

The Dynamic of Determination: Enlightened, Enthusiastic Will

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“Two men look out through prison bars. One sees mud, the other stars.” (Frederick Langbridge)

These familiar words can be applied to all of us, for as Souls we are imprisoned in the three worlds. Of course, our imprisonment is not punishment, but a voluntary self-imposed confinement to lift and redeem the “substance” or lesser lives of those three worlds, in line with the redemptive Will of God.

As for one person seeing mud and the other stars, what we as esotericists have learned to see is *both* the “mud” and the “stars,” as we “look above and help below.” And if we apply the analogy to present national and world conditions, we can certainly see a great deal of “mud” around us. But at this Festival period, if we focused on the “mud,” we would only hamper what should be accomplished at the time of Wesak, which is not only to look up to, but to *reach for* the “stars.”

We are concerned, however, not only with the Vision, without which the people perish, but also with the means of making it factual in living experience.

As many of us know, the Wesak Festival is primarily an annual Hierarchical event, during which the Masters of the Wisdom, the Lords of Compassion, the Spiritual Hierarchy in their various ranks, make alignment with, approach, and invoke the highest center of the planetary Life, Shamballa, where the Will of God is known. Their key participants are the Christ, as head of the Hierarchy, and the Buddha, as representative of Shamballa.

In that great approach – which for long ages involved only the Hierarchy and Shamballa – we, humanity, are now not only invited to share, but we *must* share because of the changes within the planetary life already brought about under the influence of the dawning Aquarian Age.

Let us see if we can together grasp more of the meaning and significance, the reality and importance of the Wesak Festival, of the interplay between the three major planetary centers – humanity, Hierarchy and Shamballa – resulting in clearer “visions” respectively for both the Hierarchy and humanity – plus the great transference of certain spiritual energies from Shamballa that will speed both the Hierarchy and humanity toward their destinies.

So let us temporarily set aside our personal concerns and reach out in our aspiration, our thinking and our spiritual intention toward the Masters and the Hierarchy. We visualize them not as remote, distant, grandiose beings, but rather as individuals who have trodden the Way we are now treading; who have experienced to the full as human beings; who have learned to love selflessly, and who have joyously transformed their lives so that they now not only experience the joy of the Soul but also know the bliss of identification with Triadal and Monadic levels of being.

And yet, with all Their high attainment and despite the Way of the Higher Evolution beckoning Them forward, They strive to stimulate and help the rest of us humans to achieve, to know the wonders of planetary, systemic and cosmic Life that is at present beyond our awareness. They help us to pass from suffering

to fulfillment, from darkness to Light, from the unreal to the Real, from death to immortality, from chaos to Beauty.

All this is tied in with the Law of Cycles. Just as daily we do our individual meditations and monthly our Full Moon Approaches, so each year at Wesak the Hierarchy joins with humanity in making an approach to Shamballa.

We are told that the Spiritual Hierarchy expresses fully two Aspects of Deity, intelligence and Love, and is perfecting a third, the Will. The Masters are learning to fully wield and express the First, or Will Aspect, but as yet They are still striving to grasp and understand the Purpose as it is known in the Council Chamber of Shamballa – the Purpose that will require for its ultimate fulfillment the use of divine Will, Love and intelligence throughout the planetary life.

A common objective of this process could be described as catching a glimpse of the purpose of Sanat Kumara, that great Being Who is pledged to lift and redeem the total planetary life.

It is probably beyond us, at our present stage of evolution, to accomplish this, but we can expect to achieve a clearer vision of the Plan that embodies the Will of God and that surely must be in line with the great underlying redemptive Purpose of the Logos. Humanity can now tap, to a certain extent, a measure of that Shamballic Will. This is so because, under Cyclic Law, the influence of the Aquarian Age is already bringing great changes throughout the planetary life – although it is true that most of those changes are on the higher or inner levels and have yet to externalize. Since the Hierarchy always works under the Law of Cycles and of Cyclic Compensation, it follows that they are masters of Time and of right timing.

The Hierarchy – which constitutes the Ashram of Sanat Kumara, “is coming peculiarly and in a new sense under the influence of His Will nature,” and the Masters “are being brought to a new and more appropriate conception of the divine Purpose that lies behind the Plan and motivates it. The Will of God is becoming plainer to Them.” But that’s not the whole story. The Tibetan writes, “from the Christ down to the newest and latest accepted disciple, each in his own place, all are becoming increasingly responsive to the Will of God. This is bringing about great, necessary and unexpected changes, some now taking place, some to follow later.”

Regarding the first change, He states,

the entire technique of training disciples for initiation and of absorbing them into the various ashrams has been altered. ... The older methods built around the direct relationship between a Master and a disciple reached their highest point of usefulness early in the Piscean Age. For nearly two thousand years these methods have proven so successful that the intensity of humanity’s response is that hundreds are now ready for absorption. With the arrival of the Aquarian Age, group preparation, group instruction and group acceptance must and will supersede the older methods.

Linked to this first change is the second one, whereby

a measure of the training is now objective and exoteric. Hence the establishment of the New Group of World Servers, which provides not only a field of service for accepted disciples, but also a rallying point for all determined aspirants, where they can be tried out, and where their motives and persistence can be tested prior to direct acceptance into the Ashram. This shifts the responsibility of preparing aspirants for accepted discipleship onto the shoulders of the pledged disciple and away from the immediate attention of the accepting Master, who is thus freed for other fields of service. This, in itself, is one of the major indications of the success of the evolutionary process as applied to humanity.

We could discuss more fully the implications of these two changes, but it is probably more timely and more fitting to consider the third change, one that is particularly relevant to our work together at the Wesak Festival. This is how the Tibetan describes it:

The third great change has been in the relation of the Hierarchy to Shamballa, and of this you can necessarily know and understand little. I could perhaps express the underlying significance to you in symbolic language. The energy emanating from Shamballa has been divided into two direct and distinctive streams. One stream, embodying the *dynamic of purpose*, is now pouring into the Hierarchy and its seven major ashrams.

Another stream, embodying *the dynamic of determination or of enlightened, enthusiastic Will*, is reaching humanity direct via the New Group of World Servers. Hitherto a blended stream of Shamballa force has poured into the Hierarchy and has streamed, in its undifferentiated type and quality, into all the groups within the Hierarchy. Now (written 1944), the quality of determination or of what the average person understands by the use of the word “Will,” is pouring into the New Group of World Servers, while the energy of dynamic Purpose, differentiated into seven diverging streams, is pouring into each of the “seven points of reception,” the Masters’ Ashrams within the ring-pass-not of the Hierarchy. These seven types of Purpose embody the seven energies that will reorganize and redefine the Hierarchical undertaking, and thus inaugurate the New Age. [The above extracts are drawn from *The Rays and the Initiations*, pp. 239-241]

Do these words give a clear indication of why humanity can and must increasingly share in the Wesak Approach?

We are not concerned, of course, with the first stream of energy from Shamballa, which embodies the dynamic of Purpose. That is not for us to understand or to handle, but is the task of the Spiritual Hierarchy. *Our* concern is surely with the other stream, which, “embodying the dynamic of determination or of enlightened enthusiastic Will, is reaching humanity direct via the New Group of World Servers.”

This final phrase – “reaching humanity direct via the New Group of World Servers” – is a reminder of an aspect of the New Group that we are apt to forget, or of which we may not even have grasped the significance. The Tibetan explains: “The New Group of World Servers is *primarily* a group that, while working on the outer plane of daily, physical living, yet preserves a close ashramic integration.”

So we need to remember that the New Group of World Servers is not only outwardly responding to needs in line with the Plan, but is also preserving a strong subjective spiritual life, thus constituting an open channel from humanity to the Kingdom of God – to the Spiritual Hierarchy and to Shamballa.

Let us ponder the nature of the Shamballa energy that we – that is, the planetary group of which we are a part – can together receive. The Tibetan uses two phrases to describe this energy: first, as embodying “the dynamic of determination or of enlightened enthusiastic Will”; and second, “the quality of determination or of what the average person understands by the use of the word ‘Will’.”

The first description seems the more appealing and evocative one. We all know how greatly we and the whole world need that enlightened, enthusiastic Will, not only in treading the Spiritual Path, but in resolving the enormous problems that we face. We do not lack the means to resolve our difficulties; we simply lack the *will* to apply those means. That willingness, that enlightened enthusiastic Will-to-Good, is being directed to us by Shamballa, by Sanat Kumara. Let us identify with the New Group of World Servers and joyously accept this energy in the service of our fellow human beings.

And let us also hold in mind, in connection with Shamballa, that the Great Invocation “embodies the divine intent and summarizes the conclusions of the thinking of the planetary Logos.” (DINA 2, p. 156) If that is the case, then response to our use of the Great Invocation is certain, response not only from the Spiritual Hierarchy but also from Shamballa, for our voicing of the Invocation, signaling our cooperative intention, is what the Great Ones are waiting for!

As the Master DK wrote to one of his disciples (see DINA 1, p. 629): “No cost is too great to pay in order to be of use to the Hierarchy at the time of the Full Moon of May, the Wesak Festival; no price is too high in order to gain the spiritual illumination that can be possible, particularly at that time.”