

Our Responsibilities During the Festival of Wesak

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The Festival of Wesak represents a unique time each year when spiritual energies are most abundantly available for the use of humanity. Together the Buddha and the Christ generate a point of tension through which those energies can flow to us if we invoke them. We are then tasked with the responsibility to distribute that energy to those who evoke it from us. Indeed, this accumulation and distribution of spiritual energies is so important that we are asked to 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’.”¹

We often talk as though we as disciples are the main actors, controlling the process from beginning to end and relying on statements such as the following: “[Disciples] act primarily as agents for the transmission, for the stepping down and for the consequent safe distribution of energy to the masses”.² Our role in invoking the Wesak energies through meditation is clear; however, our active role is limited to that of invocation: “The lesser ever invokes the higher, and higher factors are then evoked and respond according to the measure of understanding and the dynamic tension displayed by the invoking element. This many fail to realize. You do not work at the evocative process. That word simply connotes the response of that which has been reached. The task of the lesser aspect or group is invocative, and the success of the invocative rite is called evocation.”³ We thus need to cultivate and stimulate a desire on the part of others to invoke or receive that energy from us. Obviously such stimulation cannot take place magically at the time of the Festival; instead it must be cultivated yearlong.

Preparing to Invoke the Wesak Energies

The political dynamics currently operating in the United States, as well as elsewhere in the world, present us with the challenge of preparing to be distortion-free vessels for the reception of spiritual energies. The accusations of “fake news” to discredit any perspective contrary to self-interest represent, in esoteric terms, the functioning of glamour and illusion. Hopefully by recognizing and naming this dynamic accurately we can then take appropriate action free from the distortions of anger, frustration, and a sense of helplessness. We are told that “alignment, contact with the Soul, and then steadfastness, are the keynotes to success”.⁴

How are we to remain steadfast in the face of the pressures to assert self-interest and focus on differences rather than commonalities? It is vital to remember that we are ourselves energetic beings operating in a vast sea of energies. We always have choices about how we relate to those energies in order to stimulate distortions or to participate in the flow of energies in a manner that minimizes distortion. “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.”⁵

How are we to remove distortion and dissipate glamour? Always the objective of the Plan is the generation of right relations, fueled by goodwill.

Increasingly must the normal and powerful life of the emotional, astral, desire and glamorous nature be controlled and rendered quiescent by the life of the Soul, functioning through the mind. The emotions that are normally self-centered and personal must be transmuted into the realizations of universality and impersonality; the astral body must become the organ through which the love of the Soul can pour; desire must give place to aspiration and that, in its turn, must be merged in the group life and the group good; glamour must give place to reality, and

the pure light of the mind must pour into all the dark places of the lower nature. These are the results of mental polarization and are brought about by definite meditation and the cultivation of the meditative attitude.⁶

Right relations must be rooted in an active awareness that we are all interconnected, all part of the same cosmic energetic field, all part of the One Life. Our invocative focus must be crafted from that sense of relationship rather than separative self-interest.

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.... 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.⁷

Cultivating a Receptivity to the Wesak Energies

This is a critical time in which we can help activate those individuals and groups already committed to action. We can engage them to act in line with the common good, with a commitment to treating others with respect and dignity regardless of their gender or ethnicity or socio-economic class or age or any other attribute that we have allowed in the past to divide us. Recognizing the power of glamour, we are charged with a vital and timely service of

ridding of the world of the individual and the world of humanity as a whole of the all-enveloping glamour that holds humanity in thrall.... The proposition, therefore, which I am laying before you (who are the aspirants and the disciples of the world) is the possibility of a definite world service. Groups will eventually be formed of those who are working at the dissipation of glamour in their individual lives and who are doing so not so much in order to achieve their own liberation but with the special objective of ridding the astral plane of its significant glammers. They will work unitedly on some major phase of world glamour by the power of their individual illumined minds.⁸

We have before us the model of the Women's Marches, which began in January 2017 to protest the election of Donald Trump as a president focused on self-interest and dismissive of the rights of women and their families. With international attention focused on shining a light on the pervasiveness of sexual harassment, the #MeToo movement began to gain momentum. By January 2018, the Women's Marches had evolved to focus on building coalitions across issue groups, registering voters (#PowerToThePolls), and urging women of all ages and backgrounds to run for political office, coupled with training events for over 26,000 new political candidates. The result has already been a wave of first-time candidates (including Latinas, Asian-Americans, and transgender persons) being elected in record numbers. This is precisely the type of focus on the common good that we would want to convert into an invocation of the spiritual energies that we can channel during the Festival of Wesak.

Managing the Role of the Evoked Channel

The energies available to and through us at Wesak can empower whoever evokes them, regardless of intention. This places a responsibility on us to attract the attention of the appropriate people and groups – those who are committed to right relations.

We cannot force the Wesak spiritual energies on others. They must choose to evoke those energies from us through the magnetic energy of goodwill. Goodwill, the loving determination to establish right relations, is a latent characteristic of humanity that we can ourselves evoke in others. But how do we create the point of tension that will call forth goodwill? It is through our own modelling of an attitude and atmosphere of cooperation and constructive problem-solving, the non-partisan middle path, that we create an environment in which discussion and compromise become possible. We thus become the evoked channel of spiritual energies to those longing for meaning and connection. We “become a tiny or minute correspondence of the

Spiritual Hierarchy – invocative as it is to Shamballa and easily evoked by human demand. These are points warranting careful consideration. They involve a primary recognition of points of tension and their consequent expansion into magnetic auras or areas, capable of invocation and evocation.”⁹

Conclusion

The forces of divisiveness and separatism are at an all-time high in our world, and these can drown out the call for right relations. As disciples we have a crucial role to play in preparing our communities to seek out the positive and healing energies available through us at the time of Wesak. We do this not by lecturing or demanding that others behave in a certain way or by repudiating the person based on their divisive actions. Rather, we do this through demonstrating the power of inclusion, of compassion, and of hope for humanity.

¹ Alice A. Bailey, *Esoteric Psychology, Vol. 2* (New York: Lucis Publishing, 1942), 686-687.

² Alice A Bailey, *The Rays and the Initiations* (New York: Lucis Publishing, 1960), 689.

³ *Ibid.*, 35.

⁴ Alice A. Bailey, *Glamour: A World Problem* (New York: Lucis Publishing, 1950), 38.

⁵ Alice A. Bailey, *Telepathy and the Etheric Vehicle* (New York: Lucis Publishing, 1950), 105.

⁶ Alice A. Bailey, *Discipleship in the New Age, Vol. I* (New York: Lucis Publishing, 1944), 50-51.

⁷ *op.cit.* *Telepathy*, 137-138.

⁸ *op.cit.*, *Glamour*, 197-198.

⁹ *op.cit.*, *Telepathy*, 96.