

**THE CHRIST'S FESTIVAL
THE FESTIVAL OF GOODWILL
New York, June 3, 2012**

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Good afternoon friends. Welcome to this Christ's Festival, the Festival of Goodwill, and since 1952 it has been observed as World Invocation Day. It is also the third festival of the Three Spiritual Festivals of Easter, of Wesak and of Goodwill, occurring during the signs of Aries, Taurus and Gemini. These three Festivals represent the high point of the spiritual year when the in-pouring energies of Light, Love and the Will-to-Good are at their peak. These are the three primary energies which are invoked by the Great Invocation, which is why this Festival of Goodwill is selected to focus on this great mantram and to have it sounded out around the world by many individuals and meditating groups. It will be the central theme of our subjective work this afternoon.

Another theme of our work today will of course be the keynote of our group work for this year: "Let the bridge of 'souls and servers' link the subjective and objective worlds, thus aiding the Christ in His work." This theme is very much related to the invocative work of the Great Invocation, which provides a blueprint for the working out of the Plan of God. This year's keynote does the same; it reveals the major objective of humanity in the future. It is humanity's primary responsibility to reveal, to gain knowledge of and to eventually merge with the subjective Kingdom of God—the Kingdom of Souls. This is a merging process for which humanity is ready and which, in fact, has already begun. We have already gained much knowledge of the objective physical world in which we live and move. And the human mind is rapidly becoming aware of the nature of the spiritual, subjective worlds. The great veil of illusion that now separates these two kingdoms is beginning to drop away and thus letting in much illumination about the subjective realm of the soul. We see that it is not a separate world at all, but simply an extension of our own inner life. It is in fact the source of our life and consciousness—a source to which we are destined to return. And to help us navigate our way through this long process of integration with the subjective worlds, we have been given a powerful word of power—the Great Invocation.

We emphasize the Great Invocation during this Festival because it is the particular focus of the spiritual Hierarchy at this time of the Gemini full moon. It is Christ's unique occasion when He takes His place, along with the members of the spiritual Hierarchy, as the distributor of the energies of Light, Love and Power into human consciousness. As you know from our celebration of the Wesak Festival during the full moon of Taurus a month ago, the Buddha, acting as the agent of Shamballa, returned to bestow His blessing of these essential energies upon the Christ and the assembled Hierarchy. At that time the Christ absorbed these energies and held them in trust for distribution during the Gemini Festival. At this Festival, the Christ acts on behalf of humanity to make sure that these potent energies reach and touch the hearts and minds of men and women throughout the world. These three Festivals, therefore, represent a great stepping down and sharing process with humanity as the receiver. And the three energies embodied in the Great Invocation represent the basic blue print of the Plan of God for humanity. Thus its profound significance for humanity today.

So with this in mind let us now take a moment to reflect on the profound meaning of these invocative words, and then let us sound out this great word of power together with one voice. Let us not merely say the words, but let us sound out their meaning with a united willful intent to radiate the energies of Light, Love and Power into human consciousness.

(pause and sound)
THE GREAT INVOCATION

As I said, the Great Invocation, when used rightly, is a great word of power. It gives us the power to do what? It is essentially a tool for developing the art of invocation and evocation. So in a sense, it is an electrical power tool—a tool for calling forth spiritual energies of a higher, refined quality which reveal a new depth of insight about the working out of the Plan. It is using invocative power to receive higher impressions. As the Tibetan has said, the art of invocation “concerns the engendering of a magnetic aura on which the highest impressions can play.” In other words, as our aura becomes more magnetic it becomes increasingly sensitive to our environment. As the Tibetan goes on to say in regard to a human being: “as the forces of evolution play upon him and lead him on from stage to stage, from point to point, from plane to plane, and from height to height, he becomes enriched and increasingly magnetic. As this attractive or magnetic force increases, he himself becomes invocative; this outgoing demand, emanating from or through the aura which he has engendered brings to him a developing revelation. This revelation, in its turn, enriches the magnetic field of his aura so that he becomes a revealing centre to those whose field of experience and aura need the stimulus” of his heightened sensitivity.

This science of impression, he goes on to say, “might be regarded, in the last analysis, as the fundamental science of consciousness itself, for the result of contact and impact leads to the awakening and the unfoldment of consciousness and of that growing awareness which distinguishes every form throughout the manifested world. Every form has its own area of awareness, and evolution is the process whereby forms respond to contact, react to impact, and pass on to greater development, usefulness and effectiveness. The Law of Evolution and the Science of Impression cover the unfoldment of consciousness and bring about adaptability to the immanent soul.”

The Science of Impression has immediate application when it comes to the inner meaning and significance of the Great Invocation. Our impression of these words of power is qualified by the degree of sensitivity of our consciousness. And that sensitivity can change significantly over the course of a lifetime. How we interpret those words today is probably much different than it was even five years ago. And the spiritual Hierarchy’s understanding of the words is far in advance of that of humanity today. Members of the Hierarchy don’t even think in words—English or any other language; They reflect in terms of original meaning and the divine significance of symbols. The words of the Great Invocation are, as you know, an interpretation of five ancient symbols. And one’s interpretation of symbols depends on one’s sensitivity to the inner meaning being conveyed by the symbol. The closer we come to invoking the original meaning behind these symbolic words, the greater will be the evoked power. Input and output will be of similar strength

So for a few minutes let’s reflect on the words of the Great Invocation and see if it deepens our understanding and takes us closer to the source of these words of power. The first three lines are

From the point of Light within the Mind of God
Let Light stream forth into the minds of men.
Let Light descend on Earth.

Here we have reference to the Mind of God as a focal point for divine light. This refers to the soul of all things. The term soul with its major attribute of enlightenment includes the human soul and that consummating point of light which we regard as the “overshadowing” soul of

humanity. That soul brings light and spreads enlightenment because light is active energy. It is the light of intelligence. It is the illumination which flows from the soul which can irradiate not only ideals, but life, circumstances and events, revealing the cause and the meaning of the experience.

Next we have the second three lines"

From the point of Love within the Heart of God
Let Love stream forth into the hearts of men.
May Christ return to Earth.

Here the Heart of God is evoked and the focal point of love is considered. This "heart" of the manifested world is the Hierarchy—that great transmitting agency of love to every form in the divine manifestation. Love is an energy which must reach the hearts of men and women and which must produce the duality of loving-understanding—that is what is expressed when love and intelligence are brought together. Until love and intelligence are brought together, problems will continue to arise. Intelligent knowledge by itself is much needed in the world. But knowledge alone tends to produce separation; that's its function--to take apart and analyse, to separate. So by itself it can lead to strengthening attitudes of separativeness, discrimination and even hatred within a family or a society. We see so much of this in the world today. And that is why the energy of Love needs to be invoked by this invocation more than ever. The binding, all-inclusive power of love provides a counterweight to the tendency to separation. Love redirects knowledge and uses the benefits of knowledge more intelligently--for the good of the whole. Then the merging of love and intelligence produces the energy of goodwill and creates a solid foundation for building right human relations. And this creates in the human mind a new sense of purpose.

Which leads to the next three lines:

From the Centre where the Will of God is known
Let Purpose guide the little wills of men—
The Purpose which the Masters know and serve.

This has reference to Shamballa —"the Centre where the Will of God is known"—the centre from whence the Hierarchy draws its life, as it draws its impulse towards service from humanity. There is indication here of the anchoring of all these powers in humanity itself. Here, and here alone can all the three divine qualities--in time and space--express themselves and find fulfillment; here and here alone can love be truly born, intelligence correctly function, and the Will of God demonstrate its effective will-to-good. By humanity, alone and unaided, can the "door where evil dwells" be sealed.

The final line

Let Light and Love and Power restore the Plan on Earth.

contains the idea of restoration, indicating the keynote for the future, and that the day will come when God's original idea and His initial intention will no longer be frustrated by human freewill and evil, pure materialism and selfishness. The divine purpose will then, through the changed hearts and goals of humanity, be achieved.

And who within humanity will lead the way in changing human hearts and enunciating a new direction for "the race of men"? Of course it will be "the group of souls and servers" who are already leading the way. The Plan will not be restored until the subjective realm of the soul and the Hierarchy are revealed as the true Reality. Only then will the material forces of the objective world begin to weaken and humanity will finally ascend toward its destined goal. And then, guided by the Christ and the Buddha will God's Light and Love and Will-to-Good radiate throughout the Center called Humanity. And the light within humanity will brightly shine.

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