

The Four Aspects of the Will

Donna M. Brown

Abstract

This article focuses on one of the primary differentiations of the Will as It seeks expression on Earth. The analysis describes a set of four dynamic streams or aspects of Will energy from both the macrocosmic and microcosmic perspectives and their deliberate use by the disciple. In exploring these four aspects of the Will, we become able not only to gain a better understanding of macrocosmic processes whereby cosmic energies and forces are transmitted into our system and the Earth from extra-solar sources, but also to discover an all-important energetic template that we can use for working with the creative will and bringing about transformations in our own lives and on the planet.

Introduction

Esoteric philosophy reminds us that it is not possible to gain more than “a dim perception of that vast aggregation of intelligent Forces and [the] immense concatenation of stupendous divine ‘Intentions’”¹ that are directed and distributed into the cosmos by the fountainhead of Light and Will. However, we are provided with a clearer picture of how Divine Purpose seeks expression via the rays and constellations through our Sun and the planets and to the Earth through four fundamental processes. These all-important energetic processes or stages are characterized in terms of the Will being expressed as the Transcending, Transmitting, Transforming, and Transfiguring Wills.²

Moving outward through space from the “One About Whom Naught May Be Said,” these four streams of cosmic energy are responsible for the “extension from the One into the Many and of the Many into the One.”³ Herein lies a clue to the importance of learning to recognize and work with the Will in Its various aspects.

This complex and extensive process of energy distribution to our system and planet is what gradually brings the Earth into alignment with divine intention, incentive, and objective. Producing countless changes and transformation on Earth, the four expressions of the creative Will touched on this paper are what make the “spirits of the righteous...perfect.”⁴ Such a perfecting process gradually lifts humanity off and beyond the confines of the planet, away from our solar system altogether, and on to one of the seven cosmic Paths.⁵

The Transcending Will

The Transcending Will partakes of the Omnipresence, the Omnipotence, and the Omniscience of God. This aspect of the Will corresponds to the ineffable, indescribable cause of all causes. Non-dual and complete in Itself, the Transcending Will exists above and independent of material experience. Being immutable, illimitable, and free from all chronological and spatial parameters, It belongs to the pure archetypal eternal world.

Yet the Will, by its very nature, is active and capable of affecting tremendous change via the emanation of energy or force. This would seem to run counter to some of the aforementioned thoughts on the notion of Transcendence. One way to move beyond this apparent contradiction is to view the Transcending Will as having the potential for duality or to see It as both latent Will and the power to use it.⁶ Alternatively, we might see the Transcending Will as

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both Being-ness and Becoming-ness and as having the capacity to retain Its synthetic wholeness both prior to, and after, It extends or projects Itself into the Universe or our system. As a stream of all-pervading Life, the Transcending Will can pervade and inform the Universe with a fraction of Itself and yet remain outside of space and time.⁷

In an absolute sense, we might see the Transcending Will as the First Cause—that which underlies all manifestation and then enfolds back again unto Itself. As the Will-to-Be, Its focus lies outside our solar system altogether and spirals through various sources until It gradually rays forth from the seven stars in Ursa Major.⁸ The Transcending Will serves as the ensouling Life of the seven solar systems of which ours is one.

While it is useful to think about the Transcending Will from the level of the absolute, the spiritual axiom “as above, so below” is applicable in helping us to understand that the Transcending Will embodies the life-building process inherent and reflected in centers of focus, intention, or cause at virtually every level of creation. Although the Transcending Will corresponds to Monadic essence,⁹ this aspect actually indwells in multiple hierarchies and in all the great energy centers, large or small, from universes, galaxies, and suns to the smallest atom. The Transcending Will initiates the chain of causes that expresses in all life as the creative urge or impetus toward growth, development, and evolution. It embodies the fundamental inclination in the Universe—the fiery spark of Purpose—that prompts all living systems to move beyond separateness, impediments, and restrictions. All world-changing visions, all expectations

and aspirations toward unity, synthesis, truth, and beauty, along with each accompanying increase in consciousness, are rooted in the super-empirical ideal or principle of transcendence.

Moving from the material to the immaterial, from the part to the interconnected whole, from existence to essence is the goal we seek in aspiring to develop this aspect of the Will.

This process necessarily begins with the recognition of God Immanent and the singular, deliberate, and strenuous effort to accept, obey, and eventually surmount the so-called “Laws of Nature.” It involves transcending limitation, pessimism, and fear by focusing instead on the “transcendent nobility of the Good” and an unwavering “belief in a pre-existing reality or truth.”¹⁰

While the ability to use the Will in any real sense can only begin to take place when “the Soul principle is well established and is gradually becoming exoteric,”¹¹ It can be acknowledged and evoked, in some small measure, at each step along the way. It begins

as aspiration—an irrepressible inclination embedded in the human psyche—to move toward greater fullness and authenticity. The Tibetan alludes to the transcendent aspect as “the will that lies behind all *initiatory activity*,”¹² all creation, differentiation, and the urge to evolve, proceed, and progress.

The ability to work with this aspect is predicated on alignment and constant striving. Striving and the unremitting reaching forth toward higher spheres create communication and an interchange of energies. Striving establishes the spiral of ascent. “The principle of attraction”—the quality of love inherent in the Tran-

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scendent One—“obliges us to strive”¹³ and draws Life toward it like a great magnet.

In addition to striving, developing this aspect of the Will requires surrendering our hearts and minds to the Divine in order to integrate with higher levels of being. Surrender requires giving our lives over to service, to self-forgetting, to discipline and the relinquishment of all that relates to the separate self. “Surrender is the recognition that we are not separate from the pure world of Being.”¹⁴ It entails an active association with Will and Purpose and a willing return to the Divine Whole. Such a yielding of the personal will to divine will is the climax or culmination of all spiritual practice.¹⁵

The Transcending Will is also cultivated and developed through a commitment to universality and synthesis in our thoughts, words, and action. As part of this process, consideration must be given to how the past, present, and future fit into our visions, thoughts, and plans. Any vision of the Plan or revelation of Divine Intention that we receive as a result of the combined activities of striving and surrender should be accompanied by an effort to think things through so that various contingencies might be anticipated and mapped out in advance. Focused thinking and sacrificial surrender, along with the persistent determination to move beyond the karmic limitations of the lower planes, are what allow us to increasingly wield the Will and manifest the quality and nature of God. Ultimately, it is by striving to anchor our awareness in the center of Transcending Power—the Monad—that the will-to-achieve is guaranteed.¹⁶

The Transmitting Will

In an absolute sense it might be possible to describe the Transmitting Will as the out-breathing of some great entity or as the Will-to-Manifest or Create. In terms of our system, we might envision the Transmission of the Will as a giving stimulation or more accurately, as an act of love under the impulse of the great cosmic Ray of Love-Wisdom.

The Transmitting Will is primarily known by its outer effects. The initial outpouring from

the Transcendent Cause into what the Tibetan describes as the “ocean of space” produced the first differentiation into the major and minor rays.¹⁷ The rays might be seen as the seven breaths that transmit the One Life from the seven stars of the Great Bear or Ursa Major.¹⁸ In turn, these potent energy streams are stepped down and transmitted into our solar system through a three-fold grouping of zodiacal constellations and thence to our Sun and the planets so that life on the planet is increasingly brought into line with the Will aspect. These three-fold zodiacal groupings “produce certain tendencies in humanity, evoke certain attitudes of the will, and lead consequently to certain unavoidable events as well as to definite and determined forms of Being.”¹⁹

Although the constellations function as the primary sources of inter-cosmic transmission from the Transcendent Cause, it is important to realize that each major center is designed to function as a conduit for the distribution and exchange of energy. In fact, there is no entity or being in the cosmos that is not involved in the transmission process on some level. The Tibetan assures us that “the whole system of spiritual revelation is based (and has always been based)...on the transmission of energy from one aspect of divine manifestation to another—from God in the ‘secret Place of the Most High’ to the humblest human being.”²⁰ All are part of a great transmitting chain or hierarchy that synthesizes, organizes, connects, and disseminates energy from higher to lower levels and in varying potencies, degrees, and stages. In this way, the Transmitting Will moves outward into all the kingdoms of nature.

In relationship to our system, high energy transmissions from Aries, Leo, and Capricorn, embodying the First Ray of Will and Power, are stepped down and directed to our Sun. In turn, the Sun transforms and steps down this dynamic grouping of cosmic energies and transmits it via the planets to Shamballa where it becomes focused as the *Will of God* for our planet. In the case of the First Ray, Vulcan and Pluto are the key planets involved. From the Council at Shamballa these energies are made available for transmission to receptive members of the Hierarchy. As a center of love and

mediating understanding, the Hierarchy steps down or transforms these energy streams even further and directs them via the *Will-to-Good* toward sensitive humans who express them, in turn, as *Goodwill* and right relations toward humanity and the subhuman kingdoms.

Effective transmission is predicated on the ability to receive, embody, and correctly interpret impression. Transmitting the Will also involves “working from the point of synthesis, stepping down the energies distributed in line with the creative, evolutionary plan.”²¹ Therefore, transmitters must be centers of focused thought, capable of directing thought energy, and able to evoke and employ the Will in one of Its three major expressions.

In the Fourth Kingdom (humanity), the New Group of World Servers is an important intermediary group that is beginning to collectively function as a center for transmission to the rest of humanity and aspects of the lower kingdoms. This group, in its two divisions—disciples who are integrated into the Ashrams and the intelligent and humanitarian aspirants²²—is in the process of learning to transmit ever more potent concepts and techniques in order to move humanity forward into a culture of greater light, love, synthesis, and peace. The lower strata in this group cooperate in the transmission process by learning to use the mind or intellect. Since “energy follows thought and the eye directs the energy,”²³ this first group uses “the eye of knowledge” to transmit mental awareness.

However, the ability to use the Transmitting Will really only starts to become available when we learn to transmit the quality of our Soul ray to our group, stimulating our group companions to greater courage, clearer vision, and creativity, purity of motive, and deeper unity and love. The attractive magnetic quality of the Soul allows the transmitter to attract the material need to clothe and hold together the idea, thought, or concept that is to be directed to the larger group. The force of the mind is also involved in lighting the way of the idea or thought to be transmitted. At this stage, disciples transmit their grasp of the Plan, via Goodwill or essential love, using the eye of the Soul or vision.

At a more advanced stage, pure reason and the development of the spiritual will make the Initiate a transmitter, via the Will-to-Good, of the Purpose underlying the Plan.²⁴ Pure Will is transmitted or directed (using the “eye of Shiva”) from the Monad to the personality by way of the Antahkarana.

All transmission is predicated on physical purity, control of the emotions, mental stability, in-tension, receptivity to impression and the ability to project or direct thoughtforms or energy and force. The transmission of even a small degree of Will energy requires a level of spiritual realization and the ability to recognize other people as souls. In addition, the transmitting soul or group will have to embody the energy that it intends to transmit. In other words, we have to be at once the “message and the messenger” of divine Will to become a transmitting agent. This involves a level of relationship, fusion, or identification with the Plan and/or Purpose.

All efforts to transmit what the Soul sees and hears must be balanced with intelligence, devotion, and service to avoid error.²⁵ Irrespective of our spiritual status, we can and must aspire toward becoming transmitters of positive energy by acting as bridging agents of spiritual force and by assuming responsibility for the energy influences that flow into and through us. This means seeing ourselves as conscious vehicles for the reception and the dissemination of truth to the world. The effort to assume this role is nothing less than a recognition of the “call to service.”

The Transforming Will

Each of these four expressions of the Will work in conjunction with one another and have a cumulative and sequential effect. Therefore, the Transforming Will comes into play as a direct result of the Transmitting Will or transmitted energy. It initiates a dynamic process that serves to modify those transmitted energies in order to move the ensouling person, group, or entity from one nodal point to another. It shapes, alters, and changes energy into force and amends and reforms consciousness, relationships, function, and form. This aspect of the Will produces differentiation, then at-

traction, inter-relation, and intelligence, all of which lead to upliftment and the union of the many into the One.

We might see the Transforming Will as the measurable impact of the presence and purpose of God on Earth and the clearest expression of the ceaseless cosmic creative process.²⁶ It is a veritable “Philosophers Stone” that produces interaction, purification, substitution, reorganization, and eventual transmutation of the base elements of thought, word, and action into the golden light of pure creative substance.

Although there are many transforming centers in the cosmos, one of the primary vehicles for the expression of the Transforming Will for our planet is the Sun.²⁷ As the source of life, intelligence, and love, it is responsible, along with stimulation from higher energetic forces, for the unfoldment of consciousness and sensitive response on Earth and in the entire solar system. The Sun’s great transforming power makes it possible for life on the planet to develop sensitivity to the environment, to the wishes and will of the personality, to the Soul, and eventually to the divine Plan and Purpose.

From a scientific standpoint, we know that life and progress on Earth are the result of the Sun’s ability to transform matter into energy through a continual and willful process of conversion, fusion, and change. The Sun also affects a corresponding process in us so that we learn to function as a “lighted center,” an “illuminator,” or a miniature Sun—a store house of loving understanding, vital force, and life-giving energy.

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We begin to employ a semblance of the Transforming Will when we willingly submit ourselves to the fires of change. The decision to tread the Path of Discipleship, with all this implies, is the first major step that must be taken. On the Path, we begin by learning to transform the astral body since all transformational processes begin, and are carried out, in the heart. Agni Yoga reminds us that the heart, the Sun of our body, is imbued with highest creativeness²⁸ and that it is the center of motive power and curative compassion and connects us with the heart of the world. All communion,

change, unity, and synthesis are achieved through the alchemy of the heart. The Ageless Wisdom also tells us that the seven sacred energies transmitted from the zodiacal signs through our Sun and into our system are assimilated by the awakened heart. These assimilations are changed into creative radiations that heal, evoke beauty and joy, courage, inspiration, understanding, and other transformative energies.

As we know, meditation plays a critical role in the process. As a result of the meditative process (which is initially carried into the heart), we learn to master all our forces,

alter our personalities, and bring about the death of the little self via the transformative energy of Soul. Meditation brings about a series of fusions or at-one-ments; a radical reorganization of identity, meaning, and purpose in life;²⁹ and an ability to radiate lighted understanding, magnetic love, and power to humanity and the other kingdoms in nature. Over time, meditation allows “spirit to mount upon the shoulders of matter” as it transforms human desire into the spiritual will.³⁰

The ability to visualize—to see the needed transformations developed—also plays a role in the process. Visualization allows us to change old patterns and habits, develop new ways of thinking, and transform potential faculties into active powers.³¹ These efforts have to be coupled with the extra effort to transform ourselves from well-intentioned idealists into persons of action on behalf of humanity. Persons, groups, or organizations that seek to facilitate a paradigm shift or a leap from “individual evolution to collective evolution,” or to liberate and move others into a new, more authentic center,³² are agents of change employing the Transforming Will in some measure. The applied power of a loving heart and an illumined mind, along with “persistence in the daily recognition and consideration, accompanied by a fixed determination to bring the life and service into conformity with the revealing relations, will (almost unexpectedly) produce great and transforming results.”³³ The process of self-initiated, sustained transformation results in a series of transfigurations and the ability to wield something of the Transforming One’s regenerating force.

The Transfiguring Will

The rays, as we know, have correspondences with various planets and use them to transmit energy so that some measure of divinity is revealed in us and on Earth in its transcendent beauty. Will energy carried by the planets³⁴ impinges upon the lives of humanity, shaping and altering them in accordance with the individual or group’s level of development. The seven sacred planets—the seven great psychological lives—serve as the primary distributors of transfiguring energy embodying the seven grades of psychic knowledge.³⁵ They are responsible for integrating the personality and changing it into an instrument for the Soul, thereby making possible the first revelation of divine radiance.³⁶ Once the Transfiguration (or first major initiation) has been taken, Initiates can continue to increase their sensitivity to even more subtle vibrations in order to facilitate transfigurations of a higher order—specifically those taken on the levels of the Atmic, Monadic, and Logoc planes.

The Transfiguring Will brings about a series of unions between God and humanity. It makes an individual a representative of divinity: first as a Soul, then as a full-fledged member of the Hierarchy with the ability to function on the three levels of the Spiritual Triad, and later as a Spark of pure Monadic Spirit. This aspect of the Will resolves opposition and duality into a unity. It connotes a level of purification and liberation or freedom, beginning with freedom from the ancient authority of the threefold personality and culminating in the freedom from the seven planes of planetary existence.

A measure of this Will is employed by the Lord of the World via the rod of Initiation at the Third (or first major) Initiation. It carries a “touch of enlightenment” and facilitates irradiation by the full light of the Soul.³⁷ The Will that Transfigures affects an irrevocable change from a body of flesh to a sanctified state. It engenders the ability to use the mind and a true measure of integration, fullness, completeness, and perfection.

The Transfiguring Will comes into play even more fully during the Fifth Initiation. However, the transfiguring agent for these higher initiations is not the Soul but the Spiritual Triad.³⁸ The Transfiguring Will is employed by officiating hierophants and used by Initiates to complete the integration process (oneness with the Monad) begun at the Third Initiation. At the Seventh Initiation—the true Transfiguration—this aspect of the Will gives entrance to an entirely new cycle of experience. The Initiate functions on the Logoc Plane and uses the Will to alter, change, and manipulate energy in all six worlds so that Its impact is felt by all of humanity, and to some extent, the allied kingdoms.³⁹

The transfiguring process becomes increasingly active in us through the application of a steady and extreme effort to refine and elevate the substance of our whole being. Our personality vehicle must become so incorruptible and so insensate to material attractions that nothing can deter it from the impulses coming from the higher worlds.⁴⁰ A willing submission to the process of self-transcendence—involving purification, death, rebirth, renewal, and regeneration—is required. Fearlessness is essential

along with trust and the ability to make use of the great opportunity that crises bring.

Our efforts to reveal the divinity in ourselves, and in that which lies deeply hidden in the world, are needed. This means taking an active stand against self-absorption, selfish individualism, falsehood, and slavery. Divinity is further revealed as we seek to recognize and create beauty, joy, greater authenticity, and freedom. Added to this is the work of bringing in new ideas, new life, and new energy.

We tap into the divine transfiguring power by healing the divisions in our nature and in the environment in which we operate. Practicing forgiveness and acting out of the power of love contribute. But not until our passion and commitment to the Whole is ineradicable and all consuming⁴¹—and every effort is directed towards personal, group, and global transformation—does the First aspect of Divinity triumphantly appear. Only then does the Transfiguring Will reveal our “Christed heritage” in its resplendent glory.

Conclusion

The creative Will is one of the most potent and direct means of interface between the Transcendent One and creation. As the First Cause, it immerses divinity in form and gives birth to God Immanent. It conditions all manifestation and initiates various stages of activity, growth, and development so that the purpose, incentives, urges, and objectives of the *One in Whom we live and move and have our being* are recognized and made manifest. Its four streams of cosmic energy produce all transformation in us and throughout the planetary scheme. They challenge us to fulfill our divine heritage, to bring about the conquest of Spirit over matter, to express group unity and synthesis, and to heal, salvage, and redeem. By embodying these four living processes in ourselves, we are able to take part in the great experiment, inaugurated by the Logos, to sacralize the Earth that it might shine with Life more abundant.

¹ Alice A. Bailey, *Esoteric Astrology* (New York: Lucis Publishing, 1951), 608.

² *Ibid.*, 609 (see Diagram Three).

³ *Ibid.*, 612.

⁴ The Bible, *The New International Version* (Colorado Springs: International Bible Society, 1984), Hebrews 12:23.

⁵ Bailey, *Esoteric Astrology*, 612.

⁶ Mayananda, *The Tarot for Today* (London: Zeus Press, 1963), 66.

⁷ *The Bahavgad Gita*, “Having pervaded in the Universe with a fragment of Myself, yet I remain.”

⁸ Bailey, *Esoteric Astrology*, 609, 610 (see Diagram Four).

⁹ *Ibid.*, 611 (see Diagram Five).

¹⁰ Phil Rolnick, *Polanyi's Progress: Transcendence, Universality, and Teleology*, <http://www.missouriwestern.edu/orgs/polanyi/TAD%20WEB%20ARCHIVE/TAD19-2/TAD19-2-fnl-pg13-34-pdf.pdf> (accessed Nov. 13, 2009).

¹¹ Bruce Lyon, *Working with the Will* (Palmerston North, NZ: White Stone Publishing, 2007), back-cover.

¹² Bailey, *Esoteric Astrology*, 613.

¹³ Helena Roerich, *Infinity II* (New York: Agni Yoga Society, 1930), 150.

¹⁴ Lyon, *Working with the Will*, 9.

¹⁵ Ramamanda Prasad, *The Fifth Track of Spiritual Journey*, American Gita Society, <http://bhagavad-gita.gita-society.com/bhagavad-gita.htm#2> (accessed February 16, 2008).

¹⁶ Bailey, *Esoteric Astrology*, 619.

¹⁷ Bailey, *Esoteric Psychology, Vol. I*, 44.

¹⁸ Bailey, *Esoteric Astrology*, 612.

¹⁹ *Ibid.*, 602.

²⁰ Alice A. Bailey, *The Reappearance of the Christ* (New York: Lucis Publishing, 1948), 6.

²¹ Bailey, *Esoteric Astrology*, 617.

²² Bailey, *The Externalization of the Hierarchy* (New York: Lucis Publishing, 1957), 556.

²³ Alice A. Bailey, *Discipleship in the New Age, Vol. 2* (New York: Lucis Publishing, 1955), 372.

²⁴ Alice A. Bailey, *The Rays and Initiations* (New York: Lucis Publishing, 1960), 588.

²⁵ Bailey, *Discipleship in the New Age, Vol. 2*, 546.

²⁶ Lynn and Sarah Leslie, *What Is Transformation?*, 2005, <http://www.discernment-ministries.org/WhatisTransformation.htm> (accessed July 19, 2008).

²⁷ Bailey, *Esoteric Astrology*, 609-610 (see Diagrams Three and Four).

²⁸ Helena Roerich, *Heart* (New York: Agni Yoga Society, 1932), par. 1.

²⁹ Kenneth Pargament, *The Psychology of Religion and Coping: Theory, Research, Practice* (New York: Guilford Publications, 1997).

³⁰ Bailey, *Esoteric Astrology*, 626.

³¹ Alice A. Bailey, *Letters on Occult Meditation* (New York: Lucis Publishing, 1922), 324-325.

³² Leslie, *What Is Transformation?*

³³ Bailey, *Discipleship in the New Age, Vol. 2*, 142-143.

³⁴ Bailey, *Esoteric Astrology*, 610 (see Diagram Four).

³⁵ *Ibid.*, 649.

³⁶ *Ibid.*, 510.

³⁷ Bailey, *Esoteric Psychology, Vol. 2*, 282.

³⁸ Bailey, *The Rays and the Initiations*, 598.

³⁹ Alice A. Bailey, *Initiation, Human and Solar* (New York: Lucis Publishing, 1922), 162.

⁴⁰ Bailey, *The Rays and the Initiations*, 688.

⁴¹ Alice A. Bailey, *From Bethlehem to Calvary* (New York: Lucis Publishing, 1937), 139.