

Wesak Festival – London – April 2016

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Good evening everyone, and welcome to our celebration of the Wesak Festival, which occurs on the day of the full moon, when the Sun is in Taurus. A warm welcome too to all those listening over the Internet. If any of you are attending this group meditation meeting or listening in for the first time, you may be wondering what to expect. We usually have a talk for around 25 minutes first, and then we engage in group meditation for around the same length of time. Regarding the content of the talk, this usually involves some discussion of ideas found in the Ageless Wisdom or the Perennial Philosophy, which has many sources – classic mystical texts of both East and West, theosophy, anthroposophy, the Agni Yoga teachings, and so on; and of course, the twenty four books written by the founder of the Lucis Trust, Alice Bailey, in collaboration with a Tibetan teacher, often referred to simply as “the Tibetan”. These writings are sometimes referred to as “esoteric”, and the study and practice of the ideas contained in them as “esotericism”.

As it happens, this evening the Alice Bailey writings will be used quite extensively. In common with all substantial bodies of work, there may be terms that are unfamiliar, or familiar terms used in unfamiliar ways. Don't worry too much about following every last word. The main purpose of the introductory talk is not to inform, but rather to give the group present here, and also our online listeners, a point on the mental plane where our thoughts can be broadly united, so that we can move together into the phase of group meditation. It's this phase of group meditation, as an act of service to humanity, which is our main purpose here tonight.

The importance of the Wesak Festival to Buddhists is well known. Ageless Wisdom writings give us a deepened insight into the significance of the Wesak Festival, and place it in a universal spiritual context. One significant feature of these writings is the idea that the Wesak Festival is marked by an actual ceremony every year, a ceremony that involves both the Christ and the Buddha. By recognising the participation of these two greatest Avatars of the energy of Love-Wisdom, it unites the Eastern and Western approach to Divinity. It also connects the three most significant planetary kingdoms, which, in the esoteric understanding, correspond with great chakras or centres of force within the vehicles of the Planetary Logos. So we have the Buddha, as the emissary of Shamballa, the planetary head centre; the Christ, as the Head of the Spiritual Hierarchy, the planetary heart centre; and Humanity itself, the planetary throat centre. This synchronised interaction of the three major centres is uniquely potent at Wesak, which explains why it is regarded as the high point of the spiritual year. Even the fact that this information is now public is significant, for it is only at a relatively advanced stage of development that a human being begins to recognise within his own bodies or vehicles the importance of the three major centres. Thus, for humanity as a whole to recognise the existence and the cooperation of these three centres within the planet suggests an analogous stage of development for humanity.

Now, it is important not to overstate the case and succumb to a dreamy optimism – while the information is *available* to the public, it is by no means widely known. The existence of the Spiritual Hierarchy is acknowledged in many of the world’s faiths under different labels – Christians might speak of the Communion of Saints, while Buddhists might refer to Bodhisattvas, and Hindus might talk of Rishis. When it comes to Shamballa, the level of public knowledge is much smaller. Indeed, the number of people who have heard of it at all, is likely not a very large percentage of the global population – though the fact that it has been mentioned in some relatively popular works, such as the Celestine Prophecy series, is helpful. Tibetan Buddhism, which references Shamballa in some of its more advanced teachings, is also becoming more well-known; and the Tibetan Buddhist teacher Chogyam Trungpa named a particular strand of training, more specifically designed for the Western mind, after Shambhala. As chronicled in the book *Shambhala*, the Russian esotericists Nicholas and Helena Roerich went on a major expedition in Asia from 1925 to 1929 which was connected with their interest in this planetary centre. Nicholas Roerich noted that it is sometimes known under other names, such as Belovodye. But even when these facts are taken into account, the identification of Shamballa with the planetary head centre is not something that the average person is likely to know about. So it is clear that much remains to be done before humanity understands the full significance of Wesak. This is very challenging work, made more difficult by the general decrease in respect for formal religious structures, which, in the past, were seen as the main bearers of spiritual truths. How do we find a way to talk about spiritual matters that is not expressed in terms of religious doctrines, but instead is fresh and universal in its appeal? This is a major challenge for all who seek to make the Ageless Wisdom teachings more widely known.

Before we go on to discuss the mystery of Shamballa further, let’s pause for a moment of silence. Then we will say together the Mantram of the Will, and conclude with one sounding of the sacred word, the OM.

In the centre of the will of God I stand.

Naught shall deflect my will from His.

I implement that will by love.

I turn towards the field of service.

I, the Triangle divine, work out that will

Within the square and serve my fellowmen.

The mantram which we just used is one which is connected with Shamballa, for the energy of will is closely connected with the head centre. Just pause and contemplate this for a moment – by thinking about Shamballa, we are touching upon matters which concern the Will of the Planetary Logos, which is, from the esoteric perspective, the

Being Who encompasses the life and consciousness of all creatures on Earth. As difficult as it is to understand the nature of the will within a human being, it is immensely more difficult to gain a sense of what its operation within the Logos really means. It no doubt relates to time scales and concepts that are far beyond our present capacity to grasp. Yet at the same time, by seeking to understand and work intelligently with this energy within ourselves, we can begin to align our own wills with this far greater Will. Indeed, it is humanity's destiny to be the agent of the will to the lower three kingdoms of nature. The following passage from Alice Bailey relates this process to the Wesak Festival:

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

1. The Buddha, the embodiment or agent of the Forces of Light can then be contacted and [the energies which the Forces of Light] seek to transmit to humanity can be consciously appropriated.
2. The Christ, embodiment of the love and the will of God and the agent of the Spirit of Peace, can also be contacted and humanity can be trained to appropriate this extra-planetary type of energy.
3. Through the Christ and the Buddha, humanity can now establish a close relationship with Shamballa and then make its own contribution--as a world centre--to the planetary life. Pervaded by light and controlled by the Spirit of Peace, the expression of humanity's will-to-good can emanate powerfully from this third planetary centre. Humanity will then for the first time enter upon its destined task as the intelligent, loving intermediary between the higher states of planetary consciousness, the super-human states and the sub-human kingdoms. Thus humanity will become eventually the planetary saviour.” (*The Externalisation of the Hierarchy*, pp. 162-3)

To better understand the full significance of the energy of the will and its connection with Shamballa, here is a short passage from *The Rays and the Initiations*.

“[The] energy of the will is the most potent energy in the whole scheme of planetary existence. It is called the ‘Shamballa Force,’ and it is that which holds all things together in life. It is, in reality, life itself. This life force or divine will (implementing divine intention) is that by means of which [the Planetary Logos] arrives at His goal. On a tiny scale, it is the use of one of the lowest aspects of the will (human self-will) which enables a man to carry out his plans and attain his fixed purpose—if he has one. Where the will is lacking, the plan dies out and the purpose is not achieved. Even in relation to self-will, it is veritably the ‘life of the project.’... This Shamballa force is steadily held in leash for fear of too great an impact upon the unprepared kingdoms in nature. This has reference to its impact also upon humanity.” (*The Rays and the Initiations* p.715)

The Tibetan goes on to note that the Shamballa force had its *first ever* direct impact on humanity in the twentieth century. Before this, the force always reached humanity via the Spiritual Hierarchy, who stepped it down and modified it before passing it on. Again, this is something to pause and consider – for the first time since Humanity

emerged as a planetary centre, it was judged ready to directly absorb and work with the Will of the Planetary Logos. Given the potency of this energy, it is not surprising that this is inherently a risky process, although the risk is said to have lessened with the two subsequent direct impacts, in 1975 and 2000, owing to humanity's spiritual growth. Just how risky is made clear in the following extract from *Esoteric Astrology*, which was written during World War Two, hence the reference to War at the end.

"Will, power, desire, aspiration, ambition, motive, purpose, impulse, incentive, plan—all these are words which attempt to express one of the major underlying attributes and fundamental causes (man scarcely knows which) of manifestation, of the evolutionary processes and of the will-to-be or the will-to-live. The great triplicity of desire— aspiration—direction (will) are only three words which endeavour to describe the progress and bias of man the personality, man the soul, and man the channel for spirit or life. All three point inadequately to the cause of the threefold expression which underlies all events, all progress and all happenings in time and space.

It was the Buddha who clarified for man the nature of desire and its results, with the unhappy effects which desire produces when persistent and unenlightened. It was the Christ Who taught the transmutation of desire into aspiration which, from the expression given to it in *The New Testament*, was the effort of the human will (hitherto animated by, or expressed through, desire) to conform itself to the will of God—this without understanding but conformity, in perfect trust and with the inner assurance that the will of God must be all that is good, both in the individual and in the whole.

Now, as the Shamballa force is beginning to pour into the world, man is seeking another interpretation of God's will which will not involve the hitherto blind acquiescence and unavoidable acceptance of the inscrutable dictates of a potent, inescapable Providence, but which will produce an understanding cooperation with the divine Plan and an enlightened fusion of the individual will with the great, divine will and this for the greater good of the whole. For this desirable attitude there is worldwide preparation going forward in a simple and unobtrusive manner through the gradual fomentation of the will-to-good everywhere and the demand, so universally voiced, that human conditions may be more truly enlightened, more acutely polarised for the benefit of the whole and more definitely subordinated to the innate divine urge for beauty, synthesis and the free expression of the hidden mystery which is to be found at the heart of all forms. It is going forward also through the constant attempt to comprehend and interpret the Plan for humanity, as its broad outlines begin to become apparent to the developing intelligence of man.

This all indicates a growing responsiveness on man's part to the incoming Shamballa influences and the consequent evocation of the will aspect of man's nature. This must produce undesirable as well as desirable results on account of man's present point of evolution and is, therefore, responsible for much that is taking place in the world today. The trembling response of humanity (through the medium of the most enlightened and sensitive people in each country) to this influence and the corresponding magnetic interplay between the great centre at Shamballa and the human centre is a steadily growing fact, registered and noted by the watching Hierarchy and making certain major

changes inevitable and unavoidable. This augurs well for the future in spite of temporary misuse of the forces. Necessarily and simultaneously, this interplay evokes response from the unprepared and the unready and from the wrongly oriented and the selfishly polarised person. This stimulates the will-to-power in the individual and fosters personality integration of the wrong kind and its enforced desires. Thus, through these personalities and their wrong emphasis and teachings, nations also are misled—again temporarily—and the Shamballa force is wrongly employed and directed. The result of this dual effect of the Shamballa force at the present time is the precipitation of that cleansing but terrible process which we call War. This war is the consummation of the conflict between the pairs of opposites and the basic duality of manifestation and is not motivated basically as have been all previous wars." (*Es. Astro.* pp.371-3)

If the first impact of the Shamballa Force precipitated the World War, then the results of the second and third impacts, in 1975 and 2000, were no doubt also major events within the planetary life; and the turbulent history of the last forty years bear witness to this.

So it is very clear that Humanity is still in the early stages of learning how to correctly handle the Shamballa Force. No doubt we will get better as the centuries roll by. One thing which won't change is the monthly cycle of energy reception and transmission that we are engaged in tonight. As esotericists, we are asked to touch, hold and contain force on the day of safeguarding, the actual day of the Full Moon, which is tomorrow at 6.25 am British Summer Time. We are then asked to release this energy into human consciousness on the following two days. Every year, Wesak gives us the priceless opportunity to participate in a great cooperative alignment of the planetary centres, in order to pour out blessings on a troubled world. So let's now accept that opportunity, and move into our meditation. The keynote of Taurus is, "I see and when the Eye is opened, all is light."

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