

Becoming a Channel for Wesak Energies

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The period of the Wesak Festival represents the high-tide of inpouring spiritual energy each year. At this time the divine Will energy becomes abundantly available through the joint efforts of the two great Avatars of the Second Aspect of Love-Wisdom: Buddha, the Principle of Light or Illumination and the divine intermediary between Shamballa and the Spiritual Hierarchy of our planet, and the Christ, the Principle of Love and the Head of the Spiritual Hierarchy. We are told, as a reminder, that at the Taurus full moon, the Buddha will:

become the “absorbing Agent” of the First Ray force. He will use the magnetic power of the Second Ray to attract this force to Himself and will hold it steady, prior to redirecting it. The Christ will then—on behalf of the Hierarchy—become the “receiving Agent” of this potent energy, and the seven groups of Masters Who work with the human and sub-human kingdoms will (in response to His demand) become the “directing Agents” for the sevenfold expression of this force.¹

The possibilities for spiritual engagement during the Wesak Festival are so great that, again as a reminder, we are asked to consciously devote five days to this festival: “The two days of preparation are to be known as ‘days of renunciation and detachment.’ The day of the Festival is to be known as the ‘day of safe guarding’ whilst the two succeeding days are called the ‘days of distribution’.”² During the days of preparation, we are called on to renounce all that could prevent us from being clear channels of spiritual energy. On the day of the full moon, we are asked to become reservoirs for the boundless spiritual force streaming towards us from the “directing Agents” and to absorb and hold safe as much of that spiritual force as we can. Once the full moon and the inpouring of Will energy have passed, we have the responsibility to transmit that spiritual energy on to all who are receptive.

Achieving Self-Forgetfulness

Wesak is truly a festival of self-forgetfulness, of immersing ourselves in our task of evoking goodwill and engendering right relations in the human family. The Tibetan has instructed us as follows:

As channels, we must be prepared to forget ourselves in the service of touching, containing and holding force for the rest of humanity. We must regard the Festival itself as a day of silence (I refer to an inner peace and silent solemnity that can be preserved unbroken though outwardly serving with speech and spoken interest), a day of service carried forward entirely on esoteric levels, and of complete self-forgetfulness in the remembrance of humanity and its need. During that period, two thoughts only will hold our constant attention—the need of others and the necessity of providing a group channel whereby the spiritual forces can be poured through the body of humanity under the expert guidance of the chosen members of the Hierarchy.³

How do we achieve the self-forgetfulness needed to serve as reservoirs for the incoming energy? Is it by blotting out who we are, our individual identity? One of the critical stages in our personal growth is individuation so how could our individual self-expression be wrong? Alice Bailey offered this clarification in her autobiography:

An esoteric school trains disciples in group work. They learn to relinquish personality plans in the interest of group purpose – ever directed to the service of humanity and the Hierarchy. They become merged in group activities and – losing none of their individualized and

particularized identity – they are dedicated contributors to the Plan, with no thought of the separated self conditioning their thinking.⁴

We can focus instead on expanding our circle of consciousness or awareness so that it encompasses more than ourselves, to become “personally so decentralized that automatically the sense of ‘others’ is far stronger in [us] than the sense of personality or of the lower self.”⁵ We have the opportunity to become decentralized on at least three levels: First, we experience becoming a Soul-infused personality, with our individualized identity becoming infused with Soul purpose and our personal plans superseded by the Plan. Second, we merge that Soul-infused personality with our group, through identification with the Group Soul of which our Soul is a part, to form a more potent vehicle for world service. Third, we visualize our group(s) as part of the larger New Group of World Servers, sharing a common dedication to the Plan.

Instead of experiencing individuation as separateness, then, we can practice the delicate balance of recognizing our own unique role to play while remembering that we are part of a whole, the One Life.

It is therefore literally and eternally true that the same energetic Life pours through the planetary centers, into and through the three periodical vehicles of the incarnated Monad, and finally into and through the three centers in the human etheric body that correspond to the three major centers of the Planetary Logos. There is, therefore, nowhere to be found any basis for separation or any possible point of separation or of essential division. Any sense of separateness is due simply to ignorance and to the fact that certain energies are as yet unable to make adequate impression upon the human consciousness, functioning in time and space. The essential synthesis exists and the end is sure and inevitable; unity is attainable because unity exists and the sense of separateness is simply the Great Illusion.⁶

Once decentralized, our initial role during the Festival of Wesak is to ensure that we contribute to, rather than interfere with, the downpouring of spiritual energy. This is a primary role of our meditation practice – to become proficient at being clear channels without distortion from astral energies: “The focused thinker is always aware emotionally of the descent of the higher impression... This must, however, be recorded by a perfectly quiescent astral vehicle, and therefore you will see one of the main objectives of true meditation.”⁷

Forming the Wesak Chalice

We are told that “the Plan for humanity has three great goals. The revelation of love; the illumination of the mind; the evocation of the Will.”⁸ The “day of safe guarding” is indeed about the evocation of the Will, coming together as a group to form the chalice or reservoir that will contain the spiritual force that becomes available. To understand the importance of forming a chalice, picture the difference between a tap from which water runs out and a tap with a container under it that catches the water. Once that container is full, the water can be poured out in greater volume and impact than is true of the steady stream. The same is true of water that is contained within a physical reservoir behind a dam. By forming an energetic chalice or reservoir, we are able to store the available spiritual energy and then release it with intention and force.

Why is it important that we experience the inflow of Wesak energy in group formation rather than simply individually? First, together we are able to contain more spiritual energy than we can individually. So we are then in a position to release a larger volume of energy to greater purpose.

Second, each of us has our own particular vibrational pattern. If we think of a tapestry, a single thread may be beautiful but it does not create a full picture by itself or have the breadth and depth of dimension to serve as a container. Instead it is the interweaving of the many colors and textures that results in a complete design, able to be fashioned into a strong container. So too with our group work. Functioning as a group produces a fabric that is richer and more encompassing than any single individual – and more capable of attracting and containing Wesak energy. All of us have a part to play because an effective group is comprised of servers at all levels of spiritual maturation.

Third, there is the matter of the protective role of the group. The Will energy downpouring from Shamballa is intense and we need shielding from its full impact, much as we need dark glasses to look safely at the sun. The Tibetan has indicated to us:

Individuals must be protected by the group from the terrific potencies that emanate from Shamballa. These must be stepped down for them by the process of distribution so that the impact is not focused in any one or all of their centers but is shared by all the group members. Here is the clue to the significance of group work. One of its major functions, esoterically speaking, is to absorb, share, circulate, and then distribute energy.

This process of protection and of distribution is one of the functions of the great meeting of all the Hierarchy [at the Wesak Festival], under the aegis of the three Great Lords (the Manu, the Mahachohan and the Christ) in that high and sacred valley in the Himalayas where annually – after due preparation – the Hierarchy makes contact with Shamballa and a relationship is then set up between the ‘bright and living center’ and the ‘radiating and magnetic center,’ in order that the ‘acquiescent waiting center’ may be stimulated to move forward upon the ladder of evolution. Even the Hierarchy Itself needs the protection of Its full membership in order rightly to absorb the incoming energies and later wisely to distribute the forces of the divine Will in the three worlds where lies Their major responsibility. The focused divine Will, in its immediate implications and application, constitutes the point of tension from which Shamballa works in order to bring about the eventual fruition of the divine Purpose.⁹

Working with Wesak Energy

Our spiritual work does not stop with receiving the Wesak energy. We are then responsible for its appropriate distribution. Thus we re-enact the combined work of the Buddha and the Christ on a smaller scale. When we evoke the Will energy, we are functioning “vertically” in relation to the downpouring of spiritual force. As we step down and distribute that energy, we are functioning “horizontally” in linking with the rest of humanity.

Distributing energy effectively involves learning to work with Will energy. In her 1941 address to commentators, Alice Bailey pointed out that “esoteric schools do *not* exist to teach the rules of raja yoga and of good character. They exist for one main reason and that is to evoke the spiritual Will in their students, disciples and initiates and instruct them in its use.”

While we may think of spiritual teaching as a Ray Two function and of the School for Esoteric Studies as being a Ray Two school linked to Master DK, all esoteric schools are actually rooted in Shamballa with Master Morya as their Head. “The reason that a First Ray Master is thus the Head is because it is the Will aspect that is developed within the Ashram. It is the service of the Plan that binds the seven Ashrams, with their subsidiary Ashrams, into the one great Ashram.... The magnetic, dynamic energy of the first aspect of divinity is found at the heart of each of the seven Ashrams, fed from a reservoir of Will energy that is found at the heart of the great Ashram Itself.”¹⁰

Our active group engagement with Will energy foreshadows the formal shift that will take place in how esoteric discipleship training occurs. In the future, the “average aspirant to discipleship will be expected to be as intuitive and motivated by pure reason as the aspirant today has to be mental. Technically speaking, that means that the buddhic plane will be the focus or place of growth, and those who train disciples will work from the plane of atma or pure spiritual Will, just as today they work from the plane of buddhi or of rational unity.”¹¹

So with what intention shall we transmit and distribute Will energy after the Taurus full moon has passed? Our central aim always is to evoke the expression of goodwill within humanity and strengthen right human relations. We also have a continuing responsibility to break the patterns of evil in our world that are fed by criticism, selfishness, and separativeness. “There is only one way in which focused evil will, with its responsiveness 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 [Will] energy and can learn how to invoke and evoke it.”¹²

As members of the New Group of World Servers, this Wesak Festival of 2014 has special importance for us. It marks the beginning of both a new three-year cycle and a new nine-year cycle in our work together.

The beginning of these cycles is known as the period of crisis and consolidation, a time of intense internal examination that lays the foundation for the next round of group work. This Wesak Festival introduces a time for us to clarify what we have learned so far and articulate our vision for what is to come. It provides us with a specific opportunity to identify and eliminate any habits of criticism, selfishness, or separativeness that are still active in ourselves or our groups.

As members of the School for Esoteric Studies, we form one of the groups within the New Group of World Servers that has responsibility for the distribution of Wesak energy. This unique time of Will energy transmittal can assist us in our role as synthesizing agents in the world, building bridges and reaching across the cleavages of separativeness in service to humanity. It is a time for us to remember that our group is not simply a collection of persons with a common interest in esoteric studies. While providing esoteric discipleship training is our main field of service as an esoteric school, engagement with the School needs to be not only as students. Our School is not like a college from which one receives an education and then graduates, with the option of an alumnus relationship. Rather, we jointly undertake lifelong esoteric study, some of which is explicitly mentored through commentary, in order to be of service as part of the Group Soul's dedication to the working out of the Plan.

As we enter the Wesak Festival period this year, let us be conscious of joining with our co-workers in the School (as well as with our co-workers in other groups of which we are a part) to form an immense chalice in which we can receive the abundant Will energy available and then to transmit that energy onward so that it activates the expression of goodwill and the healing of cleavages.

¹ Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 440.

² Alice A. Bailey, *Esoteric Psychology, Vol. 2* (New York: Lucis Publishing, 1942), 686-687.

³ *Ibid.*, 687.

⁴ Alice A. Bailey, *Unfinished Autobiography* (New York: Lucis Publishing, 1951), 268.

⁵ Alice A. Bailey, *Discipleship in the New Age, Vol. 2* (New York: Lucis Publishing, 1955), 297-298.

⁶ Alice A. Bailey, *Telepathy and the Etheric Vehicle* (New York: Lucis Publishing: 1950), 137-138.

⁷ *Ibid.*, 105.

⁸ Alice A. Bailey, *Discipleship in the New Age, Vol. 1* (New York: Lucis Publishing, 1944), 411.

⁹ Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis Publishing, 1960), 68-69.

¹⁰ *Ibid.*, 380.

¹¹ Bailey, *Discipleship in the New Age, Vol. 2*, 669.

¹² Alice A. Bailey, *Esoteric Astrology* (New York: Lucis Publishing, 1951), 586.