

Learning to Work with and Respond to Shamballa Will Energy

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Abstract

A major component of our spiritual maturation is linked to our willingness to engage constructively with the Shamballa Will energy. Ideally this engagement is gradual and begins as soon as we become aware of the importance of Will energy in helping to implement the Plan. No matter where we are in our spiritual development, there are opportunities to practice three key skills: recognition, receptivity, and focus. Developing these skills (in conjunction with the Shamballa energies of purification, destruction, and organization) allows us to contribute optimally to the Plan for humanity.

The Context

Much has been written in the esoteric literature about the Shamballa Will energy, particularly regarding the implications of the 2000 Shamballa Impact. These discussions have tended to focus at the level of Humanity as a whole, rather than on the implications for the everyday life of disciples. However, we, the disciples, are the ones responsible for actually working with, and responding to, the Shamballa Will energy in our daily lives. We are responsible for receiving the Shamballa Will energy and then channeling it to the New Group of World Servers. We are called on to align with that Will energy so that we can sense discrepancies between the unfolding pattern of human development and the Plan, thus helping to formulate modifications to the Plan in order to keep It workable and relevant. But we may not necessarily have a clear sense of how we can participate in working with the Shamballa Will energy and may believe that it is all best left to others “more advanced” than us.

The Nature of Will Energy

Given the pervasive influence of the Ray of Love-Wisdom (Ray Two) as “the major ray of our solar system...,”¹ our spiritual focus is usually on that Love energy and how it can translate into right human relations. We may forget, or be uncomfortable with knowing, that the basic nature of our cosmos is fire (*Fohat*), which, when directed with Purpose, we know as Will energy.

We can think of the Will as the focused energy that expresses divine Purpose and brings it into manifestation “as a gradual, self-revealing evolutionary and demonstrated activity.”² The Will as “embodied and held in synthesis... is one clear note;... that Will in motion... is three abiding chords, carrying outwards into all the worlds the Purpose of the ONE Who for eons will abide; as... that Will... demonstrate[s], it is seven vibratory tones, drawing out into the reflected worlds the structure of the Plan. And thus the note, the chords, and tone produce the Plan, reveal the Purpose, and indicate God’s Will.”³

The Will is the active energy that engages us simultaneously with the particular and the universal. Our evocation of the Will is one of the

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primary goals of the Plan,⁴ and it is through the Will that we are able to make the changes required to implement the Plan for Humanity and our planet. While we tend to associate Will energy with Ray One, it is actually expressed through all seven rays:⁵

- a) Ray One expresses the divine Will energy as the dynamic Will to *initiate*, including initiating the destruction of crystallized form. At the microcosmic level, it is responsible for destroying inaccurate beliefs or outmoded concepts and sweeping the way clear for change. We use this energy in esoteric life in the initiation process, eliminating old concepts and initiating new expansions of consciousness.
- b) Ray Two expresses the divine Will as the inclusive radiatory Will to *unification*, including the Will that brings fulfillment. At the microcosmic level, it is responsible for the coherence in, or dissolution of, relationships at all levels. We use this energy in esoteric life to provide us with a vision of unification that assists us in evoking goodwill.
- c) Ray Three expresses the divine Will as the magnetic Will to *evolve*, including the Will that conditions the life aspect. At the microcosmic level, it is responsible for the adaptation of substance to purpose. We use this energy in esoteric life to educate and make ideas concrete so that they may be shared and developed.
- d) Ray Four expresses the divine Will as the Will to *harmonization*, including the will to destroy limitation in order to allow for renewed purpose. At the microcosmic level, it is responsible for the creation of contrast to assist in decision-making and achieving harmony. We use this energy in esoteric life as we function at the buddhic level, developing our intuition.
- e) Ray Five expresses the divine Will as the Will to *action*, activating the inherent life of matter at the point where Spirit and matter are balanced. At the microcosmic level, it is responsible for

the ability to work intelligently. We use this energy in esoteric life to stimulate a commitment to liberation from intellectual and spiritual constraints.

- f) Ray Six expresses the divine Will as the Will to *causation*, including the motivation to work out divine purpose. At the microcosmic level, it is responsible for the creative urge or desire for betterment. We use this energy in esoteric life to stimulate idealism and devotion to the Plan.
- g) Ray Seven expresses the divine Will as the Will towards *expression*, or making the discarnate concrete on the physical plane. At the microcosmic level, it provides the principle of order and the power to bring into objective manifestation. We use this energy in esoteric life in the practice of white magic to create organization and formulate thought-forms.

Shamballa Will Energy

We are told that there is a direct relationship between Ray One and Shamballa: “The Center that is created by the Ray of Will or Power [Ray One] is called Shamballa; and Its major activity is bequeathing, distributing, and circulating the basic principle of life itself to every form that is held within the planetary ring-pass-not of the planetary Life or Logos.”⁶ The following quotes may help to clarify the relationship between the Will and Shamballa:

“Shamballa, as it constitutes the synthesis of understanding where our Earth is concerned, is also the center where the highest Will of the Solar Logos is imposed upon the Will of our Planetary Logos Who is, as you know, only a center in Its greater body of manifestation...The objective of effort in Shamballa is...the apprehension of solar Purpose, the Plan of which is working out on the highest levels of our planetary system, just as the Will, Purpose, and Plan of Shamballa work out on the three lowest levels of our planetary system.”⁷

The focused Will of God, in its immediate implications and application, constitutes the point of tension from which Shamballa

works in order to bring about the eventual fruition of the divine Purpose. There is a definite distinction between Purpose and Will... Will is active. Purpose is passive, waiting for the results of the activity of the Will.⁸

We are also told that Shamballa is a state of consciousness that represents the point of tension where the Will energy, received from extra-planetary and extra-solar sources (particularly from Venus, the Central Spiritual Sun, and the Great Bear), is held in reserve through intention and distributed to the Hierarchy and Humanity. The distribution of “Shamballa force” takes place both in response to Hierarchical invocation and as a part of the overall plan of the Planetary Logos.

The primary function of the Shamballa Will energy, as it impacts Humanity, is to stimulate the unfolding of human consciousness. It is comprised of three great energies: the energy of purification, the energy of destruction, and the energy of organization.⁹ As disciples, we have both the opportunity and the obligation to hone the skills needed to work with, and respond to, these Shamballa Will energies. Our ability to work with the Will emerges most clearly after we become able to work, via the Antahkarana, directly through the Spiritual Triad and the spiritual (or atomic) will. However, just as with any skill, we actually learn that ability over time in small steps, beginning as soon as we have acquired meditative focus. We can do this through developing three key skills: recognition, receptivity, and focus.

Three Necessary Skills

The Skill of Recognition and the Energy of Purification

The first skill that we need in order to work with Will energy is to be able to *recognize* its presence. One of the keys to recognition is a sense of familiarity and resonance. So what would make Will energy seem familiar to us? “The secret of the Will lies in the recognition of the divine nature of human beings. Only this can evoke the true expression of the Will. It has in fact to be evoked by the Soul as It dominates the human mind and controls the

personality.”¹⁰ The cosmos is a vast pulsating energy field within which we are each an energetic component. To the extent that we cultivate the ability to discriminate between the illusion of separateness and the reality of interconnection, we will be able to sense the vibrant Will that keeps us in manifestation and intertwined with each other.

A number of global initiatives have already focused on helping us to shift and expand our awareness—for example, the Alliance for a New Humanity, the Foundation for Conscious Evolution, the Good News Agency, the Universe Project, and many more. A more comprehensive listing, with links, is available in the “Global Initiatives” section of “Spirituality in Practice” on the *Supporting Spiritual Development* portal.¹¹

When we refer to the energy of purification in the context of the Shamballa Will, we are referring to “the power, innate in the manifested universe, that gradually and steadily adapts the substance aspect to the spiritual... It involves the elimination of all that hinders the nature of divinity from full expression... It is essentially the energy that substitutes good for evil.”¹² As we focus on developing recognition, we are utilizing the energy of purification in the sense of eliminating anything that interferes with our ability to remember and manifest our essential divinity as part of the One Life.

We know that the Will “is fundamentally an expression of the Law of Sacrifice”¹³—that is, a deliberate urge “to relinquish this for that, to choose one way or line of conduct and thus sacrifice another way, to lose in order to eventually to gain...”¹⁴ In fact, this dynamic, as we practice transforming self-interest into service through voluntary limitation, is often our first introduction to Will energy. One of the ways that we can recognize the Will at work is to become sensitive to the exercise of constructive constraint—for example, the constraint or principle of limitation exercised in creating a beautiful passage of music. The beauty arises from the musician selecting certain notes to be played in a specific sequence in conjunction with other notes rather than trying to select all of the notes indiscriminately. This dynamic of limitation is not the same as the constriction

that we experience when we operate from fear; rather, it is an open joyous dynamic. Part of remembering who we are is remembering that “joy is the strong basic note of our particular solar system.”¹⁵

The Skill of Receptivity and the Energy of Destruction

The second skill we need to cultivate is that of *receptivity*, or an openness to receiving and channeling Will energy without distortion. Experiencing the Will energy flowing through us requires clear alignment and the removal of any blocks to that energy flow. Meditation is the primary method that we have of developing the mental focus necessary to hold the mind “steady in the light” so as to enable “the mental body to respond to impressions and contacts emanating from the subjective and spiritual worlds.”¹⁶ “It is meditation that is responsible for transforming the desire of the ordinary human being upon our planet into the spiritual will, which is ever the agent of the Purpose. It is therefore meditation that produces individual, group, and planetary alignment...Meditation is also eliminative in its effects and...*ejects* out of the individual and out of the group that which is undesirable—from the angle of the immediate spiritual goal.”¹⁷

Here we are utilizing the Shamballa energy of destruction, which helps us clear away old habit patterns and harmful action reflexes. The energy of destruction “removes the forms that are imprisoning the inner spiritual life and hiding the inner soul light... Monadic relation, as it becomes established, lets loose the destructive aspect of the basic energy, and all hin-

drances are destroyed with expedition.”¹⁸ This destructive energy tends to be the aspect of the Shamballa Will with which many have the most difficulty as we often fail to appreciate the vital and constructive functions of destructive energy.¹⁹ Actually, the destructive use of the Will is a critical part of our evolutionary or growth process as it allows us to eliminate old patterns that hinder clear energy flow. We can see an example of this positive destructive process in operation in the working out of goodwill since its initial stage is the identification of cleavages that need to be eliminated –

i.e., those stereotypes, prejudices, and hatreds that result in the heresy of separativeness.

In current events, we see direct evidence of the power of the Shamballa Will to destroy beliefs and practices and institutions that block right human relations and to provide the possibility for gradually substituting good for evil. Each day we learn more about the atrocities that we have perpetrated or allowed to continue through inaction—whether persecution and abuse of other humans, inhumane treatment of other species, or pollution of

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natural resources. Rapid, real-time communication via the Internet is accelerating that growth in awareness and helping to consolidate the intention for change into enlightened public opinion. Even in the case of armed conflict, we see a shift from aggression based on a selfish desire for possessions to aggression in order to (mistakenly) impose a particular ideology on others. This process of Shamballic destruction is parallel to the Monad’s destructive energies that purify the Initiate, felt first as the burning away of the casual body. In both instances, the energies bring into bold relief (through conflicts and contrasts) the evil to be

burnt away so that Humanity and the individual can sustain the motivation for change.

A necessary attitude to support receptivity is that of detachment. Receptivity requires an openness to possibilities that is difficult to achieve if we have strong attachments to, or vested interests in, particular outcomes. In the tradition of Religious Science, for example, this attitude is expressed as “treating for right action”—that is, focusing energy on the best possible solution, left undefined, rather than on the solution you particularly want. Similarly, the practice of goodwill helps us to remain open-hearted with others.

The Skill of Focus and the Energy of Organization

The third skill we need is that of *focus* or the ability to direct Will energy in order to achieve a particular result. This requires mental discipline and the ability to create and work from a point of tension.²⁰ Establishing a point of tension allows us to both channel and receive Will energy as well as to hold it at a particular vibrational frequency. “The esoteric significance of tension... is ‘focused immovable Will’.”²¹ Creating and managing points of tension is critical for generating the need to act in service and for imbuing our thoughtforms with the vitality to manifest. As spiritual tension increases and energy becomes more compressed, our field of focus and influence expands.

It is important for us to remember that the Shamballa Will does not force revelation on Humanity and that the Hierarchy only registers those aspects of divine Purpose in which Humanity is prepared to cooperate.²² It is “the duty and the responsibility of the disciple, working under the inspiration of the Ashram, to ‘modify, qualify, and adapt’ the proposed plan of Shamballa (for which the Ashrams are responsible)...”²³ So part of our responsibility as disciples is to help clarify present circumstances and develop new possibilities, thus making it possible for a broader sense of divine Purpose to be invoked by the Hierarchy.

Shamballa Will energy also contains within it the energy of organization, which we can use to initiate and stabilize right human relations.

The energy of organization “is the energy that set in motion the activity of the great Ray Lives and started the motivation and impulse of that which produced manifestation... The relation of Spirit and matter produced this ordered process that again...creates the manifested world as a field for Soul development and as an area wherein divine Purpose is wrought out through the medium of the Plan.”²⁴

A companion attitude for this skill of focus is that of indifference, or a “refusal to be identified with anything save the spiritual reality... It is active repudiation without any concentration upon that which is repudiated... It is concerned with the point of tension from which the observing disciple or aspirant is working... Indifference, technically understood, signifies direct descent from there to here, without deviation or distortion. The manifesting entity, the disciple, stands steady and firm at this point of tension; and the first step is, therefore, to ascertain where that is, on what plane it is found, and what is the strength of the tension upon which the disciple has to depend. The next step is to discover if that which the disciple seeks to convey... is distorted by illusion of any kind, arrested in its expression by glamour, or liable to be sidetracked by uncontrolled forces and by the maya that these produce... It is at this point that the disciple applies the technique of indifference... [and] works consequently from a point of intense concentration; the disciple refuses any ‘attachment’ to any form or plane...”²⁵

To work successfully and constructively with Will energy, we also need to have a clear intention regarding what we wish to achieve with focused Will energy. Working from a point of tension, we need to be motivated by a “harmlessness that speaks no word that can damage another person, that thinks no thought that could poison or produce misunderstanding, and that does no action that could hurt any other person...”²⁶ We are able to ensure our ethical use of the Shamballa Will energy by identifying with the needs and aspirations of others rather than holding ourselves aloof and separate. “Harmlessness is the expression of the life of persons who realize themselves to

be everywhere, who live consciously as Souls, whose nature is love, whose method is inclusiveness, and to whom all forms are alike in that they veil and hide the light and are but externalizations of the one Infinite Being... Harmlessness brings about in the life caution in judgment, reticence in speech, ability to refrain from impulsive action, and the demonstration of a non-critical spirit."²⁷

Working with the Shamballa Will Energy

Each of us has our own arena for working with the Shamballa Will energy as part of our Soul's life purpose. We respond to it as we develop a meditative practice and learn to work with interludes. We experience its clarity as we achieve alignment of the physical, emotional, and mental bodies and the fusion of personality with Soul. We work more directly with it as we build the Antahkarana and consolidate our connection with the Spiritual Triad.

We are also called to a particular collective task in order to implement the Plan: "From the center that we call the human race, let the Plan of Love and Light work out and may it seal the door where evil dwells."²⁸ We are reminded repeatedly that it is "struggling, aspiring, and suffering humanity to whom the task [to seal that door] is committed"²⁹ because the door is being "kept open by humanity through its selfish desires, its hatreds, and its separateness, by its greed and its racial and national barriers, its low personal ambitions and its love of power and cruelty."³⁰ So our first step in this collective task is to *recognize* both our responsibility and our ability to activate goodwill through service in order to reverse this pattern.

Receptivity then plays a role as we strive for a shift in consciousness from self-focus to a focus on the group or a more universal perspective. In order to become receptive, we need to consciously move away from outmoded, exclusionary, paternalistic practices that reinforce a "we versus they" mentality and towards more inclusive and empowering modes of being. We also need to recognize our responsibility not only to receive but also to give back. One way of characterizing the difficulties that we

create is to note that we as humans tend to focus on what we can get out of a spiritual practice and overlook the need for "responsive return,"³¹ or giving back in service in order to maintain the circular flow of energy.

Finally, we need to *focus* and take specific action. We can use three general techniques to address toxic thoughts.¹⁹ We can send light to the situation, which can result in diluting or changing the toxicity (in much the same way as adding chemicals to a swimming pool can shift the pH balance). With this technique, though, we need to be very careful what we are energizing with the light. Alternately, we can focus on substitution—that is, replacing fear and hatred with goodwill energy. Or we can actively dissipate the negative thought-forms through focused will-to-good exercised with compassion.

As we learn to cooperate with and direct the Shamballa Will energy, we will then be in a position to address the primary challenge posed to humanity: "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 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..."³² The work involved in order to perform this service to Humanity and the Planetary Logos needs the collaboration of a group of disciples in order to create the points of tension and emergence necessary for energetic destruction. As we develop our skills of recognition, receptivity, and focus, we become able to participate constructively in all phases of the work with which we as disciples have been charged.

¹ Alice A. Bailey. *Esoteric Psychology, Vol. 1*, Lucis, 1936, p. 349.

² Alice A. Bailey. *Esoteric Astrology*, Lucis, 1951, p. 590. For a detailed exploration of the nature of the Will, see Dorothy I. Riddle, "The Will in Its various forms," *Esoteric Quarterly*, 2007, 3(2):33-36.

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- ³ Alice A. Bailey. *The Externalisation of the Hierarchy*, Lucis, 1957, p. 533.
- ⁴ Alice A. Bailey. *Discipleship in the New Age, Vol. 1*, Lucis, p. 411.
- ⁵ Bailey, *Esoteric Astrology*, pp. 597-601.
- ⁶ Alice A. Bailey. *Telepathy and the Etheric Vehicle*, Lucis, 1950, p. 183.
- ⁷ Bailey, *The Externalisation of the Hierarchy*, p. 534.
- ⁸ Alice A. Bailey. *The Rays and the Initiations*, Lucis, 1960, p. 69.
- ⁹ Bailey, *The Rays and the Initiations*, pp. 84-85.
- ¹⁰ Bailey, *Esoteric Astrology*, p. 580.
- ¹¹ See <http://www.servicegrowth.net>.
- ¹² Bailey, *The Rays and the Initiations*, p. 84.
- ¹³ Alice A. Bailey. *Discipleship in the New Age, Vol. 2*, Lucis, 1955, p. 269.
- ¹⁴ Alice A. Bailey. *Esoteric Psychology, Vol. 2*, Lucis, 1942, p. 97.
- ¹⁵ Bailey, *Esoteric Psychology, Vol. 1*, p. 49.
- ¹⁶ Alice A. Bailey. *Treatise on White Magic*, Lucis, 1934, p. 227.
- ¹⁷ Bailey, *Discipleship in the New Age, Vol. 2*, pp. 197-198.
- ¹⁸ Bailey, *The Rays and the Initiations*, p. 84-85.
- ¹⁹ For a detailed exploration of this issue, see Dorothy I. Riddle, "Wise Use of Destructive Energy," *Esoteric Quarterly*, 2008, 4(1):25-30.
- ²⁰ Bailey, *The Rays and the Initiations*, p. 49.
- ²¹ *Ibid.*, p. 45.
- ²² Bailey, *Discipleship in the New Age, Vol. 2*, p. 371.
- ²³ *Ibid.*, p. 278.
- ²⁴ Bailey, *The Rays and the Initiations*, p. 85.
- ²⁵ Alice A. Bailey. *Glamour: A World Problem*, Lucis, 1950, pp. 262-263.
- ²⁶ Bailey, *The Externalisation of the Hierarchy*, p. 20.
- ²⁷ Bailey, *Treatise on White Magic*, p. 102-103.
- ²⁸ *The Great Invocation*, stanza four.
- ²⁹ Bailey, *Discipleship in the New Age, Vol. 2*, p. 159.
- ³⁰ *Ibid.*, pp. 173-174.
- ³¹ Bailey, *The Rays and the Initiations*, p. 159.
- ³² Alice A. Bailey. *Treatise on Cosmic Fire*, Lucis, 1925, p. 948.

