

Distribution of Energy During the Festival of Goodwill

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The third Linked Festival is celebrated this year on May 21st, on the first of two Full Moons under the sign of Gemini. This great world spiritual celebration, known as the Festival of Goodwill, stands for the spirit of humanity that dynamically aspires to conform to divine Will, and that is dedicated to the construction of right human relations.¹ This year, in the context of intense planetary dynamics, humanity is clearly undergoing a point of crisis, which is reflected in tension from terrorist attacks, xenophobic political posturing, an unprecedented refugee crisis, reservations about humanitarian aid, and accelerating damage from climate change. The future of our planet will be determined in part by how humanity handles this point of crisis. The role we choose to play is important because much of the harm caused on this planet is the result of our actions and thought patterns.

We might think of goodwill as an expression of benevolence and kindness, but in esoteric studies the term has a more specific meaning. Fundamentally, the energy of goodwill is the lower expression of the Will-to-Good. We are told that “the function of the New Group of World Servers is dynamically to ‘force’ the energy of the Will-to-Good into the world; the average man and woman, responding unconsciously, will express goodwill.”² Goodwill is the energy that will help us resolve existing cleavages and put an end to separateness. Becoming effective agents of distribution of the Will-to-Good is challenging:

Goodwill is relatively simple of expression and all of you know much about it and express much of it. For that, no commendation is required, for it is a human attribute lying very near the surface of expression in all people. But the Will-to-Good is far more difficult to express, for it involves the ability not only to use the spiritual Will, but to know somewhat the nature of the “good.”³

Three Festivals – One Approach

We know that the Three Linked Festivals are the esoteric doorways of the spiritual year that begins in Aries and ends in Pisces. Aries ushers in the High Interlude; it is the sign that initiates a year-round cycle of work leading to the full unfolding and expression of our spiritual capabilities. During the Festival of Easter, the energies of resurrection are contacted. A main focus here is thus contact and alignment with Life. Out of the past disintegration of who we *were*, we affirm our unified being, the spiritual reality of hope and joy so characteristic of Easter.

The Aries impulse into Life is received and nurtured during Wesak. Under the Full Moon of Taurus, the focus shifts to becoming receptive, harnessing and holding steady as much spiritual energy as possible. The energy of the Will, absorbed by the Buddha, is made available from our highest center, Shamballa, and then stewarded onto Earth by the Ashrams of the Spiritual Hierarchy, headed by the Christ. In echoing this work, at a lower turn of the spiral, all esoteric groups create a chalice for the containment of the Will energy, holding it in readiness. Taurus gives us the ability to hold it within an organic whole. The energy stored by a group not only multiples its power, it also *qualifies* it so that it can be received safely by humanity at large.

In addition, the third Spiritual Festival, the Festival of Goodwill, represents the responsibility of servers to carefully open up this reserve of accumulated energy and distribute it to the world in support of the divine Plan. This festival has been taking place for over two thousand years on the subjective plane, but it has been celebrated on the physical plane since 1952, after the dawn in human consciousness of the activity of the New Group of World Servers. As such, it represents a new stage in the development of Oneness in humanity. This celebration moves the focus away from self-realization, which is characteristic of the Piscean religions, into *group realization*, a characteristic of the Age of Aquarius. Thus it is *our* Festival, which is why it is also known

as the Festival of Humanity.

The Distribution of Will Energy

It is the energy of the Will-to-Good, transformed into the energy of goodwill, that we have a particular responsibility to distribute at the Festival of Goodwill when it becomes more abundantly available. It is through goodwill that we become enlightened and sensitized to the needs of others so that we can work toward the good of the whole.

The final decisions in world affairs have to be made through humanity's deliberate choice; no compulsion is ever exerted by the Spiritual Hierarchy ... to force people to take some desirable action. Free will *must* be preserved. In a unique manner, people are today facing a period of the freeing of the human Soul, or a period of its imprisonment, indefinitely; the right decision will lead to the Kingdom of Souls, and the other to a retrogression that will deify the past and prolong past wrong action.

This outpouring of spiritual energy [at the Festival of Goodwill] passes through the groups or (to use a technical word that is relatively unimportant) through the Ashrams of all the Masters of the Wisdom.... It is then transformed or transmuted by them so as to meet adequately the needs of the different types of people who compose humanity and who are represented in the Ashrams by different Masters. Through all the Masters and through all disciples this energy passes, so that all – at their many different stages – may receive the needed stimulation.⁴

At the time of this Festival of Goodwill, we are called to work as a group, enabling spiritual energy to enter and circulate on Earth. It is by looking at what happens during this third festival that we may find ideas for tackling many of the current challenges we face, many of which are based on *unequal distribution*. Think for example of increased income distribution inequality, wrong distribution of living space for the different kingdoms on Earth, or the unfair distribution of rights across nations, human groups, genders and borders. Through careful meditation and an openness to the needs of others, we can learn to distribute energy equitably and for practical purposes.

In fact, we are learning much about group relatedness and planned group activity. What the human group as a self-regulated system within the planet can do is still to be fully discovered, but much has been achieved already. Just as an example, international legislation passed since the year 1952 demonstrates that we are increasingly group beings thinking in group terms: there is now international consensus on areas such as the Elimination of All Forms of Racial Discrimination (1965), the Elimination of All Forms of Discrimination Against Women (1979), the Rights of the Child (1984), and the Rights of Persons with Disabilities (2006). What further reaches of Oneness and respect for Life are to be achieved is something only we, humanity, can determine and make possible.

Our Responsibility to Evoke Goodwill

Our actions during this Festival of Goodwill are particularly important in relation to the crisis that humanity is facing, fueled by the forces of evil. The words of the Tibetan at the time of World War II continue to be relevant today:

There is only one way in which this focused evil will that is responsive to the Shamballa force can be overcome, and that is by the opposition of an equally focused spiritual Will, displayed by responsive men and women of goodwill who can train themselves to be sensitive to this type of new incoming energy and can learn how to invoke and evoke it.

You can consequently see why there was more than the casual use of a current word in my mind when I talked to all of you in terms of goodwill and of the Will-to-Good. All the time I had in my thoughts not just kindness and good intention, but the focused Will-to-Good that can and must evoke the Shamballa energy, and use it for the arresting of the forces of evil.⁵

We have in our power the ability to activate humanity to address the issues at hand, aided by the Spiritual Hierarchy Itself. "The Spiritual Hierarchy stands ready to evoke the good latent behind the work of destruction

that has been done, but this can be so only if the goodwill of humanity itself is employed with adequate invocative power. If this goodwill finds expression, two things can occur: first, certain potencies and forces can be released upon the Earth that will aid humanity's effort to attain right human relations, with its resultant effect – peace; second, the forces of evil will be so potently defeated that never again will they be able to wreak such universal destruction upon Earth.”⁶ Or we can choose to do nothing, to allow the current crisis to continue and worsen.

If we choose to act, we are reminded that “we must develop in ourselves and evoke in others *the spirit of goodwill*.... It is the major and potent factor that can enable otherwise futile individuals to become a focal point of constructive influence. They will then discover that, as a result of this, their sphere of constructive influence is continually enlarging.”⁷ We have the future of this world in our hands, a thought that can be exhilarating or daunting. We can choose to serve as evocative channels in two ways, both to attract the Will-to-Good to this plane and to inspire humanity to express goodwill. And we are not alone in this endeavor:

Esoterically speaking, the work of the Spiritual Hierarchy is to focus the divine Will-to-Good as it affects humanity. The work of spiritually minded men and women is to evoke that Will-to-Good on Earth through as full an expression as possible of goodwill. It is the goodwill of the masses, focused everywhere through the United Nations who are fighting for the liberation of humanity and through the New Group of World Servers, that is sufficient to invoke the Will-to-Good.⁸

¹ Alice A. Bailey, *The Reappearance of the Christ* (New York: Lucis Publishing, 1948), 155-156.

² Alice A. Bailey, *Discipleship in the New Age, Vol. 2*, (New York: Lucis Publishing, 1955), 38.

³ *Ibid.*, 47.

⁴ Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 643.

⁵ *Ibid.*, 347.

⁶ *Ibid.*, 453.

⁷ *Ibid.*, 382.

⁸ *Ibid.*, 396.