

Goodwill: Accessing Joy

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We are now approaching the third and final highpoint of the Three Linked Festivals, a period when aspirants and disciples, subjectively united, renew their efforts to contact and work with the Spiritual Hierarchy.

The Redemptive Energies of Gemini

This year's Subjective Group Conference theme is especially linked to the Festival of Goodwill and the Gemini energies. During this full moon we have the opportunity to further integrate our spiritual nature with our human expression. In Gemini we are summoned to embrace "the force that produces the changes needed for the evolution of the Christ consciousness"¹ and "the resolution of duality into a fluid synthesis."²

"Duality" is represented in this constellation by the two cosmic twins, Castor and Pollux. The former symbolizes the mortal aspect, the personality or incarnate human being; the latter symbolizes the immortal Self, the Soul, or discarnate spiritual being. Gemini stands for "the service that the two brothers must render to each other in producing the dissolution ... of the separative relation that exists for so long between them."³ Therefore, this period of the year is especially appropriate for working on the "task of bringing together the two poles of [our] being and of coordinating, or at-one-ing, Soul and body, so that duality gives place to unity and the pairs of opposites are blended."⁴ By observing and working on remembering our true nature, we may deepen our reflective ability and produce fusion. We may find it helpful to reflect on some questions, for example:

- Am I aware of the two poles of my being?
- When does the higher nature find a way to express itself?
- What factors limit that expression?
- What helps to eliminate such obstacles?

Because of the influence of the Fourth Ray of Mercury, the exoteric ruler of Gemini, there are two central experiences related to this constellation: Harmony through Conflict and the Divine Intermediary. The Fourth Ray, the middle point between the first three and the last three rays, reproduces in each of its manifestations the contrast of the poles and the intrinsic capacity to resolve "the sense of duality that is the basic factor in the conflict between desire and spiritual will."⁵

Harmony through Conflict is the keynote of the Fourth Ray and of the fourth kingdom. We know that in the life of any living being, individual or planetary, there are crises and challenges to undergo. This quality of the Fourth Ray promotes the aim of progressively purifying and integrating the three personality vehicles so that they can become clearer channels for divine energy. Awareness of this can help us persevere in the work of redemptive integration, both personal and collective. The certainty of the goal and of our eventual success can be an incentive in the spiritual work that every aspirant and disciple undertakes along the luminous Path.

The intermediary aspect applies both to the individual and to humanity. In the individual it expresses through the mind, the intermediary principle between the Spiritual Triad and the threefold personality; in humanity we serve as the intermediary between the kingdoms on Earth and the kingdom of Souls, the fifth kingdom. The human kingdom – the fourth – is thus intricately connected and expresses the characteristics of the Fourth Ray.

Another fundamental influence during the Gemini full moon festival is that of Venus, Gemini's esoteric ruler. Linked to the Law of Attraction, Venus provides us with an opportunity to work on the synthesis of opposites through the mental principle and the qualities of the Fifth Ray channeled through Venus. In fact,

Gemini is a sign of intellect that influences the fields of knowledge and human relationships where goodwill finds expression.

Drawing Inspiration from Hercules

The labors of the disciple Hercules can be a source of inspiration for us during this period. Hercules faces twelve tests in order to fully realize his divine nature. During the third labor under Gemini (Gathering the Golden Apples of the Hesperides) he learns various lessons: registering contact with the Soul and recognizing Soul qualities; eliminating astral glamor; freeing himself from illusion; relinquishing self-centeredness. As he gives up the search for self-satisfaction, he learns to work in service to the world. In test after test, Hercules faces his own nature and begins to know himself, first as a personality; then, moving forward on his quest for wisdom, he learns to integrate the three aspects of the lower personal self – the physical body, the desire nature and the mind – with the Higher Self and, finally, he has access to the three aspects of Soul: Intelligence, Love and Will. In this labor the motto of Gemini becomes clear, aiding us to understand the work to be done during this period of the year: “I recognize my other self and in the waning of that self, I grow and glow.”⁶ It is the immortal Soul that sounds these words in recognizing the mortal aspect or “the twin” and the need for the progressive integration of the personality through the Science of Redemption.

Thus, the Science of Redemption begins in the individual and continues in the larger context of which we are a part. Here we find our work in the Subjective Group, acting as a link between the microcosm and the macrocosm and reproducing the same redeeming intent; the New Group of World Servers acts as an intermediary between humanity and the Spiritual Hierarchy, and humanity also participates in the redemption of the planetary personality. As was the case for Hercules, we discover that service is not something we do because we feel “forced” to do it, but rather it is the spontaneous outflow of the Soul, of the fact that “we are.” Hercules discovers this as he feels the inner call to help Atlas. Only then does he find the Golden Apples.

Continuing the reflective work started in Aries and with the clarity of the Festival of Wesak, in this full moon we might consider how we sometimes limit the free and spontaneous flow of the Soul and how we can remember our essence. We could extend this reflection to the whole of humanity and try to understand what our responsibility is, as individuals and as a group, and what concrete contribution we can make to shift the individual and collective attention from suffering to joy, to give voice to *the silence that sounds* and allow its redeeming power.

The task may seem so daunting that we might feel discouraged even before we start. Violence, poverty, ignorance, greed, selfish desire, hatred, separateness, racial and national barriers, low personal ambitions, love for power, cruelty, and indifference are rampant everywhere and could undermine our intentions and our will. The example of Hercules, however, comes to our help again: he learned to cultivate perseverance as he moved forward through achievements and repeated failures. He kept up with the work despite the obstacles, impediments and deviations caused by glamor and illusion, and without feeling conditioned by the long time needed to produce in himself the necessary changes to reach his goal. From his experiences we can draw inspiration to persevere in our intention to evoke goodwill in ourselves and others, knowing that it is a quality of the immortal Soul, thus unconditioned by the passing of time.

As Hercules proves, goodwill naturally expresses through service since service channels divine love, the Second Ray energy that reaches our solar system through Gemini. “The education of the men and women of goodwill will be in relation to the *expression of a practical loving understanding*”⁷ and it is indeed the most powerful instrument available to the Spiritual Hierarchy for the distribution of the energy of love. Goodwill is a reflection of the Will-to-Good, which in turn is an emanation of the divine Will: “Therefore, as the purpose of the Will of God . . . seeks to influence human will, it is an expression in hierarchical terms as the Will-to-Good and in human terms as *goodwill, as loving determination or as a fixed intention to bring about right human relations*.”⁸ Goodwill is the instrument available to humanity to manifest the divine Plan, “to transfigure the planetary consciousness into a living expression of love-wisdom.”⁹ While the goodwill of the masses originates in an innate divine drive, the goal of the disciple is the Will-to-Good, “the basic quality of divine purpose,” that originates in the recognition of the Universality of Life and involves “planned activity and a definite goal to be achieved.”¹⁰

Goodwill and Joy

The Festival of Goodwill, also known as the Festival of Humanity, is an opportunity for humanity to take responsibility for our role in relation to the Plan and as a part of the Plan. The invocation of the Festival of Goodwill must therefore translate into concrete actions conducive to human spiritual unity. The rhythm of invocation, accumulation and evocation characterizes human creative power and precedes the externalization of any creation. Visualizing the transformation that will take place on Earth when humanity is finally able to fully express goodwill can help us determine what steps we need to take, individually and as a group, to aid in that process. How we approach this task depends on whether we assume that change occurs because of suffering or is fueled by joy.

What is the connection between goodwill and joy? The experience of joy is possible when we recognize that there is but One Soul and when this realization of unification is used in the service of humanity. Joy comes from the certainty of humanity's triumph and arises in us by "bringing about those conditions that lead to the better expression of the souls of those we contact."¹¹ Joy occurs when the life of the Soul controls the life of the personality.

In working with the Science of Redemption, we have the opportunity to facilitate the transition from the preoccupation with pain, which is evident everywhere today on Earth, to the redeeming power of joy, which naturally flows from the illuminated heart, qualified by the energy of love.

¹ Alice A. Bailey, *Esoteric Astrology* (New York: Lucis Publishing, 1951), 345.

² *Ibid.*, 347.

³ *Ibid.*, 366.

⁴ Alice A. Bailey, *The Labours of Hercules* (New York: Lucis Publishing, 1974), 60.

⁵ *op.cit.*, *Esoteric Astrology*, 362.

⁶ *Ibid.* 370.

⁷ Alice A. Bailey, *Esoteric Psychology, Vol. 2* (New York: Lucis Publishing, 1942), 645.

⁸ Alice A. Bailey, *Discipleship in the New Age, Vol. 2* (New York: Lucis Publishing, 1955), 172.

⁹ Kenneth Sørensen, *The Way from Suffering to Joy* (School for Esoteric Studies, Easter Talk, 2019), 2.

¹⁰ *op.cit.*, *Discipleship in the New Age, Vol. 2*, 47.

¹¹ Alice A. Bailey, *A Treatise on White Magic* (New York: Lucis Publishing, 1934), 370.