

Shambhala and the UFO Connection

Ancient Documentations of UFO's and Evidence of Alien Races Living on Earth During Ancient Times

Read a preview of my upcoming book 'In Search of Shambhala'

All images by Kamini Singh from South Asian Women's Forum - Monday, Oct 16, 2000

(1) An Overview of the Literature

"In various kinds of Asian and South Asian texts, we find references to flying machines and aerial vehicles. Chinese and Indian stories tell of peoples or individual artisans who constructed devices for travelling through the air. The stories take many different forms, including quite fanciful romances. Others present a picture of inventors taking pains to understand the basic principles of flight, and crafting machines of wood to achieve this goal."

- Dr. Benjamin B. Olshin, "Mechanical Mythology: Private Descriptions of Flying Machines as Found in Early Chinese, Korean, Indian, and Other Texts" (draft copy)

The word vimana is purportedly derived from vama: "he who is able at three strides to take measure of the entire earth and heavens."

"In the Vedic literature of India, there are many descriptions of flying machines that are generally called vimanas. These fall into two categories: (1) manmade craft that resemble airplanes and fly with the aid of birdlike wings, and (2) unstreamlined structures that fly in a mysterious manner and are generally not made by human beings.

The machines in category (1) are described mainly in medieval, secular Sanskrit works dealing with architecture, automata, military siege engines, and other mechanical contrivances.

Those in category (2) are described in ancient works such as the Rg Veda, the Mahabharata, the Ramayana, and the Puranas, and they have many features reminiscent of UFOs."

- Richard L. Thompson, *Alien Identities - Ancient Insights into Modern UFO Phenomena*

"One time while King Citaketu was traveling in outer space on a brilliantly effulgent airplane given to him by Lord Vishnu, he saw Lord Siva..."

"The arrows released by Lord Siva appeared like fiery beams emanating from the sun globe and covered the three residential airplanes, which could then no longer be seen."

- Srimad Bhagavatam, Sixth Canto, Part 3

"The so-called 'Rama Empire' of Northern India and Pakistan developed at least fifteen thousand years ago on the Indian sub-continent and was a nation of many large, sophisticated cities, many of which are still to be found in the deserts of Pakistan, northern, and western India. Rama...was ruled by 'enlightened Priest-Kings' who governed the cities.

"The seven greatest capital cities of Rama were known in classical Hindu texts as 'The Seven Rishi Cities'. According to ancient Indian texts, the people had flying machines which were called 'vimanas'. The ancient Indian epic describes a vimana as a double-deck, circular aircraft with portholes and a dome, much as we would imagine a flying saucer. It flew with the "speed of the wind" and gave forth a 'melodious sound'. There were at least four different types of vimanas; some saucer shaped, others like long cylinders ('cigar shaped airships')."

- D. Hatcher Childress, "Ancient Indian Aircraft Technology" In *The Anti-Gravity Handbook*

"An aerial chariot, the Pushpaka, conveys many people to the capital of Ayodhya. The sky is full of stupendous flying-machines, dark as night, but picked out by lights with a yellowish glare."

- Mahavira of Bhavabhuti

(A Jain text of the eighth century culled from older texts and traditions)

"The Vedas, ancient Hindu poems, thought to be the oldest of all the Indian texts, describe vimanas of various shapes and sizes: the 'ahnihotra-vimana' with two engines, the 'elephant-vimana' with more engines, and other types named after the kingfisher, ibis and other animals."

- D. Hatcher Childress, "Ancient Indian Aircraft Technology" In The Anti-Gravity Handbook

"Now Vata's chariot's greatness! Breaking goes it, And Thunderous is its noise, To heaven it touches, Makes light lurid [a red fiery glare], and whirls dust upon the earth."

- Rig-Veda

(Vata is the Aryan god of wind.)

"Taoist tales often tell of adepts or immortals flying through the air. The xian were immortals capable of flight under their own divine power. They were said to be feathered, and a term that has been used for Taoist priests is yu ke, meaning 'feathered guest'. The fei tian, which might be translated as 'flying immortals', also appear in early tales, adding to the numbers of airborne beings in the Chinese mythological corpus."

"The Chinese tales of fei che, flying vehicles, exhibit the first understanding, perhaps, that humans would fly only with some kind of technological apparatus. A hymn written in the second century B.C. speaks of deity appearing in chariots drawn by flying dragons."

- Dr. Benjamin B. Olshin, "Mechanical Mythology: Private Descriptions of Flying Machines as Found in Early Chinese, Korean, Indian, and Other Texts" (draft copy)

(2) The Mahabharata

"The more typical vimanas had flight characteristics resembling those reported for UFOs, and the being associated with them were said to possess powers similar to those presently ascribed to UFO entities. An interesting example of a vimana is the flying machine which Salva, an ancient Indian king, acquired from Maya Danava, an inhabitant of a planetary system called Taltala."

- Richard L. Thompson, Alien Identities - Ancient Insights into Modern UFO Phenomena

"The cruel Salva had come mounted on the Saubha chariot that can go anywhere, and from it he killed many valiant Vishni youths and evilly devastated all the city parks."

- Mahabharata

"The Mahabharata, a poem of vast length and complexity, achieved its present form in the second century A.D."

- Reader's Digest Mysteries of the Unexplained

"It is significant that Salva asked for a vehicle that could not be destroyed by Devas, Asuras, Gandharvas, Uragas, or Raksasas. These are all powerful races of humanoid beings that were openly active on the earth or in its general environs in Salva's time, and so naturally he wanted to be able to defend himself against them.

"Salva's vehicle is described as an iron city, and thus it must have been metallic in appearance and quite large....Many Vedic vimanas are described as flying cities, and one is reminded of the very large 'mother-ships' that are sometimes discussed in UFO reports."

- Richard L. Thompson, Alien Identities - Ancient Insights into Modern UFO Phenomena

"The airplane occupied by Salva was very mysterious. It was so extraordinary that sometimes many airplanes would appear to be in the sky, and sometimes there were apparently none. Sometimes the plane was visible and sometimes not visible, and the warriors of the Yadu dynasty were puzzled about the whereabouts of the peculiar airplane. Sometimes they would see the airplane on the ground, sometimes flying in the sky, sometimes resting on the peak of a hill and sometimes floating on the water. The wonderful airplane flew in the sky like a whirling firebrand - it was not steady even for a moment."

- Bhaktivedanta, Swami Prabhupada, Krsna

"An Air Force RB-47, equipped with electronic countermeasure (ECM) gear and manned by six officers, was followed by an unidentified object for a distance of well over 700 mi. and for a time period of 1.5 hr., as it flew from Mississippi, through Louisiana and Texas and into Oklahoma. The object was, at various times, seen visually by the cockpit crew as an intensely luminous light, followed by ground-radar and detected on ECM monitoring gear aboard the RB-47. Of special interest in this case are several instances of simultaneous appearances and disappearances on all three of these physically distinct 'channels', and rapidity of maneuvers beyond the prior experience of the air crew."

- July 17, 1957 sighting reported in the journal *Astronautics and Aeronautics*

"It is significant that Salva dropped such things as snakes, stones, and tree trunks from his vimana. There is no mention of bombs, and it would seem that even though Salva possessed a remarkable flying machine, he did not have the kind of aerial weapons technology used in World War II. He did, however, have a quite different technology, which could be used to affect the weather and produce whirlwinds, thunderbolts, and hailstones."

- Richard L. Thompson, *Alien Identities - Ancient Insights into Modern UFO Phenomena*

There is this account by the hero Krishna that is suggestive of more modern weapons. As he takes to the skies in pursuit of Salva: ". His Saubha clung to the sky at a league's length...He threw at me rockets, missiles, spears, spikes, battle-axes, three-bladed javelins, flame-throwers, without pausing....The sky...seemed to hold a hundred suns, a hundred moons...and a hundred myriad stars. Neither day nor night could be made out, or the points of compass."

- *The Mahabharata*

Later, when Saubha becomes invisible, Krishna relates:

"I quickly laid on an arrow, which killed by seeking out sound, to kill them...All the Danavas [troops in Salva's army] who had been screeching lay dead, killed by the blazing sunlike arrows that were triggered by sound."

- *The Mahabharata*

"But the Saubha itself has escaped the attack, and at last Krishna hurls against it his 'favorite fire weapon', a discus having the shape of the 'haloed sun'. Severed in two by the impact, the aerial city falls down.

"Salva himself is killed, and with his death this episode of *The Mahabharata* comes to an end."

- *Reader's Digest Mysteries of the Unexplained*

In another episode the fearful Agneya weapon, "a blazing missile of smokeless fire" is unleashed by the hero Adwattan.

"Dense arrows of flame, like a great shower, issued forth upon creation, encompassing the enemy....A thick gloom swiftly settled upon the Pandava hosts. All points of the compass were lost in darkness. Fierce winds began to blow. Clouds roared upward, showering dust and gravel.

"Birds croaked madly...the very elements seemed disturbed. The sun seemed to waver in the heavens. The earth shook, scorched by the terrible violent heat of this weapon. Elephants burst into flame and ran to and fro in a frenzy...over a vast area, other animals crumpled to the ground and died. From all points of the compass the arrows of flame rained continuously and fiercely."

"Gurkha, flying in his swift and powerful Vimana, hurled against the three cities of the Vrishnis and Andhakas a single projectile charged with all the power of the Universe. An incandescent column of smoke and flame as bright as the thousand suns rose in all its splendour...An iron thunderbolt, a gigantic messenger of death, which reduced to ashes the entire race of the Vrishnis and the Andhakas....The corpses were so burned as to be unrecognizable. The hair and nails fell out; pottery broke without apparent cause, and the birds turned white....After a few hours all foodstuffs were infected.... To escape from this fire, the soldiers threw themselves in streams to wash themselves and their equipment..."

- *The Mahabharata*

"It would seem that The Mahabharata is describing an atomic war! References like this one are not isolated; but battles, using a fantastic array of weapons and aerial vehicles are common in all the epic Indian books. One even describes a vimana-Vailix battle on the Moon! The above section very accurately describes what an atomic explosion would look like and the effects of the radioactivity on the population. Jumping into water is the only respite.

"When the Rishi City of Mohenjodaro was excavated by archaeologists in the last century, they found skeletons just lying in the streets, some of them holding hands, as if some great doom had suddenly overtaken them. These skeletons are among the most radioactive ever found, on a par with those found at Hiroshima and Nagasaki."

"Furthermore, at Mohenjo-Daro, a well planned city laid on a grid, with a plumbing system superior to those used in Pakistan and India today, the streets were littered with 'black lumps of glass'. These globs of glass were discovered to be clay pots that had melted under intense heat! "

- D. Hatcher Childress, "Ancient Indian Aircraft Technology" In The Anti-Gravity Handbook

There is another account of such a weapon:

"Cuka, flying on board a high-powered vimana, hurled on to the triple city a single projectile charged with all the power of the universe. An incandescent column of smoke and flame, as bright as ten thousand suns, rose in all the splendor... When the vimana returned to Earth, it looked like a splendid block of antimony resting on the ground."

- Mausola Purva

An Examination of the Technology

(1) The Dreamlike Quality of Vimanas

"O King, this beautifully decorated airplane had been manufactured by the demon Maya and was equipped with weapons for all types of combat. It was inconceivable and indescribable. Indeed, it was sometimes visible and sometimes not. Seated in this airplane under a beautiful protective umbrella and being fanned by the best of camaras, Maharaja Bai, surrounded by his captains and commanders, appeared just like the moon rising in the evening, illuminating all directions."

- Swami Prabhupada Bhaktivedanta, Srimad Bhagavatam

"The Vedic universe is described as a product of maya, or illusion, and it can be thought of as a universal virtual reality system.....The role of the computer is played by a fundamental energy called pradhana. This energy is activated by an expansion of the Supreme known as Maha-Visnu, who acts as the universal programmer. Thus activated pradhana produces subtle forms of energy, and these in turn produce gross matter."

"Uma, the wife of Lord Siva, is also known as Maya Devi, or the goddess in charge of the illusory energy. She is also the Mother Goddess who has been worshipped all over the world by many different names. Since Siva is Uma's husband, he is the master of illusion and technology. Thus there is a natural connection between Lord Siva, who Salva approached to obtain his vimana, and Maya Danava, the master of illusion who manufactured it."

- Richard L. Thompson, Alien Identities - Ancient Insights into Modern UFO Phenomena

Many of properties of the vimanas bring to mind the ephemeral nature of UFO's and their seeming ability to defy the conventional laws of physics. Carl Jung has remarked on the dreamlike quality of UFO's, and somewhere, amidst the observation of bright lights and lost time, the delineation between objective and subjective consciousness appears to break down.

"Our research has found extensive similarities between UFO encounters and religious and metaphysical mysticism, folklore, shamans' trances, migraine attacks, and even the operations of the creative imagination. Among the similarities are recurrent image-constants, a basically consistent sequence of events, and the unusual "peak experience" quality common to all. Also, very bizarre incidents in abduction reports have parallels in these phenomena. For example, the embarrassingly incredible "bodily dismemberment" sometimes reported by abductees is a regular feature of shaman's "death-rebirth" trances."

- Alvin H. Lawson

Do the vimanas represent an ancient technology that utilizes the forces of nature (such as transient geophysical electrical fields) to effect human consciousness and alter the perception of reality? Certainly there have been rumors of psychotronic devices, such as those reported tested in the "M" Triangle area west of Moscow.

"There exists a natural phenomenon whose manifestations border on both the physical and the mental. There is a medium in which human dreams can be implemented, and this is the mechanism by which UFO events are generated, needing no superior intelligence to trigger them. This would explain the fugitivity of UFO manifestations, the alleged contact with friendly occupants, and the fact that the objects appear to keep pace with human technology and to use current symbols."

- Jacques Valle

An early UFO report in 1929 (18 years before Kenneth Arnold filed his famous report which led newspapers to coin the term "flying saucers") may be instructive. In a valley in between Mongolia and Tibet, a team of Norwegians and sherpas had just completed building a shrine dedicated to Shambhala. (To Tibetan lamas, Shambhala [which means "quietude"] is a secret place of enlightenment in the northern mountains.)

"On August fifth - something remarkable! We were in our camp in the Kukuror district not far from the Humboldt Chain. In the morning about half-past nine some of our caravaneers noticed a remarkably big black eagle flying over us. Seven of us began to watch this unusual bird. At this same moment another of our caravaneers remarked, 'There is something far above the bird'. And he shouted in his astonishment. We all saw, in a direction from north to south, something big and shiny reflecting the sun, like a huge oval moving at great speed. Crossing our camp the thing changed in its direction from south to southwest. And we saw how it disappeared in the intense blue sky. We even had time to take our field glasses and saw quite distinctly an oval form with shiny surface, one side of which was brilliant from the sun."

- Nicholas Roerich, *Altai-Himalaya*

According to a lama, the shiny oval was a "Radiant form of Matter" from Shambhala. It was, he said, a protecting force that was always near but could not always be perceived. In Tibetan Buddhist belief "matter is a development of thought, crystallized mental energy".

"What we are today comes from our thoughts of yesterday, and our present thoughts build our life of tomorrow; our life is the creation of our mind."

- The Dhammapada

Students are taught to mentally visualize their tutelary god which slowly takes on the same quasi-reality as a phantom monk. Under experienced control such ephemeral creations of the mind, or tulpas, can take many different forms such as man, animal, tree, rock, etc.

"Once the tulpa is endowed with enough vitality to be capable of playing the part of a real being, it tends to free itself from its maker's control....Tibetan magicians also relate cases in which the tulpa is sent to fulfill a mission, but does not come back and pursues its peregrinations as a half-conscious, dangerously mischievous puppet. The same thing, it is said, may happen when the maker of the tulpa dies before having dissolved it."

- Alexandra David-Neel, *With Mystics and Magicians in Tibet*

(2) Indian Technological Data

"There are ancient Indian accounts of manmade wooden vehicles that flew with wings in the manner of modern airplanes. Although these wooden vehicles were also called vimanas, most vimanas were not at all like airplanes. "

- Richard L. Thompson, *Alien Identities - Ancient Insights into Modern UFO Phenomena*

"According to ancient Sanskrit texts found a few years ago by Westerners in a South Indian temple, vimanas were open topped flying devices, not strictly UFOs since they were restricted to the Earth's atmosphere. Dr. Roberto Pinotti is an Italian scientist, and on the 12th of October 1988 was a speaker in the World Space Conference in Bangalore, India. He referred to several Hindu texts and pointed out that Indian gods and heroes fought in the skies using piloted vehicles armed with

weapons. These weapons consisted of seven different types of mirrors and lenses which were used for offensive and defensive purposes. The 'Pinjula Mirror' offered a form of 'visual shield' preventing the pilots from 'evil rays', and the weapon named 'Marika' was used to shoot enemy aircraft. Dr. Pinotti said that these weapons 'do not seem to be too different from what we today call laser technology'.

"The vehicles themselves were made of special heat absorbing metals, called 'Somaka, Soundalike and Mourthwika'. According to Dr. Pinotti, the 'principles of propulsion as far as the descriptions were concerned, might be defined as electrical and chemical, but solar energy was involved as well.' Other scientists have put forward the theory that the craft were driven by some sort of mercury ion propulsion system. Dr. Pinotti concluded that the fact that vimanas were written about hundreds, perhaps even thousands, of years ago, plus that they resembled modern UFOs would suggest that India had a '...superior but forgotten civilisation. In the light of this, we think it will be better to examine the Hindu texts and subject the descriptive models of vimanas to more scientific scrutiny'."

- Nick Humphries, "UFO Guide"

"The Puspaku Car, that resembles the sun and belongs to my brother, was brought by the powerful Ravan; that aerial and excellent car, going everywhere at will, is ready for thee. That car, resembling a bright cloud in the sky, is in the city of Lanka."

- Ramayana

"According to the Dronaparva, part of the Mahabharata, and the Ramayana, one vimana described was shaped like a sphere and born along at great speed on a mighty wind generated by mercury. It moved like a UFO, going up, down, backwards and forwards as the pilot desired. In another Indian source, the Samar, vimanas were 'iron machines, well-knit and smooth, with a charge of mercury that shot out of the back in the form of a roaring flame'. Another work called the Samaranganasutradhara describes how the vehicles were constructed. It is possible that mercury did have something to do with the propulsion, or more possibly, with the guidance system. Curiously, Soviet scientists have discovered what they call 'age-old instruments used in navigating cosmic vehicles' in caves in Turkestan and the Gobi Desert. The 'devices' are hemispherical objects of glass or porcelain, ending in a cone with a drop of mercury inside."

- D. Hatcher Childress, "Ancient Indian Aircraft Technology" In The Anti-Gravity Handbook

"G. R. Josyer, director of the International Academy of Sanskrit Research in Mysore, India, stated on September 25, 1952, that Indian manuscripts several thousands of years old dealt with the construction of various types of aircraft for civil aviation and for warfare.

"The specific manuscript on aeronautics included plans for three types of vimanas (aircraft), the Rukma, Sundara, and Shakuna. Five hundred stanzas of an ancient text treat of such intricate details as the choice and preparation of metals which would be suitable for various parts of vimanas of different types."

"There were eight chapters...that provided plans for the construction of aircraft that flew in the air, traveled under water, or floated pontoon-like on the water's surface. Some stanzas told of the qualifications and training of pilots."

- Brad Steiger, *Worlds Before Our Own*

"Indeed, there are a remarkable number of stories which involve the construction of flying machines. Within some of these stories, we find an interesting clue as to their possible source. In another set of eleventh-century narratives, the Brihat Katha Lokasamgraha, carpenters are involved in the attempt to construct a flying vehicle. When asked by Rumanavat to build a machine which can fly, they reply that such aerial devices are only known to the Yavanas, i.e., the Greeks.

"This is repeated again in the same story, with the suggestion that it is kept as a secret by them. Another romance, the 'Deeds of King Harsha', from the seventh century, speaks of a flying machine made by a Greek who had been taken prisoner. Laufer notes that the term for the aerial machine in this tale is 'a mechanical vehicle (yantray_na) which travels on the surface of the air'."

Clive Hart, *The Prehistory of Flight* (Berkeley, 1985) "chronologically lists references in various Western texts to flying machines [pp.195-197 et ff.] It is notable that most of these early references to flight in these sources involve the use of man-made wings. There are no discussions of more complex man-carrying aerial vehicles as we found in the Chinese, Korean, and Indian tales."

- Dr. Benjamin B. Olshin, "Mechanical Mythology: Private Descriptions of Flying Machines as Found in Early Chinese, Korean, Indian, and Other Texts" (draft copy)

(3) Chinese and Korean Flying Devices

The earliest written Chinese account of flying machines describes them as taking place in remote antiquity. The following selections are from Dr. Benjamin B. Olshin, "Mechanical Mythology: Private Descriptions of Flying Machines as Found in Early Chinese, Korean, Indian, and Other Texts", which I am able to quote with the kind permission of the author.

"The Chi Kung people were good at making mechanical devices for killing [all kinds of] birds. They could also make aerial carriages which, with a fair wind, traveled great distances. In the time of the emperor Thang [mid-second millennium B.C.], a westerly wind carried such a car as far as YÄ¼chow, whereupon Thang had the car taken to pieces, not wishing his own people to see it. Ten years later there came an easterly wind (of sufficient strength), and then the car was reassembled and the visitors were sent back to their own country, which lies 40,000 li beyond the Jade Gate."

- Chang Hua, "Po Wu Chih" ('Record of Investigation of Things') in the Po Wu Chih

Like the devices described in the Indian Brihat Kath_ Älokasamgraha, Chinese flying machines are often described as being made of wood and fly according to straightforward (although not understood) mechanical principles. The following accounts also postdate the spread of Hellenistic culture.

"On the southern peak of Tian Lau mountain, a long time ago, Lu Ban carved some wood into a crane which then flew 700 li. Later, the bird was

placed on the west peak of the northern mountain. Emperor Wu [157-87 B.C.] ordered his people to go take it, but then it flew back to the southern peak. Often, when it looks like it is about to rain, then the bird's wings begin to move, flapping as if it is about to fly."

- Shu I Chi

"By the third century A.D., we read of people constructing a flying vehicle."

- Dr. Benjamin B. Olshin, "Mechanical Mythology: Private Descriptions of Flying Machines as Found in Early Chinese, Korean, Indian, and Other Texts" (draft copy)

"Some use the inner part of the jujube [=date] tree to make a flying vehicle, using ox leather straps fastened to encircling blades, so as to propel this machine. Some others have the idea of making five snakes, six dragons, and three oxen [these are kites in the shape of these animals] encounter the 'hard wind', and so ride it (i.e., the vehicle), rising up 40 li. [That region] is called the Tai Qing ('Area of Upper Air'). In the Tai Qing region, the air is very hard, and can lift people. The Master says that a yuan [this word can mean 'kite' or 'hawk'] flying, spiraling higher and higher, only needs to straighten out its two wings and not flap them any more to move forward, because it is riding on the hard wind. The dragons when they first rise up, step on the clouds, going to 40 li [altitude], then fly by themselves. This account comes from the [Taoist] adepts, and is recounted, being handed down to ordinary people, yet the common people are not really able to understand it."

- Ko Hung (A.D. 283-343), Pao Pu Tzu

"...The picture we get of the device is quite ambiguous, with ox leather straps somehow tied to a circle of swords or blades, or blades [moving?] around. The motion of the blades, though, is never really clearly described in the passage, nor is the overall configuration of the vehicle. We are left with the nonetheless interesting fact that there is a description of a mechanical device intended for flying."

"This is precisely what is relevant in these stories to the historian of science: the fact that a romantic tale or story should employ a mechanical device and at times even include a description of its construction or function. This fact does not necessarily mean that the stories contain elements of fact, or actual records of some now-lost technology."

- Dr. Benjamin B. Olshin, "Mechanical Mythology: Private Descriptions of Flying Machines as Found in Early Chinese, Korean, Indian, and Other Texts" (draft copy)

The Koreans have accounts of similar flying machines, although of much more recent derivation.

"There is another story related to these [ways of naming]. Jung Pyung Goo was the inventor of an airplane in Choson [Korea]. During the Im Jin War [between Korea and Japan, 1592-1597], when Jin Joo fortress was in danger, he rescued his friend by an airplane, flying 30 miles away, and then landing. The spinning top with which children play, 'Ping Goo', whirls around on the ground as it is whipped by them, and then lifts up into the air. This is like Jung Pyung Goo's riding of the airplane, moving up and down. So the name 'Pyung Goo' was given [to the top], changed to 'Ping Goo'."

- Kwon Tokkyu in a 1923 Korean text

Where were such machines manufactured?

"Several thousand of li from China, in what is today Russia... it is said that the people were able to manufacture wheels for a flying machine. Each flying machine required four wheels in all. Furthermore, legend has it that they were able to fly one thousand li in one day. The people of Xi Wu [?] also produced a flying machine, and utilizing a bellows [usually] used in smelting, a pulley hauling device, and other methods, enabled the flying machine to move. The machine was able to float in the air and move freely and without obstacle on rivers or land. During the dangerous times of war and turmoil, this vehicle could be used to ward off attacks from the enemy."

- Yi Kyu Gyong, "A Discriminating Look at the Possibilities of Flying Machines" in *A Compilation of Previously Uncollected Texts from Throughout the World*

"What caused the creation of this separate category of 'technical myths' is not entirely clear. One what might well ask why the some of the stories ever entered into discussions of machines at all. Why didn't stories of winged beings and levitating immortals simply continue? Why did this separate category of humans in flying machines arise? Perhaps there is a connection to the development of kites, which occurred at a period in China preceding many of these tales of 'aerial carriages'. Kites gave people a view of flight made practical: structures made of bamboo, wood, cloth, and paper, man-made devices actually airborne. There are even stories of kites large enough to hold individuals, a not implausible scenario."

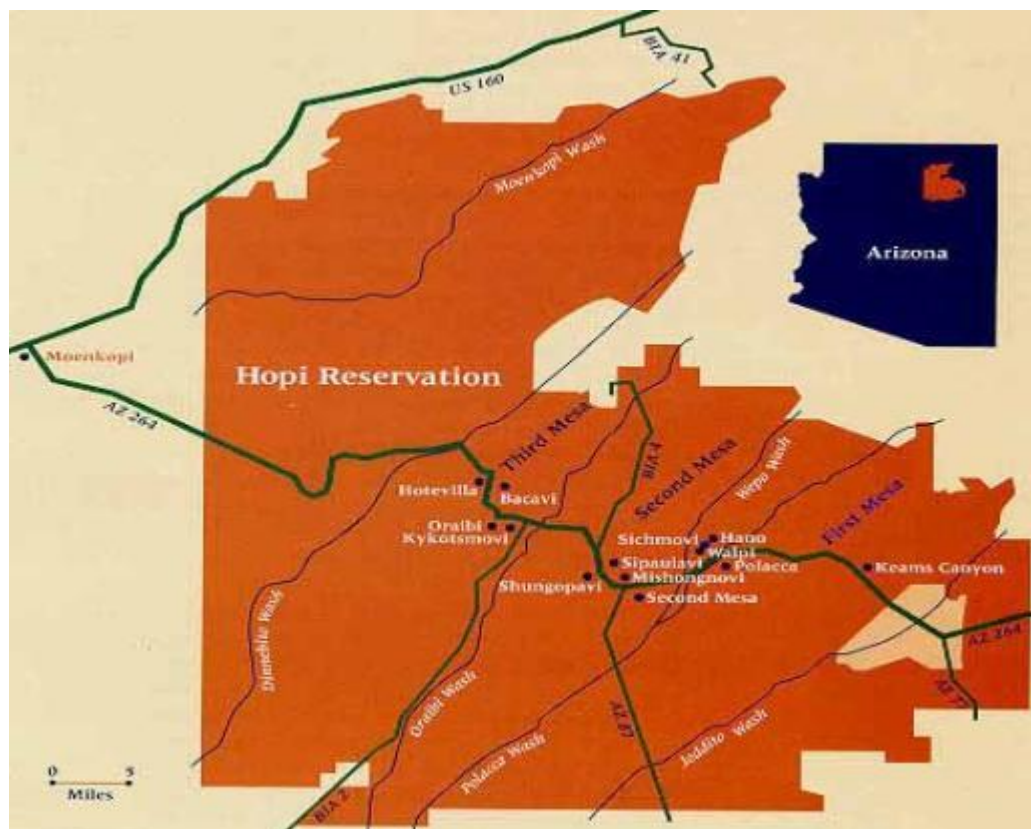
- Dr. Benjamin B. Olshin, "Mechanical Mythology: Private Descriptions of Flying Machines as Found in Early Chinese, Korean, Indian, and Other Texts" (draft copy)

Hopi Legend of Shambhala and the Sacred Mountain Mount Meru.

The White Brotherhood , Serpents and UFO's: Hopi People and their customs

Read a preview of my upcoming book, 'In Search of Shambhala'

What Do These Two Areas Have In Common?



Hopis call themselves Hopitu - The Peacable People.

Hopis, meaning good, peaceful or wise, live in northeastern Arizona at the southern end of the Black Mesa. A mesa is the name given to a small isolated flat-topped hill with three steep sides called the 1st Mesa, 2nd Mesa, and the 3rd Mesa. On the mesa tops are the Hopi villages called pueblos. The pueblo of Oraibi on the 3rd Mesa started in 1050, and is the oldest in North America that was lived in continuously.

SHAMBALLA

In Tibetan Buddhism, Mt. Kailash is the most magical site on the earth, the abode of the father and mother of the world. The Hopis acknowledge it as the other end of the world backbone that sticks up as their Black Mesa. It is called Mt. Kailash by the Europeans; Kang Rinpoche, or Snow Jewel by Tibetans; Mt. Meru by Indians. It is the spiritual crown of the planet, atop the very northernmost sector of the Himalayas, in the most remote region of Tibet.

-Circling The Sacred Mountain



At the centre of the earth,
there stands a great mountain,
Lord of Snows, majestic, rooted in the sea,
Its summit wreathed in clouds;
A measuring rod for all creation.

-Kaldasa (4th Century)

Sacred Mountains - Mount Meru

Author: Linda Casselman

Published on: September 14, 2001

Related Subject(s): Kailas, Mount (China) , Mountains -- Religious aspects , Mountains -- Mythology

People of all times from around the world have stood in awe when faced with majestic mountains. From these sublime experiences have come myths about great mountains as homes of the gods, as stairways to the heavens, as pillars of the earth. One mountain range in particular inspired this kind of awe, wonder and devotion - the vast Himalayas.

The Tibetans and the Hindus especially held the great Himalayan mountain range as sacred. Its grand peaks seemed to reach beyond the profane human realm and stretch up, touching the divine realm of the gods, so the Tibetans and Hindus saw the mountains as a means of transition between both the human and heavenly worlds.

The mountains were created, myth tells us, by the god Indra. A huge herd of flying elephants had displeased him, so he punished them by cutting off their wings and they turned into the Himalayas. The mountains were important to all of the gods for they all made sacrifices there. They were especially significant to the god Shiva, however, whose paradise was on Mount Kailas and whose deep meditation upon the mountain ensured the continued existence of all things. The most sacred mountain of the whole Himalayan range though was most definitely Mount Meru.

As we have discussed, Mount Kailas is the home of the great god Shiva. Well, Mount Kailas is an actual Himalayan mountain in the Ngari region of Tibet. It rises 22,000 feet high from the edge of the Tibetan Plateau and is highly inaccessible. It is Mount Kailas then that is the physical embodiment of Mount Meru for the Buddhist and Hindu peoples.

Mythical Mount Meru was thought to be the axis of the universe, sitting at the centre of the Himalayas. Myths say that Meru rested on the hood of the coiled primeval cobra Vasuki, who, it was said, caused earthquakes when he yawned. It was also believed that the whole world would be devoured by this ancient snake at the end of the present age, world cycle.

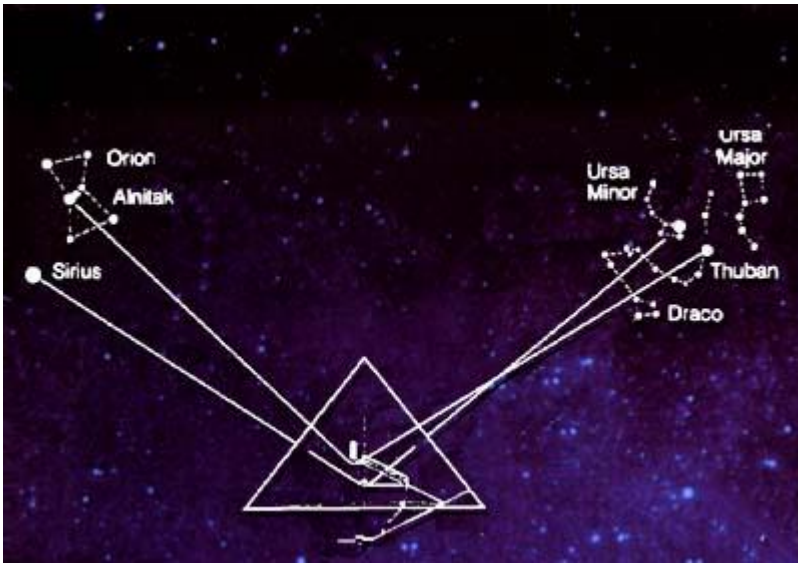
The Hindus and Buddhists both regarded Mount Meru as sacred for it was thought to be the centre of the cosmos and supported all of the spheres of existence, from Brahma's divine city of gold at its peak, to the seven netherworlds at its base, and especially as the source of the sacred Ganges river. They said that Mount Meru's slopes were studded with glittering gemstones and were thick with trees heavy with delicious fruit. Its peaks were rimmed with gold and a huge lake encircled it. The divinity of this mountain is reflected in the religious objects of worship, yantras, of these peoples for the mountain is symbolized in their conical shape.

Indeed, this majestic mountain inspired much awe in those who beheld it. How could they not think it supported the cosmos and was home to a great god? It commanded respect in its sublime beauty and the peoples of the region responded by holding it most sacred.

ANCESTRY

Evidence suggest that the Hopi consist of the descendants of various groups that entered the country from the north, the east, and the south, and that a series of movements covered a period of probably three centuries, and perhaps considerably longer.

Related to people of the various Pueblos to the east, the Hopis never actually had a single group identity--they were independent villages, sharing with the Zuni and other Pueblos a basic culture and view of the sacred, while sharing among themselves their own (Uto-Aztecan) language base.



ASTRONOMY - ET'S - UFO'S

Native Americans believed in constellations in many cases they believed in the same formations for stars that we do. Their constellations seemed to be marked by the same knowledge that western civilizations on the other part of the globe was aware of. They call them by different names but the star arrangements were very similar.

They believed in maps that have been drawn. That they existed at the center of the earth or Turtle Island. That beyond them was the sky and that beyond the sky were dimensional portals or sky holes as they called them. Beyond the dimensional portals was an area that they call the Ocean of Pitch, where the beauty of the night sky and the galaxies spun out towards them. Beyond that were the boundaries of the universe. And that set along the rim at the boundaries of the universe were 4 different extraterrestrial groups.

They believed in Achivas the sacred ceremonial places to honor the earth. These are the places that Shaman would go into the earth to do their most sacred work. The reason that Achivas are built into the earth for sacred work is because according to legend, at the destruction at each of the ages of mankind the people that were pure of heart went down into the bowels of the earth and there remained protected. According to them they dwelt in the center of the earth with a group of beings that they call the Ant People.

Drawings of the Ant People are remarkable similar to the Grey aliens of today - large heads - little stocky bodies - long spindly fingers - in some cases 4, 5, or 6 digits. Some of these drawings have the indication of telepathic thought waves coming from the beings' head themselves.

The Native Americans believed that the home of the Kachinas was on top of a mountain where there were great cloud formations. Today we know that UFO's often hide in what we call Lenticular Clouds, which are cloud formations that seem to be produced to conceal the ships from the visible eye spectrum. Real lenticular clouds move with the rest of the clouds. Whereas the UFO clouds do not - often sitting 5 hours in one place.





The Hopis called the Pleiadians the Chuhukon, meaning those who cling together. They considered themselves direct descendents of the Pleiadians. The Navajos named the Pleiades the Sparkling Suns or the Delyahey, the home of the Black God. The Iroquois pray to them for happiness. The Cree came to have come to earth from the stars in spirit form first and then became flesh and blood.

Each year a medicine man performs the green corn dance where he takes 7 ears of corn from 7 fields of the 7 clans to insure a healthy harvest. Early Dakota stories speak of the Tiyami home of the ancestors as being the Pleiades. Astronomy tells us that the Pleiades rise with the sun in May and that when you die your spirit returns south to the seven sisters.

They believe that Mythic Mountain is actually the home of the Kachinas. This mountain top is a sacred one. Being the home of the kachina spirits it is the place where all of the large mythic beings they honor in their rituals land. "We come as clouds to bless the Hopi people" is a quote passed from generation to generation.

The Hopi Indian UFOs

Hopi Indian legends tell of a sure certainty in the future that the tribe's faithful will be lifted to other planets on the Day of Purification. And they watch and wait for the UFO's that will take them there. The Christian version of the rapture??

The legend is borne of an ancient rock carving near Mishongnovi, AZ, depicting a dome-shaped saucer object and maiden that has become a core part of the tribe's religious beliefs. Elders in the Hopi community have said they perceive UFOs as having a direct connection with the old petroglyph drawing and the foretelling of visitors from space who arrive for the Day of Purification.

On that day, "all wicked people and wrong-doers will be punished or destroyed," said the Prescott Daily Courier in 1995. The newspaper reported on a visit to Prescott by Hopi Chief Dan Katchongva, who with two others from the tribe came to investigate "the rash of UFOs" in the summer of 1970.

The chief told the newspaper that "*we believe other planets are inhabited and that our prayers are heard there. The arrow on which the dome-shaped object rests stands for travel through space. The Hopi maiden on the dome-shaped drawing represents purity. Those Hopi who survive Purification Day will travel to other planets. We, the faithful Hopi have seen the ships and know they are true.*"

Chief Katchongva also told of Hopi prophecies that say his people will be divided three times before the *True White Brotherhood arrives to take the faithful away. He said the first division occurred in 1906, when Chief Yukiuma were driven from the old town of Oraibi to Hoteville. The second division, said the chief, happened in 1969, when contact was made with a flying saucer that whispered a message to the tribe.

* True White Brotherhood :

After reading the article I felt that the wingmakers could be from the White Brotherhood.

If you go to the wingmakers site and go to Neruda Interviews and click on interview #4. Go down on the left hand side and click on the pic. As each new pic or document comes up run the mouse over it carefully until the hand comes up and click. There are quite a few pics and documents. You get to the end when you have the pic with the password. I think the password is in one of the documents. I haven't found it so if you do would you let me know. If you have any problems getting through the levels let me know.

In kinship, Linda

The third division is said to be the precursor of the Purification day, and until it arrives, the chief told the newspaper, "many Hopi men wear their bang haircut that represents a window from which they continue to look for the True White Brother who will arrive with matching pieces of the stone petroglyph.

But Chief Dan Katchongva won't see the day come, or perhaps he will. He's been missing since 1972, lost to the tribe while walking to a valley where a UFO had just been seen.

Staff Writer Sally Suddock - X-Factor Magazine

Kachinas are also used in the Hopi tribes. They are connected to powerful ancestor spirits called to bring rain to help the crops grow. There are over 300 different Kachinas. There is a prophecy about the return of the Blue Kachina to herald in the Fifth Age of Man.

Hopi Kachina Dancer and Kachina Doll

PROPHECY

Hopi prophecies are very famous - but as with all prophecies - their timeline became invalid after 1939 when space/time altered. The concepts are fundamentally correct but the timeline for them to play out is undetermined.

The Hopi Indians are the Record Keepers of the Native Americans.

RELIGION

The people of the Southwest, along with the Southeast had full-time religious leaders with shrines or temple buildings. Most Native Americans

believe that in the universe there exists an Almighty, a spiritual force that is the source of all life. The Almighty belief is not pictured as a man in the sky, but is believed to be formless and exist in the universe. The sun is viewed as the power of the Almighty.

They are not worshipping the sun, but praying to the Almighty, and the sun is a sign and symbol for that. Native Americans show less interest in an afterlife unlike the Christians. They assume the souls of the dead go to another part of the universe where they have a new existence carrying on everyday activities like they were still alive. They are just in a different world.

The religious and ceremonial life of the Hopi centers in the kiva, which is simply a room, wholly or partly subterranean and entered by way of ladder through an opening in the flat roof. While the membership of the kiva consists principally of men and boys from certain clan or clans, there is no case in which all the members of a kiva belong to one clan- a condition inseparable from the provision that a man may change his kiva membership, and in fact made necessary by the existence of more clans than kivas. It is probable, nevertheless, that originally the kivas were clan institutions.

HOPI SNAKE PRIEST

The Navajo name for the Hopi is Anazazi which means "ancient enemies".

The cliff painting of the Mesa Verde and other areas are said to be "guides" for their warriors and they claim that the "snake-shaped" mounds in the eastern United States were built by their ancestors.

The "Snake Dance" is performed even today. The dance takes about two weeks to prepare and the snakes are gathered and watched over by the children. The snakes are usually rattle snakes and are dangerous but no harm seems to befall the children. Before the dance begins the dancers take an emetic (probably a sedative herb or hallucinogenic) and then dance with the snakes in their mouths. There is usually an Antelope Priest in attendance who helps with the dance, sometimes stroking the snakes with a feather or supporting their weight. After the dance the snakes are released to carry the prayers of the dancers.

For more on Snake [Click Here](#)

SPIRITUAL

Beside the trail that leads from the Hopi mesas to an ancient shrine where salt was gathered in the Grand Canyon, a large boulder bears the markings of clans which carved their emblems into the rock each time they passed on a pilgrimage.

From various quarters, the Hopi have brought with them in their migration from other regions or have borrowed from other pueblo a mass of religious practices, and the result is a complex presenting many anomalies and obscurities. They recognize a very large number of deities, and of none can it be said that he is supreme. The explanation may be that that each was the principal deity of some one group that entered into the making of the present Hopi people. Numerous ceremonies are performed at proscribed times, which are determined by the position of the rising sun with reference to certain landmarks or by the moon.

Reference : www.Crystallinks.com

Hopi/Anasazi

Many of the mysteries of the Anasazi have been solved in the last 20 years. Archaeologists are fascinated by what they've been discovering about what has been the biggest puzzle of all: How did an entire civilization and culture just suddenly vanish from the face of the planet about 650 years ago?

Before serious study was given to the disappearance of the Anasazi, this central mystery had fueled a whole raft of theories, especially among New Age and UFO groups: The Anasazi had been lifted off in space ships; they had discovered portals into other dimensions of space and time; or they had mastered nodal energy centers that are scattered around the whole region. (A few hundred miles away, in Sedona, Arizona, you can help the local economy by taking a Jeep tour to conveniently located nodal points just outside of town!)

However, piece by careful piece, a more sobering explanation and history of the Anasazi has emerged over the years as follows, according to most experts:

The ancestors of the Anasazi came to Angel Canyon at least 10,000 years ago. A thousand years ago, they had become a peaceful farming society that could turn its attention to studying the stars, building observatories, creating beautiful art, and spreading their culture across the Southwest.

The Anasazi culture built its capital city at Chaco Canyon in New Mexico. Society soon became centralized as political/religious leaders asserted themselves and took control, building roads to outlying colonies and trade routes to other civilizations, in particular the Toltecs of Mexico.

Then, about 800 years ago, the economy began to collapse. The land had been overworked and when a drought set in, the leaders at Chaco Canyon became more tyrannical. The small, still-peaceful communities like those at Angel Canyon found themselves suddenly victims of the ruling classes. They moved their homes into caves high in the cliff walls and prepared to defend themselves.

To add to the woes of the Anasazi, there is evidence of bands of roaming Toltec outlaws invading their small communities, terrorizing the people, then murdering them and - one of the most shocking recent discoveries - eating them.

Rather than fighting back, the Anasazi people responded with a mass exodus. Over a period of just a few years, around 1350, they just walked away from the troubles that had beset them. They abandoned their ancestral lands and migrated south, eventually building a new culture and religion that we know as the Hopi. (The Hopi reject the name Anasazi which is a Navajo word meaning "enemy of my ancestors," and prefer to call them the Hisatsinom, or Old Ones.)

ref: [Cyrus Mejia - Best Friends, The Golden Circle](#)

From the Roof of the World to the Land of Enchantment:

The Tibet-Pueblo Connection | Excerpt by Antonio Lopez

In the incongruous atmosphere of the Wilshire Hotel in Los Angeles, an extraordinary encounter took place in 1979. During the Dalai Lama's first visit to North America, he met with three Hopi elders. The spiritual leaders agreed to speak in only in their Native tongues. Through Hopi elder and interpreter Thomas Benyakya, delegation head Grandfather David's first words to the Dalai Lama were: "Welcome home."

The Dalai Lama laughed, noting the striking resemblance of the turquoise around Grandfather David's neck to that of his homeland. He replied: "And where did you get your turquoise?"

Since that initial meeting, the Dalai Lama has visited Santa Fe to meet with Pueblo leaders, Tibetan Lamas have engaged in numerous dialogues with Hopis and other Southwestern Indians, and now, through a special resettlement program to bring Tibetan refugees to the United States, New Mexico has become a central home for relocated Tibetan families.

As exchanges become increasingly common between Native Americans and Tibetans, a sense of kinship and solidarity has developed between the cultures. While displacement and invasion have forced Tibetans to reach out to the global community in search of allies, the Hopi and other Southwestern Native Americans have sought an audience for their message of world peace and harmony with the earth. In the context of these encounters are the activities of writers and activists who are trying to bridge the two cultures. A flurry of books and articles have been published, arguing that Tibetans and Native Americans may share a common ancestry.

The perception of similarity between Native Americans of the Southwest and the Tibetans is undeniably striking. Beyond a common physicality and turquoise jewelry, parallels include the abundant use of silver and coral, the colors and patterns of textiles and long braided hair, sometimes decorated, worn by both men and women.

When William Pacheco, a Pueblo student, visited a Tibetan refugee camp in India, people often spoke Tibetan to him, assuming that he was one of them.

"Tibetans and Native American Pueblo people share a fondness for chile (though Tibetans claim pueblo chile is too mild!)," says Pacheco, "and a fondness for turquoise, used by both cultures as ways to ward off evil spirits. Also, the prophecy of Guru Rinpoche, when he said, 'when Tibetans are scattered throughout the world, and horses run on iron wheels and when iron birds fly, the dharma will come to the land of the red man.'"

Even before most westerners knew where Tibet was, much less what their situation was, and almost twenty years before the advent of the Tibetan Diaspora, cultural affinities between these two peoples were noted by Frank Waters in his landmark work, *Book of the Hopi* (1963). Waters' analysis went below the surface, citing corresponding systems of chakras or energy spots within the body meridians that were used to cultivate cosmic awareness. In *The Masked Gods*, a book about Pueblo and Navajo ceremonialism published in 1950, Waters observed that the Zuñi Shalako dance symbolically mirrored the Tibetan journey of the dead. "To understand [the Shalako dance's] meaning, we must bear in mind all that we have learned of Pueblo and Navaho [sic] eschatology and its parallels found in the Bardo Thodal, *The Tibetan Book of the Dead*, in *The Secret of the Golden Flower*, the Chinese Book of Life, and in the Egyptian Book of the Dead."

As is the case with most Earth-based cultures with a shamanic tradition, some Native ceremonies contain spiritual motifs similar to cultures from around the world (hence the broad comparison made by Waters). This could account for some of the similarities seen between Tibetan and Native American spiritual practices, such as Navajo sand painting, and cosmic themes found throughout traditional Pueblo dances.

WHITE BROTHERHOOD

Thank You, Linda! (Ancient Mysteries)

The Great White Brotherhood is a Spiritual Organization composed of those Ascended Masters who have Arisen from our Earth into Immortality, and yet have said: "We are not going on into Cosmic Heights and leaving our brothers and sisters on Earth behind. We will stay and assist." At this moment in Cosmic History, the Door is wide open. The Great White Brotherhood has been sponsoring the Release of the Spoken Word through conclaves, seminars, writings, books, and through personal discipleship and training. They are releasing the full Teachings that the Dispensations of Cosmic Law allow at the dawning of the Great Golden Age of Saint Germain.

The Great White Brotherhood is a Spiritual Order of Hierarchy, an organization of Ascended Masters united for the highest purposes of God in man as set forth by Jesus the Christ, Gautama Buddha, and other World Teachers. The Great White Brotherhood also includes Members of the Heavenly Host, the Spiritual Hierarchy directly concerned with the evolution of our world, Beneficent Members from other planets that are interested in our welfare, as well as certain unascended chelas. The word "white" refers not to race, but to the aura (halo) of the White Light of the Christ that surrounds the saints and sages of all ages who have risen from every nation to be counted among the Immortals. (6)

The Great White Brotherhood is a Spiritual Order from every culture and race - Western saints, Eastern adepts, and so on - who have reunited with the Spirit of the Living God and who comprise the Heavenly Hosts. They have transcended the cycles of karma and rebirth and Ascended (accelerated) into that Higher Reality which is the eternal abode of the soul. The Ascended Masters of the Great White Brotherhood, united for the highest purposes of the brotherhood of man under the Fatherhood of God, have risen in every age from every culture and religion to inspire creative achievement in education, the arts and sciences, God-government and the abundant Life through the economies of the nations.

The Brotherhood also includes in Its ranks certain unascended chelas of the Ascended Masters. Jesus the Christ describes this Heavenly Order of Saints as being 'robed in white' (1) to his servant John in Revelation." (5)

The Legend of Shambhala

Mary Sutherland

[Read a preview of my upcoming book, 'In Search of Shambhala'](#)

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Shambhala, sometimes referred to in the West as El Dorado or Shangri La, is a mythological kingdom, protected by a psychic barrier so that no one can find the kingdom who is not meant to. For centuries the people of Tibet and Mongolia have believed in the existence of the mythical kingdom of Shambhala, hidden behind the distant mountains north of the Himalaya. According to the Kalachakra tantra teachings, a line of enlightened kings is said to be guarding the highest wisdom for a time when all spiritual values in the world outside will be lost in war and destruction. Then, according to prophecy, a great king will come out of this sanctuary to defeat the forces of evil and establish a golden age.

The prophecy of Shambhala states that each of its kings will rule for 1000 years. There will be 32 in all, and as their reigns pass, conditions in the outside world will deteriorate. Men will become more warlike and pursue power for its own sake, and an ideology of materialism will spread over the earth. When the "barbarians" who follow this ideology are united under an evil king and think there is nothing left to conquer, the mists will lift to reveal the icy mountains of Shambhala. The barbarians will attack Shambhala with a huge army equipped with terrible weapons. Then the 32nd king of Shambhala, Rudra Cakrin, will lead a mighty host against the invaders. In a last great battle, the evil king and his followers will be destroyed.

By definition Shambhala is hidden. It is thought to exist somewhere between the Gobi Desert and the Himalayas, but it is protected by a psychic barrier so that no one can find the kingdom who is not meant to. Tibetan lamas spend a great deal of their lives in spiritual development before attempting the journey to Shambhala. Those who try to get there who are not wanted are swallowed by crevasses or caught in avalanches. People and animals tremble at its borders as if bombarded by invisible rays. There are guidebooks to Shambhala, but they describe the route in terms so vague that only those already initiated into the teachings of the Kalachakra can understand them.

Strange sightings in the area where Shambhala is thought to be seem to provide evidence of its existence. Tibetans believe that the land is guarded by beings with superhuman powers. In the early 1900s an article in an Indian newspaper, the Statesman, told of a British major who, camping in the Himalayas, saw a very tall, lightly clad man with long hair. Apparently, noticing that he was being watched, the man leaped down the vertical slope and disappeared. To the major's astonishment, the Tibetans with whom he was camping showed no surprise at his story; they calmly explained that he had seen one of the snowmen who guard the sacred land.

A more detailed account of these "snowmen" guardians was given by Alexandra David-Neel, an explorer who spent 14 years in Tibet. While traveling through the Himalayas she saw a man moving with extraordinary speed and described him as follows: "I could clearly see his perfectly calm impassive face and wide-open eyes with their gaze fixed on some invisible distant object situated somewhere high up in space. The man did not run. He seemed to lift himself from the ground, proceeding by leaps. It looked as if he had been endowed with the elasticity of a ball, and rebounded each time his feet touched the ground. His steps had the regularity of a pendulum."

While people (especially Tibetan lamas) have been searching for Shambhala for centuries, those who seek the kingdom often never return, either because they have found the hidden country and have remained there or because they have been destroyed in the attempt. Tibetan texts containing what appear to be historical facts about Shambhala, such as the names and dates of its kings and records of corresponding events occurring in the outside world, give Tibetans additional reason for believing that the kingdom exists. Recent events that seem to correspond to the predictions of the mythic kingdom add strength to their belief. The disintegration of Buddhism in Tibet and the growth of materialism throughout the world, coupled with the wars and turmoil of the 20th century, all fit in with the prophecy of Shambhala.

[From: The People's Almanac #3 by David Wallechinsky and Irving Wallace.]

In the mythology of Tibetan Buddhism, Mount Meru is a place which simultaneously represents the center of the universe and the single-pointedness of mind sought by adepts.

Thousands of miles in height, Meru is located somewhere beyond the physical plane of reality, in a realm of perfection and transcendence. Symbolic representations of Mount Meru are commonly found in Tibetan mandalas, contemplative diagrams designed to aid meditators in focusing.

It is said that Meru has its roots in hell, and its summit in heaven. Meru is surrounded by seven rings of golden mountains, each separated from the other by one of seven circular oceans. It is crowned by a golden palace wherein Indra, king of Hindu gods, resides. This entire superstructure rises from an outer ocean, and is flanked by four main continents, each with two subcontinents.

The southern continent, Jambudvīpa, corresponds to the physical earth. Each of the other continents represents a nearby planet upon which transmigrating souls following the yellow light-path may be reborn. However, it is said that all of these worlds are undesirable, for they are non-human worlds inhabited by sheep, cattle, or horses. The teachings of Buddhism clearly state that existence as a human being is the only way to achieve Buddhahood, so rebirth in any other form (including that of a deva or demigod) is a distraction from the path to enlightenment.

According to legend, somewhere in the northwest region of Jambudvīpa lies a land called Shambhala. This is a magical land which is shaped like an eight-petaled lotus flower. It has been ruled by priest-kings for many thousands of years; in fact, the legend of Shambhala predates the introduction of Buddhism into Tibet. In the aboriginal Bon religion, Shambhala is known as Olmolungrung, and is based on the square instead of the circle.

Shambhala forms a gateway between the physical and spiritual realms. It is endowed with riches, and is ideally suited for the habitat of enlightened souls. They are not attached to the fruits of karma, and are but one step from Buddhahood. This is the realm to be sought for rebirth if one desires the swiftest path to nirvana.

In the Tibetan Buddhist version of the apocalypse, barbarians will overtake the earth at the end of the Kali Yuga, the present age. It will be necessary for the king of Shambhala to join forces with the gods to wage war on the barbarians. At this time, armies will be sent forth from the city, the location of which has been kept secret for millenia. Order will be restored on earth, and the wisdom which Shambhala has been holding will be dispensed to the peoples of the world.

Many western explorers, hearing tales of a "golden city" of Shambhala, sought to find it in the frozen wastes of northern Tibet. This resulted in the present-day term "Shangri-la," which, like El Dorado, signifies an unattainable goal. This is an unfortunate misunderstanding, for ultimately Shambhala is a place accessible to anyone, if only one can be free of karmic attachments.

*-'May I quickly take birth in Shambhala, the treasury of jewels,
And complete the stages of the path in Highest Yoga Tantra.'
From 'The Guru Yoga of Kalachakra' by Ling Rinpoche*

DESCRIPTION OF SHAMBHALA

Shambhala or "bde 'byung" in Tibetan, means "The source of happiness".

The Kingdom of Shambhala takes a central place in the Kalachakra teachings. Not only did the historical Shakyamuni Buddha teach the Kalachakra tantra on request of King Suchandra of Shambhala, also the teachings are said to be preserved there. In a few centuries from now it is predicted that a spiritual revival of the world will come from Shambhala. As can be seen on the image below on the right, Shambhala is usually depicted as circular. Divided like a Dharma-Wheel, it spreads out between high mountains and contains many cities. In the center of the hub is the capital Kalapa.

Several people, including the ones who brought the Kalachakra teachings into our world, are said to have traveled there, or have had visions of it. One of the visionaries alive these days is Khamtrul Rinpoche. A brief account of his vision can be found on the website of Kalachakra.com, look for Shambhala and Vision.

As His Holiness the Dalai Lama noted during the 1985 Kalachakra initiation in Bodhgaya, Shambhala is not an ordinary country:

"Although those with special affiliation may actually be able to go there through their karmic connection, nevertheless it is not a physical place that we can actually find. We can only say that it is a pure land, a pure land in the human realm. And unless one has the merit and the actual karmic association, one cannot actually arrive there."

To the south of the Town of Kalapa (capital of Shambhala) is the Sandalwood Park, twelve yojanas across, same as the town of Kalapa. To its east is Lesser Manasa Lake, twelve yojanas across, and to the west is White Lotus Lake, of the same extent. In between these two is Sandalwood Park. In the center of Sandalwood Park is the great Kalachakra Mandala built by King Suchandra (first king of Shambhala), consisting of the gods and goddesses made out of the five jewels, square, four hundred hastas across. [2] {From the Vimalaprabha}

We can talk about 3 Shambhalas. 'Outer Shambhala' exists as a kingdom in the external world, the 'Inner Shambhala' lies hidden in the body and mind, and the 'Other Shambhala' is the Kalachakra mandala with all its deities. The outer journey to Shambhala bears close relation to the completion stage practice of Kalachakra, the physical obstacles on the way represent inner barriers that must be faced at the psychic centers. These barriers form the knots that block the proper energy flow through the psychic nervous system; as such, they correspond to mental defilements, such as ignorance and lust, that limit our awareness. Working one's way through the chakras until one has opened them all and liberated the innermost mind from its imprisonment in the last reached - the heart center. In taking the inner journey to Shambhala, we strive to regain this direct awareness of a child with all its sense of wonder and awe. But we cannot do so by retreating in the past and attempting to become children again. We have lost the innocence that enabled us to experience the world directly. We cannot simply ignore or wish away the screen of preconceptions that now obscures our vision. We have to face ourselves and see what we have done to our minds. Only by becoming aware of our illusions and how we cling to them can we free ourselves from their power and awaken a fresh and direct awareness of the world around us. Rather than to go back, we have to go forward to a new and wiser innocence - one that combines the wonder of a child with the wisdom of a sage. By treating the ordinary events of daily life as we did the magical features of the journey to Shambhala, we may be able to uncover the hidden aspects of ourselves that we need to know in order to awaken the deeper mind.

We can even see the history and prophecy of Shambhala as an allegory for the course of life as a whole. As an initiation, the Buddha's teaching of the Kalachakra in India symbolizes the birth of a baby with his fresh, new vision of reality. The loss of true religion in the outside world represents the child's loss of awareness and spontaneity as he grows up in a society that encourages him to ignore his inner nature and be false to himself. Just as the barbarian doctrines take over the world, so the values and concerns of others take over his mind, filling it with conflicting desires and illusions. He reaches the stage symbolized by the wars that the victorious barbarians fight amongst themselves. Most people never go beyond this stage; they remain caught in the conflicts of the surface consciousness, unable to get what they want or see themselves as they are. Those who achieve worldly success ... reach the stage of the King who unites all the squabbling barbarians under his dictatorial rule. The final battle and the golden age .. represent the real fulfillment of life - the attainment of true maturity. This myth [of constant improvement], which has driven us for so long, is now, however, reaching its limits. Even those who seem to have benefited, those who live in the affluent suburbs or other oases of prosperity, are experiencing a growing sense of boredom and meaninglessness that drives many of them to random acts of violence and self-destruction. The myth of progress seems, in fact, to have led us into the degenerate period of materialism that is supposed to precede the golden age of Shambhala.

THE SYMBOLISM OF SHAMBHALA

96 PRINCIPALITIES with millions of towns refer to our network of nadis.

INHABITANTS refer to the energy [wind] in nadis.

OUTER RING OF SNOW MOUNTAINS refer to the skin

INNER RING OF SNOW MOUNTAINS refer to the central channel

TWO LAKES refer to the side channels.

WEALTH of all inhabitants, refers to the treasures of the mind.

INNER SHAMBHALA can be identified with the heart chakra, the innermost [subtlest] mind lies here.

8-PETALLED SHAPE of the regions of Shambhala stand for the 8 nadis from the heart center, each serves one of the 8 kinds of consciousness through which we experience ourselves and the world. The 5 senses, the consciousness, of self or ego, the consciousness of thoughts and the store consciousness of past impressions.

Texts describe Shambhala in the form of an 8 petalled lotus so that yogis can visualize it as a mandala in their hearts [Dardo Rinpoche].

BRIGHT LIGHT FROM THE PALACE turning night into day refers to the bright, clear awareness that dispels the darkness of ignorance and illusion.

SKY-LIGHTS in the King's palace fitted with lenses giving view of life on distant stars and planets, refers to the great range and extent of the clear light awareness

MAGIC SCREEN of the King permitting to observe everything closer by refers to clairvoyant powers of the innermost mind.

GOLDEN THRONE of the King with 8 lions refers to the underlying power and steadiness of the innermost mind.

WISHFULFILLING GEM refers to the power of the innermost mind to liberate itself.

MAGIC RODS, the "Possessors of the Power of Mind" which the 96 lesser Kings have, (which enables them to send messages to wherever they wish in an instant - mobile phones!) refers to the efficient communication and control the deepest levels of mind can have over body and consciousness.

LAKES symbolize the fruits of spiritual practice; the lake Padma Karpo "White Lotus", implies it reflects the pure awareness of the innermost mind.

MALAYA-PARK or "Cool Grove" refers to the cool and refreshing awareness of reality, extinguishing the painful fires of desires and illusion.

PEACE AND HARMONY refers to the people of Shambhala being no longer subject to inner conflicts and turmoil.

GENTLE LAWS AND NO HARD PUNISHMENT refers to people reaching this stage are beyond the need of harsh [self] discipline.

SUBDUED DEMONS, the inhabitants have subdued demons and made them to servants refers to taming the wilder impulses and using them for reaching the goal.

NO LOSS OF VIRTUE when inhabitants enjoy wealth and comfort refers to being beyond attachment which would hold them back from enlightenment.

GREAT DISTANCE (of Shambhala) refers to the far mysterious reaches of unconscious mind.

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SHAMBALA

*From the centre where the Will of God is known
Let purpose guide the little wills of men
The purpose which the Masters know and serve.*

Definitions

Shambala is simply a word conveying the idea of a vast focal point of energies which are assembled and brought together by the planetary Logos in order to create a manifestation adequate to His unfolding intention and planetary service.

(Discipleship in the New Age, Vol. II, p. 404)

Shambala is a state of consciousness or a phase of sensitive awareness wherein there is acute and dynamic response to divine purpose—a response made possible by the synthesis of purpose and of spiritual relationship which exists between those who are associated with Sanat Kumara.

(The Rays and the Initiations, p. 276)

The only place of complete "peace" . . . is the "centre where the will of God is known." The spiritual Hierarchy of our planet . . . is not a centre of peace but a very vortex of loving activity, the meeting place of energies coming from the centre of the divine will, and from humanity, the centre of divine intelligence.

(The Reappearance of the Christ, p. 28)

. . . Peace, as the expression of the will of Shambala, produces balance, equilibrium, synthesis and understanding, plus a spirit of invocation which is basically an action producing reaction. This demonstrates as the first great creative and magical work of which humanity is capable, swinging, as it does, all the three divine aspects into a simultaneous activity in line with the will of God.

(The Externalisation of the Hierarchy, p. 165)

Some key thoughts:

Shambala is the place of purpose. It is a purpose which cannot be understood until the Plan is followed. Herein lies a clue.

Shambala is not a Way, but a major centre of related states and a relatively static energy held ready for creative purposes by the focused intention of the Great Council, acting under the directing eye of the Lord of the World.

Shamballa is the major point of tension upon the planet. It is a tension that expresses loving intelligent will, free from all self-will or mental bias. Shamballa is the major receptive agent upon the planet, from the angle of solar inflow, but at the same time it is the main distributing point of energy, from the angle of the kingdoms in nature, including the fifth kingdom. From the point of tension the life pattern of the planetary Logos and His will become embodied and finally matured through the processes of evolution.

Shamballa receives energy from various solar and extra-solar Entities or centres of emphatic and energetic life; i.e., from Venus, from the Central Spiritual Sun, from the current conditioning constellation through which our sun may be passing, from the Great Bear and other cosmic centres. Sirius, so important a factor in the spiritual life of the planet, brings its energies to bear direct upon the Hierarchy, and energy from Sirius does not normally enter our planetary life via Shamballa.

Shamballa is the head centre, speaking symbolically, of our planetary Life, focusing will, love and intelligence in one great and fundamental Intention and holding that focussed point throughout the entire life cycle of a planet. This great Intention embodies current purpose and expresses itself through the medium of the Plan.

(Discipleship in the New Age, Vol. II, pp. 519-20)

Shamballa, Hierarchy and Humanity

Behind this spiritual centre of Love and Light another centre is to be found, for which the West has no name but which is called in the East by the name Shamballa. Perhaps the Western name is Shangri-Lha—a name which is finding recognition everywhere and which stands for a centre of happiness and purpose. Shamballa, or Shangri-Lha, is the place where the Will of God is focussed and from which His divine purposes are directed. From it the great political movements and the destiny of races and nations and their progress are determined, just as the religious movements, the cultural unfoldments and spiritual ideas are sent forth from the hierarchical centre of Love and Light. Political and social ideologies and world religions, the Will of God and the Love of God, the Purpose of divinity and the plans whereby that purpose is brought into activity all focus through that centre of which we are each consciously a part, Humanity itself. There are, therefore, three great spiritual centres on the planet: Shamballa, the spiritual Hierarchy, and Humanity.

(The Externalisation of the Hierarchy, p. 407)

At Shamballa, the Great Lives Who function there not only see manifestation whole and apart from all the limitations of time, but They feel all the major evolutionary impulses which are bringing the developing world into line with the divine Will. They embody those impulses not in terms of progressive movement, but in terms of one great divine and spiritual reaction. This idea can perhaps be best understood by you in terms of the Eternal AUM which is the symbol of the Eternal NOW. You have been told, and it has been demonstrated, that the AUM is composed of one major Sound, three minor sounds, and seven subsidiary vibratory tones. So it is with the Will of God which is embodied and held in synthesis by the Members of the Council Chamber.

To Them, as They "hold the Will of God in solution, it is one clear note; as They see that Will in motion, it is three abiding chords, carrying outwards into all the worlds the Purpose of the ONE Who for aeons will abide; as They impel that Will to demonstrate, 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."

This is a quotation from certain of the ancient Archives which constitute the study of the Masters; they relate to the nature of Shamballa, its work and emanating energies.

Shamballa, as it constitutes the synthesis of understanding where our Earth is concerned, is also the centre where the highest Will of the Solar Logos is imposed upon the Will of our planetary Logos, Who is, as you know, only a centre in His greater body of manifestation. With this item of information you can have no possible concern; the Masters Themselves are only learning the Will of the planetary Logos; the objective of effort in Shamballa is, however, 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. Again, this item of information serves only to indicate hierarchical objectives, and those objectives extend away from time and space into the Mind of God Himself.

There are certain synonyms which here may serve to develop your synthetic thinking and so bring in a definite measure of enlightenment.

Shamballa	Hierarchy	Humanity
Synthesis	Unity	Separation
Will	Purpose	Plan
Life	Soul	Appearance
Spirit	Consciousness	Substance
Apprehension	Polarisation	Focus of Activity
Power	Momentum	Action
Energy	Distribution	Forces
Direction	Transmission	Reception
Head	Heart	Throat

It will be apparent to you how little you can understand of the Shamballa intention when you realise that it is not easy for you to see any true distinction between unity and synthesis and, at the same time, how impossible it is for me to make the distinction clear. All I can say is that synthesis IS, whilst unity is achieved and is the reward of action and effort. As you progress upon the Path of Initiation the meaning of unity clarifies. As you direct yourself towards the Way of the Higher Evolution synthesis emerges. More than that it would be useless for me to say.

(Ibid., pp. 533-5)

Divine Purpose

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 into 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 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, whilst 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 which will reorganise and redefine the hierarchical undertakings, and thus inaugurate the New Age. These seven purposes might be called:

a. The unknown, unseen and unheard purpose of Sanat Kumara. It is the secret of life itself and is known only to Him alone. In its initial phase of this new expression, it works through the Manu and the Master Morya; it is that which veils the central mystery which all esoteric schools "if true to their inaugurating impulse" will eventually reveal. What that is we do not yet know, but it is hinted at in Rule XIII.

b. The purpose underlying revelation. This may be a somewhat new idea to you for you are apt to regard revelation as a goal in itself. You seldom consider it as an effect of the inner purpose of Sanat Kumara.

c. The (as yet) unrecognised purpose which evoked the creative activity of our Planetary Logos. This brought the third aspect of the divine Trinity into play. The usual reasons brought forward by the finite mind of man to account for what is called by us "manifestation," and to explain the dualism of all existence and the relation of spirit-matter, are by no means the real explanation of the divine purpose; they are based on man's own essential dualism; they are the highest explanation of his own divine nature which he can achieve at this time . . .

d. The mysterious purpose which has necessitated the calling into activity the Principle of Pain. Suffering and pain are essential requirements in order to carry this purpose to completion. The capacity to suffer, which is distinctive of humanity, is the outstanding conscious reaction to environment of the fourth kingdom in nature, the human. It is related to the power to think and consciously to relate cause and effect . . .

e. The fifth great secret underlying the purpose of Sanat Kumara is related in a peculiar sense to the cyclic manifestation of all that is found in the three worlds of human evolution. It concerns that which is working slowly into manifestation through the medium of the lower concrete mind as it controls desire and brings substance and matter into conformity with the divine thought along this line. The sumtotal of the highest phases of human thinking along all lines, materially affects what appears on the physical plane in all the kingdoms of nature, what precipitates civilisations and cultures, and which expresses the best response at the moment of human sensitivity to cosmic impression . . . This fifth purpose is therefore closely related to the whole theme of "the garment of God" and to the emergence into manifestation of His "robe of beauty" as it is created and brought into being by humanity, acting as the medium for ideas from the superhuman kingdoms, and then influencing and swinging into creative cooperation the subhuman kingdoms.

f. It is difficult for me to give any idea whatsoever of the purpose with which we are now concerned, because it is expressed in the relation existing between the significance of Desire, Will, Plan and Purpose . . . It is only as human beings enter into relation with the Hierarchy and are gradually absorbed into the hierarchical life and begin to take the higher initiations that the true nature of the divine Will will be grasped and the purpose of Sanat Kumara be revealed by an appreciation of the plan, followed by a consequent cooperation with that Plan. All this will be done through the transmutation of desire into aspiration, and then into fixed determination.

g. The final phase of the divine purpose is the most difficult of all to indicate, and when I say indicate, I mean exactly that, and nothing more definite and clear. Does it mean anything to you when I say that the ceremonial ritual of the daily life of Sanat Kumara, implemented by music and sound and carried on the waves of colour which break upon the shores of the three worlds of human evolution, reveal "in the clearest notes and tones and shades" the deepest secret behind His purpose? It scarcely makes sense to you and is dismissed as a piece of symbolic writing, used by me in order to convey the unconveyable. Yet I am not here writing in symbols, but am making an exact statement of fact. As beauty in any of its greater forms breaks upon the human consciousness, a dim sense is thereby conveyed of the ritual of Sanat Kumara's daily living. More I cannot say.

Here are hints, therefore, as to the divine purpose; each of the seven supplements and completes the other six. Only by attempting to grasp the whole inner synthesis will we arrive at the merest hint of the nature of that exalted consciousness which has brought our planet and all that is within and upon it into being.

(The Rays and the Initiations, pp. 240-7)

Energy Relationships

The seventh kingdom in nature is that of the Lives Who participate in full capacity of understanding with the group of Beings Who are the nucleus of the Council at Shamballa. Around the Lord of the World this group pivots; Their consciousness and state of being is only dimly understood by the most advanced Members of the Hierarchy, and the relation of these Lives to the Lord of the World is similar, and yet fundamentally different, to the relation of the Members of the Hierarchy to the three Great Lords—the Christ, the Manu and the Mahachohan. Through these three Lords pours the energy which streams from Shamballa, transmitting the purpose and motivating the plan of Sanat Kumara—His Life Plan. What you call "the Plan" is the response of the Hierarchy to the inflowing purposeful will of the Lord of the World.

Through Sanat Kumara, the Ancient of Days (as He is called in the Bible), flows the unknown energy of which the three divine Aspects are the expression. He is the Custodian of the will of the Great White Lodge on Sirius, and the burden of this "cosmic intention" is shared by the Buddhas of Activity and those Members of the Great Council Who are of so elevated a consciousness and vibration that only once a year (through Their emissary, the Buddha) is it safe for Them to contact the Hierarchy.

(Ibid., p. 130)

The Wesak Festival is the Festival at which three factors of importance to humanity are brought into relation:

The Buddha, the embodiment or agent of the Forces of Light can then be contacted and that which They seek to transmit to humanity can be consciously appropriated. The Christ, the embodiment of the love and the will of God and the agent of the Spirit of Peace, can also be contacted and humanity can be trained to appropriate this extra-planetary type of energy.

Through the Christ and the Buddha, humanity can now establish a close relationship with Shamballa and then make its own contribution—as a world centre—to the planetary life. Pervaded by light and controlled by the Spirit of Peace, the expression of humanity's will-to-good can emanate powerfully from this third planetary centre. Humanity will then for the first time enter upon its destined task as the intelligent, loving intermediary between the higher states of planetary consciousness, the super-human states and the sub-human kingdoms. Thus humanity will become eventually the planetary saviour.

(The Externalisation of the Hierarchy, pp. 162-3)

The masses of mankind everywhere have only one desire—tranquillity. I use not the word "peace," because it has such a misleading connotation. Thinking men and women in every country stand with massed intent, determined, if possible, to take those steps which will ensure peace on Earth, through the expression of goodwill. Note that phrasing. The working disciples throughout the world are struggling with every means at their disposal to spread the gospel of sacrifice, because only upon sacrifice can world stability be safely founded—the sacrifice of selfishness. In those words is summed up the demand being made on those whose responsibility it is to determine policies (national and international) and to take those steps which will establish right human relations. The Hierarchy stands—no longer watching and waiting, but acting today with impelling wisdom and fixed decision in order to strengthen the hands of Their workers in every field of human activity (political, educational and religious) so that they may take right action and correctly influence human thinking.

A powerful first ray activity—the activity of will or purpose—is swinging into action. The Christ, as the Leader of the Forces of Light, has empowered the Ashrams of the Masters upon this first Ray of Power to strengthen the hands of all disciples in the field of government and of political arrangement in every nation; to enlighten, if possible, the various national legislatures by whatever means may be needed, so that the potency of their words, the wisdom of their planning, and the breadth of their thinking may prove so effective that the "Cycle of Conferences and of Councils," now being initiated by the statesmen of the world, may be under the direct guidance (again if possible) of Those in the Council Chamber at Shamballa Who know what is the Will of God. The selfishness of the little minds in the various legislatures of the world must in some way be offset. That is the problem.

Forget not that divine energy must make its impact upon human minds; these minds are the only available instrument—in their aggregated effect—through which the Will of God can express itself; they are necessarily responsive to the stimulating and energising results of that impact, and this will evoke results suited to the type of mind affected. Response will be compatible with the quality and the intention of those minds.

(Ibid., pp. 446-7)

Underlying Relationships

Each divine aspect has three subsidiary aspects, and in our planet and on the cosmic physical plane the lowest aspect of love (that which we call the Will-to-Good) is revealed. For humanity, struggling upon this cosmic physical plane, we subdivide unconsciously this will-to-good into three aspects; these we are only today beginning to grasp as existent possibilities. The lowest aspect we call goodwill. Little realising the attitude to the universal goal which it sets; the second aspect we vaguely call love and hope to demonstrate that we do demonstrate love through our affiliation with the Hierarchy; the highest we call the will-to-good and leave it undefined because it is in no way possible, even for initiates of the fifth initiation, truly to comprehend what is the nature and purpose of the will-to-good which conditions divine activity.

(The Rays and the Initiations, p. 536)

It is of course not possible for me to give you any true picture of the interior events and happenings in the life of our planetary Being. I can only indicate and point out that the world situation is simply an embodiment of the reaction and the response by mankind to great paralleling and originating happenings which involve the following groups:

The emanating Avatar and His relationship to the Lord of the World, our planetary Logos.

The Lords of Liberation, focussed in Their high place, as They become conscious of the invocation of humanity and become more closely related to the three Buddhas of Activity.

The Great Council at Shamballa and the planetary Hierarchy.

The Buddha and His Arhats as They unitedly cooperate with the Christ and His disciples, the Masters of the Wisdom.

The Hierarchy, the embodiment of the fifth kingdom in nature, and its magnetic attractive rapport with the human kingdom, the fourth.

The effect of all these great groups of Lives upon humanity, and the inherent consequences as they work out in the subhuman kingdoms.

A study of the above in terms of forces and energy will give some idea of the underlying synthesis of relationships and the unity of the whole.

(Ibid., p. 13)

As regards the Hierarchy itself, speaking esoterically and technically, its Members (many of Them) are "being abstracted from the middle point of holiness and absorbed into the Council of the Lord." In other words, They are passing onward into higher work and are becoming custodians of the energy of the divine will and not simply the custodians of the energy of love. They will work henceforth as power units, and not just as units of light. Their work becomes dynamic instead of being attractive and magnetic, and is concerned with the life aspect and not just with the soul or consciousness aspect.

(Ibid., pp. 15-6)

The Potency of the Will of God: The energy of Shamballa is . . . the demonstration of the will of God in new and potent livingness.

(The Destiny of the Nations, p. 17)

This energy lies behind the world crisis of the moment . . . It is the Will of God to produce certain radical and momentous changes in the consciousness of the race which will completely alter man's attitude to life and his grasp of the spiritual, esoteric and subjective essentials of living. It is this force, in conjunction with second ray force, which will bring about that tremendous crisis, the initiation of the race into the Mystery of the Ages.

(Ibid., p. 13)

This energy of the will is the most potent energy in the whole scheme of planetary existence. It is called the "Shamballa Force," and it is that which holds all things together in life. It is, in reality, life itself. This life force or divine will (implementing divine intention) is that by means of which Sanat Kumara arrives at His goal. On a tiny

scale, it is the use of one of the lowest aspects of the will (human self-will) which enables a man to carry out his plans and attain his fixed purposeâ€”if he has one.

Where the will is lacking, the plan dies out and the purpose is not achieved. Even in relation to self-will, it is veritably the "life of the project." The moment Sanat Kumara has attained His planetary purpose, He will withdraw this potent energy, and (in this withdrawing) destruction will set in. This Shamballa force is steadily held in leash for fear of too great an impact upon the unprepared kingdoms in nature. This has reference to its impact also upon humanity.

(The Rays and the Initiations, p. 715)

The most powerful force is that pouring into the world from Shamballa, the planetary centre where the Will of God is known. Only twice in our planetary history has this Shamballa energy made its presence felt directly: the first time, when the great human crisis occurred at the individualisation of man in ancient Lemuria; the second time, in Atlantean days in the great struggle between the Lords of Light and the Lords of Material Form, also called the Dark Forces. Today, this force streams out from the Holy Centre; it embodies the Will aspect of the present world crisis and its two subsidiary effects or qualities are:

The destruction of that which is undesirable and hindering in the present world forms (in government, religion and society).

The synthesising force which binds together that which has hitherto been separated.

The Shamballa force is so new and so unrecognised that it is hard for humanity to know it for what it isâ€”the demonstration of the beneficent Will of God in new and potent livingness.

(The Externalisation of the Hierarchy, pp. 71-2)

The energy of the first divine aspect (that of will or power) now being applied with the most scrupulous care by Shamballa. This energy of the will isâ€”as you have been taughtâ€”the potency of the life in all beings; it has in the past only been permitted to make contact with "the substance of humanity" via the Hierarchy. Lately, direct impact has been permitted experimentally and of this the world war (1914-1945) was the first evidence, clarifying issues, presenting opportunity, purifying human thinking and destroying the old and worn-out civilisation. It is an exceedingly dangerous energy and cannot be applied in fuller measure until the race of men has learned to respond more adequately to the energy of the second aspect of love-wisdom, and therefore to the rule of the Kingdom of God.

(Ibid., p. 658)

Release of the Shamballa Force

H.P.B. (one of the first working disciples to go forth on the externalisation impulse and with first ray energy driving him) gave the background of the Plan, under impression from me; the more detailed structure and the sweep of the hierarchical intention have been given by me in the books which A.A.B. has introduced under her own name to the public (in so doing acting under my instructions). For the first time in human history, the purpose of past ventsâ€”historical and psychologicalâ€”can be clearly noted as the foundation for all present happenings, thus bringing the mysterious Law of Karma in an easy manner to public attention. The present can also be seen, indicating the way of the future and revealing clearly the Will-to-Good which is animating the entire evolutionary processâ€”a process in which humanity (again for the first time) is intelligently participating and cooperating. It is this cooperative participation, even if unconsciously rendered, which has made it possible for the Hierarchy to grasp the opportunity to bring to an end the long silence which has persisted since Atlantean days; the Masters can now begin to undertake to renew an ancient "sharing of the secrets," and to prepare humanity for a civilisation which will be distinguished by a constant intellectual perception of truth, and which will cooperate with the externalised Ashrams in the various parts of the world.

The internal consolidation is now being somewhat loosened, if I may use such an inadequate expression, and a majority of the Members of the Hierarchy are withdrawing Their close attention from reception of impression from Shamballa and are now orienting Themselvesâ€”in an entirely new and directed mannerâ€”to the fourth kingdom in nature. At the same time, a very powerful minority of Masters are entering into a much closer association with the Council of Sanat Kumara.

(Ibid., p. 685)

An intensive training process, therefore, is being carried out in every ashram and along identical lines, resulting in the "isolation," occultly understood, of certain Masters and initiates. They have been thus isolated in order that They may work more readily and easily with Shamballa; They can thus form a dynamic and galvanic storehouse of energy (the energy of the divine Will) and thus make it available for the use of the other Members of the Hierarchy, as They stand in "isolated unity" upon the highways of Earth, and thus are "in the world and yet not of the world". The learning of this lesson calls into activity the sacrificial will of both the hierarchical groups; this remains the binding cord between Them and that aspect of the

antahkarana along which energy can flow in a new and electric fashion from Shamballa, via the hierarchical minority referred to above, and into the large group of Masters and initiates and disciples to whom is committed the task of consolidation. All this constitutes "for the Members of the Hierarchy" a definite process of testing out and of trial, prior to and preparatory to some of the higher initiations.

(Ibid., pp. 687-8)

The dynamic impression which emanates from Shamballa reaches forth in great cycles and cyclic waves; these are impelled from extra-planetary sources, as demanded or invoked by the Lord of the World and His Associates; they emanate in response to the "acclaimed will" of Sanat Kumara in the Council Chamber.

(Telepathy and the Etheric Vehicle, p. 81)

The energy flowing through the Hierarchy at this time "the energy of love" is seeking to blend with that which is flowing out of Shamballa and is needed in order to make the desired application of it. The problem of the Hierarchy at this time is to produce a wise and adequate fusion of the Shamballa and the hierarchial energies and thus temper destruction and bring to the fore the spirit of construction, setting in motion the building and rehabilitating forces of the second ray energy. The Shamballa energy prepares the way for the energy of the Hierarchy. Thus it has been from the beginning of time, but the cycles of the Hierarchy, though relatively frequent, have not coincided with those of Shamballa, which are rare and infrequent. As time progresses, the impact of the Shamballa force will be more frequent because men will develop the power to stand and withstand it . . . Now the experiment is being attempted of permitting man to receive it and its impact, free from the mediation of the Hierarchy. It may prove a premature and abortive effort but the issues are not yet determined and the Lord of Shamballa, with His assistants and with the aid of the watching Members of the Hierarchy, are not discouraged over the initial results. Humanity is responding unexpectedly well . . . The new forms are, however, being built and the Shamballa potencies, plus hierarchical guidance, are working towards ends which are definitely planned and which are working out favourably.

(The Destiny of the Nations, pp. 18-9)

You have been told that this force has "during this century" made its first direct impact upon humanity; heretofore, it reached mankind in the three worlds after being stepped down and modified by transit through the great planetary centre to which we give the name of the Hierarchy. This direct impact will again take place in 1975, and also in the year 2000, but the risks will then not be so great as in the first impact, owing to the spiritual growth of mankind. Each time this energy strikes into the human consciousness some fuller aspect of the divine plan appears. It is the energy which brings about synthesis, which holds all things within the circle of the divine love. Since its impact during the past few years, human thinking has been more concerned with the production of unity and the attainment of synthesis in all human relations than ever before, and one result of this energy has been the forming of the United Nations.

(The Rays and the Initiations, p. 716)

Cooperation With the Shamballa Force

Two thousand years have gone since Gethsemane and since Christ made His initial contact with the Shamballa force, and by this means and on behalf of humanity established a relationship which even after two thousand years is but a thin, frail line of connecting energy. This Shamballa force is nevertheless available for right usage, but the power to express it lies in its understanding (as far as may be possible at this midway point in human evolution), and in its group use. It is a unifying, synthetic force, but can be used as a regimenting, standardising force. May I repeat those two key words to the use of this Shamballa energy: Group Use and Understanding.

Mankind has had much difficulty in comprehending the significance of Love. If that is so, the problem in relation to the Will will naturally be still more difficult. For the vast majority of men, true love is still only a theory. Love (as we usually interpret it) works out as kindness, but it is kindness to the form side of life, to the personalities of those around us, and fulfils itself usually in a desire to carry out our obligations and not to obstruct in any way those activities and relationships which tend to the well-being of our fellowmen. It expresses itself in a desire to end abuses and to bring about happier, material world conditions; it shows itself in mother love, in love among friends, but seldom as yet in love among groups and nations. It is the theme of the Christian teaching, just as Will, divinely expressed, will be the theme of the coming world religion, and has been the impulse lying behind much of the good work done in the fields of philanthropy and human welfare, but factually, true love has never yet been expressed "except by the Christ.

You might ask why, if this is so, do you emphasise this highest aspect? Why not wait until we know more about Love and how to manifest it in our environment? Because, in its true expression, the Will today is needed as a propelling, expulsive force, and also as a clarifying, purifying agent.

(Esoteric Astrology, pp. 581-2)

Three emerging aspects of the Shamballa life, quality and energy:

The Will which conditions the life aspect.

The Will which brings fulfilment of right human relations.

The Will which finally conquers death.

These three aspects are all related to the three divine expressions of spirit, soul and body, of life, consciousness and form, of life, quality and appearance. This phase of Christ's life expression has never been properly studied, yet even a little grasp and understanding of it would aid humanity to drive evil (individual, group and planetary) back to the place from whence it came and would aid in the release of humanity from the terror which is today stalking abroad, defying God and man.

The Shamballa energy is, therefore, that which is related to the livingness (through consciousness and form) of humanity; we need not consider its relation to the rest of the manifested world; it concerns the establishing of right human relations and is that condition of being which eventually negates the power of death. It is, therefore, incentive and not impulse; it is realised purpose and not the expression of desire. Desire works from and through the material form upwards; Will works downwards into form, bending form consciously to divine purpose. The one is invocative and the other is evocative. Desire, when massed and focussed, can invoke will; will, when evoked, ends desire and becomes an immanent, propulsive, driving force, stabilising, clarifying, and "among other things" finally destroying. It is much more than this, but this is all that man can grasp at this time and all for which he has, as yet, the mechanism of comprehension. It is this will "aroused by invocation" which must be focussed in the light of the soul, and dedicated to the purposes of light and for the purpose of establishing right human relations which must be used (in love) to destroy all that is hindering the free flow of human life and that is bringing death (spiritual and real) to humanity. This Will must be invoked and evoked.

(Ibid., pp. 583-4)

There is only one way in which focussed evil will, with its responsiveness to the Shamballa force, can be overcome and that is by the opposition of an equally focussed spiritual will, displayed by responsive men and women of goodwill who can train themselves to be sensitive to this type of new incoming energy and can learn how to invoke and evoke it.

You can consequently see why there was more than the casual use of a current word in my mind when the terms of goodwill and of the will-to-good were discussed. All the time, I had in my thoughts not just kindness and good intention, but the focussed will-to-good which can and must evoke the Shamballa energy and use it for the arresting of the forces of evil.

This, I realise, is a relatively new idea to many of you; to others of you it will mean little or nothing; others again may have faint glimmerings of this new approach to God and service which "again I say" can and must remake, rebuild, and rehabilitate the world. I would like here to point out that the will aspect can be contacted only from the mental plane and only those, therefore, who are working with and through the mind can begin to appropriate this energy. Those who seek to evoke the Shamballa force are approaching close to the energy of fire. Fire is the symbol and the quality of the mental plane. Fire is an aspect of the divine nature. Fire was an outstanding aspect of the war. Fire is produced by physical means and the aid of the mineral kingdom and this was the great menacing and chosen means of destruction in this war. This is a fulfilment of the ancient prophecy that the attempt to destroy the Aryan race will be by means of fire, just as ancient Atlantis was destroyed by water. But, fiery goodwill and the conscious focussed use of the Shamballa force can counter fire by fire and this must be done.

I cannot give you more upon this subject until you have given time to its consideration and have sought to understand the use of the will, its nature, purpose and its relation to what you understand by the human will. You must ponder upon how it should be employed and in what manner aspirants and disciples who are mentally polarised can focus that will and safely shoulder the responsibility for its wise use. Later when you know more about it, I can give you further knowledge upon the matter. I would however like to make one practical suggestion. Might there not be organised a group who would take this subject as the theme of their meditation and who would try to fit themselves by "right understanding" to contact and use the Shamballa energy? Would it not be possible gradually to elaborate this theme of the revelation of the divine will so that the general subject may be ready for presentation to the thinking public when peace truly comes? There is much to be considered in this connection. There is the demonstration of the three aspects of the will as enumerated above; there is the preparation of the individual for the expression of this energy; there is a mature consideration to be given to the relation of the Hierarchy to Shamballa, carried forward as the Masters attempt to work out divine purpose and to be the distributing Agents of the will energy. There is the effort to be made to comprehend somewhat the nature of the direct impact of the first aspect upon the human consciousness, apart from the hierarchical centre altogether "an impact made without any of the absorbing and stepping-down process to which the Hierarchy subjects it. I have referred to this direct contact elsewhere; it can be more direct and complete when there is greater safety brought about by a more understanding human approach.

(Ibid., pp. 586-8)

Quality and Effect of the Shamballa Force

Three great energies are focussed in Shamballa, the seat of fire:

The Energy of Purification: This is the power, innate in the manifested universe, which gradually and steadily adapts the substance aspect to the spiritual by a process which we call purification, where humanity is concerned. It involves the elimination of all that hinders the nature of divinity from full expression . . .

The Energy of Destruction: This is a destruction which removes the forms which are imprisoning the inner spiritual life, and hiding the inner soul light. This energy is therefore one of the major aspects of the purificatory nature of the divine Life . . . Two things must be borne in mind in connection with the destroyer aspect of Deity and with those responsible for its appearance:

The destructive activity is set in motion through the will of Those Who constitute the Council at Shamballa and Who are instrumental in bringing the forms in all the subhuman kingdoms into line with the evolving purpose. Under cyclic law, this destructive energy comes into play and destroys the forms of life which prevent divine expression.

It is also brought into activity through the determinations of humanity itself which "under the Law of Karma" makes man the master of his own destiny, leading him to initiate those causes which are responsible for the cyclic events and consequences in human affairs.

There is naturally a close connection between the first Ray of Will or Power, the energies concentrated at Shamballa and the Law of Karma, particularly in its planetary potency and in relation to advanced humanity . . .

Two factors have, subjectively and spiritually, precipitated this world crisis: The growth and development of the human family and (as you have been told) the inflow of the Shamballa force at this particular time, both as a result of Karmic law and the planned decision of the Great Council.

The Energy of Organisation: This is the energy which set in motion the activity of the great Ray Lives and started the motivation and impulse of that which produced manifestation. Thus were the seven ray qualities brought into expression. The relation of spirit and matter produced this ordered process which again, cyclically and under law, 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 . . .

It is these three energies which have precipitated the world crisis, and it is helpful for us to recognise the factual nature of the Shamballa forces as they play upon our planetary life and work out human destiny.

(The Rays and the Initiations, pp. 84-6)

Light can be regarded as a symptom, a reaction to the meeting and consequent fusion of spirit and matter.

Therefore, where that great point of fusion and of solar crisis (for that is what it is, even when producing a planetary crisis) appears in time and space, light also immediately appears and of such intensity that only those who know the light of the soul, and who can bear the hierarchical light can be trained to enter into and form part of the light of Shamballa and walk in those "radiant halls where move the Lights which carry out the Will of God."

To carry the concept a little nearer home: only when the will of the personality and the will of the soul come together "evoked by love" does the light of the soul dominate the material light of the personality. This is a statement of importance. Only when the will of the Monad and the will of the Hierarchy of souls meet and blend in the "upper brackets" (if I may use such a modern business phrase) can the radiant light of Life dominate the blended lights of Humanity and of the Hierarchy. Faintly this group fusion and junction can be seen to be taking place.

It is also the first touch of the radiance of Shamballa which is bringing the universal revelation of evil, a radiance which is now producing the world unrest and which has brought about the lining up of good and evil; this touch of radiance is the conditioning factor behind what is called post-war planning and the ideas of reconstruction and of world rebuilding which are dominating the best human thinking at this time.

It should be carefully borne in mind that evil (cosmic evil or the source of planetary evil) is much closer to Shamballa than it is to Humanity. The Great Lives there move entirely free from glamour; Their vision is one of extreme simplicity; They are concerned only with the great and simple duality of spirit and matter, and not with the many forms which the fusion of these two brings into being. The domination of spirit (and its reflection, soul) by matter is what constitutes evil and this is true

whether the statement is applied to the development of the individual or of the group. The "Lights which carry out the will of God" move free from the spell of evil. The Light in which They move safeguards Them, and Their Own innate and inherent radiance repels evil. But They "move alongside the evil to which all lesser forms are prone";

They are part of a great observing Group which "moves forward in time and space"; its members watch the great war and conflict proceed on Earth between the Forces of Light and the Forces of Evil. They have let loose upon Earth the Forces of Light, whilst the Forces of Evil are inherent in substance itself "of which all the many forms of life are constructed.

At this time, the work of the Great Council at Shamballa, working until now through the Hierarchy, is with the life within the form; They have to proceed with the utmost caution as They thus work, because these Lights know that the danger of premature direct contact with humanity, and of consequent overstimulation, are great.

One of the causes of the present cataclysm is the fact that humanity was deemed capable of taking and receiving a "touch from Shamballa," without stepping it down via the Hierarchy, as has hitherto been the custom. The determination to apply this touch (which is in the nature of a great experiment) was made in 1825, when the Great Council had its usual centennial meeting. The results you know; they are working out before your eyes. The industrial movement began to take shape one hundred years ago and received a great impetus from this touch. The evil in nations aggression, greed, intolerance and hate was aroused as never before, and two world wars occurred, one of which is still raging. Paralleling this was an uprising of good, again in response to the divine "touch," resulting in the growth of understanding, the spread of idealism, the purification of our educational systems and the inauguration of reforms in every department of human life. All has been speeded up and little such growth was seen on a worldwide scale prior to 1825. The knowledge of the Hierarchy is also spreading over the earth; the facts anent discipleship and initiation are becoming common property; humanity has consequently moved onward into a greater measure of light. Good and evil stand out in clearer focus; light and dark are in a more brilliant juxtaposition; issues of right and wrong are appearing with cleared definition, and humanity as a whole sees the great problems of righteousness and love, of sin and separateness upon a worldwide scale.

(Ibid., pp. 143-6)

The Shamballa Force

You have been told that this force has "during this century" made its first direct impact upon humanity; heretofore, it reached mankind in the three worlds after being stepped down and modified by transit through the great planetary centre to which we give the name of the Hierarchy.

This direct impact will again take place in 1975, and also in the year 2000, but the risks will then not be so great as in the first impact, owing to the spiritual growth of mankind. Each time this energy strikes into the human consciousness some fuller aspect of the divine plan appears. It is the energy which brings about synthesis, which holds all things within the circle of the divine love. Since its impact during the past few years, human thinking has been more concerned with the production of unity and the attainment of synthesis in all human relations than ever before, and one result of this energy has been the forming of the United Nations.