

## BRINGING THE “TOUCH OF SHAMBALLA” TO HUMANITY

Wesak Festival  
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Good evening, friends. Welcome to the Festival of Wesak. This festival marks not only the high point of the month; it also marks the high point of the year—the supreme opportunity for approach to the Hierarchy and for contact. The approach is of the worldwide meditating group to the Hierarchy of Masters, Adepts, initiates and senior disciples who assemble at this time, and for whom the Christ acts as Representative. The contact to be made is with the Buddha, Lord of Light, Who returns each year at the full moon of Taurus, bringing “the touch of Shamballa”, the pure energy of the will-to-good.

The Buddha’s purpose in releasing this annual blessing is to quicken “the little wills of men”, to galvanize them to fuller cooperation with divine intention, for the Plan cannot work out on Earth without the willing cooperation of humanity. So let us take a moment to silently acknowledge this responsibility and the opportunity which we have to cooperate in a service shared with all our fellow meditators, meeting as we are, in groups large and small, throughout the world. Then let us say together, quietly and in unison, the affirmation of the will:

Affirmation of the Will -

The spiritual will is the keynote of our group work over the three spiritual Festivals this year: *Let the will-to-love fire the entire world with the “spirit of relationship”*. The spiritual will is the will-to-good of the whole, but its lower counterpart is desire – personal, self-serving and narrowly focused. Taurus is the symbol of desire in all its phases, high and low. It provides the engine, so to speak, which propels the individual to achieve a personal goal, or the disciple who is driven by spiritual aspiration to tread the Path, or the initiate who is governed by the will to cooperate with the Plan. All of these are responses of varying levels of consciousness to the same compelling energy—the energy of the will.

The Buddha first clarified the nature of desire and its results. Christ taught the transmutation of desire into spiritual aspiration. Now, as the Shamballa force is pouring into the world, man is seeking a new understanding of God’s will—one which won’t require blind acquiescence to an inscrutable but overpowering force, but one which engages the human will-to-cooperate, by fusing the individual’s will with the divine Will in order to serve the greater good of the whole.

The question raised in the books of Alice Bailey is whether this increasing power of the will, stepped up by the impact of the Shamballa force, which was released most recently in 2000, will have the effect of letting in a flood of illumination upon the nature of the spiritual will, or simply quicken the personal will and stimulate human selfishness and emotional desire? Determining the answer to that question is the objective of our meditation tonight. And it’s a very timely question, for the world is witnessing the effects of the misuse of the will-to-power as it’s working out through governments and leaders who have misled their people into war and heightened the divisions in their societies. But—dare we hope—the extreme conflict we see in the world is also clarifying the truer values which are discovered through suffering.

The nature of suffering, its causes and its remedy, were the lifelong preoccupation of the Buddha, and this thought reveals a fascinating inner dimension to the Wesak Festival which has been observed for centuries by Buddhists. Many of us are probably familiar with the story of Wesak as depicted by Alice Bailey: the gathering in a distant valley in the Himalayas where each year pilgrims gather with the assembled Hierarchy of Masters, Adepts and initiates to await the annual return of the Buddha, in his

etheric body, bringing the blessing of Shamballa to the world. Christ then receives this blessing, holding it in custody until he releases it into humanity at the Gemini Festival.

The inner significance of the Buddha's return is that it's sanctioned by the Lord of the World, the planetary Logos, and that the stream of Shamballa force which the Buddha brings emanates from a great Being known as the Silent Watcher. Who is this Being? The Silent Watcher holds a position in relation to the planetary Logos similar to the position that the soul holds in relation to the personality. "From the standpoint of our planetary scheme, this great Life has no greater", Alice Bailey says. Once a year, at the Wesak Festival, the Lord Buddha brings a dual stream of force, emanating from the Silent Watcher and supplemented by the Lord of the World. This dual energy the Buddha pours out in blessing over the people gathered at the ceremony in the Himalayas, she says, and from them it flows in turn to all peoples and tongues and races.

The books of Alice Bailey give a fascinating insight into the guardianship which the Silent Watcher and other great Beings provide for our planet. At the height, or should we say nadir of the first world war, the spiritual Hierarchy felt it necessary to invoke the aid of the Silent Watcher by calling upon the intercession of the Buddha. But, in consultation between the planetary Logos, the Buddha, and other great Beings within the Hierarchy, it was decided to watch and wait, so to speak, before interceding in human affairs, because to do so would have interfered with the karma of humanity and the planet. The Hierarchy concluded that it had confidence that humanity would come through on its own, and this conclusion was correct, for we're still here. But this story underscores how closely human and planetary destiny is watched by the great Beings who oversee our planet and everything that lives upon it. As the description of this event concludes, "It is literally true, in an occult sense, that 'not a sparrow falleth' without its fall being noticed."

What holds the Silent Watcher to his post? A deeply occult and mysterious aspect of the Ageless Wisdom Teaching says that "The secret of the suffering in the Earth chain, which makes it merit the name of the Sphere of Suffering, and the mystery of the long and painful watch kept by the SILENT WATCHER, has its origin in the events which brought the moon chain to a terrific culmination. Conditions of agony and of distress such as are found on our planet are found in no such degree in any other scheme."

This is what motivated the Buddha on his mission—his extraordinary capacity to sense the depth of suffering present in all living things upon our planet. There is a story, perhaps apocryphal, that the Buddha, who as a little boy was left alone in a field which was being ploughed, suddenly experienced first-hand the suffering of the insects and their eggs, which were being destroyed as the grass was ploughed up. At the same time, the story goes, he felt a sense of pure joy rise up in his heart—a sensation that admitted him into a level of existence beyond worldly suffering, a place in consciousness he called nirvana.

To convey that blend of pure compassion and, simultaneously, the joy of detachment, became the driving force of the Buddha's teaching. The secret for all aspirants, he taught, is to cultivate the attitude of the onlooker, to be a silent watcher on the human level. To attain this release, the Buddha taught the need to give up clinging to the objects of desire, whether they be material, emotional or mental. For, whatever holds the focus of our desire in the three worlds, physical, emotional or mental, keeps us distracted and blind to reality. This is the message of the keynote for Taurus: "I see, and when the Eye is opened, all is light."

This one-pointed vision isn't meant to shield one from suffering but to rise above it and see its cause and its cure. Detachment fosters the subjective focus, freeing it from concentration upon the outer levels, where suffering occurs. From this vantage point the observer can see the relation of the periphery to the

centre, of the One to the many, and of inner unity to outer diversity. It is “the divine perception which sees all things as *within itself*.”

This is the completed point of view which is pure harmlessness. Perhaps this holds some clue as to why the consciousness of the Buddha is called the “diamond eye” and the human being who has taken the highest initiation on our planet is called the “diamond-souled”. A diamond is the most perfect refractor of light that we know of. Its radiance is unparalleled because there is nothing within it which could impede the transmission of light.

Another analogy is found in the process by which a diamond is created: out of carbon and through tremendous heat, pressure and time. This is the best example of initiation we have. The Buddha represents the human achievement through transformation by fire, pressure and time. Perhaps that’s why the Buddha was referred to as “Gautama Buddha, most perfect of bipeds.” In the images we have of the Buddha, which radiate compassion, we sense his profound humanity.

Year after year, the Buddha returns to our world although he triumphed over it and gained release from the pull of its field of gravity long ago. Year after year he returns to demonstrate that the heart of the universe is unalterable compassion, and that humanity is not alone. His act of sacrifice affirms that the nature of Divinity is love, compassion. HPB in her book *The Voice of the Silence* put it this way: “Compassion is no attribute. It is the Law of Laws – eternal Harmony, Alaya’s Self; a shoreless, universal essence, the light of everlasting right, and fitness of all things, the law of love eternal.”

“To this everlasting Compassion the cyclic appearance of the World Saviours and Avatars bear witness and are the guarantee,” Alice Bailey wrote. “The method used by the Perfect One—the Christ—and that employed by Good is harmlessness. This is not negative but perfect poise, a completed point of view, and divine understanding.” Perfect Poise: that’s one of the essential Laws of Healing, and it may help us understand why Alice Bailey defined compassion as “the right use of the pairs of opposites.” That seems a curious definition of compassion until one thinks of the Buddha’s teaching on the Noble Middle Way. The major weapon of the Forces of Evil is chaos, disruption, lack of security and fear. The recovery from these unstable conditions must be through a new civilisation in which a balance is struck between those who hold on to the things of the past and those who would throw everything out and build entirely anew. And she points out that the inpouring seventh ray will foster a balance between the two extremes, “so that the ‘noble middle way’ of right action and of right human relations can be safely trodden.”

The Buddha as the Lord of Light taught that we must look for the light which dwells within us all—the internal lamp which lights our way if we can give up clinging to worldly desires and seek out the inner truths of existence. Each year the Buddha returns at Wesak, bringing the “touch of Shamballa”, the pure energy of the will-to-good. This will, when combined with the light of the mind, the light of reason, is enough to illumine our way.

“I see, and when the Eye is opened, all is light”, the keynote for Taurus declares. The eye is the great directing agency, in the sense of the third eye, the ajna centre which awakens when the soul fuses with the personality. The keynote we will work with in our meditation will be “Let the will to love fire the entire world with the “spirit of relationship”. Wesak presents an opportunity for humanity to cooperate in the establishing of a tremendous relationship created by an alignment of many levels of consciousness, all for a single unified purpose: the letting in of energies which will stimulate love, right human relations and goodwill on Earth. By uniting people of goodwill and members of the new group of world servers in cooperation with the assembled spiritual Hierarchy of Masters, certain great Beings can be invoked Who stand ready at this time of the May and June festivals to aid our planet. But the spirit of invocation must be generated by humanity.

The opportunity of Wesak covers a period of five days. Tomorrow, the actual day of the full moon, is known as the “Day of Safeguarding”, a day on which we should simply regard ourselves as the recipients of as much of the inflowing spiritual force as we can bear. We receive not for ourselves, but in self-forgetfulness we seek to touch, contain and hold force for the rest of humanity. It’s to be regarded as a day of silence—a subjective silence and an inner quiet that we must try to preserve even while fulfilling our responsibilities through appropriate speech and cooperation with others. Two thoughts only should hold our unwavering attention: the need of our fellowmen and the objective of providing a group channel through which the spiritual forces may become available. This is then followed by two more “Days of Distribution” when we direct our attention to the outer world and endeavour to pass on whatever measure of spiritual energy we have succeeded in contacting.

We know we don’t work alone in this tremendous task, but in alignment with countless groups and individuals meeting in meditation throughout the world at this time. So let us work in meditation now with our keynote: *Let the will-to-love fire the entire world with the “spirit of relationship”.*