

## Channeling Wesak Energies for Cleansing Purposes

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We are now entering the annual highpoint of the inpouring of divine Will energy, channeled by the two great Avatars – the Buddha and the Christ. Our responsibility during this time is to receive, contain, and then distribute these spiritual energies. That distribution process is envisioned as encompassing the final two days of the five-day festival period 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>1</sup>

We are told that “during the interim between reception [of the Wesak energy] and distribution, it has been transformed into the energy of goodwill and into that light that will illumine human minds.”<sup>2</sup> We usually visualize that distribution process as general – i.e., without a specific focus. This year, in conjunction with our Subjective Group Conference topic of “Ashramic Work and Right Speech,” we want to explore two specific and much-needed tasks for which the potency of Wesak energy is well-suited: dissipating glamours and destroying negative thoughtforms.

Why is this important? Humanity is at a point of crisis in terms of how we relate to each other. We have escalating terrorism, and we have a corresponding increase in despair about how to address it. We have an unprecedented volume of refugees fleeing violence and oppression, and we have increasing resistance to allowing foreigners across borders. We also have a dramatic increase in income disparity and accelerating conflicts over the exploitation of our Earth’s resources for profit versus living in harmony with the Earth.

We might be tempted to view these various patterns as unrelated, with different root causes; however, the Ageless Wisdom emphasizes that humanity is responsible for reinforcing the glamours and creating and sustaining the negative thoughtforms that make such patterns possible and hold them in place. We do so by consistently ignoring the basic truth that we are all energetic expressions and components of the One Life and thus all connected. Ultimately how we treat others will be how we ourselves are treated.

### Dissipating Glamour

Glamours exist on the astral plane. While some School members may not be in a position to work with the Will energy necessary to destroy thoughtforms, all members can work with the Wesak light in meditation in order to “project light, consciously, on to the astral plane and thus dissipate glamour.”<sup>3</sup>

What is the relationship between glamour and the current events that distress us? Let’s reflect for a moment on some of the more common glamours that are playing out on the world stage:

1. *The glamour of destiny.* This is a glamour that indicates to those whom it controls that they have important work to do and that they must speak and work as destined. This feeds a pride that has no foundation in fact.
2. *The glamour of aspiration.* Those thus conditioned are completely satisfied and preoccupied with their aspiration towards the light and rest back upon the fact that they are aspirants. Such people need to move onward on to the Path of Discipleship and cease their preoccupation and satisfaction with their spiritual ambitions and goals.
3. *The glamour of self-assurance* or of what might be called the astral principles of the disciple. This is the belief, in plain language, that disciples regard that their point of view is entirely right. This again feeds pride and tends to make the disciples believe themselves to be authorities and infallible. It is the background of the theologian.

4. *The glamour of duty.* This leads to an over-emphasis of the sense of responsibility, producing lost motion and the emphasis of the non-essential....
5. *The glamour of devotion,* leading to an undue stimulation of the astral body. The man or woman thus glamoured sees only one idea, one person, one authority and one aspect of truth. It feeds fanaticism and spiritual pride.<sup>4</sup>

So what can we do? We are told that ridding the astral plane of glamour is “a definite world service. Groups will eventually be formed of those who are working at the dissipation of glamour [that] will work unitedly on some major phase of world glamour by the power of their individual illumined minds.”<sup>5</sup> We are also told that “*criticism, separativeness or pride ... are definitely breeders of glamour.*”<sup>6</sup> How we think and speak or remain silent is directly related to the viability of glammers.

Every bit of glamour dissipated ... “clears the way” for those who follow after, and makes easier the path of other disciples. This is par excellence, the Great Service....

One of the problems that confronts aspirants is the problem of duly recognizing glamour when it arises, and of being aware of the glammers that beset their paths.... The majority of people are unaware of their presence. Many good people today see this not; they deify their glammers....

The very recognition, in its turn however, carries with it its own problems, so unable are average disciples to free themselves from the glamour-making faculties developed in the past, and so hard do they find it to preserve a due proportion and a proper sense of values in regard to the truths of the mental plane. A hard won truth and a principle of reality can be grasped, and then ... the glammers of an emotional nature can emerge and gather about the ideal, for that is as yet unclarified and is prone to attract to itself that which – emotionally and sensitively – it believes itself to be and have.<sup>7</sup>

Glammers have been around for a long time, being elaborated and reinforced when we refuse to take responsibility for “right speech.” However, disciples have a responsibility to “destroy the astral phenomena for which they are creatively responsible, [as well as to] destroy a certain proportion of astral substance for which they are not individually responsible but that is nevertheless related to the group or to the nation with which they are by birth or inclination affiliated.”<sup>8</sup>

### **Destroying Negative Thoughtforms**

Shifting our attention from the astral plane to the mental plane, we are constantly creating thoughtforms. In esoteric studies, we tend to nurture that creation process and give little, if any attention, to their destruction when they no longer serve a good purpose. If we reflect for a moment on the cycle of change that underlies all of life, we recognize that anything that is created eventually outlives its usefulness. On a physical level, if we only ingest food and never eliminate the roughage or waste, our digestive system will become toxic and we will die. On a societal level, beliefs that seem like truths will, in a dynamic society, eventually be challenged and become unthinkable. We have many examples down through history, human slavery and public smoking being only two. “Evil ... might be defined simply as adherence to that which we should have outgrown, the grasping of that which we should have left behind.”<sup>9</sup>

It is important to remember that

a thoughtform can ... act as a poisoning agent, and poison all the springs of life. It may not be potent enough to swing out of its creator’s aura (very few thoughtforms are), and find its goal in another aura there to gather strength and so return from whence it came, but it may have a vitality of its own that can devastate the life of the aspirant. A violent dislike, a gnawing worry, a jealousy, a constant anxiety and a longing for something or someone may act so potently as an irritant or poison that the entire life is spoiled, and service is rendered futile. The entire life is embittered and devitalized by the embodied worry, hatred or desire. All relationships with other people are rendered equally futile or even definitely harmful, for worried or suspicious

aspirants spoil the home circle or their group of friends by an inner poisonous attitude, governed by an idea. Their relation to their own Soul and the strength of the contact with the world of spiritual ideas is at a standstill, for they cannot progress onward and are held back by the poison in their mental system. Their vision becomes distorted, their nature corroded, and all their relationships impeded by the wearing, nagging thoughts that they have themselves embodied in form and that have a life so powerful as to poison them.<sup>10</sup>

The lack of attention to destroying thoughtforms may stem from the challenges that any destruction presents. The task, at first, may seem overwhelming. We are told:

One of the greatest impediments upon the Path of Return, and one for which humanity is distinctly responsible within occult limits, are those animated forms that humanity has produced ever since the middle of the Atlantean root race when the mind factor began slowly to assume increasing importance. The selfishness, the sordid motives, the prompt response to evil impulses for which the human race has been distinguished has brought about a condition of affairs unparalleled in the system. A gigantic thoughtform hovers over the entire human family, built by people everywhere during the ages, energized by the insane desires and evil inclinations of all that is worst in human nature, and kept alive by the promptings of humanity's lower desires. This thoughtform has to be broken up and dissipated by humanity itself... Under the Law of Karma, it has to be dissipated by those who have created it.<sup>11</sup>

This gigantic thoughtform, the product of humanity's ignorance and selfishness, is kept alive and vitalized ... by the aggregate of the evil desires, wicked intentions, and selfish purposes of each individual. Every wrong thought, when embodied in speech or manifested in action on the physical plane, goes to swell the proportions of this evil entity.<sup>12</sup>

### **The School's Cleansing Initiative**

Ending the ongoing cycle of violence that is fueled by our inattention to the damaging effects not only of our present thoughts and words but also the ever-intensifying thoughtform of ill will involves addressing the root causes of glammers and negative thoughtforms. We can think of a garden as an analogy to our current situation. We have some beautiful flowers but we also have some virulent weeds. In watering the flowers (by sending them positive energy), we also strengthen those weeds. Perhaps we recognize the presence of the weeds and cut them down. But until we uproot them entirely, they will simply spring back up, often stronger than ever.

The same is true of glammers and negative thoughtforms. Until we destroy them at their roots, they will continue to spread and infect our lives. We have noted that these damaging energies survive because we forget who we are and why we are here. But why does that matter? What are the practical consequences of that disregard?

One way of understanding the issue, in keeping with our Subjective Group Conference theme, is to recognize that, in forgetting who we are, we fall prey to the great heresy of separateness that is rooted in the process of thinking dualistically – seeing ourselves as different and distinct from others in some way. Dualistic thinking is so much a part of our everyday lives that virtually all of us have some arena in which “us-them” thinking is our default. We can begin to understand this if we reflect on five ways in which this separateness is expressed:<sup>13</sup>

1. *Hostile bigotry* – expressing separateness overtly through physical or psychological abuse  
Since overt acts of aggression are increasingly condemned in western society, the brutality of terrorist acts can catch us off guard. If we think of them, though, as stemming from a sense of moral justification or feeling morally compelled, they may begin to seem less alien and more capable of destruction.
2. *Benevolent bigotry*, or paternalism – expressing separateness covertly through condescension  
Here we see others as less evolved or less spiritually mature as compared with ourselves. In societal life, this leads to viewing others as being in need of protection rather than being treated as equals.

3. *Stereotyping* – denying the individuality of the other  
In this case, we allow ourselves the luxury of lazy thinking. Instead of making the effort to know the other in all their uniqueness, we place them in a group and assume that they are the same as others in that group.
4. *Dismissiveness*, or invisibility – assuming that the other is not important enough to be accorded attention  
This form of separateness literally denies the existence of the other in any meaningful way. This is also a form of separateness that we may practice on ourselves in refusing to acknowledge our own needs or respect our own intuition.
5. *Objectification* – treating the other as an object to be used for our own gratification  
While sexual objectification has received a lot of attention, there are other ways in which we assume that others should not have choices about their lives if those choices conflict with our own desires.

Addressing root causes is not accomplished quickly or easily. The Festival of Wesak, however, is the time when it is easiest to access the necessary spiritual energies and so the School for Esoteric Studies is launching this initiative during Wesak, with two objectives:

1. Dissipating the fog of fear and the glammers that hold humanity captive.
2. Destroying negative thoughtforms, both current and ancient.

All members of the spiritual community are welcome to join us in this special service initiative. We will provide special meditation outlines for dissipating glammers and for destroying negative thoughtforms, along with monthly seed thoughts for meditation.

If we wish to be of service in this initiative, “right speech” is absolutely critical, as is the ability to dissipate or destroy lovingly.

Let each of you gain that control of speech that has often been your goal but seldom your achievement, and remember that the most powerful factor in the control of speech is a loving heart. Wild and fearful talk, hateful gossip, cruel innuendo, suspicion, the ascribing of wrong and wicked motives to persons and peoples, and the divergences of attitude that have separated the many different nations in the world are rampant today and have brought the world to its present distressing situation. It is so easy to drift into the same habits of speech and thought that we find around us and to discover ourselves participating in attack and the spirit of hate. Guard yourselves strenuously against this and say nothing that could inflame hate and suspicion in connection with any race, any person, any group or any leaders of groups and nations. You will have to guard yourselves with care, so that even in defense of that which you may personally or nationally approve you do not find yourselves full of hate and breaking the law of love – the only law that can truly save the world. Perhaps the key to your success along this line will be the silence of a loving heart.<sup>14</sup>

If you do so choose, please contact us at [info@esotericstudies.net](mailto:info@esotericstudies.net) to request the special set of materials for the Cleansing Initiative.

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<sup>1</sup> Alice A. Bailey, *Esoteric Psychology, Vol. 2* (New York: Lucis Publishing, 1942), 688.

<sup>2</sup> Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 643.

<sup>3</sup> Alice A. Bailey, *Glamour: A World Problem* (New York: Lucis Publishing, 1950), 264.

<sup>4</sup> Alice A. Bailey, *Discipleship in the New Age, Vol. 1* (New York: Lucis Publishing, 1944), 26-27.

<sup>5</sup> Bailey, *Glamour*, 197.

<sup>6</sup> *Ibid.*, 82.

<sup>7</sup> *Ibid.*, 44-45.

<sup>8</sup> Alice A. Bailey, *Discipleship in the New Age, Vol. 2* (New York: Lucis Publishing, 1955), 378-379.

<sup>9</sup> Alice A. Bailey, *From Bethlehem to Calvary* (New York: Lucis Publishing, 1937), 203.

<sup>10</sup> Alice A. Bailey, *A Treatise on White Magic* (New York: Lucis Publishing, 1934), 489.

<sup>11</sup> Alice A. Bailey, *A Treatise on Cosmic Fire* (New York: Lucis Publishing, 1925), 948.

<sup>12</sup> Ibid., 949.

<sup>13</sup> Dorothy I. Riddle, *Moving Beyond Duality* (Bloomington, IN: iUniverse, 2015).

<sup>14</sup> Bailey, *The Externalisation of the Hierarchy*, 82.