

## Distributing Wesak Energies Harmlessly

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During the period of the Wesak Festival, the two great Avatars – the Buddha and the Christ – help channel the intense divine Will energy that becomes available for our use to us through Shamballa. We spoke last year about the creation of a chalice to hold that Will energy during the “day of safeguarding”: “As channels, we must be prepared to forget ourselves in the service of touching, containing and holding force for the rest of humanity.”<sup>1</sup> This year we will focus on the two “days of distribution” following the Taurus full moon when “the focus of our attention will be steadily turned away from ourselves but also from the inner subjective planes to the outer world, and our efforts will be to pass on, or to pass through, that measure of spiritual energy that may have been contacted.”<sup>2</sup>

The process of distribution is not simply one of allowing the Will energy to flow through us thoughtlessly and unimpeded. We know that the Shamballa energy can have negative consequences if not stepped down: “The Shamballa force ... is an aspect of the will and intention of the Planetary Logos but its first and primary effect has been to stimulate the will-to-power and the will-to-have of certain great and unspiritual groups.”<sup>3</sup> “You can easily appreciate the fact that the evocation of the energy of the Will and its effect upon the unprepared, materialistically minded person might and would prove a disaster. It would simply serve to focus and strengthen the lower self-will, which is the name we give to realized and determined desire. It could then create such a driving force, directed to selfish ends, that the person might become a monster of wickedness.”<sup>4</sup>

We have also been warned that “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.”<sup>5</sup> Indeed, we know that over-stimulation can result in physical disease<sup>6</sup> so we need to actively moderate the flow of this potent Will energy.

How then are we to proceed together in the distribution process? What can we do to ensure that this intense spiritual energy has maximum positive results? How can we bring about the harmlessness that “is a *state of mind* and one that in no way negates firm or even drastic action; [to ensure that] it concerns motive and involves the determination that the motive behind all activity is goodwill”<sup>7</sup>?

### Stepping Down Will Energy

It is up to us as aspirants and disciples who stand willing to receive and transmit the Shamballa Will energy to ensure the positive results of Wesak for the human family. In working as a group to step down the Will energy abundantly available during the Festival of Wesak, we have a unique opportunity to consciously mirror the four-stage process through which the Will energy of the One Life manifests. That process is described to us as:

1. It knows Itself as *the transcending Will*, the Will that sees the entire process from the point of initiation, but that limits Itself to the gradual expression of that Will on account of the limitations of those aspects of Itself whose consciousness is not that of the Whole....
2. It knows Itself as *the transmitting Will*, working from the point of synthesis, stepping down the energies distributed, in line with the creative, evolutionary Plan....

3. It knows Itself as *the transforming Will* or that sustained, applied process that brings about the needed mutations and changes through the action of the constant incentive of the Will-to-Good. Yet at the same time It is not identified in any way with the process....
4. It knows Itself as *the transfiguring Will*. This transfiguration is the fulfilment of purpose and the final expression of synthesis brought about by the sustaining Will-to-Good of the transcending, transmitting, transforming Will.<sup>8</sup>

The Tibetan has admonished us:

Students would do well to shift their eyes off the goal of transfiguration (achieved at the third initiation and increasingly present at each previous initiation) and pay more attention to the recognition of that in them which “having pervaded their little universe with a fragment of Itself *remains*.” They will then have anchored their consciousness in the center of transcending power and guaranteed the flow of the will-to-achieve. From that high point in consciousness (imaginatively reached at first and practically achieved later) they would find it useful to work at the process of transmission, knowing themselves to be agents for the transmission of the Will-to-Good of the Transcendent One. They should next pass on to the stage of transformation wherein they would visualize and expect to see developed the needed transformation carried forward in their lives; then – equally expectant – they should believe in the transfiguration of those lives in line with the Will of the Transcendent One, the success of the Transmitting One, and the activity of the Transforming One – all of Whom are but the One, the Monad, the Self. All this is done by the use of the will, conditioning, fulfilling and overcoming.<sup>9</sup>

What can we learn by reflecting on this four-step process? First, we can exercise restraint, knowing that spiritual development occurs gradually. The transcending Will operates under the Principle of Limitation, or a willingness to restrict Its expression to what we are able to understand. It is a willingness to slow down the energy flow, so to speak, so that its influence matches what we can absorb. We are most effective if we respect where others are in their process. One of the characteristics of the true server is “*a willingness to let others serve as seems best to them*, knowing that the life flowing through the individual server must find its own channels and outlets, and that direction of these currents can be dangerous and prevent the rendering of the intended service [and so we help] others to ‘stand in spiritual being,’ as we ourselves are learning to stand.... This centers around the capacity to stand, not only in spiritual being, but *together with others*, working with them subjectively, telepathically, and synthetically.”<sup>10</sup>

Second, we can recognize our particular role in relation to the Plan as “the intelligent, loving intermediary between the higher states of planetary consciousness, the superhuman states and the subhuman kingdoms. Thus [we] will become eventually the planetary savior.”<sup>11</sup> A key word here is “loving” in the sense of being compassionate, executing our role as intermediary with humility rather than an exalted sense of importance.

Third, we can focus on our unique role in the unfolding of the Plan – that of modeling and evoking goodwill within the human family so that the Will-to-Good is in turn evoked.

The Shamballa energy is ... related to the livingness (through consciousness and form) of humanity; ... it concerns the establishing of right human relations... It is therefore incentive and not impulse; it is realized purpose and not the expression of desire. Desire works from and through the material form *upward*; Will works downward into form, bending form consciously to divine Purpose. The one is invocative and the other is evocative. Desire, when massed and focused, can invoke Will; Will, when evoked, ends desire and becomes an immanent, propulsive, driving force, stabilizing, clarifying, and finally destroying. It is much more than this, but this is all that we can grasp at this time and all for which we have, as yet, the mechanism of comprehension. It is this Will – aroused by invocation – that must be focused in the light of the Soul and dedicated to the purposes of light, and for the purpose of establishing right human relations.<sup>12</sup>

Our role, then, is to function as a calibrated, continuous source of spiritual energy, much the way a water tap modulates the flow of available water. “The Will is not, as so many believe, a forceful expression of intention; It is not a fixed determination to do thus and so or to make certain things to be. It is fundamentally an expression of the Law of Sacrifice.”<sup>13</sup>

### **Ensuring an Undistorted Flow of Will Energy**

As channels for Will energy, it is particularly important that we operate from a position of goodwill and ensure that our motives are pure and that our own desires or feelings do not influence the stream of energy available to us. One critical quality to continually strengthen is that of detachment. “This is not the detachment of self-protection or of self-immunization or of aloofness, but that Soul detachment that works from Soul levels and – seeing all life in the light that streams from the Soul – regards everything from the standpoint of eternity.”<sup>14</sup>

Closely related to the quality of detachment is that of divine indifference. “We need to arrive at a point in group experience wherein we are not so intensely preoccupied with our own development, status and service; we all need to learn to decentralize ourselves so that the work to be done becomes the factor of main importance. When this is the case, then the intense self-interest with some aspect of the personality expression, some weakness of character, some dear objective, or some physical condition will cease. We will find the cultivation of a ‘divine indifference’... of great assistance in forgetting the little self; this frequently looms so large (from habit) that it shuts out the higher Self; it comes between the disciple and the Master and prevents contact with co-disciples, thus negating effective service.”<sup>15</sup>

Because we work in group formation during the festival period, we need to always keep in mind how powerful united group work can be and exercise particular caution in how we direct the flow of energy.

Any group effort that seeks to impress the mind of any subject (whether an individual or a group) must be strenuously guarded as to motive and method; any group endeavor that involves a united applied effort to effect changes in the point of view, an outlook on life, or a technique of living must be *utterly selfless*, most wisely and cautiously undertaken, and must be kept free from any personality emphasis, any personality pressure and any mental pressure that is formulated in terms of individual belief, prejudice, dogmatism or ideas...

The moment that there is the least tendency on the part of a group, or of an individual in a group, to force an issue, to bring so much mental pressure to bear that an individual or group is helpless under the impact of other minds, you have what is called “black magic.” Right motive may protect the group from any serious results to themselves, but the effect upon their victims will be definitely serious, rendering them negative and with a weakened will.

The result of all *true* telepathic work and rightly directed effort to “impress” subjects will be to leave them with a strengthened will to right action, an intensified interior light, an astral body freer from glamour, and a physical body more vital and purer.<sup>16</sup>

### **Channeling Energy Harmlessly**

Finally we have the issue of intention. It is critical that we release all sense that we know best and focus instead on invoking what is best under the Plan. The Tibetan has advised us as follows: “How can this collective impressing go on and yet leave a person free? Because it will be kept clear of all directed will force; all that workers and disciples in my groups will seek to do is to impress certain minds with the outlines or suggestions as to the Plan; these ideas will deal particularly with the concept that separation is a thing of the past and that unity is the goal of the immediate future; that hatred is retroactive and undesirable and that goodwill is the touchstone that will transform the world.”<sup>17</sup>

The dynamic that controls right intention is *harmlessness* “in speech and also in thought and consequently in action. It is a positive harmlessness, involving constant activity and watchfulness; it is not a negative and fluidic tolerance.”<sup>18</sup> The most common manner in which most of us harm others is through criticism, explicit or implicit – that “‘sitting in judgment’ – and ... idle critical gossip that seems necessary to

the average group member [that can] kill the group life and render abortive the efforts that could, if given cooperation and time to develop, prove constructive agencies through which the Hierarchy might work.”<sup>19</sup>

Being able to function together is critical because we are told: “The Spiritual Hierarchy cannot work through people whose tongues are critical, whose ideas and attitudes are separative and who are violently partisan in their beliefs and comments. This is a statement of fact. I seek to have you train yourselves in such right activity, beginning with your own lives and your personal expression in the world.”<sup>20</sup>

Why is [non-criticism] regarded as so essential a requirement? Because criticism (analysis and, consequently, separativeness) is the outstanding characteristic of mental types and also of all coordinated personalities. Because criticism is a potent factor in swinging mental and emotional substance into activity and so making strong impress upon the brain cells and working out into words. Because in a sudden burst of critical thought, the entire personality can be galvanized into a potent coordination, but of a wrong kind and with disastrous results. Because criticism being a faculty of the lower mind can hurt and wound and no one can proceed upon the Way as long as wounds are made and pain is knowingly given. Because the work of white magic and the carrying out of hierarchical purpose meets with basic hindrances in the relations existing between its workers and disciples. In the pressure of the present opportunity there is no time for criticism to exist between workers.<sup>21</sup>

While we may find it relatively easy to suppress verbal criticism, the more challenging task is to purge our minds of all criticism and unkind thoughts – to maintain a mental posture of goodwill that will not allow for criticism, especially when those around us are being critical. This mental discipline is key to all spiritual work, but is especially important during the Festival of Wesak.

## Conclusion

How we embrace our task of distribution during the Festival of Wesak will set the stage for what can be accomplished during the spiritual year. If we position ourselves within our group to step down and distribute Will energy compassionately and harmlessly, we will find that the consequence is joy, “the silence that sounds.”<sup>22</sup> “This bringing of joy to others in order to produce conditions in which they may better express themselves may have a physical effect as we seek to better their material conditions, or an emotional effect as our presence brings to them peace and uplift, or an intellectual result as we stimulate them to clarity of thought and understanding. But the effect upon ourselves is joy, for our action has been selfless and non-acquisitive, and not dependent upon the aspirant’s circumstance or worldly state.”<sup>23</sup>

In conclusion, let us join together in this great task of distributing the Will energy that becomes available to us at Wesak, remembering that “no matter who we are or where we may be placed or what is the nature of our environment, no matter how isolated we may feel or apart from those who may share our spiritual vision, each of us can, on that day and for the period immediately following and preceding it, work and think and act in group formation, and function as a silent distributor of force.”<sup>24</sup>

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<sup>1</sup> Alice A. Bailey, *Esoteric Psychology*, Vol. 2 (New York: Lucis Publishing, 1942), 687.

<sup>2</sup> *Ibid.*, 688.

<sup>3</sup> Alice A. Bailey, *Esoteric Astrology* (New York: Lucis Publishing, 1951), 520.

<sup>4</sup> Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 346.

<sup>5</sup> Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis Publishing, 1960), 68.

<sup>6</sup> Alice A. Bailey, *Esoteric Healing* (New York: Lucis Publishing, 1953), 57.

<sup>7</sup> *Ibid.*, 670.

<sup>8</sup> Bailey, *Esoteric Astrology*, 616-618.

<sup>9</sup> *Ibid.*, 618-619.

<sup>10</sup> Bailey, *Esoteric Psychology*, Vol. 2, 131-132.

<sup>11</sup> Bailey, *The Externalisation of the Hierarchy*, 163.

<sup>12</sup> *Ibid.*, 344-345.

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- <sup>13</sup> Alice A. Bailey, *Discipleship in the New Age, Vol. 2* (New York: Lucis Publishing, 1955), 269.  
<sup>14</sup> Alice A. Bailey, *Discipleship in the New Age, Vol. 1* (New York: Lucis Publishing, 1944), 130)  
<sup>15</sup> *Ibid.*, 97.  
<sup>16</sup> Alice A. Bailey, *Telepathy and the Etheric Vehicle* (New York: Lucis Publishing, 1950), 39.  
<sup>17</sup> Bailey, *Discipleship in the New Age, Vol.1*, 65.  
<sup>18</sup> Alice A. Bailey, *A Treatise on White Magic* (New York: Lucis Publishing, 1934), 490.  
<sup>19</sup> Bailey, *Esoteric Psychology, Vol. 2*, 618.  
<sup>20</sup> *Ibid.*, 748.  
<sup>21</sup> Bailey, *A Treatise on White Magic*, 560.  
<sup>22</sup> Bailey, *Esoteric Psychology, Vol. 2*, 133..  
<sup>23</sup> Bailey, *A Treatise on White Magic*, 370.  
<sup>24</sup> Bailey, *Esoteric Psychology, Vol. 2*, 687.