

Consciousness refines itself through Relationship

By a student, with Jane Shaw

This year, we celebrate the Festival of Goodwill at the full moon of Gemini on May 31st (4:45 am EDT; 8:45 am GMT); this is the last of the Three Linked Festivals of Spring. On this joyful occasion, year after year, humanity comes under the high tide of inspiration from the upper worlds. The Goodwill Festival is particularly concerns relationships: *right human relationships*, the sense of true communion with others, sharing and caring, and especially the spirit of goodwill that paves the way to right relationships. While these are keynotes of the *horizontal* nature of right human relationships, one also needs to consider and foster one's *vertical* relationship with the higher worlds.

As ideals and values associated with the Age of Aquarius increasingly take shape in the minds and of humanity, a vision of sharing and of goodwill seems to be increasingly taking shape; this includes the growing desire for all nations to be united in understanding, with the different traditions, cultures, civilizations and points of view all celebrated and valued. This growing synthesis in human consciousness and a new inflow of lighted energy supporting these new trends are actually being supported by human minds that are inspired from the higher worlds, the kingdom of Souls, who watch over and guide humanity. Symbolically, this might be understood as the "Holy Spirit" being poured out into and uplifting the world's disciples, aspirants and people of goodwill. By these energies on the subtler planes, newly available, the material world can be spiritually "fecundated," outer happenings can be influenced, and the new germ of life can be implanted.

As we consider what this fresh inpouring of energies for humanity's creative use may mean, it may be useful to first take a brief look at some of the spiritual factors that underlie this great influx of momentum. First, what is often referred to as "Christ consciousness" seems to be in the process of becoming a true, living reality in among the world's disciples, aspirants and people of goodwill – indicating the *manifestation* (on the physical plane) – of lighted, spiritual consciousness and of divine inner presence. These manifestations, currently growing in the three worlds, are both the reflection and *proof* of an existing relationship and true interaction between humanity and the Higher worlds. The Higher worlds are considered to be the kingdom of Souls (also known as the Spiritual Hierarchy), and the kingdom of Shamballa, where the will of the Solar Logos is known.

Such a down-pouring of lighted energies is indeed a response from on-high to the invocative appeal of the world's peoples: the cry for a better world, for peace, justice and right human relations. Moreover, when invocation is expressed consciously and articulated intelligently by the world's aspirants, the appeal becomes much more potent and the Higher world then gathers itself and focusses its response, even more powerfully, to the spiritual demand of humanity. In such a way as this, we seek to participate in the Festival of Goodwill. It may help to keep in mind that the Goodwill Festival is the yearly climax of humanity's massed efforts at invocation, resulting in the evocative energies released. All disciples, aspirants and people of goodwill are invited to participate as deeply as possible –in united invocation and evocation on behalf of humanity – at this moment of planetary alignment.

The ageless wisdom tells us that the reality of Christ-consciousness, in dynamic relationship with humanity, finds its highest point of expression each year at the Festival of Goodwill. We are told that a month earlier, at Wesak, the head of the spiritual Hierarchy, in close alignment with Shamballa, received an energy impact from the Solar Logos – a new, divine impulse – that will now at the Goodwill Festival

be passed on to humanity by the Head of the spiritual Hierarchy, and in such a way that we can receive and use it. This, therefore, is a festival of a great outpouring of spiritual energy, and of the channeling of that energy into humanity so that it can be creatively used. Certainly, in the midst of our current world upheaval, the need would seem to be great.

We might note that the inflow of energy will not mean immediate tangible changes or happenings in the outer physical world, but rather the availability on subtler planes of new, positive energy. This is symbolized by what some may term the “Holy Spirit,” being poured out into and inspiring the world’s aspirants and people of goodwill. It is by these newly available energies on the subtler planes that our material world can be spiritually “fecundated,” that outer happenings can be influenced, and a “germ of new life can be implanted.”

Before focusing on what this inpouring of energies for humanity’s creative use may mean to us in the world today, let us first take a brief look at some of the spiritual factors that underlie this great outpouring of energy. Expressing this in Christian terminology, before the Christ left his disciples on the outer plane, He told them that they would not be left alone, but would be baptized by the Holy Spirit – this was the energy released into the disciples as soon as the Christ consciousness had become a true living reality in them. Is this not the collective analogy of what happens to the individual aspirant as they make Soul contact? It is the manifestation on the physical plane of the new consciousness within the heart of divine inner presence.

The spiritual energies that we may expect to be poured out and made available at the Goodwill Festival come to us under law. They are the result and proof of the existing relationship and true interaction between humanity and the kingdom of Souls – the spiritual Hierarchy. Little as we may sometimes realize, our relationship to the kingdom of Souls is governed by the *Science of Invocation and Evocation*. The down pouring energies are indeed the response from on high to the invocative appeal of humanity. This appeal may at times be voiced in a half conscious manner by the masses everywhere, yet expressed more consciously by the disciples and aspirants of the world.

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Taking a look at the world in which we live, in which this implanting of a germ of new life is to take place, we must try to see our world from the spiritual perspective of the kingdom of Souls. The present tensions, fears and chaos causing us true concern today are all part of the picture and are to be included when we try to relate our world to its greater spiritual Source. In aligning our day-to-day thinking with the greater Reality we will find *the key to our inner stability, as well as to our usefulness as spiritual servers*.

To paraphrase French scientist and philosopher Blaise Pascal: *to live in a universe without the embodiment of Love at its center induces tremendous anxiety*. In our unguarded moments, it is likely that all of us have looked at world happenings without having made the inner connection. However, seeing Love and consciousness at the center of the universe, and of our thinking, means that we can keep the inner vision clear even in the midst of outer storms and upheavals. This kind of *inner alignment is truly an antidote to the fear and discouragement* to which many today are easily succumbing. By preserving our alignment and strengthening our inner relationship with the higher Self, the Soul – the channel of contact to the higher worlds – may well be the major challenge to all spiritual aspirants and disciples today. Yet, is this not also the major contribution we can make to the uplift and spiritual transformation of the world? At the same time, a strong inner link, lighting the inner channel is the first prerequisite for true participation in the Goodwill Festival; the Festival of Humanity at the heart of the kingdom of Souls.

Therefore, what can we do to help build and maintain the inner channel of light, and do so more potently in the middle of our present, turbulent world? Here are a few points for consideration in this regard: First, there is *a need for right identification with the kingdom of Souls*. All who attempt to study and understand world conditions today know how easily our alignment can be disturbed when we look at world affairs

from the prevailing viewpoints and the perspective of the involved personality, entangled as it often is in the world of form itself.

Today, spiritually inclined people everywhere are getting more and more involved in world affairs and this in itself is a good thing. This is also different from the passing Piscean era of escapism and neglect. But this involvement and active participation brings with it the problem of getting “entangled” in the world of the mind’s concrete considerations and, consequently today, discouragement. When this happens we are reminded of the injunction often given to the aspirant to “learn the art of standing still,” and of disentangling oneself. Thus, in the stillness that is so needed, we stand again in spiritual being and get in touch with the inner vision. With the inner link re-established, any point of concern in the world around us is seen with new eyes and will not lead to anxiety or frustration, but to greater spiritual effort and creativity when the channel for the inflow of energy from the inner world is re-established and strengthened.

Another way that can help us link and bring the two worlds together in our minds is by having a *living sense of the Plan*. Is our understanding of the Plan of the spiritual Hierarchy increasing? Can we perceive how the blueprints of the Plan relate to what happens in the world? Returning, again and again, to the study and reflection of the outlines of the Plan – as suggested for instance in the blue books by AAB and the Tibetan – may well help us keep our priorities right and prevent us from being caught in the maelstrom of narrow, short-term viewpoints and false dilemmas – false, because they are not basic – that are so prevalent and so much in need of a breakthrough.

It would seem that the great and challenging task of restructuring the world in new and better ways is being defined and formulated in various practical ways by world servers everywhere. For instance, the fight against the hunger and poverty of billions of people is a question not simply of handing our money and food, but of changing the economic order and enhancing the opportunities of those who have been historically poor. It is a question of ending exploitation and building social justice. Such changes take vision, ingenuity, spiritual strength, and a constant education of public opinion.

One of the most challenging goals of our era is to transform those conditions of wrong human relations wherein the wealthy few and the economically strong can exploit the resources of a nation (or the world), leaving the masses in poverty, hunger and distress. Likewise, there is the problem of wrong human relationships wherein authoritarian leaders employ violent, totalitarian means, and lack compassion, the sense of responsibility, and oppose those who take a stand for freedom.

Is it not a major task of all spiritual people and servers in the world today to break through this kind of blindness and to emphasize the deep, human goal and vision of goodwill – holding *this* before everyone’s eyes? The need for social change without violence seems to be one of the great practical challenges of our time – one that would align our world anew with the goals of the inner kingdom of Souls and with the intelligence, consciousness and divinity at the heart of all that is.

There is also another aspect to the connection between outer world affairs and the realities of the inner spiritual kingdom. Those who are in touch with the vision of the Higher worlds must necessarily come to *action*. By seeing the wider perspective (that a *new world* is in process of emerging), one can penetrate through the fogs of glamor. And *by taking action one anchors the light and makes it pour through into the world*. By acting accordingly, we ensure that the light does not disappear, or fade, as may sometimes happen.

It takes courage to act and speak when needed and to not remain silent for fear that the world or the mainstream may be against us. AAB wrote that no person is a disciple who is not a *pioneer*, and the greatest numbers of failures among aspirants are the result of *cowardice* (TWM:582-86). Elsewhere, AAB wrote that “world crisis could be shortened if the spiritually minded people lived up to their inner beliefs and knowledge” (EXT:325). Of course, two of the rules for disciples are “to obey the inward impulses of the Soul” and “to pay attention to any worldly consideration” (TWM:583). This is the attitude demonstrated

by Martin Luther when he challenged the church establishment of his time. He said: “Here I stand. I cannot do otherwise. God help me. Amen.” Think what would have happened if all the Martin Luthers and Martin Luther Kings had remained silent? Certainly the light that has entered the world would have been much weaker.

Those who follow and act upon their insight, and who bring to expression what they deeply know as truth and the greater good, contribute actively to the linking of the outer and inner worlds, and to widening the inner channel.

How we can put the “Christ consciousness” of living love more dynamically at the center of our thinking and thus help this kind of consciousness and divine presence emerge in the world? In order for loving consciousness to create the kind of dynamic inpouring of spiritual energy that can change and transform the world – by which the spiritual Kingdom will become a fact on Earth – we can have an active share in a great dynamic event and process by bringing the inner consciousness of living love into anything we do, and into further expression in our hearts, in our environment, and in our service to the world. This will certainly aid in the work of letting the inner spiritual light pour forth into the world.

The Tibetan said that the demonstration on earth of *the great spiritual realities streaming forth from the divine center of the universe* “will come through the emergence of the inner synthesis on the physical plane; and this is brought about by the vital recognition and expression of the realities and laws governing [the spiritual] kingdom” (EXT:101). Our aim is to anchor and vitalize the laws and principles of the kingdom of Souls in the consciousness of humanity (DINA2:236). It would seem that anchoring the consciousness of living love in humanity today is the all-encompassing goal toward which all true spiritual work should be directed. This goal can give deep meaning to all that we are doing, and would provide the spiritual Kingdom with a “lighted way” along which these lighted energies can travel and reach this world.

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Let us close by considering a practical example of widening the “lighted way” – one that has resonated with many world servers looking to find answers in our divisive world. Recently in the United States, twenty Buddhist monks and their adopted dog, Aloka, began a Walk for Peace from a Buddhist temple in Fort Worth, Texas. Their intention was to travel on foot through the Southeast, often passing through places memorialized by Martin Luther King, Jr. during the Civil Rights Movement, and continue onward to Washington, DC.

The Buddhist monastic tradition includes peace walks during times of significant disharmony in the world. The Walk for Peace is described as a moving meditation for calm and healing — not a protest, but a practice. The head monk explained that the walk is not a journey measured by distance, but a reminder that *“peace is possible when we choose mindfulness over division, kindness over fear, and unity over separation.”*

The monks who undertook the Walk for Peace follow Theravāda Buddhism — one of the oldest and most traditional streams of Buddhist teaching closely rooted in the original teachings of the Buddha. Theravāda Buddhism emphasizes simplicity, discipline, and direct experience. Its path centers on personal practice — cultivating mindfulness, ethical conduct, and wisdom in daily life. Monastics live simply, rely on generosity, and dedicate themselves to meditation and inner training rather than elaborate ritual.

A central practice within Theravāda is Vipassanā meditation, which trains the mind to observe reality as it is — breath, sensations, and thoughts — without clinging or resistance. Through this steady observation, clarity and compassion naturally deepen. The Walk for Peace reflects these principles:

It is quiet.

It is disciplined.

It is lived — step by step.

Rather than teaching primarily through words, the monks communicate through conduct: walking mindfully, meeting others with kindness, and embodying the teachings they follow. In this tradition, peace is not something to announce — it is something to practice.



Through social media coverage and news reports — including coverage of a tragic Texas accident in which two monks were injured, one severely — public awareness of the Walk grew. With law enforcement support for safety and increasing community participation, the Walk evolved into a living pilgrimage. It became a reminder that humanity’s strength lies not in its differences, but in shared compassion. The messages of mindfulness, compassion, and connection underscored a simple truth: *peace begins with each of us.*

From an esoteric perspective, peacemaking is not passive — it is creative. It is the work of aligning will, heart, and action so that harmony and harmlessness may enter the world through human experience. The purity of heart called for in spiritual traditions echoes the Beatitude from the Sermon on the Mount: *“Blessed are the peacemakers, for they shall be called the children of God.”*

The monks concluded their pilgrimage in Washington, DC, gathering thousands at the Lincoln Memorial during the month of Aquarius. In the Aquarian spirit, the way forward emphasizes the cultivation of community and the practical addressing of global challenges. Esoteric teaching associates Aquarius with cooperation and right relationship — the gradual superseding of competition by shared responsibility and group goodwill. Humanity stands at a crossroads: whether to incorporate the Law of Love expressed through group relations, or to continue patterns that damage ecological balance, deepen economic inequity, and reinforce social division.

Public consciousness has resonated with the work of the peace walkers. In a culture often marked by materialism and separateness, their example offers a collective symbol of hope. One might interpret their journey symbolically through the lens of Carl Jung, who suggested that pilgrimage imagery reflects not only personal transformation but connection with the collective unconscious. Such journeys remind us that a quieter, more spiritual orientation can counterbalance the divisiveness of modern life.

Are these peace walkers an example of inner work made visible? Do they demonstrate that peace is an active, conscious process rather than a passive state? Peace is not submission to harm. Peace is alignment — the capacity to hold a point of spiritual tension, a Will-to-Good steady enough to interrupt harm without reproducing it. Peace becomes a lived alignment of purpose and love, freed from attachment and stabilized through group consciousness.

Buddhism views humanity as engaged in the continual cultivation of wakefulness and compassion. Esotericism views humanity as capable of conscious cooperation with evolutionary law. These perspectives meet in the idea of service — awareness, responsibility, and care expressed in action for the greater good. As expressed in *Discipleship in the New Age I*, p. 140:

I am a messenger of light. I am a pilgrim on the way of love. I do not walk alone but know myself as one with all great Souls and one with them in service. Their strength is mine. This strength I claim. My strength is theirs and this I freely give. A Soul, I walk on earth. I represent the One.

Seeing the connection of people to the monk's message and to each other was quite moving to this writer and brought the insight that *consciousness refines itself through relationship*. It also appeared that the work the monks are doing is an expression of synthesis. Additionally, the Walk required the monks to maintain a constant point of tension (as we ourselves strive to maintain in our own esoteric work), so as not to lose sight of their pilgrimage. As many realized, the monks were not preaching but *Being*. Buddhism as a practice meshes with Christianity as well as other spiritual practices. As esotericists, although there are differences in practice, there is alignment in daily meditation and spiritual livingness.

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We have considered some of the practical ways we can help to strengthen the inner channel through which the light of the inner spiritual kingdoms can pour forth into the material world. The bridge of light is built by many colors and many rays, and the main objective for all spiritual aspirants and servers is to keep the inner channel open and widen it for use. Through it the “germ of new life” can be implanted into the manifest world, and along this bridge our meditations and invocations rise up and reach the high places.

The Festival of Goodwill in Gemini is said to be the festival of *right relationship*. This is achieved outwardly with others through goodwill. Inwardly, right relationship is brought about by recognizing the Higher Self. We might also consider that right relationship with others and the Higher worlds brings about *synthesis* – the theme of this year's SGC for reflection as a group.

As we take up our special meditations for the Festival of Goodwill at the Gemini full moon, we join with countless people all over the world, forming One Subjective Group standing together with spiritual intent, and united with Head of the kingdom of Souls – whose consciousness of living Love stands on behalf of all of humanity. In Lighted Love and Goodwill for humanity, we serve.



*Walk for Peace image: ©JS Dewey 2026