

Shamballa¹

A short essay on the relationship between the city, the world and the expansion of consciousness.

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Abstract

Starting from the images of the myth of the city of Shamballa, this essay intends to examine its sources and above all the power of vision which, by combining different exegetical lines, ends up assuming complete existential indifference with respect to the traditions of extraction. From this change of perspective derives a different vision of reality, a “today” gifted by instantaneous knowledge and simultaneous communication have become realities that prove more advanced than our actual progress in terms of awareness.

The city manifests itself in this light in its ontological component, as a breeding ground for souls. This function, so simple and intuitive, is however far from being realized, so much so that we have to declare that we need an intellectual awakening, a liberation from oppression, both of religions and capitalism, that the ecological symptoms make us understand more and more clearly as a condition that can no longer be postponed and for which a spiritual and non-violent struggle must be fought, the only one that can lead to an effective and lasting expansion of consciousness, such as to assume the density, strength and substance of an idea of cosmopolitan, universal citizenship.

Keywords: city; cosmopolitan; interdependence; shamballa; consciousness; citizenship; idealism; society.

Introduction

The impact of myth on history is never slight, and can lead to unusual situations, as those that have negatively charged a doctrine full of surprises and wonders such as the mystique of the underground kingdom of the Agarthi, of which Shamballa is one of the symbolic cities.

Without dwelling on the involutory aspects - nationalists or advocates of the primacy of an elected people - the essay focuses on the universal meaning that the utopia of the symbolic city has with respect to the evolution of consciousness and

¹ Tibetan: བཛེ་འབྲུང་; Sanskrit: शम्भल Śambhala. A prophecy in Vishnu Purana (4.24) tells of this city that it shall be the birthplace of Kalki, the final incarnation of Vishnu, the Morning Star announcing the end of the obscurity of the age of Kali Yuga and the beginning of the Age of the Satya Yuga.

the conditions of emancipation that can contribute to operating through changes in perception and through the achievement of higher meditative states.

It is not so much or, at least, not only, in the diffusion of the Eastern knowledge of the Vedic and Tantric treatises, and in the collision of these sources with the Jewish, Christian and Islamic tradition that the contamination the story narrated here demonstrates are manifested; and not even the transposition into a new messianic utopia which we can call *Sol dell'Avvenire* or *Age of Aquario*, which are also the most recent objects of this visualization: all this is not essential; essential is the foundation of this vision in the intuitive consciousness of anyone who wants to look within themselves, in search of a different harmony with the world and with universal laws.

Method

Abstract thought and instantaneous knowledge and their impact on personal opportunities

The aim of this essay is not to prove if the sources of the knowledge upon the myth is based are more than a myth and they should be considered as something real: this was the approach followed at the beginning of the past century, to demonstrate that a knowledge deeper than the one of the revealed religions exist. This appear today an immature conception, unable to understand the consistence of thought's images and their power. Marc Bloch demonstrates the impact of a legend upon the human behavior, and this idea will be considered the base of the methodology of the general hypothesis, which is concentrated on the diffusion, made easy by the age of instantaneous knowledge that present technology implies, of this kind of abstract thought, once reserved to a very close number of people. In the next step the methodology will follow the idea expressed by Levi-Strauss about the myth as a living structure, that is able to regenerate itself through by the production of variants, and a Weberian approach concerning the manipulative use of myths by institutions. The specific hypothesis is related to the impact that abstract thought and instantaneous knowledge may have on the extension of a different conception of life and the increasing perception of the opportunity to create a cosmopolitan personality.

The problem of the uncertain sources of myth

The source from which to draw information on the mythical city of Shamballa is a tantric text, the *Kālacakratantra*. Anyone wishing to draw from this source the legitimacy for the antiquity of the myth would be in error, because the *Kālacakratantra* dates back only to the X-XI century and is therefore later than the *Shiva Sutras* of Vasugupta, which would only go back two centuries.

The can be considered to *Kālacakratantra* be a Buddhist arrangement of ancient legends of the Vedic age, which have gone back through repeated translations, among which we find the text collected in the cycle of the *Anuttarayogatantra*, which became part of the Tibetan Buddhist canon, where it occupies the chapter *bKa'gyur*.

In an attempt to find the source, the scholars made an adaptation, tracing Shamballa to the *Bon* pre-Buddhist tradition where, however, the city is called with the name of *Tazik* or also '*Olmo lung ring*, which would refer to the lost text of the *Paramādibuddhatantra* (མཚོག་གི་དང་པོའི་སངས་རྒྱལ་རྒྱུད་, *Mchog gi dang po'i sangs rgyas rgyud*), "Tantra of the Supreme Primordial Buddha".

The Tibetan book of liberation through hearing and the Tathagatas

Of the five Tathagatas, or the five transcendent Buddhas (Jina), is mentioned in the Tibetan book of the dead, of which it never comes out that it too belongs to the writings called *Tantra* (and therefore it has as its object the link with birth and death, of which sex is the material manifestation). The title should be better translated with "The great liberation through hearing the bard Thödol", where these five Buddhas appear as manifestations of the *Adi-Buddha* or first *Buddha*: the great Vairočana.

Each of them is associated with one of the Five Wisdoms, corresponding to one of the five passions transmuted. From the ancient Tantras, including the *Guhyagarbhatantra*, we learn their names and their qualities:

Mahavajročana, the Great Illuminator, summarizes in himself the qualities of the other four Jina, and is considered the Father of all the Buddhas, manifestation on a lower level of the '*Adi-Buddha*. Purified bearer of the Form is the *Sambhogakaya* shining white complexion, with his hands fixed in the *dhyanimudra*, sign of the Wheel of the Law, the *Dharmachakra*. Sits on a throne supported by lions, in union with his feminine complement, *Vajradhatvisvari*, the Adamantina Datrice di Silenzio, pure ether. His is the mystical syllable OM, which contains the Wisdom of *Dharmadhatu*, the Absolute Reality of *Advaita*, devoid of dualism or relativity, perfect and complete transmutation of its opposite, Ignorance-Stupidity.

To the east lies the imperturbable *Aksobhya*, manifestation of purified Consciousness, immersed in the deep blue. He holds his right hand in the *bhumisparsamudra*, the gesture to touch the earth; with his left hand he holds the lightning Vajra. His throne is supported by elephants, and is in union with *Buddhalocana*, the Eye of the Buddha, pure water. They are joined by the Bodhisattvas *Akasagarbha*, the visual conscience, *Vajrapani*, the eye, *Lasya*, lady of the images, *Aloka*, the Lamp of the Past. The syllable *bija* is Hum, the Mirror-like Wisdom, which discriminates the true from the false, the authentic from the illusory, the *as it is*, free from prejudices and opinions, transmutation of its opposite, the Wrath-Hate.

To the west is the Infinite Light of *Amitabha*, perception. Red in color, with the hands in the *dhyanimudra*, the fingers support a lotus. The throne is supported by peacocks, and here it is in union with Pandaravasini, dressed in white, the purified fire element. Next to them the Bodhisattvas *Avalokitesvara*, the consciousness of flavor, *Maharaga*, the language, *Ghirti*, the taste, and *Sumati*, the prayer. The *bija* is Hrih, the Discriminating Wisdom of Necessity, transmutation of Attachment-Lust.

To the south sits the Born of a Jewel, *Ratnasambhava*, the Lord of Sensations, shining with gold, with his right hand in the *varadamudra*, a gesture of gift. With his left hand he holds the precious gem, Cintamani, which fulfills all wishes. He sits on a throne supported by horses, in union with Mamaki, the "clayey", purified earth element. They are joined by the Bodhisattvas *Ksitigarbha*, the olfactory perception, *Samantabhadra*, the conscience of the nose. The *bija* is Tram, which contains the Wisdom of the Equality, the knowledge that every sentient being is equal to the other, because in reality it is Empty of I, and possesses in power the Buddha nature, transmutation of Jealousy-Greed.

To the north sits the Realization, *Unsurpassed Amogjasiddhi*, the Lord of the Karma. Green in color, with right hand in *Abhayamudra*, gesture of protection. The left hand holds a double Vajra ("*visvavajra*"). He sits on a throne carried in flight by the bird Garuda, on which he is in union with Tara, she who is called "the Star", purified air element. Around them the Bodhisattva *Maitreya*, the auditory consciousness, *Sarvanivaranaviskambhin*, the ear, *Nirti*, the sounds, and *Dhvan*, the Present. The *bija* is Ah, the Wisdom that everything realizes, who knows all possible ways and shows the right way, transmutation of Fear.

Around the Five Jina there are other Bodies: the Four Guardians of the Worlds and the Six Muni, the Buddhas who preside over the six destinies.

Mystical Concatenations in the Wheel of Dharma

It is claimed that our world, the planet earth, is concatenated to the Sun by the law of universal gravitation. This is consistent with traditional teachings where, in addition, it is claimed that the planets have separate dimensions and, although they are all inhabited, it is not possible that the souls of the evolutionary cycles that take place on each planet can meet, because they live in dimensions parallel. According to this doctrine, the highest souls live in the worlds with their own light: clearly the closest world - but immeasurably distant and incomprehensible to our consciousness - is for us the Sun, whose guiding spirit is Ag-ni.

Current astronomy knows that the Sun also rotates in orbit to a gravitational center, although it is not possible, in the current state of knowledge, to establish what this center is, which is sometimes generically referred to as the center of our galaxy, the

Milky Way . For ancient astronomy - which only a regressive, obscurantist and medieval simplification can define "geocentric" - it is known that the reference star for our Sun is Sirius, which not by chance the Egyptians called "the Sun behind the Sun". This data is commonly accepted by the initiatory schools of all times, and especially by those who refer to the *Secret Doctrine* of HPB, which finally takes the center of everything in the Cosmic Fire.

This concatenation allows you to imagine, to visualize the concatenation of souls in their path intended as a mystical journey towards the return to perfection of the Logos. For the correct understanding of the doctrine, however, this vision must not be taken as a one-way journey because, as in *Jacob's dream*, the divine souls rise and descend this ladder.

Karma and Dharma

The West has become quite accustomed to the term *karma*, at least enough to know that karma is what happens to us, apparently meaningless, without profound reason, casually. This first approximation does not sufficiently take into account the further meaning of "ritual action" that this word has, in the sense that it is "action" (and not meditation, understood as impersonal reflection), to be understood as an act to be performed to overcome the obstacle - proves that life puts us in front.

The *dharma*, concept less well known, is the overall view of the actions taken to address the karma, which is the sum over time of our little daily duties. Dharma is that which resolves karma, the fulfillment which transfigures and makes sense of our individual life, qualifying it as a specific duty, as a necessary mission.

Here is the whole meaning of life, nothing else needs to be added.

Agartthi

Coming back to the mythical city of Shamballa means paying attention to the errors and necessary actions not done or done wrong. Sometimes Shamballa is identified with the name Shangri-la, an improper phonetic due to James Hilton, who mentioned it in a 1933 novel. Or maybe Shangri-la could be considered as another place similar to Shamballa, trusting in the Padmasambhava legend, which he claims there are seven places in the underground kingdom which can be accessed through remote recesses between the Himalayas, the Altai mountains, the Kunlun mountains and the Ladakh valley.

Rather than attempting an exploratory geography, as happened between the nineteenth and twentieth centuries, it is time to conceive that these are parallel dimensions with which we cannot come into physical contact, just as it happens with solar spirits.

Ideally, we can try more depth: because the *Kālacakra Tantra* narrates that the Buddha Śākyamuni after his illumination, while teaching the doctrine on the Gṛdhrakūṭaparvata, met the king of Shamballa, Sucandra (Tibetan: ལྷ་བ་བཟང་པོ་ Zla ba bzang po), who asked him how he could obtain *Dharma* without leaving the world.

The question is more complex than it appears in appearance, because it implies the reason why the world was created, long before man lived there, and leads to a different understanding of the ontological reasons of this planet, and of the spirits that the depths of what the Egyptians call *Amenti* and the Tibetan writings say *Agartthi*.

The Great Ancients, or the Archons of the Earth

With respect to modernity, the sources of the myth of the Underground Kingdom of Agartthi are to be found above all in Helena Petrovna Blavatsky (*The Secret Doctrine*, 1888), Saint-Yves d'Alveydre (*L'Archeometra*, 1910), René Guénon (*The King of the World*, 1958), T. Lobsang Rampa (*The cave of the Ancients*, 1963). The big argument would be the possibility of entering into telepathic resonance with these "Great Ancients" who live, in another dimension, in the bowels of the earth.

Leaving aside the sardonic and reactionary intention of René Guénon - perhaps even the most astute in building a commercial fortune with his book dedicated to the subject - on the other side perhaps one must make amends for an excessive "new age" or "Aquarian" orientation in the interpretation of the myth, as if these Great Ancients were exclusively at the service of the evolution of the individual souls that transit on this planet.

The interpretation is necessarily more complex and controversial, especially if we take the clearest formulation of HPB and its continuers - especially Helena Roerich and Alice Ann Bailey - on the basis of which it is possible to identify Sucandra, the King of Shamballa, with Sanat Kumara, the head of the Earth's initiatory Ashram, establishing an identity of function with the biblical Melki-Tzedeq and with Christ himself, here reformulated as a manifestation of the Buddha of the new cycle of Aquarius, in the guise of the Bodhisattva Maytreya.

Precisely this identification generates a new, very interesting problem: because the intertwining with the apocryphal writings relating to the life of Christ after the crucifixion dealing with the "World of Aeon" (i.e. the world of mixed entities of light and matter, ranging from galaxies up to animals, plants, minerals) lead to an integrated reading that involves extremely vital and complex interpretative situations.

The most significant text, *Pistis Sophia* has all the aspect of a "travel book". We know for sure about the apostle Thomas in India. Less sure is the journey of Jesus who, going up the Indus, would have reached Kashmir. Documents kept by the Moravian Church

hand down these stories with discreet depth of detail, whose source is *Khorasan*, a work in Persian written by Shaikh-us Sadhiq Ali Mohammed in the tenth century, which digs on more ancient sources, whose point of origin it is *Maha Purana*, a text that deals with the king of Kashmir Shalivana, who reigned in the first century after Christ. The question is summarized excellently in Fida M. Hassnain's book "*In the footsteps of Jesus the Essene*", in which the author refers to all these sources and especially to the Russian traveler Nicolas Notovitch (whose documents were the basis for the subsequent research and exploration of Nikolai Roerich) who had been cured, due to a fracture, in the Moravian Mission in Ladakh. This source was certainly not unknown to HPB.

The tradition, widely spread among Islamic sources, from the "Gospel of Barnabas" to the writings of Avicenna where reference is made to the "*Ointment of Hyssa*", is that which claims that Jesus did not die on the cross. The matter is not intended to be offensive to those who have a religious belief, but concerns an interpretive question of excellent interest: apart from the passage of the *Women's Sura* (IV, 154), it is interesting to note how the canonical Gospels themselves make plausible the thesis, because, contrary to the use of time, which could have left the unfortunate subjected to punishment for even two days, through the intercession of the only member of the Sanhedrin really favorable to Jesus - Joseph of Arimathea - the time of the crucifixion was not it lasted more than six hours. Furthermore, contrary to medieval descriptions, according to the use of time, nails were not placed but only ropes. The injury to the side due to the centurion Longinus is instead attested by various sources and it is probable that the healing ointment of which Avicenna will refer is mainly attributable to the treatment of this wound. But what is more surprising is that, leaving aside the hagiographic iconography of the following centuries, the contemporary sources, the Gospels, refer to a Jesus in simple robes, *from a gardener*, who reappears to the disciples with a shaved head, just like who should not be recognized.

Pistis Sophia begins by referring to the *eleven years* that, after the crucifixion, Jesus would have spent with his disciples in a secret place near the lake of Tiberias. Here the prophet declares to speak "without parables", revealing that "*All men in the world received souls from the strength of the Archons of the Æons*" (I, 5.2). A little further follows a question of Mary Magdalene, who in this book is the main reference among her disciples: "*My Lord, all men who know the mystery of the magic of all the Archons of all the Æons, and the magic of the Archons of the Destiny and those of the Sphere, as they were taught to them by the transgressing Angels, when in their mysteries they invoke them - that is, in their perverse magic - in order to hinder good deeds, will they succeed from now on or not?*" (I, 20.1). This question is followed by the answer: "*They will not be as successful as they were at the beginning: in fact, I have removed one third of their power. However, they will take out a loan from those who know the mysteries of the magic of the thirteenth Æon*" (I, 20.2).

Another question of Mary Magdalene is illuminating to clarify the doctrine, when she asks (II, 87.1-2-3): *“Now therefore, my Lord, about the word you said: ‘All the souls of mankind who will receive the Mysteries of the Light, in the legacies of the Light will precede all the Archons who have done penance (...) about this word, you my Lord, you once said: ‘The first will be last and the last will be first’, that is ‘the last’ are the whole human race, which will enter the Kingdom of Light before all those of the High Place, who are the first. ‘For this reason, my Lord, you have told us:’ Who has ears to understand, mean, “that is, you wanted to know if we grasp every word you say. This is therefore the word, my Lord! “ (...) Jesus answers her saying: “ Good! You are pneumatic and pure, Maria. This is the solution of the word “.*

Transcendence and religion

The descent of Jesus in Agarthi represents an incredible convergence with respect to the most important doctrines to harmonize the knowledge of the laws of the cosmos, of the solar system and the planet with knowledge of the history and history of ideas. There is no need for an objective, phenomenal truth for this story, because it does not alter the philosophical system, however it is fair to report that the sources bear witness to the tomb of Mary Magdalene near Mari, 70 kilometers east of Taxila, on the border with Kashmir, known as *Mai Mari from Asthan*, the “Mother Mary’s last resting place”, while the tomb of the prophet Yuz Asaf is in Srinagar, in the neighborhood Khanyar, enclosed in a building called Rozabal, where at the entrance to the burial room an inscription is carved that declares *“Yuz Asaf entered the Kashmir valley many centuries f to. His life was dedicated to manifesting the truth”.*

We must go back to *Pistis Sophia* to describe the descent of Jesus into Hades (IV, 139.4): *“ My father’s father, Jeu, is the one who presides over all the Archons and the Forces originating from the Matter of the Light of the Treasure, and Zorocothora Sanat Kumara Melchitzedeq is the Messenger of all the Lights that are purified in the Archons, being the one who guides in the Treasure of the Light: only these two are the great lights. Their task is to descend to the Archons and purify them; Zorocothora Sanat Kumara Mekitzedeq takes away the lights that have been purified among the Archons and guides them to the Treasure of Light. “*

These words, so wonderful and revelatory, must not be mistaken for truth, whose only foundation is the intuition of consciousness Liberation from the dogmas of the past is the promise of a way of conceiving the purification of the soul that no longer needs religious dogma, but instead has the courage to access spirituality without having to believe in a doctrine, which remains exclusively a way to imagine the unthinkable.

Result

The great promise of emancipation is not yet for everyone, and it is necessary to wait for. Humanity should reach a threshold where the average of its evolutionary consciousness, considering the heart of all men and women as a single entity, can be able to reach a more advanced dimension.

This may happen, as well this may not be real. History allow us to visualize some Utopian vision as the *Sun of the Future*, the expansion of consciousness that will mark a new stage of evolution in the whole humanity considered as a single soul. But we may have another development, marked by social Darwinism and now conceived as transhuman doctrine, that means reduce overpopulation & creating a new race of men mixed with machines and AI.

The romantic Utopia and the technological scenario are not completely separated, as the figure below tries to explain.

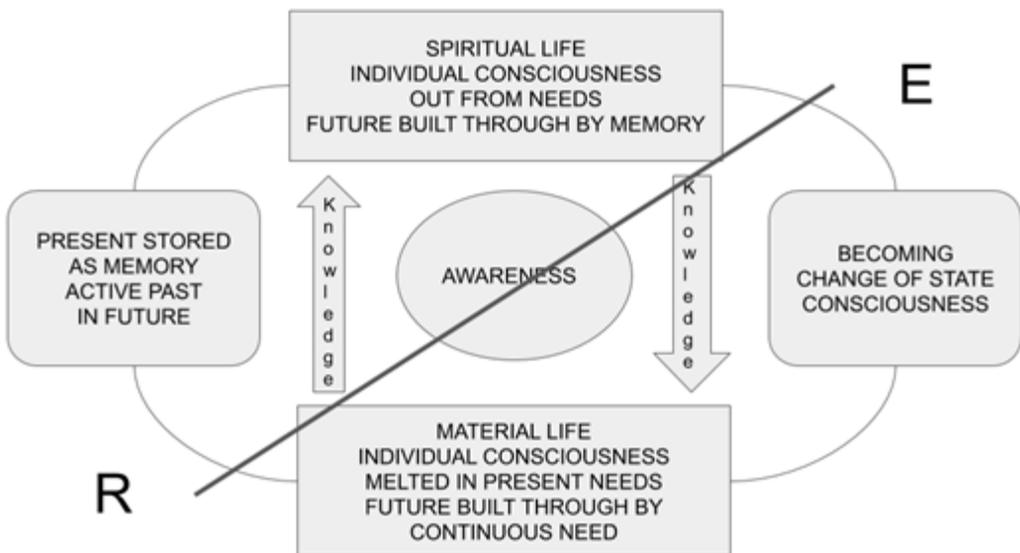


Figure 1. A simplified framework of the relation between material and spiritual world

The figure above explains the relationship between the city, the world and the expansion of consciousness, through by matter and memory. The center of the system is based on awareness, but the system seems not to be allowed to work perfectly in reason of the dialectical and opposite nature of the political choice on the future of humanity. It's common that academic is not in love with "spiritual" contents, and we may take note of some exception, just like the Henry Bergson theory on matter

and memory. The diagonal line creates the interruption in knowledge caused by the reactionary approach [R] which, with the aim to hold masses under constriction, denies the spiritual origin of knowledge and excludes the possibility of the emerging of abstract knowledge from experience. The evolution approach [E] works on a symmetrical perspective, trying to generate conditions as knowledge may come from a superior instance to man. The synthesis into an image is the metaphysical city, the New Jerusalem, Shamballa, carrying the meaning of a place where life can be an opportunity of material, psychological and spiritual evolution for everyone, both trusting in the spiritual life or even believing in memory and consciousness.

Conscious souls have long presaged the possibility of this expansion: the *Age of Enlightenment* already indicated the coming rise of an *Age of Reason*, which however the reactionary forces rejected, marking its developments as “romanticism” and “decadence”. At the beginning of the twentieth century, this fate was affected by the modernization of the *Art Nouveau* and the reappearance of the *Orphism*, rejected as aristocratic ideas and submerged by two world wars.

Orphism is a key to the hermetic mysteries that proves fundamental, expressive of the greatest poetry and art of all time and, if it is true that its nature is aristocratic, the knot is not in the ancestral lineage, nor in the material wealth: but in that possession of education and education that can lead every man and woman to true knowledge, to true knowledge.

Orpheus must descend into Hades: and here he brings his ritual gift: *offering of the voice*, which is the center of the whole mystery. It comes up with a new awareness: that even damned souls can return to the light, that the great machine of the universe is a system for the formation of consciences, an immeasurable metempsychosis. If this thought, if this doctrine is aristocratic, the problem is not to lower its level to vulgar comprehension but, rather, to make sure that the vulgar, the people of the people, the children of the earth, all can reach a level of conditions materials compatible with a dignified life, to obtain education and education to the point of being able to cross the threshold of spirituality.

This path advances with the course of the stars and takes note of the slower progress of the circle of planets. The phenomenon known in astronomy as *Precession of the Equinoxes* is that delay that the cycle of planets matures every year compared to the cycle of stars, so that in a large cycle (*Manvatara*), the intersection between the ecliptic and the celestial equator no longer occurs at the same point, because in a span of 2160 years this intersection, accumulating a delay of 30 ° in the circle, occurs at a different point in the zodiac: this is what makes us say, with astronomical approximation, that from the Age of Pisces we entered the Age of Aquarius.

It would be foolish to think to immediately transcendent meanings: it is more correct and sensible to think of the technological truth that shows us that the era so dreamed of by the idealists of the past centuries finally began with the possibility of instant knowledge and the simultaneous communication that technology allows today. Dreamed for a long time by the most advanced souls, these realities allow us to perceive consciously the Law of Group Progress which begins to be gradually perceived.

Erasmus started to diffuse the idea that everyone should not believe into a dogma, but should investigate by himself. All the Renaissance's alchemic literature can be seen through this filter and then the Enlightenment's century and the following "Age of Reason" may appear as the complementary evolution of the same idea of emancipation. The structural thought of the XX century gave us a critical framework of interpretation: notwithstanding, post-modern aesthetic and liquid philosophy seems to have covered by a flood of overwhelming (and futile) information this awareness, creating a new kind of barriers to self-awareness.

We are still waiting to abandon the destructive energy of oil to achieve the great change, recomposing the unity between man and nature, between nature and the cosmos. In the meantime, those who hear these voices ringing within themselves will have to work on the alignment between the heart and the mind, to better understand the interdependence of the whole human race, the need to gradually reduce and eliminate exploitation policies: this will also mean supporting activation policies of legal (equality before the law) and economic (subsistence income) solutions, which will have to take root in all nations, ideally united in a single world republic of all citizens of the world, to finally forge a cosmopolitan, universal consciousness.

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