

*To whose temple the Arch is starlit,
In whose temple the Sun is the image of God,
To whose temple the Moon goes every month
And brings the message out every full Moon,
And whose message the Moon sings as a word of sixteen letters,
His religion I belong to, His temple I visit,
His name I utter, His glory I live in.
To Him I offer the lotus of my day,
To Him I offer the lotus of my night.*

These seed thoughts from the Spiritual Psychology meditations of Dr Ekkirala Krishnamacharya give the note for the Lunar Messenger of the Circle of Good Will. The Moon is the reflective principle and symbol of the mind. When pure and calm, it reflects impressions from higher circles. The time of the full Moon is especially conducive for higher alignment if we are poised enough. The alignment of the Sun, Moon and Earth in the sky helps us to experience the magic of the light of the soul and its manifestation down to the physical.

The Lunar Messenger is published every month in time for the full Moon. It contains thoughts from the teachings of eternal wisdom. Its purpose is to inspire us to put the teachings into practical life.

VISTAS OF WISDOM 114: SHAMBALA AND SANAT KUMARA

The Path to Shambala

We incarnate with and for a purpose, and when our purpose is fulfilled or the life of the body is over, we leave the body. At the proper time, we again assume a body in order to fulfil another purpose. So, every incarnation has a goal and a purpose. In school, if we don't learn well in a class and don't fulfil the goal, we have to repeat the class until we achieve the actual goal. How do we know about all this and how can we know the goal of our life?

There are teachers on the planet who offer us guidance. There is also the Hierarchy of teachers who constantly impart to human beings the wisdom of the cosmos and of the human being. The microcosm of man can adjust to the macrocosm, because everything that exists in the cosmos is also present in man. When we find the centre within us, we can relate to the corresponding centre in the cosmos. In this way, the ancient wisdom enables us to receive knowledge and to realise the purpose of life and to live with knowledge and purpose. These things open up within us when we relate to the corresponding centres.

The highest point of our consciousness is in the head. It contains many centres of enlightenment guided by the *Sahasrara*, the thousand-petalled lotus. It is also called the centre that knows the Will of God. The centre where we can experience knowledge in its completeness is the *Ajna*, and the centre from which we tread the path and align ourselves with the higher centres is the Anahata or heart centre.

Each of us has a head centre, and there is also a head centre for the earth. This centre of Will is called *Shambala* by the Masters. In us, *Shambala* exists in the *Sahasrara*. Our goal is *Shambala*, but the path to *Shambala* begins in our heart through the attainment of soul consciousness. When we attain soul consciousness, the focus in the heart centre

is connecting us to an *ashram* belonging to the Hierarchy on the planet. The *ashram* itself is one of the *ashrams* of *Shambala*. Therefore, the Masters of Wisdom teach us to center ourselves within the heart so that we have a ladder for ascension. This ladder is called Path of Yoga, which leads from the heart centre via the throat to the *Ajna* and the *Sahasrara*. We cannot just jump to the top of the ladder; we have to master the steps of ascent.

We can only reach the *Sahasrara* when we have reached the *Ajna* centre. The path from *Ajna* up to the energies of *Shambala* is the step of the I AM becoming THAT. On reaching the *Sahasrara*, we no longer have individual consciousness. We no longer feel ourselves to be an individual, we are THAT I AM at all times. THAT is the I AM in the realm of light in which the universe is built. Relating to *Sahasrara*, to *Shambala*, can only be done by people who have nothing more to do in the world and who have brought their individual plan to fulfilment. So, if we want to reach *Shambala*, the *ashram* of Sanat Kumara, we should know how to reach it in our *Sahasrara*. This path we have to follow is not an outer journey through mountains and faraway places. It is an inner journey.

Shambala and Hierarchy

Every *ashram* within also exists without. We know from the Masters that Sanat Kumara, the Lord of the World, lives in *Shambala*, a mystical village situated in the region of the Gobi Desert. We cannot find this *ashram* on the physical plane because it exists in the second ether of the planet and is visible only to those who have attained etheric vision. 'Second ether' means it is the plane of *Mahat Akasha* around this earth. Sanat Kumara cannot descend lower, but he is here to fulfil the Plan. Those who have read 'A Treatise on Cosmic Fire' may know that the Earth is surrounded

by seven planes and their sub-planes. The upper part of our head corresponds to the first sub-plane of the cosmic-physical plane. The second sub-plane of the physical plane is the *Ajna* centre, the third is the throat centre and the fourth is the heart centre.

Shambala is the centre of the Divine Will on the Planet; the Hierarchy and its disciples are the centre of Love. The *ashrams* in the Himalayas are also in our heart centre. The etheric centre of the Hierarchy is in the caves of *Kalapa* and *Sravasti / Shigatze* in the Trans-Himalayan region. This centre is headed by Lord Maitreya, the World Teacher, who is also called the Christ in the East and the West. Sanat Kumara plays the role of the king and the World Teacher plays the role of the teacher. Sanat Kumara and Maitreya are in eternal connection and alignment with each other. They share a great bond in working out the Divine Plan on this planet. Maitreya and the Hierarchy work for the realisation of the purpose of life and transmit to humanity the energies that come from *Shambala*.

Relating to Shambala

In the West, the information on *Shambala* and Sanat Kumara was introduced by Master Djwhal Khul through the writings of H.P. Blavatsky and A.A. Bailey. As a result, today many are aware of Sanat Kumara and the Hierarchy. Concepts alone do not convey to us the beauty of the experience, but the information inspires us to seek the sublime realities. We can relate to them in meditation by directing our mind to the Hierarchy and all the *ashrams* in the heart, and to our *Shambala* at the top of the head or in the *Ajna* centre. We can take flights to *Shambala* with our imagination and visualise that we are entering the *ashram* of Sanat Kumara.

The more we relate to *Shambala*, the more we become an outpost of *Shambala*, and through us, the energy can transmit to the surroundings. This is what is intended by the teachings of the Hierarchy. When we hold the teaching given by the Masters in our consciousness, we are consciously or unconsciously transmitters of this energy. Because our actions and our words will transmit these teachings. We have to become intermediaries, channels for the energy of the higher circles, either by teaching what we have realised or by bringing down energies from higher circles.

In order to bring more and more the consciousness of *Shambala* into our being, we can engage ourselves with the teachings about *Shambala*. It is also very helpful to often look at the sublime paintings of Nicholas Roerich. Their colours are very vivid and they can give us a touch of *Shambala*. If we don't have books, we can find information on the internet.

We need to visualise what *Shambala* is and what Sanat Kumara means. On this basis we can establish a relationship with the sublime beings. When we abundantly help people around us, through giving we gain a magnetism through

which our system is transformed. This enables us to approach the presence of sublime beings; they lift us up. We can also ask Sanat Kumara for his blessings so that one day we can stand in his presence.

The Sacrifice of Sanat Kumara

The scriptures say, "God created man in His image and likeness". We are all images of the Cosmic Person. Sanat Kumara embodies the Cosmic Person on the planet. The Cosmic Person has a fourfold existence, represented as four *Kumaras* or four dimensions. Sanat Kumara himself is the *Buddhic* dimension of the Cosmic Person. Madam Blavatsky states that humanity on this planet appeared 18 million years ago, transported from an earlier planet which today functions as our satellite moon, and the *Puranas* also speak of the Lord of the Planet himself having decided 18 million years ago to descend, assume a form and live in *Shambala*.

Sanat Kumara is a supra-cosmic *Kumara*, an energy that descended via the Hierarchy of Venus and took residence in *Shambala* to guide, teach and support humanity, which then existed in a nebulous stage. He made a great sacrifice to settle on the least evolved planet of the solar system in the second ether of the earth and guide humanity.

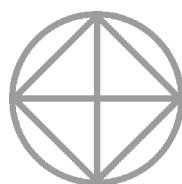
Along with him came 6 other Masters; together they form the 7 original founding members of the Hierarchy. They remain on the planet to help the Earth and humanity to rise to the higher centres. Earth also fulfils its *karma* by assisting the earthly beings who are generally ungrateful to Earth. This relieves the Earth of its karma.

All Masters of Wisdom have taken the responsibility to take the energy of the planet into them and to modulate the vibration to be in accord with the higher realms and to cause an upliftment for the planet.

When we close our eyes and relate to *Shambala* in the head, in the *Ajna*, we should also visualise the Jewel in the Lotus, Mani Padme. There is the jewel in the lotus within us and also on the planet. The *mantra* OM MANI PADME HUM refers to *Shambala* and to *Chintamani*. *Chintamani* is an extra-terrestrial gem given to those who govern Earth. This self-luminous 'philosopher's stone' is guarded by the Lord of *Shambala* and the World Teacher. *Chintamani* is brought from *Shambala* to *Sravasti* and back again every year, according to the time. This symbolises the flow of energies from the *Sahasrara* to the topmost point of the forehead and back again, which is done with the help of this jewel.

Once a year, the jewel is brought forth from the caves of *Shambala* to shed light on humanity. By this they provide healing from the hurts given to earth by humanity. Nicholas Roerich had a vision of *Chintamani* and then also saw and painted the jewel. It is a great fortune to be able to see *Chintamani*.

Sources used: K.P. Kumar: K.P. Kumar: *Shambala*; div. seminar notes. *Dhanishta*, Visakhapatnam, India (www.dhanishta.org).



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