

# The Will in Its Various Forms

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## Abstract

Common practice describes the Will of God as something that is distant and different from our own experience of the will. In actuality, all Will energy has the intention of expressing Purpose through its three aspects: the will-to-be, the will-to-good, and the will-to-know. We can recognize these three aspects in different forms of expression of the Will: the Triadal or spiritual will, the Soul Will, and the Personality Will. Each of these levels of Will energy represents different points of tension and, as we evolve, we become able to focus at a given point of tension or level of Will energy and work effectively with it.

## Context

When we talk about the various wills, we are actually describing different ‘stages’ or ‘levels’ of the immense reservoir of Will energy as It is transmitted or ‘stepped down’ from Its origin (the One Life). The One Life is evolving through the consequences or feedback from choices made in the playing out of the three divine aspects<sup>1</sup> on both the downward and upward evolutionary arcs:

- a) **The Will-to-Be.** Choices about engaging/creating or withdrawing/destroying in the evolutionary process as we identify simultaneously with the particular and the cosmic/universal.
- b) **The Will-to-Good.** Choices regarding the range of consciousness/awareness or extent of inclusion, from cosmic to individual (similar to ‘think globally, act locally’).
- c) **The Will-to-Know.** Choices about how we interpret and utilize our experiences, moving between differentiation (thesis, antithesis) and synthesis.

The three forms of the will (Personality, Soul, Triad) are each expressions of the Will of God (the active expression of the original Divine Purpose of the One Life) as that fundamental Will energy (or breathe) works its way persistently downward from the cosmic mental plane into form within the cosmic physical plane.<sup>2</sup> On that downward arc,<sup>3</sup> the Divine Will ‘steps down’ or limits Itself<sup>4</sup> within our solar system to expression at the ‘level’ of the Monadic Will, operating as an expression of the Law of Sacrifice within the constraints of time and space.<sup>5</sup> Within the purview of our Planetary Logos, the Monadic Will further limits itself by allowing for free will/choice within the human kingdom in relation to how and when Divine Purpose will be realized. On the upward arc of the approach, the evolution of the will—that is, the synthetic process of assimilation or integration of the Personality Will ultimately into the Divine Will—is the focus of initiate training.<sup>6</sup> The Will “expresses itself as tension”<sup>7</sup>—dynamic focused intentionality. The various expressions of the Will are each different points of tension or vibrational energies (‘itches’) from which we work.<sup>8</sup> Each of these ‘itches,’ while stimulated overall by Ray 1, operates within a particular Ray expression or “refraction” (differentiation) of the Will energy.

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## About the Author

Based in Canada, Dorothy I. Riddle has worked globally on issues related to services and economic development. Her speaking and writing related to spiritual development have focused primarily on feminist spirituality. She is the Project Director for the development of the Spiritual Evolution Assessment Scale (SEAS), [www.SEAScale.net](http://www.SEAScale.net).

## The Triadal Will

The Triadal Will, operating under the Law of Repulse,<sup>9</sup> enables particularity of experience within universal consciousness. Its dynamic energy, expressed as intensity of direction, is propelling, clarifying, and purifying (through the destruction of hindrances). Its experience is expressed particularly in the atomic permanent atom of the Spiritual Triad. It manifests as the will-to-be in the form of the sutratma, which allows the life force to flow into individuals while remaining connected to the whole. It manifests as the will-to-good through an intuitive perception of what is best for the whole, coupled with a sense of right action and right timing.<sup>10</sup> It manifests as the will-to-know via the Antahkarana as it impresses souls/individuals with an awareness of the Purpose and the Plan while benefiting from the experiences of particular incarnations.

The Triadal Will works from the point of tension created by the Divine Will within Shamballa to carry out the Plan and in turn creates the point of tension from which the Soul Will works. It is veiled by the Soul Will and the Personality Will until after the third initiation.<sup>11</sup> We register the Triadal Will as we begin registering, stepping down, integrating, and translating streams of energy. Once we have completed the third initiation, we are able to identify directly with the Triadal Will as we work to implement the Plan. We are most clearly in tune with, and using, the Triadal Will as we transcend consciousness and work from a non-separative sense of identification with all—that is, a subjective synthesis that supports outer differentiation.<sup>12</sup>

## The Soul Will

The Soul Will is what drives the evolution of consciousness in manifestation, using the Law of Attraction. It functions in collaboration with the buddhic permanent atom of the Spiritual Triad. It manifests as the will-to-know through its choice to learn from the separative experience of individualization, driving physical atoms into activity so that they coalesce in manifestation. It manifests as the will-to-good in its attractive aspect, creating the causal body as the sheath of the soul<sup>13</sup> and establishing the gap in consciousness that allows for safe experimentation by the personality without any misuse of energy/power causing harm to the cosmos. It manifests as the will-to-be as it is exerted in sacrifice<sup>14</sup> in order to incarnate and infuse the personality.

In support of that infusion process, the Soul Will creates the point of tension that enables the development of the Personality Will and from which the personality works as it invokes the

Soul Will<sup>15</sup> and comes into alignment it. We register the Soul Will as our initial spiritual focus. We identify with the Soul Will as we shift from personal to group identification, and from mental to intuitional functioning. We use the Soul Will, operating under the Law of Attraction, to remain in manifestation and then to become “re-absorbed [at the death of the physical body] into the overshadowing soul.”<sup>16</sup>

## The Personality Will

The Personality Will allows us, initially under the Law of Economy, to align our physical, emotional, and mental bodies and to develop the discrimination and self-discipline (including detachment, harmless

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ness, and appropriate silence) necessary to carry out our plans and to become a useful member of the Hierarchy. Its potential is dormant in all humans, beginning as "...instinct and emotional aspiration..."<sup>17</sup> and moving "...from the expression of the will which is purely selfish, self-sufficient and self-focused, to the grasp of the group will..."<sup>18</sup> as the individual becomes focused on the mental plane. The Personality Will (as it functions in a disciple of White Magic) begins to develop when, influenced by the Soul Will, we start to transmute desire into spiritual aspiration and to shift our focus from self-betterment to a more selfless group identification with soul purpose and how best to contribute to the Plan.<sup>19</sup> We link our ability to engage in decision-making and our determination to overcome obstacles with a commitment to right relations and begin to function as a part of the Hierarchy (albeit unconsciously and peripherally). As we build the Antahkarana, we use the Personality Will to bridge the consciousness gap between the mental body and the manasic permanent atom of the Spiritual Triad, thus creating a direct link with the Monad to allow "Purpose [to] guide the little wills of persons."<sup>20</sup>

The Personality Will works through the point of tension set by the Soul Will. It manifests as the will-to-know as the mental body becomes aligned with the higher abstract mind (the manasic permanent atom) to form the initial portion of the Antahkarana.<sup>21</sup> It manifests as the will-to-good as the intuition develops and goodwill expands into the Will-to-Good. It manifests as the will-to-be, first as fixed determination to achieve alignment and fusion and then (once the causal body is destroyed) as a dynamic creative synthesis, via the atmic permanent atom, with the Monad in service to the Plan.

## Conclusion

What evolves as we humans develop (as aspirants, disciples, initiates) is the ability to consciously focus at a particular 'pitch' and work from that point of tension. We move from the determined, self-absorbed ability to achieve a particular selfish desire to the ability to focus in the mental body and then to merge or fuse with the Soul Will. Until that merger

of the soul and personality (to become the soul-infused personality), the Soul Will is held in abeyance and is only expressed through the personality's mental body. Once we have completed the third initiation, the Personality Will no longer functions separately from the Soul Will which has been evoked by the disciple. By the fourth initiation, the Soul Will has once again become subsumed within the Triadal Will so that the Personality Will functions in full cooperation with the Monad<sup>22</sup> (and is able to work consciously as part of the Hierarchy) and we are ready to move onto the Way of the Higher Evolution, leading to an integration of the Personality Will with divine intent via assimilation into the Monadic Will.<sup>23</sup>

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- <sup>1</sup> Alice A. Bailey. *Esoteric Psychology, Vol. I.* Lucis, 1936, p. 43. Also: *Telepathy and the Etheric Vehicle.* Lucis, 1950, p. 182.
  - <sup>2</sup> Alice A. Bailey. *Esoteric Astrology.* Lucis, 1951, p. 583.
  - <sup>3</sup> Alice A. Bailey. *Treatise on Cosmic Fire.* Lucis, 1925, p. 199.
  - <sup>4</sup> Bailey. *Esoteric Astrology,* p. 595.
  - <sup>5</sup> Alice A. Bailey. *Treatise on White Magic.* Lucis, 1934, p. 362.
  - <sup>6</sup> Bailey. *Esoteric Astrology,* p. 613. Also: Alice A. Bailey. *The Rays and the Initiations.* Lucis, 1960, p. 47.
  - <sup>7</sup> Bailey, *The Rays and the Initiations,* p. 46.
  - <sup>8</sup> Alice A. Bailey. *Esoteric Psychology, Vol. I.* Lucis, 1936, p. 44. Also: *The Rays and the Initiations,* p. 55.
  - <sup>9</sup> Bailey, *Esoteric Psychology, Vol. II,* p. 150.
  - <sup>10</sup> Bailey, *The Rays and the Initiations,* p. 46.
  - <sup>11</sup> *Ibid.,* p. 140.
  - <sup>12</sup> *Ibid.,* p. 282.
  - <sup>13</sup> Bailey, *Treatise on Cosmic Fire,* p. 179.
  - <sup>14</sup> *Ibid.,* p. 787.
  - <sup>15</sup> Alice A. Bailey. *Discipleship in the New Age, Vol. I.* Lucis, 1944, p. 87.
  - <sup>16</sup> Alice A. Bailey. *Esoteric Healing.* Lucis, 1953, p. 433.
  - <sup>17</sup> Bailey, *Esoteric Psychology, Vol. I,* p. 243.
  - <sup>18</sup> Bailey, *The Rays and the Initiations,* pp 46-47.
  - <sup>19</sup> *Ibid.,* p. 350.
  - <sup>20</sup> *The Great Invocation.* Lucis Publishing Company.
  - <sup>21</sup> Bailey, *The Rays and the Initiations,* p. 461.
  - <sup>22</sup> *Ibid.,* p. 184.
  - <sup>23</sup> *Ibid.,* pp. 56, 316-317.

