we might perhaps think of as the social therapist). “The term ‘serendipity’ describes the incidental discovery of something valuable. It appears as an unexpected, brilliant result, created through a combination of effort and luck, joined by alertness and flexibility. The edges of diverse social intentions coincide in a sociotone, so it is full of surprises, and causing something unexpected to happen is a process of enactment rather than luck. So, while doing edge work within societies we increase the chances of accidental discovery by being alert and curious” (World Goodwill newsletter, 2022#1, pp. 10 – 11).

This all makes me think of the environment in consciousness where the New Group of World Servers reaches into Hierarchy and Hierarchy reaches into the new group of World Servers – this area on the edge between Hierarchy and humanity. It is the region of greatest intensity where vitality and creativity can be found. What is more the positive impact of the edge effect in ecology and society seems especially relevant to the idea of the mutable cross and the way in which the energies of mutability provide the right environment for the Christ life and the Christ consciousness to take hold. When viewing the world through the lens of Gemini and the mutable cross we do well to be alert and curious – always on the lookout for serendipity and for unexpected signs of the Christ life to suddenly emerge.

With this in mind, it might be useful to consider the following brief comments from DK:
“The Mutable Cross is ... peculiarly a Christian symbol and significantly connected with the Christ life and with the unfoldment of a world saviour and is particularly potent during the anti-clockwise turning of the Great Wheel.” (*Esoteric Astrology*, p.346) 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, it 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 (*Esoteric Astrology*, p. 347).

Let us hold these thoughts in the back of our minds as we work together with the meditation “Letting in the Light”.
