

The Shamballa Energy: Group Use and Understanding

Talk given at the Transpersonal Conference, sponsored by the Group for Creative Meditation, Meditation Mount, Ojai, CA. Also published in The Beacon (September/October issue, 1999).

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What an interesting, if puzzling, time this is to be alive. The end of the century and the millennium have been anticipated and prognosticated and prophesied for ages, really. Within Christianity and perhaps other religions it has been seen as a time of reckoning, a day of judgment. The Ageless Wisdom given to us in the books Alice Bailey wrote with the Tibetan put enormous significance on this period. For not only is it an inauguration of a new age—the age of Aquarius, and of a new ray energy—the seventh Ray of Order and Ritual; next year will also be an occasion for the release of the Shamballa force—the energy of the divine Will.

Added to this is our own little human-created dilemma of the Y2K problem and it's clear that there is a certain amount of fear or, at least, anxiety associated with the dawning of a new century and a new millennium. Yet, above all else, we should see it as an opportunity—a moment when the inpouring spiritual energies and the receptive questioning of humanity can combine to effect a real shift in human consciousness if the "world knowers"—the new group of world servers respond—appropriately and abundantly.

Sometimes it seems as if esotericists view the Shamballa force with a mixture of dread and awe. But the only reason for dread would be too selfish and self-centred an approach to this energy. It's true that the Shamballa force, the energy of divine will, can be destructive, but only if the vessel or channel through which it flows is inadequate or impure. There is safety in numbers when dealing with the Shamballa energy. "Use all the forces which may flow into the group in service", the Tibetan said. "The force flowing in may prove too strong for the individual disciple to handle alone, but the force is shared by the group if there is complete group at-one-ment."

The Right Use of Shamballa Energy

The subjective unity of the new group of world servers, and the esoteric group at its heart, is clearly visible amidst the incredible diversity and variety of service being rendered by this subjectively united group. Last December's Festival Week was a

tremendous opportunity to recognise and stimulate this great serving group, and a preparation for the coming impact of Shamballa.

It's an indication of how little we understand about the Shamballa force, and the nature of the will, that it's often seen as coercive, overpowering and destructive—and it can be all of that and more, if we are considering individual separateness, isolation and selfishness. Energy, as we know, is impersonal. Its impact depends upon the quality of the receiving mechanism. The Shamballa force can be used (or misused) as a regimenting, standardising force, but its higher expression is unifying and synthetic. The two key words to the right use of the Shamballa energy, we're told, are group use and understanding.

The two great handicaps to its right use are its misdirection to selfish purposes and what the Tibetan calls "the blocking, hindering, muddled opposition of the well-meaning people of the world who talk vaguely and beautifully about love, but refuse to consider the techniques of the will of God in operation". He's referring to the negative, passive attitude of well-meaning people who confuse an inert acceptance of evil with true right human relations; who believe that destruction could never be wielded for purposes of a greater good. They don't understand, he says, that "fiery goodwill and the conscious focused use of the Shamballa force can counter fire with fire".

How often do we think of "fiery goodwill"? Yet it is a powerful force to behold when it's rightly wielded. It destroys a cleavage without destroying the spirit. It reveals a path out of an apparent impasse by drawing upon the power of synthesis which places two (or more) conflicting viewpoints within the context of a still greater whole.

The Secret of the Will

The key to understanding the will, and the reason that its right use is group use, is that the secret of the will lies in the "recognition of the unconquerable nature of goodness and the inevitability of the ultimate triumph of good". The power of divinity and the force which mobilises the Plan, is synthesis—wholeness—which expresses as the good of the whole. That which is life-enhancing and oriented to the future is good because the essence of the universe is love. This recognition is what probably led Einstein to declare that he had concluded "the universe is a friendly place".

Why, then, are so many people taking Prozac and St. John's Wort and Kava-Kava? Why is there so much anxiety and depression today? We're all aware of it and many of us may be personally familiar with these symptoms and remedies. Maybe it's the increasing stimulation of the energies pouring in, a stimulation which will continue to increase before leveling off in about 2025. Maybe it's to do with the realization that change is coming, and the old and familiar is falling away. But it's a remarkable phenomenon, and

it may be the cause of the growing tendency of people to turn inward—not necessarily in the spiritual sense but in the tendency to be less involved in or concerned about community interests and social obligations. And it may lie behind the intense materialism of this society, which creates a kind of cocoon of comfort and distraction that anesthetizes the spirit to what really matters.

This is worrying. Ken Wilber defined the problem very well in a recent book. He wrote that spirituality "is revolutionary. It does not legitimate the world, it breaks the world; it does not console the world, it renders it undone". This will be the effect of the Shamballa force upon those unprepared vessels—those personalities still locked in materialism and self-interest and turning a deaf ear to the cry of humanity.

Human Free Will

Right here we find the choice being presented to us by the coming impact: To be active on behalf of humanity, or to hide in our self-created bunker and try to ride out the storm. Both choices are an expression of human will, and the intent of the release of Shamballa force is to stimulate free will. The Tibetan made an interesting comment in regard to the first release of Shamballa force earlier in this century. He said the result was good in that it led to the development of the great world ideologies—Fascism, Democracy and Communism. All these were expressions of human desire for betterment, even if misguided. Human beings must be allowed to learn by exercising their will and their capacity to choose.

The extent to which human free will is developing may lie behind the recognition frequently made that there are no strong leaders today. I don't think that's true, but there are fewer dictators—tyrants—who are the distorted expression of selfish leadership. Today we have more the force of mass consciousness, mass desire and mass will. The tyranny of a poorly informed public opinion is just as unenlightened and just as selfish as that of a dictator. Group interests can be selfish if they are "tribal" and separative, and we see this effect more and more, perhaps in reaction to the growing impulse of wholeness.

When we consider the Christ's reaction in the garden of Gethsemane to the divine Will, we can perhaps understand humanity's reluctance to open to the inpouring energies of synthesis and wholeness which are expressions of the Will of God. For Christ was overwhelmed by the realization of the chasm that existed between his own sanctified will and the Will of the Father. The Tibetan says that in that realisation, "He lost his all." No wonder, then, that the steady pulse of the energy of will is causing the reaction of the little wills of men to rise up and stake out their territory. How else will human beings learn to express the will if not by beginning where they are, in terms of consciousness, and by witnessing the effects of that expression? Human free will is divinely ordained

and it is based on God's infinite capacity to trust humanity to learn, through trial and error, and come to its senses. Those who are somewhat further ahead—the world's disciples—can help by educating humanity on the values of sacrifice, unselfishness, the good of the whole, freedom and simplicity. These are a few of the values that seem to me to express the force of Shamballa, and familiar as they are, I'd like us to take a few minutes to consider them.

Recently a statement by the Tibetan jumped out at me. He wrote, "Too many disciples are receptive to the words of the Masters and are less receptive to the ideas upon which They found Their work." Probably each of us interprets that statement differently, but to me it means that it's not enough to try to cognize the Teaching or to understand it mentally; it must be lived. Words give form to spiritual concepts but the ideas—the true intuitive recognitions which express the Plan and which are therefore always oriented to the future—can be lost in groping with the meaning of the words used to express those ideas. The mind can sometimes be content with a little knowledge, when the real point is the transformation of life—one's own and the world's.

Liberty and Obedience

One idea that can transform the world, and which is being impelled by the Shamballa force, is that of liberty. The French and American revolutions first anchored this aspiration in human consciousness, but we are still seeking its meaning. And most of humanity still pursues it in terms of the self rather than the whole. True spiritual freedom or liberty is closely tied in with an understanding of law and obedience. The coming impulse of Shamballa and the inpouring energy of the seventh Ray of Order and Ritual will foster a deeper awareness of the laws that govern earthly life. We're told that the energies of Libra will dominate at the close of the century, and perhaps this can be seen in the increasing attention being given to reforming our system of laws and the international approach to crime and to international consensus on settling legal disputes through the World Court, for example.

For too long, freedom and liberty have been viewed simply in terms of individual rights, rather than in the context of group responsibilities. We speak constantly of "entitlements" but very little of obligations, and in the absence of commonly shared assumptions about morals and ethics, we sense that something important has been lost, even though the rigid, constricting force of socially imposed standards of behaviour isn't true morality. Perhaps this present era of "no standards at all" is simply an interim phase, a clearing away prior to a future and higher sense of morality, responsibility and obligation to the group welfare.

The Tibetan said "free will involves a basic understanding of the lines of world cleavage; it concerns right choice and consequent correct action for the group and is determined

by that which is right for the whole". How wonderful if free will could be exercised according to the parameter of what is right for the whole.

The Tibetan also said that one who strives to express the will aspect must work under set rules and "brood upon the law and its workings". On first thought it might seem that following "set rules" would inhibit the will, yet in fact it is those very rules—spiritual rules—that foster the spiritual will, mold it, guide and develop it. "Disciple" and "discipline" are both from the same root. That may be why the Ageless Wisdom is full of laws and rules. We have the fourteen Rules for Applicants, fourteen more Rules for Disciples and Initiates, the twelve rules for magic, the seven Laws of Group Work, the three Cosmic Laws and their many subsidiary laws; the list goes on and on.

Obedience

There's a point to all this, and it lies in the sacred act of obedience. In this highly individualistic, freedom-loving society the word "obedience" makes people's hair stand on end, yet it's an expression of wisdom and humility that every disciple must learn. The humility of obedience is suggested in the Tibetan's definition of occult obedience as "the ability to work with energies in relation to the Plan, even if only a tiny part of that Plan is known". It's all too human to say that "I will serve and consecrate myself when I know more", but in fact the disciple knows because he works, not the other way around.

Both faith and humility must be summoned from our deepest reserves to serve such a great endeavor as the Plan, but we can do so when we hold unwaveringly in mind that our little "mite" of effort is placed within the great stream of life which is hierarchical. This is the wisdom of obedience to the Plan—the realisation that by the great chain of Hierarchy, all life develops and evolves. Through the sharing of energies and the interaction of positive and negative, active and receptive, polarities, units of life are quickened and stimulated. It should fill us with gratitude when our limited ideas are displaced by the impact of greater ideas and greater minds.

Still another definition of obedience is that "obedience signifies freedom, spiritual freedom, within a world of natural law". Always the measure is the good of the whole. "Free will concerns right choice and correct action for the group and is determined by that which is right for the whole", the Tibetan said. The inpouring energy of the seventh ray and the incoming age of Aquarius, together with the release of Shamballa force in 2000, may foster a new recognition that the highest purpose of law is as the agent of group good. Now we have an excess of laws, a codifying of behaviour by a vast system of legalities that sometimes bypasses justice. It's a time that Lao Tzu forecast, for he said, "When the Tao was lost, then there was morality, legality, knowledge and great pretense". Legislation has been largely negative, but it must become the custodian of a positive righteousness.

It's interesting to ponder on the Tibetan's call in *Discipleship in the New Age, Vol. II* for "a united world group given to unanimous and simultaneous meditation upon preparing the world...for the jurisdiction of the Christ". The task, he said, "is, through meditation, to establish the knowledge of and the functioning of those laws and principles which will control the coming era, the new civilisation and the future world culture. Until the foundation for the coming 'jurisdiction' is at least laid, the Christ cannot reappear". And he urged that the new group of world servers meditate upon the laws and rules of spiritual living as given in his books, for in following these laws and living by them, the disciple can gain an understanding of spiritual law and of the divine Plan and Purpose. "The secret of all success on the physical plane lies in right understanding of law and order", he said. And "the secret of regulation lies in non-resistance". Again we come back to obedience and acquiescence as fundamental agents of the will. Coercion imposed by an external agent, and a "clench-teethed" determination imposed from within, are both the antithesis of the spiritual will, which is a power unleashed by right tension.

Being a Channel

"Only he who knows the secret of being naught but a channel, and who abides still within the secret place, can pass through the present crisis without undue shattering and pain," the Tibetan said. "Stimulation...leads to pain...and must be guarded against...not in the sense of shutting oneself off from stimulating force but receiving that force, passing it through one's being, and only absorbing as much of it as one can carry." Those words from *Letters on Occult Meditation* are an excellent guideline for facing the incoming Shamballa force.

The Group as Conductor

We need to remember that this force must be received and distributed by the world group of disciples and servers acting as a buffer for humanity, or perhaps as a conductor, to use a word from electricity. And electricity teaches that the best conductors are those which offer no resistance. Again, "the secret of regulation lies in non-resistance". What causes resistance? Fear, self-centredness, desire for the separated self, and complexity in thought and living, may be a few causes. Perhaps reflecting on the need for simplicity would be a good way to conclude this talk. "The simplicity of the soul opens the way into Shamballa", we're told. "Simplicity and unity are related; simplicity is onepointedness of outlook, free from glamour and the intricacies of the thoughtform-making mind; simplicity is clarity of purpose and steadfastness in intention and in effort, untrammelled by questioning and devious introspection;

simplicity leads to simple loving, asking nothing in return; simplicity leads to silence—not silence as an escape mechanism, but as an 'occult retention of speech.'"

Intuitively we probably realise the truth of that statement, but how many esotericists-in-training live by it? We are given such a mass of teaching to assimilate, and we are trying to do so in the midst of an extremely complicated world made more so by the incredible tide of information that inundates us through the television, radio, print media and the internet. We know so much that we're beginning to realise we don't know much of anything—and that's the first step to wisdom. But as disciples-in-training, we need to cultivate a greater simplicity in our lives and in our thinking, if we are to cooperate with the inpouring Shamballa force. Its energies manifest as destruction, purification and organisation, all three of which foster simplicity and are hindered by complexity. Not by depth, but by complexity. Think of the greatest Teachers, the Christ and the Buddha; their message was the embodiment of clarity and simplicity. Think of the Dalai Lama and Mother Teresa, to name just two modern examples of spiritual living. Their messages are simple and come down to love, kindness, forgiveness, humility and service.

The mind diverts itself searching for complexity instead of depth. But simplicity is the foundation of creation, we're told, "the blueprint which 'substands' the outer structure of living, of loving and of service...This loving simplicity—free from complicated thinking, from mystery and from selfish introspection"—will keep us unified as a group and oriented to humanity, so that we can be a pure and untroubled channel for the tide of livingness that the Shamballa force will bring.