

The Christ's Festival, Preparatory Meeting, New York

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In preparation for the Gemini full moon tomorrow and for the largely unrealized vision of a world-wide day of Invocation on this day it might be useful to refer to an important passage in the Appendix to Volume 5 of the Treatise on the Seven Rays, *The Rays and the Initiations*.

In February 1949, DK delivered a message about *five great spiritual events* that he saw all human beings, consciously or unconsciously, participating in. He suggested that these would characterize the post-war years. For us, now, as students of these teachings in the early decades of the 21st century, there is the sense that these are still very much alive, very much working their way out – and shining through all the significant events that make up the collective stories of nations and peoples. We can usefully approach our own turbulent times through the lens of these five events; seeing the on-going global pandemic and the current stresses around race in the US as part of an unfolding narrative; and doing so in a way that helps us to stand with humanity while at the same time standing with Hierarchy and the unfolding Plan.

The five “deepest” spiritual events DK outlined in 1949 were:

1. The crisis of the ideologies.
2. The steady awakening of [people] everywhere to better understanding.
3. The growth of goodwill, as it reveals cleavages.
4. The partial sealing of the door where evil dwells.
5. The use of the Great Invocation.¹

And then he pointed to two events that lie ahead “in the not too distant future”, depending on humanity’s response to the opportunities presented by the five listed above. The two coming events are *the closer Approach of the Hierarchy* and the *imminent return of the Christ*.

We are within the period of the immediate build-up to the Gemini full moon – the second day of preparation. Duality and change is in the air. Gemini is the Festival of the Christ; the festival of Humanity; the festival of Goodwill. 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 role that invocation can play in the development of right human relations.

¹ Bailey, Alice A., *The Rays and the Initiations*, p. 743.

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 to ‘human’ 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, 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 ... “² ³[

So, can we pause for a moment of absolute silence, followed by a sounding together of the adapted version of the Great Invocation and a concluding with a single OM.

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.

OM

³Rohr, Richard, *The Universal Church*, 2019, Convergent Books, pp. 11-14

As a way of preparing ourselves for the Christ's Festival and the world-wide use of the Great Invocation tomorrow, I want to return to the five spiritual events noted by DK in 1949, and to consider very briefly the crisis of the ideologies and the suggestion that use of the Great Invocation is a spiritual event that has a significant role to play in the story of what is happening to us as a species right now.

The essence of the message about the crisis of ideologies is that it was not so much the battle which was raging in the 1950s and 60s and 70s Cold War era between democracy, communism and socialism (or as it was often framed between communism and capitalism) that was so significant spiritually. The crisis was, and still is, that each has its own serious problems to face.

Communism in 1949, was a significant problem in the eyes of Hierarchy, not because of anything inherent in the philosophy or ideology, but because it was being used by governments as a totalitarian force against the will of the people; imprisoning the human spirit.

The "much vaunted democracies" were, DK suggested, not true democracies. Using the language of the day he decried the lack of freedom in democratic countries, citing the United States "failure to live up to the Constitution where Negroes are concerned". [746] "True Democracy is as yet unknown; it awaits the time when an educated and enlightened public opinion will bring it to power; towards that spiritual event, mankind is hastening". [746] And while some, in the late 1940's regarded socialism as inherently evil, DK suggests "Socialism can degenerate into another form of totalitarianism, or it can be more democratic than the present expression of Democracy".

All of the three ideologies, DK asserted in 1949, "have a religious and spiritual side; all of them are tainted with materialism." As people respond to the visionary side of the ideologies to address problems of greed, selfishness and materialism within their own societies spiritual growth occurs, and this is what matters.

From the Hierarchy's viewpoint, it did not matter if someone was democrat, socialist or communist; Catholic, Buddhist or unbeliever – the only thing that mattered was for people everywhere to seize the opportunity of the post war period to become more true to the ideals of freedom, sharing and right relations.

Perhaps now, more than ever, it is becoming possible to move beyond ideology to see forces of goodwill finding creative expression in response to the problems of our day. Strong, transparently good initiatives are to be found in the midst of the high emotions of cities across the US ... just as they are to be found throughout this country and around the world in response to the Covid pandemic. Inevitably initiatives fueled by goodwill reveal cleavages. And this is what we see happening all over the world today.

As we set our eyes on the energies pouring into humanity during this coming Gemini full moon it makes sense to focus on the call for energies of Light and Love and Power that can be invoked from Higher Sources. It is these higher sources, and the energies that they radiate, that have

the power to uplift, transform and reorient the mind and heart of humanity. These are the energies that lift the vision towards possibilities for cooperation and sharing. And these are the energies that find expression in communities and societies as simple, clear goodwill.

Gemini impulses remind us that we are dual creatures. An ancient Upanishad likens the two aspects of self to two birds on a tree – a bird of delight, immersed in joy and harmonious being and a bird of busyness, immersed in all the separations that are accentuated in time and space. As we become conscious of the two birds of our being the way forward becomes clear: to learn to observe both birds with detachment and love – recognizing two parts of one whole – when one bird flaps its wings on the tree, the other in some way reflects that movement. As we grow in our ability to observe we will notice our sense of self shifting. The keynote for our meditation speaks of this: “I recognize my other self and in the waning of that self, I grow and glow”. Through the simple act of detached observation practiced with persistence and dedication, identification with the bird of separation begins to wane, losing its absolute hold on our day-to-day identity. Over time the bird of delight assumes a stronger role in our sense of what is Real. As it is for each individual aspirant and server, so it is for each spiritually attuned group and for humanity as a whole.

Returning to the five spiritual events outlined by DK in 1949 we might focus on the critical significance of the fifth of these events – the release of the Great Invocation and the vital role to be played by invocation in the thought life and prayer life of humanity. As the higher energies of Light, Love and Spiritual Purpose are consciously invoked by humanity – so will these energies evoke the resonant qualities in the mind and heart of humanity and in all areas of human relationship. As humanity begins to play its role in the great process of the Earth becoming a sacred planet, significant numbers of spiritually oriented individuals and groups, from all spiritual traditions, are recognizing the reality of the higher realms of life and consciousness, and as they do this it is critically important that more and more invoke these energies consciously, on behalf of humanity as a whole, with the knowledge that it is these higher energies that have the power to reorient our societies, nations, professions and lifestyles.

One of the ideas that struck me strongly in re-visiting DK’s 1949 comment on the significance of the Great Invocation, was the thought that throughout history powerful invocations have been used during times of transition. “Some day”, he suggests, “a scientific study will be made of the great world prayers, spiritual statements and invocative appeals and their relation to world events”. [756] And it is in this sense that he speaks of the immense significance of the use of the Great Invocation as a critical element in the transition into an Aquarian era of right relations. He also helps to assuage doubts when envisaging a future in which this prayer, the Great Invocation, will be used widely, noting that “only a few – a very few – in the early days of Christianity employed the Lord’s Prayer...”. It took centuries for it to become so widespread.

As well as ensuring that the Great Invocation is seen and heard by as wide an audience as possible, particularly as we approach World Invocation Day tomorrow; what is perhaps more important is the way in which we approach this invocative appeal – seeing it as a call coming from the very heart of humanity. The powerful rise of goodwill is revealing all the spiritual cleavages that are becoming so evident in our broken and materialistic approaches to economics, education, law and agriculture throughout the world. As we use the Great Invocation, and invite others to use it, the task is to use it as if it were being sounded by humanity as a whole – calling forth the energies needed in order to take an initiatory step onto the discipleship path and into the interdependent age.
