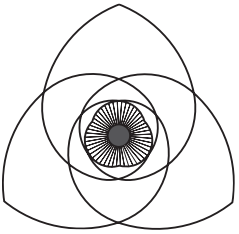
A TREATISE ON MIND



VOLUME 7

The Constitution of Shambhala

PART A

General Considerations on Shambhala

Other Titles in the Series

The I Concept

Volume 1: The 'Self' or 'Non-self' in Buddhism

Volume 2: Considerations of Mind - A Buddhist Enquiry

Volume 3: The Buddha-Womb and the Way to Liberation

Cellular Consciousness

Volume 4: Maṇḍalas - Their Nature and Development

Volume 5: An Esoteric Exposition of the Bardo Thödol (Part A)

Volume 5: An Esoteric Exposition of the Bardo Thödol (Part B)

The Way to Shambhala

Volume 6: Meditation and the Initiation Process

Volume 7: The Constitution of Shambhala (Part B and C)

VOLUME SEVEN

The Constitution of Shambhala

PART A

General Considerations on Shambhala

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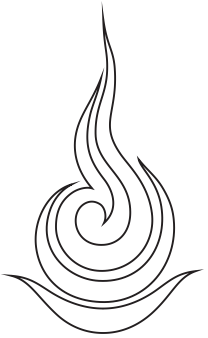

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Āḥ!

Homage to the Lord of Shambhala.
Inconceivable, inconceivable, beyond thought
Is the bejewelled crown of this most excelled Jina.
He whose Eye has taught many Buddhas.
And who will anoint the myriad,
that in the future lives will come.
As I bow to His Feet my Heart's afire.
Oh, this bliss, this love for my Lord
can barely be borne on my part.
It takes flight as the might of the Dove.
The flight of serene *nirvāṇic* embrace.
The flight of Light so bright.
The flight of Love so active tonight.
The flight of enlightenment for all to come to
their mind's Heart's attire.

Obeisance to the Gurus!
To the Buddhas of the three times.
To the Council of Bodhisattvas, *mahāsattvas*.
To them I pledge allegiance.

Oṁ Hūṁ! Hūṁ! Hūṁ!

Dedication

Thanks to my students, past, present and future, and in particular to those that have helped in the production of this Treatise.

Oṁ

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Special thanks to Angie O'Sullivan, Kylie Smith, and Ruth Fitzpatrick for their efforts in making this series possible.

Oṁ

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Preface

This treatise investigates Buddhist ideas concerning what mind is and how it relates to a concept of a 'self'. It is principally a study of the complex interrelationship between mind and phenomena, from the gross to the subtle—the physical, psychic, supersensory and supernal. This entails an explanation of how mind incorporates all phenomena in its *modus operandi,* and how eventually that mind is liberated from it, thereby becoming awakened. Thus the treatise explores the manner in which the corporeally orientated, concretised, intellectual mind eventually becomes transformed into the Clear Light of the abstracted Mind; a super-mind, a Buddha-Mind.

A Treatise on Mind is arranged in seven volumes, divided into three subsections. These are as follows:

The I Concept
Volume 1. *The 'Self' or 'Non-self' in Buddhism.*
Volume 2. *Considerations of Mind—A Buddhist Enquiry.*
Volume 3. *The Buddha-Womb and the Way to Liberation.*

Cellular Consciousness
Volume 4. *Maṇḍalas - Their Nature and Development.*
Volume 5. *An Esoteric Exposition of the Bardo Thödol.*
(This volume is published in two parts)

The Way to Shambhala
Volume 6. *Meditation and the Initiation Process.*
Volume 7. *The Constitution of Shambhala*
(This volume is published in two parts)

The I Concept represents a necessary extensive revision[1] of a large work formerly published in one volume. Together the three volumes investigate the question of what a 'self' is and is not. This involves an analysis of the nature of consciousness, and the consciousness-stream of a human unit developing as a continuum through time. It will illustrate exactly what directs such a stream and how its *karma* is arranged so that enlightenment is the eventual outcome.

The first volume analyses Prāsaṅgika lines of reasoning, such as the 'Refutation of Partless Particles', and 'The Sevenfold Reasoning' in order to derive a clear deduction as to whether a 'self' exists, and if so what its limitations are, and if not, then what the alternative may be. The analysis resolves the historically vexing question of how—if there is no 'self'—can there be a continuity of mind that is coherently connected in an evolutionary manner through multiple rebirths.[2] In order to arrive at this explanation, many of the basic assumptions of Mahāyāna Buddhism, such as Dependent Origination and the Two Truths, are critically analysed.

The second volume provides an in-depth analysis of what mind is, how it relates to the concept of the Void *(śūnyatā),* and the evolution of consciousness. The analysis utilises Yogācāra-Vijñānavādin philosophy in order to comprehend the major attributes of mind, the *saṃskāras* that condition it, and the laws by means of which it operates.

The enquiry into the nature of what an 'I' is requires comprehension of the properties of the dual nature of mind, which consists of an empirical and abstract, enlightened part. As a means of doing this, the *ālayavijñāna* (the store of consciousness-attributes) is explored, alongside the entire philosophy of the 'eight consciousnesses' of this School.

Volume three focuses on the I-Consciousness and the subtle body, by first utilising a minor Tantra, *The Great Gates of Diamond Liberation,*

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1 The book was inadequately edited hence contains many errors and grammatical mistakes that have been corrected in this treatise.

2 My earlier work *Karma and the Rebirth of Consciousness* (Munshiram Manoharlal, Delhi, 2006) lays the background for this basic question.

to investigate the nature of the Heart centre and its functions, then the *chakras* below the diaphragm. This is necessary to lay the foundation for the topics that will be the subject of the later volumes of this treatise concerning the nature of meditation, the construction of *maṇḍalas,* and the yoga of the *Bardo Thödol.*

The focus then shifts to investigate where the idea of a self-sustaining I-concept or 'Soul-form' may be found in Buddhist philosophy, given the denial of substantial self-existence prioritised in the philosophy of Emptiness. Following this, the pertinent chapters of the *Ratnagotravibhāga Śastra* are examined in detail so that a proper conclusion to the investigation can be obtained via the *buddhadharma.* This concerns an analysis of how the *ālayavijñāna* is organised, such that the rebirth process is possible for each human consciousness-stream, taking into account the *karma* that will eventually make each human unit a Buddha. In relation to this the ontological nature of the *tathāgatagarbha* (the Buddha-Womb) must be carefully analysed, as well as the organising principle of consciousness represented by the *chakras.* I thus establish that there is a form that appears upon the domain of the abstract Mind. I call this the Sambhogakāya Flower. The final two chapters of this volume principally define its characteristics.

The second subsection, *Cellular Consciousness,* is divided into two parts. Volume four deals with the question of what exactly constitutes a 'cell', metaphysically. The cell is viewed as a unit of consciousness that interrelates with other cells to form *maṇḍalas* of expression. Each such cell can be considered a form of 'self' that has a limited, though valid, body of expression. It is born, sustains a form of activity, and consequently dies when it outlives its usefulness. This mode of analysis is extended to include the myriad forms manifest in the world of phenomena known as *saṃsāra,* including the existence and functioning of *chakras.*

Volume five deals with the formative forces and evolutionary processes governing the prime cells (that is, *maṇḍalas* of expression), and the phenomenon that governs an entire world-sphere of evolutionary attainment. This is explored via an in-depth exposition of the *Bardo Thödol* and its 42 Peaceful and 58 Wrathful Deities. The text also incorporates a detailed exposition concerning the transformation of *saṃskāras* (consciousness-attributes developed through all past forms of activity) into enlightenment. The entire path of liberation enacted

by a *yogin* via the principles of meditation, forms of concentration, and related techniques *(tapas, dhāraṇīs)* is explained. In doing so, the soteriological purpose of the various wrathful and theriomorphic deities is revealed. This volume is published in two parts. Part A explores chapter 5 of the *Bardo Thödol* concerning the transformation of *saṃskāras* via meditating upon the Peaceful and Wrathful Deities. This necessitates sound knowledge of the force centres (*chakras*) and the way their powers (*siddhis*) awaken. Part B deals with the gain of such transformations and the consequence of conversion of the attributes of the empirical mind into the liberated abstract Mind.

The third subsection, *The Way to Shambhala*, is also in two parts. They present an eclectic revelation of esoteric information integrating the main Eastern and Western religions. Volume six is a treatise on meditation and the Initiation process.[3] The meditation practice is directed towards the needs of individuals living within the context of our modern societies.

Volume six also includes a discussion of the path of Initiation as the means of gaining liberation from *saṃsāra.* The teaching in Volume five concerning the conversion of *saṃskāras* is supplementary to this path. The path of Initiation *is* the way to Shambhala. As many will choose to consciously undergo the precepts needed to undertake Initiation in the future, this invokes the necessity of providing much more revelatory information concerning this kingdom than has been provided hitherto.

How Shambhala is organised is the subject of Volume seven, which details the constitution of the Hierarchy of enlightened being[4] (the Council of Bodhisattvas). It illustrates how the presiding Lords who govern planetary evolution manifest. This detailed philosophy rests on the foundation of the information provided in all of the previous volumes, and necessitates a proper comprehension of the nature of the five Dhyāni Buddhas. To do so the awakening of the meditation-Mind, which is the objective of *A Treatise on Mind*, is essential.

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3 The word Initiation is capitalised throughout the series of books to add emphasis to the fact that it is the process that makes one divine, liberated. It is the expression of divinity manifesting upon the planetary and cosmic landscape.

4 The word 'being' here is not pluralised because though this Hierarchy is constituted of a multiplicity of beings, together they represent one 'Being', one integral awakened Entity.

How to engage with this text

In this investigation many new ways of viewing conventional Buddhist arguments and rhetoric shall be pursued to develop the pure logic of the reader's mind, and to awaken revelations from their abstract Mind. New insights into the far-reaching light of the *dharma* will be revealed, which will form a basis for the illustration of an esoteric view that supersedes the bounds of conventionally accepted views. Readers should therefore analyse all arguments for themselves to discern the validity of what is presented. Such enquiry allows one to ascertain for oneself, what is logical and truthful, thus overcoming the blind acceptance of a certain dogma or line of reasoning that is otherwise universally accepted as correct. Only that which is discovered within each inquiring mind should be accepted. The remainder should, however, not be automatically discarded, but rather kept aside for later analysis when more data is available—unless the logic is obviously flawed, in which case it should be abandoned. There is no claim to infallibility in the information and arguments presented in this treatise, however, they are designed to offer scope for further meditation and enquiry by the earnest reader. If errors are found through impeccable logic, then the dialectical process may proceed. We can then accept or reject the new thesis and move forward, such that the evolution of human thought progresses, until we all stand enlightened.

This treatise hopes to assist that dialectical evolution by analysing major aspects of the *buddhadharma* as it exists and is taught today, to try to examine where errors may lie, or where the present modes of interpretation fall short of the true intended meaning. The aim is also to elaborate aspects of the *dharma* that could only be hinted at or cursorily explained by the wise ones of the past, because the basis for proper elaboration had not then been established. This analysis of *buddhadharma* will try to rectify some of the past inadequacies in order to explore and extend the *dharma* into arenas rarely investigated.

There will always be obstinate and dogmatic ones that staunchly cling to established views. This produces a reactive malaise in current Buddhist ontological and metaphysical thought. However, amongst the many practitioners of the *dharma* there are also those who have clarified their minds sufficiently to verify truth in whatever form it is

presented, and will follow it at all costs to enlightenment. The Council of Bodhisattvas heartily seek such worthy ones. The signposts or guides upon the way to enlightenment have changed through the centuries, and contemporary practitioners of the *dharma* have yet to learn to clearly interpret the new directions. The guide books are now being written and many must come forth to understand and practice correctly.

If full comprehension of such guide books is achieved, those *dharma* practitioners yearning to become Bodhisattvas would rapidly become spiritually enlightened. Here is a rhyme and reason *for* Buddhism. The actual present dearth of enlightened beings informs us that little that is read is properly understood. The esoteric view presented in this treatise hopes to rectify this problem, so as to create better thinkers along the Bodhisattva way.

The numbers of Buddhists are growing in the world, thus Buddhism needs a true restorative flowering to rival that of the renaissance of debate and innovative thinkers of the early post-Nāgārjunian era. In order to achieve this it must synthesise the present wealth of scientific knowledge, alongside the best of the Western world's philosophical output.

Currently the *buddhadharma* is presented as an external body of knowledge held by the Buddha, Rinpoches, monks and lay teachers. This encourages practitioners to hero worship these figures and to heed many unenlightened utterances from such teachers, based on a belief system that encourages people to *uncritically* listen to them and adopt their views. When enlightened teachers *do appear* and find consolidated reasons for firing spiritual bullets for the cause of the enlightenment of humanity, then all truth can and will be known. The present lack of inwardly perceived knowledge from the fount of the *dharmakāya* on the part of many teachers blocks the production of an arsenal of weapons for solving the problems of suffering in the world. Few see little beyond the scope of vision in what they have been indoctrinated to believe, allowing for only rudimentary truths to be understood. While for the great majority this suffices, it is woefully inadequate for those genuinely seeking Bodhisattvahood and enlightenment. The cost to humanity in not being given an enlightened answer as to the nature of awakening, is profound.

We must go to the awakening of the Head lotus to find the most

established reasoning powers. Without the 1,000 petals of the *sahasrāra padma* ablaze then there is little substance for proper understanding, little ability to hold the mind steady in the dynamic field of revelation that the *dharmakāya* represents. How can the unenlightened properly understand Buddhist scriptures, when there is little (revelation) coming from the Head centres of such beings? Much still needs to be taught concerning the way of awakening this lotus, and to help fill the lack is a major purpose of *A Treatise on Mind*.

Those who intend to reach enlightenment must go beyond the narrow sectarian allegiances promoted by many strands of contemporary Buddhism. Buddhism itself unfolded in a dialectical context with other heterodox Indian (and Chinese, etc.) traditions, and prospered on account of those engagements. When one sees the unfolding of enlightened wisdom in such a fashion, the particular information from specific schools of thought may be synthesised into a greater whole. Each school has various qualities and types of argument to resolve weaknesses in the opposing stream of thought. This highlights that there are particular aspects in each that may be right or wrong, or neither wholly right or wrong. Through this process we can find better answers, or if need be, create a new lineage or religion which is expressive of a synthesis of the various schools of thought.

The Buddha did not categorically reject the orthodox Indian religio-philosophical ideas of his time, nor did he simply accept them—he reformed them. He preserved the elements that he found to be true, and rejected those 'wrong views' which lead to moral and spiritual impairment. If the existing system needs reformation it becomes part of a Bodhisattva's meditation. The way a reforming Buddha incarnates is dependent on how he must fit into such a system. Thus he is essentially an outsider incarnating into it to demonstrate the new type of ideas he chooses to elaborate. If there is a lot of dogmatic resistance to the presented doctrine of truth, then a new religion is founded. If there is some acceptance then we see reformation. There is always room for improvement, to march forward closer to enlightenment's goal, be it for an individual or for a wisdom-religion as a whole. There is a need for reform throughout the religious world today.

By way of a hermeneutical strategy fit for this task, we ought look

no further than the Buddha himself. The Buddha proposed that all students of the *dharma* should make their investigations through the *Four Points of Refuge.* These are:

1. The doctrine is one's point of refuge, not a person.
2. The meaning is one's point of refuge, not the letter.
3. The sacred texts whose meaning is defined are one's point of refuge, to those whose meaning needs definition.
4. Direct awareness is one's point of refuge, not discursive awareness.[5]

These four points can be summarised or rephrased as: the doctrine (*dharma*), true or esoteric meaning, right definition, and direct awareness are one's point of refuge, not adherence to sectarian bias, semantics, the dialectics of non-fully enlightened commentaries, or to illogical assertions. What may be long held to be truthful, but is not, upon proper analytical dissection, needs rectifying. Also, in other cases, a doctrine or teaching may indeed be correct, but the current interpretation leaves much to be desired, and hence should be reinterpreted from the position of a more embracive or esoteric view.

Hopefully this presentation finds welcoming minds that will carefully analyse it in line with their own understandings of the issues, and as a consequence build up a better understanding of the nature of what constitutes the path to enlightenment. Their way of walking as Bodhisattvas should be enriched as a consequence.[6]

Concerning the two volumes on the Constitution of Shambhala

Tackling such an abstruse subject as what constitutes the Kingdom of 'God', Shambhala, can by direct empirical logic be considered to be beyond the experiential level of the reader, a matter of speculation. However, to the Initiate, the high level Bodhisattva, such is not so, but rather a matter of internal revelation, and subjective experience, albeit at a far higher level

5 Griffith, P.J., *On Being Buddha, The Classical Doctrine of Buddhahood*, (Sri Satguru Publications, New Delhi, 1995), 52.

6 Many quotes from Alice Bailey will be used, with permission from Lucis Trust. It was stipulated that quotations from Alice Bailey's books should not be reproduced except by permission from the Lucis Trust which holds copyright.

than is normally attainable by meditators. Disciples have to be taught appropriate meditation practices by awakened ones, the guides that have travelled to Shambhala and know the methodology (the Initiation process) that can lead the gifted (*karma* ripened) student to Shambhalic domains. An ability to withstand high energisations is certainly a prerequisite.

Much of this dual volume may be difficult to follow by those not familiar with the esoteric doctrines revealed telepathically over a thirty year period (1919-1949) by an enlightened Tibetan Rinpoche (D.K.) via his Western amanuensis, Alice Bailey. Those teachings continued from that originally provided by H.P. Blavatsky. The foundational teachings are provided in their works, as well in my earlier writings. The reader unfamiliar with this doctrine may do well to start with the book *Initiation, Human and Solar*, published under Alice Bailey's name. Being enlightened, D.K.'s works are authoritative, as were the writings of the enlightened Buddhist philosophers of the past, such as Nāgārjuna, Dharmakīrti, and Asaṇga.

Buddhist readers need to expand their vision, to comprehend what it is that 'lies beyond' empirical deductions of what constitutes an 'awakened Mind'. They must also open their minds to a greater spiritual universe than just the relatively parochial field of orthodox Buddhism. Consequently, the philosophy contained in these two volumes constitutes an esoteric expansion of what they can discover by pursuing the *buddhadharma*. Now they must also learn the context of the 'ear-whispered truths'- the reason why Buddhas and Bodhisattvas are portrayed with long earlobes, and why the main symbol of Milarepa is him sitting with his right hand behind his ear, in the gesture of listening.

Those familiar with Bailey's writings should not jump to preconditioned conclusions, the comfort zone of empirical 'esoteric' knowledge (as 'blinded occultists'), but rather awaken to far vaster insights than was previously possible to them. They must consequently comprehend better what constitutes the path of Initiation, in order to be able to directly vision what exists upon the inner realms, and the domain of the Masters of Wisdom, the significance of the Ashrams to which they belong. They must also consequently better comprehend the nature of the way of group evolution. Much revelatory information is provided in these two volumes, and much else needing to be comprehended related to the inner universe known to the Masters, and those that are

resident or frequent visitors to the Halls of Shambhala. The time for such further revelation is nigh, because those that are being prepared to travel the Initiation path need to rightly cognise what constitutes the path and processes ahead of them.

Those relatively new to such information need to read with an open mind, and be prepared to continue later studies of the source material from the quoted books, as well as the earlier teachings provided in this series. Basic teachings are also provided on our website that should prove valuable to the novice. Similarly, a glossary exists therein explaining some of the more abstruse Sanskrit words and esoteric terminology.

Western esotericists need to comprehend Buddhist doctrines with far greater cognisance than they do, as the new Initiation tree demands a higher level of awakening of the higher Mind than previously needed. *Antaḥkaraṇas* (consciousness links) need to be projected to this domain, and Buddhist philosophy represents a major means to do so. The *antaḥkaraṇas* arise *automatically via the effort* needed to appropriately comprehend such philosophic fare. This is an important consideration now requested by the Lodge of Masters for those wishing attainment for higher Initiations than the second. Buddhists must also broaden their thinking to incorporate this new revealed esoteric doctrine if enlightenment is to be wrought by them. The goalposts to enlightened standing have been raised significantly since the time the revered Scholars and Tantric Masters gained their awakening. The path to liberation does not stagnate, it moves onwards and upwards, and ever more is required by applicants thereto, as humanity also have moved onwards as they evolved further intellectual capabilities and knowledge of the material universe via the rise of empirical science. In this way East meets West in meditation and upon the Initiation path. Consequently, the old ways will not make enlightened beings out of Buddhists, because of the sources of *adharma* (erroneous thinking) existing in their texts and which they follow, as pointed out in this series and in the book *Karma and the Rebirth of Consciousness.*

It is consequently well worth the effort for those new to these teachings, as well as to the adherents of orthodox religions, agnostics, and even materialist thinkers, to read with an open mind. Much can be gained thereby, and if they apply logical, meditative thought then pathways may open in the mind producing revelations. Let each reader ascertain truth for him/herself, or for what may resonate as

such, and be free to reject that which does not. Consequently no claims are made that what is contained in these pages is the final authoritative truth, simply that they present postulates and concepts for later verification via the meditation Mind. If then validated, one can move on to further awareness. If not, then one must ascertain the reasons why and proceed accordingly.

For a guide to understanding the pronunciation of Sanskrit words, please visit our website.
http://universaldharma.com/resources/pronounce-sanskrit/

Our online esoteric glossary also provides definitions for most of the terms used in this treatise.
http://universaldharma.com/resources/esoteric-glossary/

My eyes do weep as I stare into this troubled world,
For I dare not place my Heart in my brother's keep.
He would grapple that Heart with hands so rough
So as to destroy the fabric of its delicate stuff.
Oh to give, to give, my Heart does yearn,
But humanity must its embracive,
Humbling, pervasive scene yet to learn.
To destroy and tear with avarice they know,
But little care to sensitive rapture they show.
How to give its Blood is my constant fare,
For that Love to bestow upon their Hearts I bemoan.
But they hide their Hearts behind mental-emotional walls.
No matter how one prods these walls won't fall,
So much belittling emotional self-concern prop their bastions.
Oh, how my eyes do weep as I stare.
I stare at their fearsome malls and halls.
That lock Love out from all their abodes
And do keep them trapped in realms of woe.

Oṁ Maṇi Padme Hūṁ

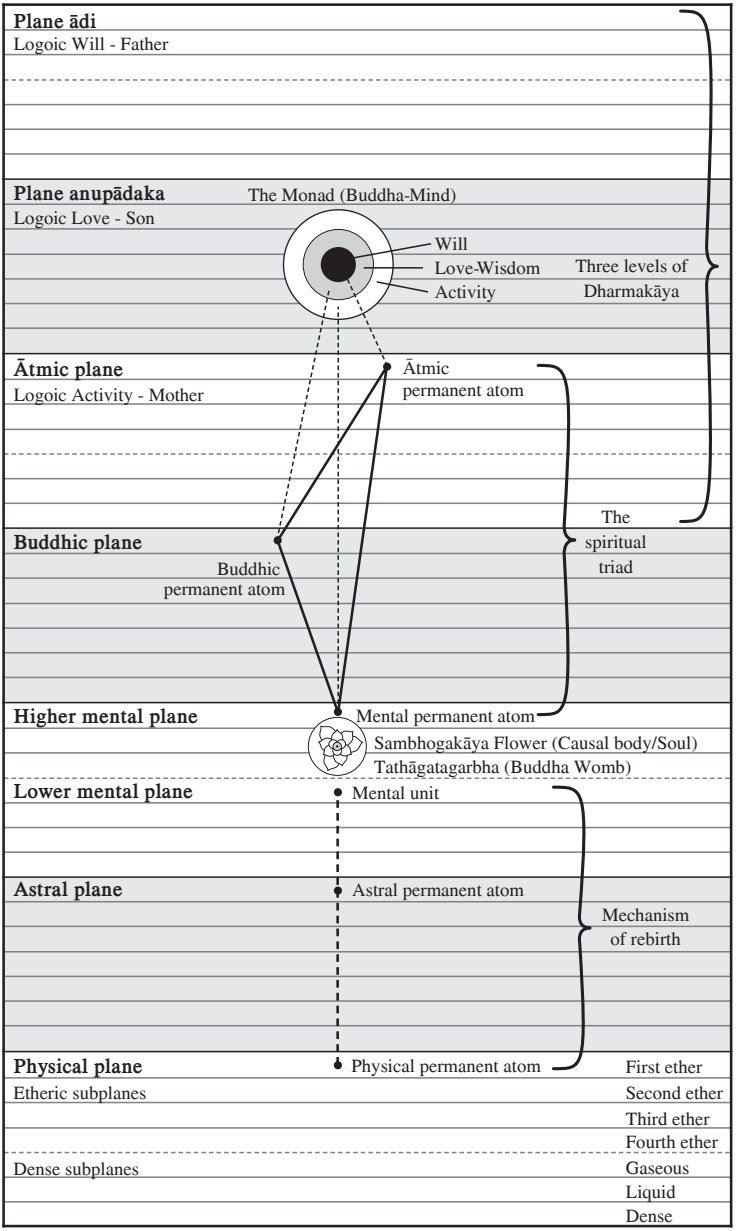

Table 1. Seven subdivisions of the cosmic dense physical plane[7]

7 Adapted from Chart VIII in *A Treatise on Cosmic Fire,* 817, by A.A. Bailey.

Prologue

The journey begins where our life ends
or where the heart sings
and finds out what tomorrow brings.

As endless tides flow to and fro,
so our lives are swayed with the ocean's rhythm.
With humanity and in humanity
we must grow and come to be strong,
a boat with power in a stormy sea.
Our journey in the world, with its many vicissitudes,
trials, tribulations, and uncertainties,
is at first like a wind strewn desert vale,
or the shoreline's pounding waves,
or a jungle densely matted with briars and vines.
Onwards we tread on the endless road,
but can find no shelter in the Fiery night sky,
no place to rest our weary feet,
though we've walked for so long.

It is an intoxicating faraway tune that a flute brings,
sweet with the promise of beauty and bounty,
that ever leads us on to new fields and terrains,
rocky or wooded, deserts or jungles, and to vast horizons.

By trial and error we progress,
never-ending is the journey's quest.

The secrets of the Path to enlightened liberated Being
are experiences that grow into progressive realisations;
memories that lead to elimination of past mistakes;
and the directed application of the creative imagination,
wherein greater revelatory vistas are embraced.

The means to the related mastery of all allurements and obstructions
to the full attainment envisioned needs a fixed determination
to walk steadfastly the path perceived.
Yet ever must one be ready to stop and wisely give
to all seen in need along that way,
with a full active helping hand and loving embrace.
Compassionate undertaking leads to the Heart of Life.
Selfishness in motive is synonymous
with imprisonment to a desire-mind clinging
to destructible or transient self-imposed needs.
It is an addictive illusion-forming carousel,
pleasurable for periods, but then it stops.

How often will you start it
before you tire of that one route?
What will you do when you must get off?

In experiencing, dying,
thence progressively experiencing the new
we find ourselves and know.
Fear not the first steps
of every new undertaking in areas of activity
sweet with the promise of increased scope for Revelation
and freedom from painful repetitious mundane conditionings,
habit patterns and preconceptions.
Fear not the unknown,
the method of walking the path to the Divinity before you.
Fear not to relinquish your tenacious attachments
to past understandings, your desire-mind's sensations
and emotion-filled longings,
when the Way full of Light opens before you,
the Path to an astounding Domain.
Free yourself from all past conditionings,
come to be free, a liberated being

following the *dharma* in all ways to the One.
Open the Eye, let the inner flower radiate,
offering a delectable fragrance, nectar,
and beauty for all to behold.
Increasingly perceptive, the mind-nature smiles,
freely radiating wisdom to every related mind
where there is concerned receptivity
to its emanatory undertaking.
Boundless is the multidimensional Space
that unfolds before you.
To the four directions of the compass,
and in time, every mediatory position we must travel.
North is the point of ultimate attainment,
it is the way upwards to the Omnipotent,
ever-present Source of all Being,
absolute unbounded Deity,
unperceived by the conceptualising mind.
South is the sphere of material involvement.
It is the direction downwards
to the lesser kingdoms in Nature
and their massed understanding,
the categories of sentience expanding
and the bodily nature unfolding.
East produces an inward quest,
the Heart's full awakening of the immanent Divinity
exploding into an illumined splendour.
Boundless Light expanding to fill
the chasms of all forms freely evolving,
interdependently interpenetratingly irradiating
areas of darkness with that Light.
A synergy of related sounds and colours
of the myriads resolved into the One,
as one fundamental energy Source.
Formless Life abounds to, through,

and beyond all manifest forms.
It becomes the Heart of Being,
the Light of Life, the Word of 'God',
the music of the Spheres.
West leads outwards to humanity,
the renunciation of self-will,
self-gratification, self-service and separateness,
for equanimous undertakings to benefit the whole,
all related selves in the one undertaking
to produce perfected harmonious
co-operative good will in our diversified civilisations,
with a consequent liberation
of all suffering unities from the causes of their tribulations.
The One is in all and the all evolves into the One
by means of enlightened activity.
There can be no true *nirvāṇic* Peace for any being
until all have been rightly educated
to tread the way to the other shore
of evolutionary journeying.
Such is the cross of inner Revelation.
This is the cross of Life,
whereon the crucified one, scourged and pilloried,
hearkens to the world's salvation
with his/her Heart's Blood,
the substance of the Soul's aspiration,
the resolution of past tribulations
directed to those still thus afflicted,
who by continuous contemptuous actions
perpetually scourge their courageous Saviours.
On that cross we too must find our liberation.
We are brothers, sisters and companions together
in this world and on its journeying.
It is an atom, almost imperceptible
in the cosmos so immense, that is unfolding.

All companionship brings a harvest
from Life's vineyards, and leads
us onwards to the Soul's full Light.
Enlightenment's game is progressive,
flowing in wonderment with Nature's scenery
back to the Heart of all Being.
To not be attached to temporal conditionings,
pleasured sensual pursuits, repetitive desires chattering,
or to any of the bodily allurements, is the secret.
For the dew mist must vanish as it gives way to the day;
not even the songbird can capture the morning.
True non-attachment produces testings
of real measured attainment, the progress of the Path.
Easy to perceive, but hard to practice.
It necessitates walking the narrow middle way,
the razor-edged path between all extremes.
To be attached neither to corporeal cravings
nor the ecstasy of the vision,
the sublime desires for Divinity,
produces the ability to walk in wisdom,
directly to the field of liberated Being, an ocean of tranquillity
and the full unfoldment of the Heart's Service.
It is a process of continuous dying to obstacles,
glamours and illusions on the way.
In death naught can you hold;
all decays, is consumed, or is destroyed.
Time conquers all, yet the Mind grows, Phoenix-like
from the ashes of the past
and renews itself in a new dawning,
from eternity to eternity, incarnation to incarnation.
We see transmutative recapitulations of experiences unfolding
into ever-expanding revelatory scenarios,
continually playing differing roles,
until finally the entire play is mastered
and the related gain projected into a new field of endeavour.

From the gross to the sublime,
and the sublime to the intrinsic, does Divinity unfold.
The play offers the Sun's Light or the darkest night,
the One Path, or the pathless way.
The player alone must choose the route to go.

One must ever continue breathing,
living, experiencing, contemplating,
meditating upon the Way that one must walk;
to ever continue hearing, touching, seeing,
smelling, and tasting all nectars,
opportunities and signs that lead to the portals
of the House of Eternal Light.
Divinity and Divinity only is Life's task for us.
May we all walk together, hand in hand,
in love and service upon that Path.

Effortlessness in giving,
spontaneity in response to need,
and desirelessness in motive,
are the jewels the Phoenix brings,
with them the Heart forever sings.

1

The Exoteric Myth of Shambhala

The nature of Shambhala

The current levels of development of sentience and consciousness of all subjective or objective beings on this planet are affected by the proximity of Shambhala to the high points of all Bodhisattvic activity. Energies are directed from Shambhala to vitalise the entire *nāḍī* system of the earth. These *nāḍīs* convey the *prāṇas* that empower and vitalise all beings. The entire *maṇḍala* of manifest being is thereby invigorated, made to thrill with vibrant activity. Such activity necessitates the development of a consistently applicable meditation-Mind by all involved in this great work. It is part of their esoteric service that is not spelled out in the Tantric texts and current meditation digests. Now, however, the teaching must be made clear. This also involves cleansing whatever is possible from the human *nāḍī* system; the base greys, muddied and dark *prāṇas* people have generated.

There are many *chakras* governing this planet that all non self-focussed meditators must comprehend so that they can work in accord with the dictates of the energy flows. Shambhala is the governing *chakra* of all such activity, thus meditators must eventually become aware of this centre, to find a place within its sacred precincts. They must learn to be guided by those who spontaneously offer the obeisance of the Heart to the central presiding One, the Lord of this world. The myth is transmogrified into reality in the meditation-Mind. That reality

then becomes the central dynamo of the meditator's spiritual life, as its purpose and dynamic spiritual rhythm will govern every mode of activity on all planes of perception.

Shambhala is certainly not as the myths portray it,[1] for there is only a basic general semblance or correlation between the two. However, the myths have served a purpose of keeping the concept alive in the world of ideas as a place of aspiration with the thought of world governance by fully enlightened beings. Cartographers have revealed that Shambhala cannot be a place physically existent on the earth. However, it certainly exists upon the inner realms and is realisable through meditation, after one has passed sufficient Initiation testings upon the way to enlightenment. All higher Initiation ceremonies occur at Shambhala. It is the planetary Head centre *(sahasrāra padma*) and serves to educate and awaken the wise. The Council (or Hierarchy) of Bodhisattvas constitutes the planetary Heart centre, whilst humanity constitute the petals of the lesser centres, such as the Throat and Solar plexus centres.[2]

There are several ways of depicting the constitution of the planetary Head centre, though all explanations are inadequate.[3] One must also comprehend the nature of the Initiation level of the highest Bodhisattvas upon the earth, the way that the *devas* evolve, as well as to understand better what actually constitutes a Buddha than what is found in standard texts. Basic concepts have already been presented as to the nature of the Head lotus, the Sambhogakāya and Dharmakāya Flowers, the mode of

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1 These myths are readily available in such books as by Nicholas Roerich: *Shambhala* (VEDAMS, New Delhi, 2003). (Roerich's life and teachings, and the writings of his wife Helena, serve as good examples of the nature of the output of high level Bodhisattvas.) Victoria LePage: *Shambhala; The Fascinating Truth Behind the Myth of Shangri-la* (Pilgrims Publishing, Kathmandu, 1996). Edwin Bernbaum, *The Way to Shambhala* (Anchor Books, New York, 1980). A demystified account exists in the writings of Alice A. Bailey. See also the accounts of the Tibetan Kālachakra system by various authors.

2 A proper accounting would also involve the *deva* hierarchy and the lesser kingdoms in Nature, as well as the governance of the major petals by the Ashrams of the Rays of Mind.

3 See for instance the figure on pages 48-49 of *Initiation, Human and Solar* by A. A. Bailey, (Lucis Press, New York, 1972). This figure posits the barest outline of the constitution and interrelation of the various departments of the Hierarchy, looking only at the various departmental heads.

gaining Initiation for the members of Hierarchy (Bodhisattvas), and of higher evolutionary attainment in cosmos in the previous volumes of this treatise, which should be meditated upon. There is a natural order in cosmos, and many schools of higher education exist for Buddhas that have been newly born therein by having evolved out from the limiting confines of a world-sphere.

The constituency of the uppermost echelon of Shambhala consists of attained Buddhas that had gained entry into various cosmic schools long before Gautama undertook the higher Bodhisattva *bhūmis* upon this planet. They are his gurus and have many other students that they have similarly educated. From this perspective, the concept of *guruparamparā,* the lineage tradition of a guru, as explained in Volume 6, should be understood by Buddhists to also relate to transcendental levels of expression. World spheres, such as that of our earth, and its inherent *chakra* system, are formed as a consequence of prior interrelationship by many great Ones via such a tradition having manifested in a former aeon of evolution. A Head centre is established for the purpose of governing planetary evolution when a human kingdom Individualises. Their ability to use the mind necessitates a central directive centre for the Fires of mind/Mind. Until then a planet is ruled by the *ḍākinīs* (the higher orders of the *deva* evolution) that are responsible for the evolution of the kingdoms of Nature up to the appearance of human units of consciousness. Evolutionary focus then moves from a planetary Solar Plexus centre to that of a Head centre, which becomes duly established as a Shambhala, to be informed by the appropriately trained Lords of Life.

Such considerations are sorely missing in the Buddhist ontology and must now be incorporated, if the way to liberation is to be appropriately taught by their meditation instructors. Promulgating forms of ignorance no longer suffices, hence what was formerly esoteric must be revealed for those that are developing the Eyes to see, and the Heart's wisdom to comprehend. The revelation can now be provided with increasing perspicacity. The exoteric lineage follows upon an already established tradition from Blavatsky to Bailey, whose teachings shall now be significantly clarified. There is, however, an esoteric lineage of a vastly different order.

The depiction of Shambhala in the texts

Much has been popularised concerning this myth from the Tibetan sources and romanticised in terms of a Shangri-la existing in a hidden, long lost valley somewhere high in the vast reaches of the Himalayas or Altai mountain ranges. What is normally overlooked is the esoteric symbolism of the available texts and what such symbolism actually refers to. The *Kālachakra Tantra* is a major text from which such speculation is derived. When its symbolism is analysed, however, then we see that it quite clearly is a Tantric Tibetan meditation text, complete with the normally heavily veiled esotericism associated with the techniques for enlightenment. It is also an astrological text and method for computing of dates from the Tibetan perspective. The actual term *kāla* means 'time, movement' (from the verbal root *kal,* to calculate), hence 'a cycle or wheel *(chakra)* of time'.[4]

It is not my intention to analyse the detail of the symbolism of this Tantra here, for to do so would require a large treatise at least as detailed as my rendition of the *Bardo Thödol*, but would not add significantly to the esoteric comprehension of the nature of the constitution of Shambhala. I simply wish to point out the significant symbolic content by relating it to the expression of the petals of the Head lotus, which indeed represents Shambhala in the human psyche.

Concerning the myth I shall utilise the work of Henning, who quoting Tāranātha, states:

> "On the full moon of the month Caitra in the year following his enlightenment, at the great stūpa of Dhānyakaṭaka, the Buddha emanated the maṇḍala of 'The Glorious Lunar Mansions.' In front of an audience of countless buddhas, bodhisattvas, viras, ḍākinīs, the twelve great gods, gods, nāgas, yakṣas, spirits, and fortunate people gathered from the 960 million villages north of the river Śītā, he was requested by the emanation of Vajrapāṇi, the king Sucandra, to teach the Tantra."
>
> Tāranātha continues: "Some teachings were taken to other human realms, and the Dharma king Sucandra wrote the Tantras in textual form in his land of Sambhala. He composed the Explanatory Tantra in 60,000 verses to the Mūlatantra of 12,000."

4 It is also a name of Yama, the king of the underworld.

> It is said that the teachings of Kālacakra were propagated in Sambhala for many centuries, with a succession of righteous kings teaching and writing about Kālacakra. Most of these kings are said to have reigned for a hundred years each. After seven generations, it is said that a king called Yaśas, an emanation of the bodhisattva Mañjuśrī, united the Brahmin Ṛṣis living in his kingdom into the Vajra caste; in other words converted them to Buddhism as protection against the coming Islamic invasions.
>
> Tāranātha states that: "As in this way the Ṛṣis of different casts were brought into the single caste of the Vajrayāna, from the time of Yaśas onwards, these kings were called Kalkī kings, meaning of one caste."
>
> Yaśas is also important for another reason. He wrote the Kālacakra Laghutantra, which summarises the meaning of the Kālacakra Mūlatantra that is said to have been the original text taught by the Buddha. If it ever existed, only short quotations (many are to be found in the Vimalaprabhā) now remain of the Mūlatantra, but the Laghutantra has survived in both the original Sanskrit, and Tibetan translations.
>
> The next of the kings was the emanation of Avalokiteśvara, Puṇḍarīka[5]...A few generations after Puṇḍarīka came another king of importance to our subject, the 11th Kalkī, Aja. He is said to have corrected the karaṇa calculations and re-established the calendar.[6]

The significance of using the device of such numbers as 960,000,000 (an impossible number of villages for the hidden kingdom of Shambhala[7]) was explained in Volume 4 of this series, in the section entitled 'Numerological considerations concerning the *chakras'*.[8] There the number 72, generally given as relating to the number of *nāḍīs* in the body (72,000) is explained in relation to the true number of 96 (symbolically 96,000). The number 96 represents the number of minor petals to any of the major *chakras*[9] (except the Head lotus, which contains multiples of this number). Also, the meaning of where

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5 Edward Henning, *Kālacakra and the Tibetan Calendar,* (American Institute of Buddhist Studies, New York, 2007), 211-12.

6 Ibid.

7 This alone should suffice to inform all discerning readers that this kingdom does not physically exist.

8 See Volume 4, 344-56.

9 There are 96 petals in total, for instance, to the two lobes of the Ājñā centre.

something is multiplied times 1,000 was explained, as implying a very large number or cycles of expression. When extended to millions, as in the case of these villages, where each village can be considered a petal of a *chakra,* then it is a device that informs one that the entire body of manifestation of a person (in this case the planetary constitution as governed by Shambhala, when referring to the planetary Head centre) is involved. The petals of all the *chakras;* major, the minor, and tiny ones of the Inner Round, are incorporated in the symbolism of this number.

Here can be introduced the way Shambhala is generally depicted, using Bernhaum's description:

> Inside the ring of snow mountains, around the center of the kingdom, runs another ring of even higher snow mountains. Rivers and smaller mountain ranges divide the area between the two rings into eight regions shaped like eight petals arranged around the centre of a flower (see Plate 1, Fig. 1). In fact, the texts usually describe Shambhala as having the shape of an eight-petalled lotus blossom enclosed within a rosary of snow mountains...Each of the eight petal-like regions contains in turn twelve principalities, making ninety-six princes or minor Kings who owe allegiance to the King of Shambhala. Their small kingdoms abound with cities of golden-roofed pagodas set among parks filled with lush meadows and flowering trees of all kinds.
>
> The snow mountains surrounding the central portion of the lotus blossom have turned to ice, and shine with a crystalline light. Within this inner ring of peaks, at the very centre of the kingdom lies Kalapa, the capital of Shambhala. To the east and west of the city are two lovely lakes shaped like a half moon and a crescent moon and filled with jewels. Waterfowl swoop and skim over the scented flowers that float on their waters. To the south of Kapala is a beautiful park of sandalwood trees called Malaya, the "Cool Grove"; here the first King of Shambhala built an enormous mandala, a mystic circle that embodies the essence of the secret teaching kept in the kingdom and symbolizes the transcendent unity of mind and universe. To the north rise ten rock mountains with the shrines and images of important saints and deities.[10]

10 Edwin Bernbaum, *The Way to Shambhala* (Anchor Books, New York, 1980), 6-8.

The description of the palace etc., continues, but the main points given suffice, as it has already been established that Shambhala does not exist physically, but rather subjectively. From a yogic perspective then, being those who wrote the texts, the symbolism relates to the *chakra* system. First we are presented with an idea that Shambhala is situated high up in the snow capped mountains. This symbolises the rarefied attributes of the abstract Mind (Clear Light of Mind) or *dharmakāyic* Mind. The pristine cognition (cool, clear Reason) can thereby view the entire domain. Only the Head centre, the pinnacle of the *chakra* system, offers such a view. Next is depicted a two-tiered structure (three-tiered, if the central palace is included) common to all *chakras.* All major *chakras* are three-tiered, but the Head centre is five-tiered, as detailed in Volume 5A. Then one must ascertain which *chakra* is being referred to*,* as the Head centre has twelve main petals, whilst only eight are here depicted. This then lowers our vision to the eight-petalled Diaphragm centre. The objective of this centre is to act as a type of relay centre for *prāṇas* crossing over from below the diaphragm to the higher centres and vice versa. It also helps redirect *prāṇas* not suitable for the higher centres. The symbolism of the mountains, however, does not tally with its properties. Hence we must conclude that the *maṇḍala* presented is a symbolic depiction of the Head lotus, viewed according to the activity of the eight armed cross of direction in space (*aṣṭadiśas*), which is well explained in all the previous volumes. This symbolism is then appropriate, and integrates with the general Buddhist concept of the number of petals of the Heart centre. The true number of petals however is given in the information that these eight direction or orientations must be multiplied by the 'twelve localities' to make the number 96, or '96 princes'.

Now, as far as the organisation of the Head lotus is concerned, the number eight plays a significant role. First it represents the eight base petals of an Airy petal (see Figure 20, Volume 5A) governed by the activity of the Mātaraḥ. Then we have the eight decades of petals governed by the Gatekeepers enacting rites.[11] Finally, there are the eight decades of petals integrating the inner Throat and Heart tiers of

11 See, Volume 5A, 397.

petals, and which when fully active signifies the enlightened activity of the meditation-Mind.[12]

The descriptions of all the cardinal directions can be interpreted in terms of the meanings attributed to them in the previous volumes and the symbolism here viewed in terms of the Head lotus. Also, imagery such as 'golden pagodas', phases of the moon, etc., can be analysed in terms of the main attributes of the petals contained in these directions. 'Pagodas', for instance, are places of containment (for *prāṇas).* The 'half moon' of the eastern direction symbolises the *piṇgalā nāḍī,* and the crescent moon of the western direction refers to the *iḍā nāḍī.* The southern direction (representing downwards to the little ones, here signifying the lives of all kingdoms of Nature) contains the sandalwood tree, the 'Cool Grove' and the *maṇḍala* of the secret teachings needed to educate all on earth. The sandalwood tree signifies the Airy Element (incense), the grove the Watery Element (which 'cools' the grove) and the teachings the Fiery Element needed to develop people's minds. The Earthy Element is implicit in the rocks of the mountains (of *saṃsāra* which must be conquered), and the significance of the southern direction itself. The rocky mountains of the northern direction represent the uplifting effects of the meditation-Mind that aspires to lofty heights. This Mind contains the 'images of important saints and deities'. The number ten signifies the attainment of perfection, such as, for instance, the development of the Bodhisattva *bhūmis.*

The inhabitants of the kingdom were not perfect, but: 'live in peace and harmony, free of sickness and hunger. Their crops never fail and their food is wholesome and nourishing. They all have a healthy appearance...Each one has great wealth in the form of gold and jewels but never needs to use it.'[13] This phrase refers to the mental attributes of one possessing significant spiritual knowledge, that are stored in the petals of the Head lotus.

That 'the King of Shambhala possesses all the power and wealth that befits a Universal Emperor'[14] simply relates to the governance of the mind/Mind of this centre over all of the attributes, organs and *prāṇas* of body, speech and mind.

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12 Ibid., 403-24.

13 Bernbaum, 8-9.

14 Ibid., 8.

The number 12,000 for the Mūlatantra (root text) relates to the mode of ordering the petals of these *chakras,* based upon the twelve main petals of the Heart centre. There are twelve main petals to the Head lotus, for instance, and as Volume 5A shows, the total number of its petals is 1,200.[15] When multiplied by ten (the number signifying perfection), it includes the levels of expression (dimensions) governed by all the *chakras* in the body. The number twelve also relates to the conditioning influences of the twelve signs of the zodiac and indicates an organism governed by the Heart that is Life, where compassionate understanding rules the expression of all incarnate Life.

Similarly, the number 60,000 of 'the Explanatory Tantra' is another numerological device, signifying that aspect of the *nāḍī* system where the symbolism of the number six rules. Its concern therefore is with the principle of desire-attachment (hence the 'six senses'), regulated by the six main petals of the Sacral centre. As this *chakra* is also responsible for the projection of the *prāṇas* in the *nāḍīs* (the vitalisation of the body), consequently from this centre stem the *iḍā* and *piṇgalā nāḍīs.* There are also 60 Wrathful Deities[16] all told that deal with the conversion of defilements conveyed by the *prāṇas.*

The fact that each of the Kalkī kings attributed to Shambhala ruled for 100 years symbolises the *sambhogakāya* level of expression[17] of the body of manifestation, wherein these *chakras* are found, as well as signifying a great period of evolutionary attainment for any major cycle. That there are really 24 of these Kalkī kings indicates the main method of organising the petals of the *chakras* in the Head lotus, 24 = 2 x 12 or one quarter of 96, as has been explained in Volume 5A. If 25 kings are included[18] then

15 See Volume 5A, 431.

16 See Volume 5A, 346-47.

17 See Volume 4, 350.

18 There are slightly different accounts for the list of these kings, as Henning points out. 'There are some problems with the number of kalkī-kings. The list above contains 25 names, but the great Indian Kālacakra teacher Vibhūticandra pointed out to Tibetan colleagues that the names of the 18th and 19th in this list, Hari and Vikrama, belonged together as one name, Harivikrama. He also pointed out to them that some Tibetan lists similarly split up the name of number 24 in the list above into two names, Ananta and Vijaya. This persists to this day.' (Henning, 366.) The correct number esoterically, however, to the appearance of Rudracakrī, who will initiate the great war against the

the central point of the *maṇḍala* of the Head lotus is also incorporated, as well as symbolising the 5 x 5 attributes or levels of expression of the mind, five *skandhas, prāṇas,* and Elements. As the symbolism also incorporates a system of time reckoning via astrological methodology, so two of the kings are used as markers to indicate an historical period.[19]

The fact that there are seven originating Dharma Kings preceding the list of the Kalkī kings, starting with Sucrenda, implicates the seven Ray energies (as associated with the word *dharma)* that condition the activity of the Head lotus. As Sucrenda is an emanation of Vajrapāṇi, the bearer of the adamantine power *(vajra)* of the Dhyāni Buddhas, so this energy can be assumed to govern the dispensation of Shambhala. I stated in Volume 4 that Vajrapāṇi stands at the northern direction of the *maṇḍala* of the *mahābodhisattvas,* thus focuses our vision upwards to the regulating Head centre, the Sambhogakāya Flower or to Shambhala and the Dharmakāya Flower.[20]

Yaśas, the first of the listing of the Kalkī kings,[21] was said to be an emanation of the Bodhisattva Mañjuśrī. Mañjuśrī embodies the great transcendental wisdom of the *prajñāpāramitā* that is the heart of the Mahāyāna canon, and which consequently expresses the content of an awakened Head centre. (Which is embodied by the sum of the Kalkī kings.) That he united the Brahmin Ṛṣis (Rishis) with the Buddhists under the symbolism of the Vajra caste, symbolises the flow of the three principal *nāḍīs* up the spinal column to the Head centre ('his kingdom'). The Ṛṣis symbolise the more *manasic* (mental) *iḍā* flow, and the Buddhists the more compassionate *piṇgalā nāḍī,* whilst the five-pronged *vajra* symbolises the *suṣumṇā nāḍī.*

'barbarians', is 24, as used by Gyatso, see below. The reason being that Rudracakrī starts a new cycle, hence technically establishes a rebirth of the Head centre upon a higher cycle of expression.

19 Henning states (Ibid., 366): 'Not all writers accept that Samudravijaya reigned for 182 years and Aja for 221 years. Banda Gelek, for example (Bgbumrim, p. 5) describes a chronology that has them both reigning for 100 years. This means that in this listing the reign of Kalkī Sūrya would start at 824 CE.'

20 Volume 4, 320-26.

21 Hopkins has 'kulika', which he translates as 'one who bears the lineage' and calls this king Kulika Mañushrīkīrti. Tenzin Gyatso, the Dalai Lama and Jeffrey Hopkins, *Kalachakra Tantra, Rite of Initiation* (Wisdom, Boston, 1991), 60.

From then on the kings were called Kalkī kings. The term *kalkī* is derived from the Sanskrit word *kalkin,* meaning 'white horse', (symbolising the purified horse of mind/Mind embodied by the Head lotus), and relates to the last (tenth) of the *avātars* of Vishnu, the Kalkī Avatar. He will come upon a white horse at the close of the *kali yuga* (the materialistic iron age) to re-establish righteousness upon the earth. Henning states that it means 'one caste', signifying the Buddhists, who had done away with the caste system of the Hindus. Hence both meanings are applicable.

The succeeding king (Puṇḍarīka, meaning lotus, the symbol of purity) was said to be an emanation of Avalokiteśvara, the lord of compassion.[22] Hence in the three named kings of Shambhala we have the attributes of the first three Rays implicated.

1. Vajrapāṇi—the immutable power of the *vajra,* the first Ray of Will or Power. This Ray empowers the inner Throat tier of petals of the Head lotus.
2. Mañjuśrī—the embodiment of wisdom, the second Ray of Love-Wisdom. The Heart tier of the Head lotus is here implicated.
3. Avalokiteśvara, the lord of compassion, the third Ray of enlightening, Mathematically Exact Activity, governing the activity of the outer Solar Plexus in the Head tier.

In the thorough translation of the Kālacakra by Gyatso, the 25th Kalkī is said to appear at 'the end of the age of troubles'.

> Rudracakrī appears when our teacher Śakyamuni's doctrine of tantra has reached the end of the age of troubles, and eighteen hundred years will have passed since the arrival of the barbarians in Makha. In the ninety-seventh year of his reign, aided by the armies of the twelve great gods and others, Kalkī Rudra will leave Shambhala to journey to the noble land south of the Śīta River, and there, in lesser Jambudvīpa, they will defeat in battle the armies of the barbarians with their asura allies and bring them and others dwelling in the barbarian dharma to the Vajra Vehicle. Then, clockwise from lesser Jambudvīpa, they will

22 The Tibetan name is Chenrisi Padmapāṇi, the lotus bearing downward looking Lord who compassionately sees all forms with penetrating vision. See volumes 4 and 5 concerning detail of the role of Avalokiteśvara.

> enter the other eleven sectors one by one, and where the Vajra Vehicle of our teacher Śakyamuni has declined at the end of the age of troubles, they will restore it. In all twelve sectors, thereby, the teachings of the victorious Vajra Vehicle will bring about an end of completeness.
>
> With such an accomplishment and his hundred-year life at an end, his two sons, Brahmā, an emanation of Mañjuśrī, and Indra, an emanation of Avalokiteśvara, will be appointed teachers of the Vajra Vehicle, and Rudra will pass away. Brahmā will be the dharma teacher in Shambhala north of the Śīta River for eight hundred years, while Indra will be the teacher of dharma in the noble country and other lands.
>
> In this way, Rudracakrī brings the Vajra Vehicle of the Conqueror at the end of the age of troubles into an age of completeness. How long will that doctrine last? In each continent it will last for eighteen hundred years.[23]

Names heralding from Hinduism, such as Rudracakrī, Brahmā and Indra were chosen with great care to convey maximum meaning as to the forthcoming events. Rudra means 'howler', ferocious, terrible, angry, and is a wrathful form of Śiva. He brings about death, dissolution and transformation. This is apt in a time of transition to eliminate the ignorant forces in 'an age of troubles' (the *kali yuga),* so that new enlightened *dharma* can be presented for 'an age of completeness'. When the specific time for the appearance of this great one may be is defined according to the chronological system of the Kālachakra,[24] when read exoterically, as for instance given by Hopkins:

> The current, twenty-first, Kulika is said to have ascended to the throne in 1927, and the reign of the twenty-fifth and last Kulika, called "Rudra With A Wheel", will begin in 2327—the reign of each Kulika being one hundred years. In the ninety-eighth year of his rule, the year

23 Gyatso, Khedrup Norsang, *Ornament of Stainless Light. An Exposition of the Kālacakra Tantra* (Wisdom, Boston, 2004), 44-45.

24 With respect to the concept of time, Henning says: 'From a Kālacakra point of view, naturally one can talk in terms of outer time, inner time, and other, or awareness time. Outer time is the form or structure of time, the various appearances in nature. Inner time refers to the changes, in time, of the winds and elements in the body. Other time is the all-embracing reality, the Kālacakra awareness of indivisible emptiness and great bliss, and the path used to achieve this state of realization'. Henning, 216.

> 2425, which according to the Kālachakra calendar is 3304 years after Shākyamuni Buddha's passing away, a great war will be waged from Shambhala during which the barbarians will be defeated. After that, Buddhism will again flourish for eighteen hundred years; thus, in the 5104th year after Shākyamuni Buddha's passing away the period of his teaching will finish, the length of time being 104 years longer than the Sūtra system.[25]

Coming from this source the dating appears to be definitive, however, one should be very careful when interpreting anything in Buddhism concerning numbers and dates. There is not even an agreement as to the time of the passing away of Gautama. Contemporary accounts have him being born in the sixth century B.C. and therefore passing away in approximately the fifth. When asked about the demise of the *dharma,* Gautama replied:

> It is stated in the fifty-first section of the Mahāsannipāta-sūtra, that Buddha said: "After my Nirvāna, in the first 500 years, all the Bhikshus and others will be strong in deliberation in my correct Law. (Those who first obtain the 'holy fruit,' i.e., the Srota-āpannas, are called those who have obtained deliberation.) In the next or second 500 hundred years, they will be strong in meditation. In the next or third 500 years, they will be strong in 'much learning,' i.e., bahusruta, religious knowledge. In the next or fourth 500 hundred years, they will be strong in founding monasteries, &c. In the last or fifth 500 years, they will be strong in fighting and reproving. The pure (lit. white) Law will then become invisible.[26]

The reason for quoting this passage is that a good case could be made for the appearance of Rudracakrī, or indeed for Maitreya, in this present most materialistic epoch after the Chinese invasion of Tibet, as literally 2,500 years have passed since Gautama's demise. The pure white law, literally meaning the esoteric knowledge of the inner context of the *sūtras,* has all but disappeared.

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25 From the introduction by Jeffrey Hopkins in *Kālachakra Tantra Rite of Initiation*, 65.

26 E.B. Cowell, *Buddhist Mahāhyāna Texts,* (Motilal Banarsidass, Delhi, 1997), from the section on *The Vagrakkhedikā,* 116. Gyatso, elaborates a '5,000-year duration of the doctrine according to sutra in ten sets of five hundred years'. Gyatso, 603.

'Lesser Jambudvīpa' in the quote from Gyatso refers to the earth, wherein from about this time there will be a war against 'the armies of the barbarians with their asura allies' to convert them to the white *dharma*. At the time the text was written the 'barbarians' were the Muslim conquerors of northern India, who virtually completely wiped out Buddhism there. However, projection from that time to the then distant future means that the 'barbarians' would take a different, more esoteric significance.

In fact the concern here is the conquest of the white *dharma* by the 'kings of Shambhala' over the ignorance purveyed by 'the barbarians'. The 'armies of the twelve great gods and others' refers to the forces of the twelve major petals of the Head lotus, and the 'others' refers to the petals of the other *chakras*. Physical plane wars may happen, but the true target is the conversion of *adharma* (ignorance) into *dharma*. This *dharma* is couched in Buddhistic terms ('the Vajra Vehicle') and as such will educate the world.

In terms of the meditation process there is the conversion of base *saṃskāras (kleśas)* developed in the lower centres into the compassionate wisdom-bearing attributes of the enlightened. This concerns the 'journey to the noble land south of the Śīta River'. This river refers to the Watery astral plane, wherein reside those that have died, and from which most are born.[27] Travelling 'clockwise from lesser Jambudvīpa, they will enter the other eleven sectors one by one' refers to developing one after another of the characteristics of the Heart centre, and the Heart in the Head, starting with the southernmost petal symbolised by the attributes of Cancer the crab, hence the rebirthing process. Cancer is governed by the Watery Element and its attributes. It, along with the other signs of the zodiac, are explained in Volume 3 in the section entitled 'The Great Gate of Diamond Liberation'. That one is travelling clockwise to cleanse the attributes of these petals (by

27 See Volume 4, 137-46 for an explanation of the properties of this realm. See also the footnote on page 9 of Volume 5A. This entire volume deals with the process of the conversion of the 'barbarians' (defiling *saṃskāras, kleśas)* developed in the lower centres found below the diaphragm into enlightenment-attributes. This same process can also be interpreted in terms of transformations of the *kleśas* for all upon the earth, to which the above symbolism refers. One can then comprehend the vastness of the undertaking manifested by the Lords of Shambhala.

means of the activity associated with the eight-spoked wheel) concerns the rectification process of the zodiac. This means that no longer are attributes of *saṃsāric* attachments produced, but rather that concerning enlightenment. Eventually the teachings of the white *dharma* will reign supreme in 'all twelve sectors' of the manifesting Heart centre that constitutes the awakening of humanity.

The rectified and cleansed *prāṇas* are then contained in the centres above the diaphragm and incorporated in the Head centre. When viewing humanity as a whole, and the process of the transformation of their consciousness upon a planetary scale, such a conquest will obviously take more than a few decades, or even centuries. Many millennia in fact will pass. The symbolism refers not only to the population of this earth, but also to the psychic residents *(asuras)* on the inner realms. Certainly the approximately 300 years between now and the quoted year 2327 will be needed. Such a 'war' will happen upon many levels at once, with a new, revised white *dharma* promulgated, formulated to lead the masses to liberation, not just those professing to be 'Buddhists'.

The true white *dharma* itself is non-sectarian, which it must be if truly compassionate. The inherent teachings of the white *dharma* need only be phrased in meaningful terms and language that can be comprehended and applied by the many aspirants to enlightenment wherever they may be. The skilful means of the Bodhisattva is utilised to thus educate, no matter the race, philosophy or religion of the individual. The terminology changes according to need and *manasic* predilection of the people concerned, and must evolve with the needs of the changing times, but the inner *dharma,* the true meaning remains the same. The parochial thinking of many Buddhists must change and their thought-structures adapted to meet the true needs of the aspiring ones in our societies. To do so they must begin to think more esoterically, hence to wisely overcome their penchant of belief in exoteric myth and outdated logical assumptions, so to compassionately awaken new modes of spreading the *dharma*. In doing so they will step into the shoes of the great Bodhisattvas of the past, who are ever moving forwards and onwards into cosmos.

The true battle, however, will be against the forces of darkness, the black magicians and the like that espouse evil in all of its facets. Such evil is based principally upon the power of money in this avaricious

society, malicious false propaganda, outright lies to deceive the many, and manipulative aggression, or outright war against those that oppose their manifold schemes for absolute power over all.

'Cakrī' is a feminised form of the word *cakra (chakra),* therefore Rudracakrī embodies the wrathful or destructive aspect of the first Ray forces of Will or Power manifesting as a wheel of transformative effects in the *nāḍī* system of this earth. Brahmā is the third person of the Hindu *trimūrti,* the creative deity, who can be personified as the Mother embodying the Fires of Mind, hence the power of Secret Mantra.

The hint, therefore, is that the new epoch will be governed (after a fierce battle against the forces of materialism) by the feminine principle (wisdom in Buddhism), whereby the attributes of the *devas* can be revealed. The feminine dispensation will be needed to karmically offset much of the evil war-like attributes of the patriarchal systems that have governed the nations of this world for many millennia. Being the 'dharma teacher in Shambhala north of the Śītā River' simply means that this feminine dispensation will rule from Shambhala for a symbolic eight hundred years, the turning of the eight-spoked wheel of direction in space that organises all of the forces ('villages') of the eight regions of the depiction of Shambhala earlier described. It turns the complete twelve petals of the Head lotus, and their tiers of 96 subsidiary petals. Indra is the king of the gods, ruler of the Airy Element, hence wields the power of the lightning bolt and *vajra* to defeat his enemies. He literally represents the earthy representative or appearance of the Lord of Shambhala (who remains 'north', thus subjective). Hence Indra will 'be the teacher of dharma'. What is effectively symbolised here, therefore, are the *sambhogakāya* and *nirmāṇakāya* aspects of a Buddha (or great Bodhisattva), where one manifests as an outward appearance (Indra) and the other (Brahmā) the subjective guiding expression.

The 'eighteen hundred years' that they rule for refers to one definition of a *yuga* (or cycle of time), which here incorporates a cycle of five years consisting of sixty solar-sidereal months of 1,800 days. The entire mechanism concerning the computation of time is therefore implied. Also, numerologically the number 18 has reference to the sub-planes governing the mental, emotional and physical domains that all humans must master to overcome *saṃsāra.* Seven subplanes each for the physical and astral planes and four for the subplanes of the empirical mind.

Hence they ruled for the time that humanity could master their lower three-fold nature, which is a vast undertaking (signified by the multiplier of the number 1,000). Also, the number 18 refers to undertaking the second Initiation whereby the Watery emotions are mastered, where the number nine signifies Initiation.[28]

From the above we can see that the *Kālacakra Tantra,* and hence the accompanying well-known *maṇḍala* and associated deity, relate to the detail of the attributes of the Head lotus. By comprehending the nature of this lotus as it actually exists, rather than a mythologised account, can an analogy to Shambhala be drawn, as Shambhala is the planetary Head centre. It governs the expression of all Life upon this planet and its interrelationships with all similar centres in our local cosmos. We are now in a position to embark upon an exploration of exactly how that centre is embodied by the liberated beings that have gained Buddhahood from former aeons of achievement, plus those elevated Bodhisattvas that have evolved from our earth.

For this we must analyse transmuted correspondences of the entities that help convert the *prāṇas* in a Head centre, and the enlightened entities that help transform the *saṃskāras* derived from below the diaphragm into the *manasic* propensities stored in the Head lotus. The view is upon a far vaster domain than a human unit, for now all of the kingdoms in Nature and the Dharmakāya Flower are to be incorporated under the guidance of the compassionate planetary executives that have evolved thus to direct the evolutionary process of all streams of Lives, taking the multidimensional view of what exists into account.

Also, as far as possible names need to be assigned to such entities, not only in terms of Buddhist deities, but also as they may have been termed in other religions or myths. The exposé of the Head and related *chakras* in relation to the *Bardo Thödol* in Volume 5A will prove

28 What is introduced here is the subject of esoteric numerology that must be mastered to properly understand the significance of numbers in sacred texts. The *Kālacakra tantra* adds its own element to the symbolism of numbers, as explained by Henning: 'Most of these symbolic names are for single numbers, although double digit values are sometimes used. For numbers greater than one digit, the individual numbers are to be understood "backwards." So, the present "fire (3) sky (0) ocean (4)" means four hundred and three, and "hand (2) snake (8) Moon (1)" one hundred and eighty-two. Henning, 222. See also Appendix 5 from Gyatso, 605-9 for a list of these 'word-numerals'.

valuable here as a guide to help delineate some of the major entities that play a role in the Kingdom of Shambhala. This assignment will mainly more accurately depict the *devas,* the feminine principle governing the dissemination of *karma*. Other major players in this Kingdom need modern names and will be so attributed.

The time has come to unravel the myths and to present *the truth of what is,* so that the many that evolve the Bodhisattva characteristics by taking high Initiations in the future can more quickly find their placing in the liberated domains unhindered by erroneous conceptions and veiled myth in religious scriptures posing as truth.

Though the esotericism of many of the concepts are alien to traditional Buddhism, I will need to use as my primary source the most enlightened teachings currently available, that enunciated by the Tibetan Master D.K., via Alice A. Bailey, and supplement this with the teachings from the previous volumes of this *Treatise on Mind,* where useful. Also, considerable additional material hitherto not revealed in publications can now be presented. Those that do not possess a Buddhist background may breathe a sigh of relief, in having to no longer wade through difficult metaphysics and terminology. Nevertheless, all that proceeds has its basis in the *buddhadharma,* esoterically understood. The doctrine is simply to be extended into what to Buddhists represents unfamiliar territory, but indeed represents the continuing revelations that the Dharmakāya Way provides. Buddhists, welcome to the future. The revelations concerning the way Bodhisattvas actually evolve and how the Council of Bodhisattvas is constituted, its relation to the Lords of Shambhala, and what can be presently revealed about them, is now offered for your taking. Come, let us herald the great awakening.

It should be emphasised that the spiritual age of all in the earlier epochs of evolution, when Atlantis, for instance, existed, was much less than now. For this reason Shambhala manifested as an externalised centre upon the physical plane, with most of its members needing further incarnations to progress their enlightened status. Certain types of *karma* still had to be transformed. For this reason many myths, such as Mount Olympus and that found in the Kālacakra, refer to the physical plane location of this Kingdom of the Gods.

All of the members of Shambhala had their genesis in world spheres that existed prior to this one. They came to inform the matrix of the planetary Head centre with the special skills needed to direct all streams of Life upon our planet to liberation, or have since been replaced by those that have attained high Initiations upon the earth sphere.

There are many more zones of residence for human consciousnesses and enlightenment than mere three-dimensional space. The planets that the scientific community deem uninhabitable have forms of Life residing in the subjective planes of perception that underlie the dense spheres. Some have undergone earth-like conditions aeons ago. There are consequently many schools of learning in the inner realms, all of which are contactable via the awakening meditation-Mind. Enlightenment reveals the history of all such places. Marvellous indeed is the universe experienced through the process of meditation.

Much that is considered mythological, such as dragons and unicorns, also suddenly become real. Also, many friends and personages exist within the subjective realms that were formerly not known, but are expressions of the *karma* of acquaintances developed in past lives. They therefore do not presently share the same physical time-space with the person. The meditation instructor needs to be familiar with such vistas of expanded possibilities, opportunities and beings to meet in the universe, if the student is to be rightly guided. Also, the instructor must be initiated in the symbols of the path of astounding vision stemming from the meditation-Mind, to properly guide the candidate to these realms of meaning. These symbols represent forms of instruction bequeathed by the enlightened ones working from the inner realms.

To become residents of Shambhala is a natural goal for Bodhisattvas, as the three highest *bhūmis* necessarily incorporates them therein. The entire process of meditation therefore prepares one to bear the high potencies of the energies and visions that will be received from this source, once the grounding of intensified *manasic* substance has been achieved.

With respect to an appearance of a transforming force or Avatar, such as Rudracakrī, one should also compare the teaching of the Rider on the white horse in the Bible.[29] Similarly the teachings concerning

29 *Rev. 19:11-17*, which will be explained in chapter 4.

the Kalkī Avatar, the last (tenth) of the *avatāras* or incarnations of Vishnu (the embodiment of the principle of Love-Wisdom in the Hindu *trimūrti),* when he is said to come upon a white horse at the end of the present, most materialistic of the four ages in Hindu cosmogony, the *kali yuga* ('iron or black age'). Krishna in chapter 4:5-9 of the Bhagavad Gītā sums up this advent well when he states to his charioteer Arjuna:

> The Blessed Lord Said:
>
> Many births have gone by Me and of thee too, O Arjuna! I know them all, But thou knowest not (thine), O Paraṃtapa!
>
> Though unborn, the Imperishable Self, and also the Lord of all beings, brooding over nature, which is Mine own, yet I am born through My own Power.
>
> Whenever there is decay of righteousness, O Bhārata!, and exaltation of unrighteousness, then I create Myself (incarnate myself in some form);
>
> For protection of the good, and destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age.
>
> He who thus knoweth My divine birth and action, in its essence, having abandoned the body, cometh not to birth again, but cometh unto me, O Arjuna![30]

Krishna (an earlier *avatāra* of Vishnu and an incarnation of the Christ) is but one name for the embodiment of compassion for this planet, and his role within the halls of Shambhala and the Council of Bodhisattvas shall be explained later.

30 Annie Besant and Bhagavan Das, *The Bhagavad Gītā* (Theosophical Publishing House, Adyar, 1926), 78-70.

The third Christ in his tattered Robe
waits by the ferry for the Toll Man's bell.
The second Christ is crucified in Light.
The first Christ is honoured with a Robe.
They all tell the story of man to the Boatman
with whom they sail.
Come on this journey with me.
We'll set sail on this ocean of Love to the Dog star.
We leave on a raging tide.
You, me, all the Ones we go.
We daren't stay,
for that which beckons no man can say nay.
The mysteries of space, of time, of Life all revealed
to those who sail on this boat on the Waters of space.
The bell it tolls, the note carries them all away.
The ripple across time itself is felt.
And all who know feel the Power that comes this way.