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THE HIERARCHY

I.

The Hierarchy as Universal Government

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Most of us who are gathered here have been students of the esoteric philosophies for a long time. Therefore we must call upon your indulgence as we attempt to develop our ideas as rapidly as possible and assume certain basic material is already available to you. First of all, we have chosen the term "Hierarchy" to cover the present series of class lessons. The use of this term is not according to any existing group. I have used it simply because it is suitable and classical for the purpose which we hope to unfold. The term literally means, as you all know, An order or descent of persons or beings constituting a descent of authority through its properly instituted agencies. The term, or its equivalent, appears in the writings of St. Paul; it appears in many of the classical writings of the Greeks, Egyptians, and Persians. It is not exactly the word we use, but with an identical meaning. The term as we know it today has gained a special connotation through the descent of the Mahayana or Northern School of Buddhist Philosophy. This school originated about the beginning of the Christian Era and was a natural development of Buddhist Philosophy as it moved gradually from a purely philosophical to a theological foundation. The term Hierarchy as used in the Northern Buddhist School had a meaning quite different from anything we know in Western Theism or Mysticism.

Here again we have a problem which we must face squarely, and that is the problem of terms. I will try to explain the terms as I use them. They are not the direct result of any addiction to a system, but because we must have some kind of terminology that is comparatively adequate. Naturally we like to assume that those who first use terms use them with a certain measure of intent, and that it is no accident that certain word combinations and formulas were devised to define laws, processes and conditions existing in the universe. But when we think about a great many of these problems we nearly always bog down in symbolism. Symbolism has a tendency to invite us to accept literally that which cannot be accepted on the level of the obvious and external. We are still inclined to gradually transform ideals into idols, and to fashion a material explanation, or an explanation on the plane of material phenomena, for matters that do not belong there. To clarify this and free ourselves from certain impediments we have to proceed rather carefully, and that is why we are taking six evenings to unfold one basic idea. We have to be aware of the idea itself.

In the Northern Asiatic System, Hierarchy literally means the entire unfoldment of the cosmic scheme. It is an effort to approach physiologically and anatomically the structure of the Divine Body. Anatomy gives us the structure itself; physiology gives us function. And in the study of our problem we are dealing essentially with function, not with form. Form is the vehicle through which function expresses, but the problem of Hierarchy belongs on the plane of function, not on the plane of mere structure, yet it is a law in nature that all energy must manifest through vehicles of some kind. That which is to become objective must incarnate or become embodied on some level of objectivity. It does not necessarily mean a physical level, but it does mean a level relating to objective existence, a level that can be known, cognized, intuitively apperceived, or recognized in some way by the faculties and powers at the disposal of the human being. Beyond that is the Great Unknown which we cannot easily approach. Hierarchy, therefore, carries the implication of the unfoldment of the universal machinery, not a dead machinery, but a functioning one; and the Great Key that hovers in the atmosphere above the concept is that it is what the Easterners call a Mandala, a universal figure or design infinitely repeated on every plane of mani-
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festation. Hierarchy is the Archetype of organizations of all kinds, whether physical, biological, chemical or psychological. Hierarchy is the root, pattern, oertype of all structural integration, inasmuch as Hierarchy does not in this case imply government. Hierarchy is not to imply a despotic overpattern of autocracy in space. Hierarchy is that form of administration which is internal in substance, energy and consciousness. It is the inevitable unfoldment according to the nature of the primary unfolding substance.

Hierarchy is not manmade, is not God or Being as we think of God or Being. It is the intrinsic internal fact of consciousness itself unfolding according to innate and eternal energy which follows the great basic axiom of the Greeks, namely, "That God or The Eternal is forever geometrizing in Space." The Great Geometry of The Infinite is therefore the design of the Hierarchy, and every part of it is a natural unfoldment from within its own organism, not imposed. Hierarchy is not government imposed from the outside, but government revealed through the growth of life and living organisms themselves. In other words, it is revealed through the processes of existence and not imposed upon the processes of existence. It is therefore to be considered the process for the natural unfoldment of consciousness. Consciousness itself is a term for which we do not have too adequate a definition. We can bolster it up with words and define it in one way or another, but in order to apperceive consciousness as the root and source of Hierarchy we have to begin with a series of definitions which we will have to consider. No one is required to believe or accept, we only ask consideration. We only ask the individual to think the thing through for himself and try to experience it in his own dimensions of apperceptive power.

To really go into the Eastern Schools we leave a great many familiar landmarks, but we gain others that are in many ways more valuable than the ones we leave behind. This is not a problem of competition between the East and West. It is simply the result of a condition which was almost inevitable under the great panorama of history. The Western development along mystical lines was blocked systematically by political interferences and by the many changes that took place in human affairs. There was for many centuries practically no organization of creative idealism in the Western civilization. So while they had it all, and still have it all, the machinery for its presentation has not been as well perfected as yet in the West as it was where these matters always received a reasonable degree of honor and recognition. This is a matter of trying to approach the subject as directly and simply and plainly, as possible for the sake of those who are interested.

Hierarchy begins for us with an attempt to come to certain conclusions concerning consciousness; not consciousness psychologically considered, or theologically or philosophically defined, but in the terms of the school which created the concept of Hierarchy, a school which had an entirely different basis for the development of philosophical idealism than those foundations with which we are familiar. In the first place, in the Northern School, the Mahayana System, consciousness is a tremendous term synonymous with reality. Consciousness is living reality, it is self-existing fact, it is the wholeness and allness of existence, internally and eternally apperceived by self alone. Consciousness is not human consciousness when approached on this plane. Consciousness is the Eternal Fact which remains unchanged whether it is known by anything or anyone; it is unchanging in its essential essence and everchanging in its appearance and manifestation. It is an infinite extension of all forms, modes and conditions of knowing, feeling, believing, apperceiving, or intuitively or instinctively apprehending. It is more than that. That is merely the outer vestment of it. Consciousness is the eternal state of knowing, yet without a Knower. In the Eastern System, mind precedes brain, the thought precedes the thinker. It is the thought that produces the thinker and not the thinker that produces the thought. This is a little difficult to grasp immediately, but perhaps as we unfold the symbolism on the various planes on which it develops you will see exactly what is implied. What we want to do is trace the problem through six levels, restating it on

each plane as it functions there in an effort to give you the unfoldment of a very extraordinary approach to the essentials of knowledge, understanding and universal fact. When we say Fact in Western terms we get rather cold, we get very far into a materialistic consideration of dogma; that is not implied at all. It is the limitation and almost the irony of our idiom that prevents us from getting into the immediate facts as they are understood by different people with a different sense of values of words. Therefore, let us say it this way: Consciousness instead of being now a term which has become associated with our Western methods of philosophy and psychology, emerges in its Eastern symbolism, - Adi-Buddhi. It is a strange term, and yet it is clean in the sense we have not yet learned how to abuse it; we have not yet created the capacity to misunderstand it. Therefore, when we do begin to build a meaning we do not have to tear down fifty meanings that are archaic or inadequate. Adi simply means First, but in Sanscrit in the ancient language the use of the term First does not mean beginning in time, but the summit of quality; or, First means All and Prevading and Superior, and that from which other things may come, but from which nothing can be taken. First is Primordial, Eternal, carrying all the implications of superiority without the dogmatic egotistic connotation of superiority. Adi means, therefore, that which is, in the sense of an unconditioned, timeless fact; an unlimited, unoriented, but not disoriented reality. Buddhi means in its essential nature that phase of consciousness which is completely internal. Buddhi means the state of knowing apart from The Knower. Therefore, the term together means the state of eternal, primordial knowing. It means that which is in every sense of the word the sum, substance and totality of the pyramid of causes.

Let us then proceed to another important concept that is contained within the term Adi. Adi implies furthermore not a state in the sense of a static capacity, or an expanse, but of a dynamic. Adi implies not only that this condition is eternal, but that it is absolutely vital, absolutely life complete; that there is no deficiency in its energies, substances, qualities, and no restriction of any kind upon the possibilities of its expansion and its infinite manifestations through appearances and changes. It is all of these things and more, but the plus qualities have to be partly revealed through the condition itself. In their effort to give us a reasonably clear concept of this term, the followers of the Northern School, basing their conclusions upon the atomistic researches of Sankaracharya, declared that Adi-Buddhi corresponds with Eternal Space as Consciousness, Consciousness as Space, Space and Consciousness undifferentiated, each containing the fulness of the other without limitation or restriction. So wherever Space extends Consciousness is; wherever Space penetrates Consciousness penetrates, and wherever Consciousness is the field of Consciousness is Space. This is not physical space; this is not the kind of space we imagine when we look out into the night to measure the interval from this planet to another sun or star out in the firmament. Space in this condition is a concept also, a polarization which implies Infinite Capacity, Infinite Material Substance, Infinite Resource, Infinite Possibility, and forms the theater of Consciousness. Yet in the term Adi-Buddhi they are not yet aware of a separate existence or expansion within themselves.

We have then what one of the mystics has called Time and Eternity undivided. We have at this point Spirit as Space, Spirit as Time, Time as Spirit and Space. We have no differentiation, because we have a positive, vital wholeness of all definition, all conceivable and imaginable definition. In this Eastern approach we realize we are coming to the whole concept of Hierarchy on one level, and that is the level of Consciousness. In most other systems of philosophy there is a descent from Consciousness away from its own fulness toward involvement in a negative agent of some kind. In the Eastern system there is no such involvement. Existences of all kinds are modes of Consciousness, not modes of the absence of Consciousness, inasmuch as the primary supposition is that Consciousness is everywhere always and forever; there can be no place anywhere in existence where there is more of

it or less of it. What appears to be more or less is therefore not an augmentation of or deletion of Consciousness, but is an appearance due to activities which condition universals. Hierarchy, therefore, begins with the embodiment of the concept of Adi-Buddhi, appearing or manifesting as Adi-Buddha.

Now Adi-Buddha is a condition which arises from the mortal approach to the immortal fact, recognizing it is impossible for the individual to approach principle without some agency of mediation or some intermediate symbolism of some kind, that it is not possible for the human mind to positively grasp that which is formless, dimensionless and without manifested quality or attribute. The mind cannot imagine the grasping of this situation directly. Therefore, regardless of the agency used, an agent must exist, and this agent is a process of the gradual generation of symbolism; it is the result of an inevitable requirement and produces naturally and inevitably that which is required; and the apex of Hierarchy is this hypothetical but not imaginary postulation - Adi-Buddha, (which carries the concept of the First Consciousness as divided from Primordial Consciousness.) In the Pythagorean system there are two parallel theories of numbers: One is a theory which proceeds from Monad, and the second is a theory that proceeds from Unity. The Unit is either The One or the Monad. On the basis of Monad we have the emergence of a series of principles of number; and on the basis of numeration we have the emergence of a series of numerical emanations which form a sequence. The same concept is used in the Eastern System.

That which corresponds to the Monad or the immense Unity, Unity at its greatest completeness forming a kind of Eternal One, is Adi-Buddhi. Monad and One, Unity as the First, as the manifestation of Unity as One, becomes Adi-Buddha. Therefore, the Eternal Consciousness is first apperceptable to the human being as Unity, as Oneness, as a tremendous overunification by means of which all order is maintained by the sovereignty of One over numbers; the sovereignty of Unity over diversity. And in the great manifestation of life Unity becomes the symbol of the Supreme Power; whereas, diversity becomes the symbol of the manifestation of that Power, or field of action in which that Power operates. In this term, therefore, at the root of Hierarchy is this hypothetical, but as I say not imaginary, postulation, the conception of The All as the Great One. This is the same term we have in the Cabala, where Ain - The Boundless, causes to emanate from itself Ain-Soph, The Boundless Life, The Boundless Light, and where the closed eye, which is Eternal Space, opens to become The Knower, or the symbol of the dot and the circle, which to the Cabalist is the pupil of the eye; the open eye representing objective Unity, the closed eye subjective Unity.

Because of the background of this school in North Asia, and because of the tremendous background of Brahmanical Philosophy that lay behind it, it was inevitable that the school should develop. In the great cosmological plan it was already known at least a thousand years before the creation of Buddhism. In this great plan the elements of Hierarchy were already present, but required organization; and as we must have at the beginning of all organization the overconcept, the fulness that is later to sustain all parts and to provide the material for all specialization, we find the Oriental presenting to us (Adi-Buddha as the symbol of Universal Consciousness) focused or unified as objective universal knowing. Again no Knower, only the knowing, the knowing which is to give birth to The Knower, because the knowing is the instinct of Space and the Knower is the product that is eternally being produced by eternal process innate in Space.

Adi-Buddhi, then, in this system, is producing or founding an emanational theory or structure called Hierarchy, and it is doing so by a process on the level of Consciousness. In the Eastern school the level of Consciousness is the only one that could ever factually exist. All other levels are due to certain illusions which we shall discuss as we proceed. At this point the motion of Consciousness, according to the East, is our next consideration. We must have some pattern of generalities if we are going to have any development of particulars. Adi-Buddha stands as Consciousness on the threshold of mani-

festation. Now in which way, according to the Eastern system, does Consciousness manifest? We have immediately a rather obvious situation. If Consciousness is allpervading it can never manifest outside of itself. If, therefore, we are going to produce a phenomenon out of a noumenal state, in this case on the level of Creative Consciousness, creation must be an internal rather than an external procedure, and in the Eastern way of explaining it, the objectification of Hierarchy as a great descent in Space and Time is due not to Deity emanating or causing to emerge from Himself, but is due to Deity submerging itself in itself. In other words, the motion is internal and is referred to in the East under the term Dhyani that is, Meditation. Creation is therefore the step of meditation, and when we get into the Yogacharyas School we realize that all the degrees of meditation used in the disciplining of a disciple are direct statements of the creative processes of the Primordial Power. The individual creates inwardly not externally. Also, the Eastern concept of the period between incarnations the entity does not go to a place but passes through a process of internal motion toward the source of self. This difference has never been clearly emphasized in popular writings, but is an essential part of the original doctrine, and explains the probability of individuals with a diversity of karmic debt all being able to fulfill them in the afterdeath state, which would not be possible if it were a place where individuals simply continued their earthly policies. The individual passing into the retributational sphere is passing through his own internal where he deposited the weaknesses and strengths of his own actions. He is therefore experiencing what appears to be an external state, but it is occurring within himself. That is the answer that the Northern Buddhist also gives to the meditation of Adi-Buddha. The universe appears to unfold from Cause, but it is really infolding into Cause. Now that is a dimension of procedure which I imagine may cause a little twitching in the corner of the mouth or around the ears, or something of that nature. It requires a rather interesting approach to something. But let us realize what we are working with and be patient; do not worry if you do not understand it immediately. For your consolation some of the Eastern sages themselves had to be reborn a hundred times before they knew what it was about. So do not get excited, just take it easy and we will see what we can do.

Adi-Buddha - let us imagine now as they did, because we have to use certain similes by means of which we are going to accomplish first a crude image. And we are all right there if we do not become satisfied with it and continue to worship the image and forget the idea for which it stands. We must define this concept as rapidly as possible, but we must begin with one. In the Northern Banners and Tibetan paintings Adi-Buddha sits in meditation. The image represents a complete abstraction from all the objectivities of life. The image is usually seated upon a great lotus flower which is the symbol of the potential motion of the universe toward unfoldment, and in the midst of this unfoldment and throned upon it is the symbol of unchanging, internal contemplation. The Brahmins say, for example, the manifested universe is part of the sleep of Brahma, that when he goes to sleep the objective world comes into existence, and when he awakens it disappears. Instead of being the handiwork of his objectivity, it is the dream or sleep-life of the Power behind creation. → The Buddhist does not quite take that attitude, but he has derived some consolation from it. He takes the attitude that Adi-Buddha, Consciousness, by entering into the state of internal awareness passes slowly by the power of Will and Yoga through a series of states which are created by its own will and sustained by its own internal visualization. These states are the unfolding creation which we believe we know. All of these states being conditioned in the meditation or in the internal awareness of Consciousness itself. Adi-Buddha, therefore, comes to the time when as Consciousness it seems to fulfill the great rhythm, because in all Eastern philosophies there is an eternal motion inherent in Space, a motion which is not given by a God, but a motion which inevitably creates Gods, creates creatures, who in their turn become the agents of that motion, but the motion is first. The

motion Karmic Continuum from beginningless time

eternal rhythm, the ebb and flow of eternity itself, is inherent in Space among all the potentials with which Space is endowed.

When through this eternal motion Adi-Buddha reaches the emergence of creation, the Being passes into internal contemplation and loses gradually, as by a sleep, the full awareness of itself and envisions or causes to rise from its own meditations a series of shapes, likenesses or shadows, which it then permits to become the custodians of its own consciousness. The Creating Power goes to sleep in its own creation, becoming immersed in it, even as the whole pattern is immersed in Space itself. And Adi-Buddha, which is the root of the Great System then causes to arise from within itself the great first ordaining power, Vajradhara, which is the Diamond Thunderbolt, or the Jeweled Thunderbolt. This is again a tremendous concept of Deity, but just as you quietly envision within your own experience, by a fantasy, a kind of being which being without substance can be substantiated by your own acceptance of it, Adi-Buddha accepts the psychosis of Vajradhara and permits itself to go to sleep in universal awareness in the sense of objective existence. And the Diamond Thunderbolt becomes what we might term the symbol of the Universal Mind which has become the container of the Universal Thought. The Thought has entrusted itself to the Mind, has gone to sleep in the Mind, with a sort of admonition "Be gentle of me," and the Mind then becomes the custodian of the original dimensionless structure. But this is not mind as we know it, but Universal Apperception Power. In the Universal Concept of the North Asiatic mind has no relation to our intellectual concept of it, inasmuch as it does not represent our idea of the mental polarity of knowledge, thought or understanding. Mind is simply the self-apperceiving power. The Eternal Knower becomes the Self-Knower, but in the process of becoming the Self-Knower it loses its power to remember the Universal Knower. In knowing itself it loses the power to know the Notself. It has centralized its universal attributes and sacrificed Universal Consciousness for the emergence of an objective awareness of self-existence.

Good work

To the Northern Asiatic mind is not the intellectual estimator of things. Pure Mind is simply the selfknower, nothing else, that which says "I know I exist." Self being the Mind in this sense of the word must pass through an infinite manifestation of development before the selfknower can fill in the interval of selfknowledge. The selfknower like the child may say "I am" without any of the deeper apperceptions of the meaning of the statement. But the Universal Mind, the great Diamond Thunderbolt, Vajradhara, is that which says "I am." Whereas that which went to sleep in it/made possible through the acceptance of the illusion of specialization or segregation did not have the capacity to say "I am." To our way of thinking "I am" is an improvement on the fact of not knowing. In the East, however, "I am" is not an improvement, for that which knows itself must pay the penalty by being unable to experience the fact of anything else. It is the great isolation; it is the symbolism that is back of Shiva the great Indian God who becomes the Eternal Mendicant paying for the knowledge of its own existence by the loss of its participation in universal existence. It pays for life by the awareness of death. It pays for objectivity by the loss of subjectivity. It is capable of gradually building a great objective existence, but it has been deprived by its own polarization of the supreme fact, - pure Consciousness itself. It has lost its eternal tranquility, its eternal sufficiency of Adi-Buddha.

Yet the Mind in the process of its development, is not the Mind that thinks, but the Mind that is aware; there is a great deal of difference between these two things. It is not the mind that analyzes and weighs and says "This is so and that is not so," we are not dealing with that plane at all; we are dealing only with the Mind that is able to experience the fact of self, the existence of self. The existence of self creates out of itself the beginning of the great Order of Shaktis, or Consorts. The moment Mind or Consciousness is aware of the existence of Self, it must be aware of the existence of Not-Self. In the concept of Hierarchy Not-Self is the rest of Consciousness; it is the rest of Space; it is everything except the unit of Self-Knowing.

Shiva Program # 29: Akya.

Instead of looking out into Space and seeing Eternal Consciousness, the Unit, Vajradhara looks out into Space and sees the Not-Self, because the Self is Now, the focal point around which the entity cannot perceive; that is, beyond which it cannot retire. The moment we have the fact, or the phenomenon, more correctly, of the Self, we must have the Not-Self, because we must have the separateness, and this is why Pythagoras referred to the Duad as the number of evil and spat on the ground whenever he used it, because it was the symbol in the ancient Egyptian mathematical system from which Pythagoras derived his initiation of the fact of Self and inevitable fact of the Not-Self, the corollary, the tremendous disaster which came: the moment I say "I am," for in that instant man or creation aligned itself against itself, creating the Great Interval, which Boehme called "The Abyss," that which is not the Self. The moment the Self experiences the mystery of the Not-Self we have a motion which is set up in the Northern system, and from the awareness of Self as a (degree of meditation) the Being descends again to a still lower level producing the Second Logos, which is Vajrasattva, the Jeweled Soul, or as it is commonly called, the Diamond Soul of the World. But Vajrasattva although so translated does not mean Diamond Soul. Sattva means Self. Vajrasattva means the jeweled or gilded or ornated Self, and the inevitable production of Mind or the contemplation of Self is the objectification of Self, and we have a descent into a funnel-like process of descending values and powers, beginning with Consciousness and ending with Self as a unit. Self now the object of Mind, not the subject of Mind; Self no longer as contemplating the potential of Not-Self or Eternity, but contemplating the potency of Time, the objectification into a level of Consciousness which gives rise to the entire mystery of creation.

Now let us pause for a moment and retract our position on a different level that we wish to emphasize. In the system under consideration we begin with what might be termed as the Sun of the Galaxy. The Galaxy is for all our proper purposes the insular coordination of Suns, which compose a mass of cosmic tissue. The Galaxy is an enormous family of magnificent, luminous powers, like the Milky Way, which is an infinite number of Suns, most of them much greater than our own. But in the Eastern system the Galaxy is the Basic Unit upon which the concept developed of the emergence of the organized creation. The Galaxy is therefore, when considered together, one Sun, that is, S-u-n, one enormous light. The Eastern tradition tells us the Sun is not in the center of any solar system or of any cosmos or of any universal system or of any galaxy; the Sun is at the circumference. What we call the Sun is merely the converging point of the rays of the True Sun. Therefore, planets do not actually, according to the nebular hypothesis, emerge from the Sun and live apart from it, planets are always in the body of the Sun itself. The Sun's power, heat and energy is not in the center but in the circumference of the solar system or of the cosmic system or of the Galaxy.

In the Eastern system (the Sun of the Galaxy) which is the largest unit of which the human mind is practically capable of even imagining successfully -- it is like trying to imagine a billion dollars, you cannot do it; you can call it a billion dollars but you have no experience of it. And it is almost impossible to have an experience of Galaxy, but for our purpose the Hierarchy or the Great Development, begins in the Galaxy, which is nothing more nor less than a vast field of impregnated Space, and by impregnated Space we mean Consciousness. The power of the Galaxy, the Sun, which is to contain within itself the infinite diversity which is composed of all the different solar systems, universal systems, that emerge from the Galaxy or within it, all these together constitute the Great Circle, which is Adi-Buddha. It is the power which is going to create by meditation within itself and not from itself. Just as the solar system or the Galaxy unfolds in the Sun and is not cast from it, so all unfoldment, growth and development in nature is within the areas of Consciousness and is not projected from them, the reason being that without the field of energy, which is the Basic Consciousness, no area is vital. Creatures are not cast off into limbo or an abyss; they are

created and born into the body of the parental power; therefore, in the Galaxy, Adi-Buddha, is represented the great Galaxy Sun, which is on its own level and plane the ultimate abstraction of physical Hierarchy. This is the government as far as we can take it without becoming completely incapable of imagining the things we are saying; in other words, relieve us from the mere use of words.

Within this tremendous power of the Great Sun, which is identical almost with the complete distribution of Space, we find that Universal Consciousness is distributed throughout Space, and that it is from the circumference to the center that Space is focused to produce gradually the Great Sun of the Galaxy which is manifested. Within this great area an enormous progeny of Suns develops. Within Galaxy come into manifestation the Great Order of Cosmic Change, or Cosmic Systems. These in turn within themselves give birth, inwardly, not outwardly, to solar systems; and solar systems in turn, give birth within themselves and not from themselves to the various divisions, stratas and spheres which make up the tremendous anatomy and physiology of a solar structure. (On the level of Consciousness, Suns belong on the level of Adi-Buddha; planets belong on the level of Vajradhara; and continents, races, creatures and orders of life belong on the level of Vajrasattva, the power of the Diamond Self.) Each of these orders combine simply a structure. All planets are embryos, only the Suns are born, and only in the Suns become the generators of life within ^{them} themselves that is to become a Sun. This we find, if we examine it carefully, carries through practically all the great systems and structures we know.

The development of Hierarchy is through a descent of Suns, each of these representing a vast government by Consciousness through Will and Yoga within an ordered or integrated carrier of place or space. Hierarchy in the larger estimation of things may not be apprehensible or essentially meaningful to us, but the purpose of the larger pattern is not so much that we shall comprehend it, but that we shall call it what Boehme calls the Signatura Rerum, the Seal, the Design, the Pattern that is stamped upon everything. In its vaster form that Seal is not understandable, but as it comes down and strikes a smaller pattern, and then a still smaller one, we come into the realization gradually that Evolution, Creation, Manifestation, is a concatenation of identical patterns one following another, each on a lower plane, each in a smaller sphere, but all alike in quality and essential nature, but differing in magnitude, multitude or number of parts, but the same pattern inevitably and eternally imposed. Thus by the concept of the Greater we become conscious or able to conceive of the development of the lesser.

On other planes of development in our solar system which is on a certain level, it is not on the same level as the Galaxy, it is not in the same space of consciousness as the Cosmos, but in our solar system the mystery is again repeated in a very wonderful and orderly manner which we can unfold to a certain degree of understanding. Our Sun is one of a group of suns which form part of the Hierarchy under the great Fixed Star Vega. In other words, Vega is the Father Star of our group of solar systems. Therefore, Vega is the Maha Rishi of the system, the Great One. And in order that this may be understood, and that the power of Vega may never fail, every sun involved in the structure under Vega has its axis, or its central vibratory gyroscopic polarity, keyed to some phase of Vega, and by means of this tie all of these suns receive their magnetic and sympathetic energies from Vega. Now Vega is much like the Maha Rishis of the Great Bear of our ancient Brahmanic and Dravidian ancestors. Vega is represented only as the aged Hierophant of the Mysteries of a great group of solar systems. But Vega is the Father Ray, the Father Star, of which we are the progeny. Vega was the root of the germination, the root of the earth on which we are one of the acorns. Perhaps it is not so good to be considered as merely an acorn, but as you develop the idea I think we will be mutually amazed that we have gone so far. Vega, then, begins to approach a knowable and understandable phase of our particular problem, and from Vega we have a series or cycle of solar systems which constitute

Hierarchy on that level. Each of these solar systems is a specialization on a level or plane. No two are alike, no two can be identical, no two factors in Space can be identical, and yet without being identical Space itself is not segmented by the differences. It is great enough to involve all nonidentical factors in a common identity.

Vega, becoming, as it were, the root, becomes the source of a certain life power, which is more or less to be traced in the heredity of Suns - S-u-n-s, each of which must inherit certain universal power. In the development of these systems, - if we have the time, which we do not have now, - we would be able to study the actual energy ray and quality ray of these great Galaxy Suns, and how through their crossing and mingling we have what might be termed the basic pattern for the development of planets and suns within any given area of the Great Diffusion. Every one of the factors can be calculated. Vega, giving us this Father Star, this great Pattern, then proceeds to unfold the mystery of the solar system. The Suns are the children of Vega; the planets are the children of the Suns. The Sun, therefore, in each solar system, in each cosmic system, in each Galaxy, is the source and throne of Hierarchy. The Sun is not necessarily the seventh and complete source of the energy, any more than any human being examining into his own body, even though he discovers the source of energies within himself, has discovered their true source. The Sun consists of several powers; to be explicit, there are twenty-three powers involved in the construction of the Sun. These powers relate to and unfold the relation of the Sun not only to the Galaxy and all these superior powers, but to its own great, internal pattern of entity.

The Sun is a mode of Consciousness; it is a degree of unfoldment of universal realization. The Suns are the great key centers of the realization factor of a solar system. Therefore, they become the coordinators and determinators of the development of faculties, functions and powers, of all creatures developing within the areas of these solar systems. We will pass rather quickly for the moment from the Eastern system, because it is not helpful to us to spend too long a time in Space. It was merely to give a little skeleton back there for you to think about later. But the Sun is bound to the planet; or the planet, more correctly, is bound to the Sun by the universal analogy of the umbilical system. The planet is bound to the Sun by two complete sets of magnetic attachments, and these enclose the planet by an arterial and venous system of circulation, one of which caps from the North and the other from the South polar extremities of the planet. These magnetic fields are the Aurora Borealis and the Aurora Australis. They are the great polarities and have their corresponding positions in the magnetic field of the human body and in the magnetic field of the Sun. The Sun is bound magnetically in the same way to the other planets of the solar system, and what we call ether or the atmosphere of interplanetary space is really a tissue made up of an infinite number of etheric channels for the distribution of a subtle energy or fluid which is called Odic Force.

This energy produces two effects: First, Space impinging by atmosphere or substance upon a planet, impregnates it by osmosis. It is also nourished by these two great systems of cords, arterial and venous, which are under the custodianship of the two great Hierarchies or Orders of Spirits which are associated with the earth itself, namely, the Devas and the Suras. They come in a little later in our consideration. When a planet is being formed, and it is formed very much like the infant in the womb, its formation is manifested through cell fragmentation. There is an infinite multiplication of cells, which, however, never destroys the homogeneity or integrity of the parent cell. In other words, the first cell which appears in the impregnated human ovum becomes the epidermis of the final adult body of that person. The division takes place within it, but it is never divided, and it is always this way on all levels of consciousness; it is eternally division within, but the substance, the sum of the essence is not divided.

In the process of the generation of planets out of the solar mystery within the solar body, we find these planets represent a multiple pregnancy

which takes place and consists of a group of potential Suns suspended in embryo within the magnetic field of the Sun itself; it is essentially its body. This magnetic field is divided into three strata by means of which certain nutrition, qualities and attributes are bestowed upon these evolving organisms within it. Phenomenally speaking, we wonder how planets gradually develop the lives that populate them and ultimately supply them with the flora and fauna. We are told in the Northern System of Mahayana Buddhism that at the beginning the planet itself consisted not of a visible body but an invisible body; not of one invisible body but a whole series of them. Just as the human being passes through a series of vehicles until it objectifies a physical body, so the planet itself gradually incarnates. It creates its form as the oyster creates its shell, by exuding certain substances from within itself. The body is not added, it is exuded from within the resources of the complete Consciousness. Man builds his body through the circumference of his magnetic field just the same as the Sun builds its planets from the circumference of its magnetic field. Plato was aware of that and very clearly indicated how souls descend like seeds from the Great Band of the Milky Way, an analogy that is more apt than most people realize.

In the development of the planet in the Great Body of the Sun it passes through a series of procedures very much as we know in the case of the human embryo. It passes through growth, and this growth is not merely the immediate intensification of form to a particular end; this growth is a series of embodiments. The embryo passing gradually through the prenatal state, passes not only in retrospect or by recapitulation through a series of form conditions, but internally through a series of consciousness conditions commensurate with those forms. In other words, Consciousness does not begin with birth, but actually with the impregnation of the cell. It re-experiences as Consciousness as well as re-manifesting as forms a series of modes or moods of meditational awareness. // The Easterner always represents the embryo as in the uterus or womb in a state of meditation, because it is re-enacting as Consciousness within itself a series of states, even as its form is passing through a series of modifications. The same is true of the development of the planet. The planet was built from the circumference to the center, the physical body of the planet being the last to manifest, and the physical body being a condensation of the etheric field, a gradual motion downward, a motion inward, also, in terms of conscious experience; a motion of Consciousness from a state of comparative freedom to a state of comparative obscuration.

As the material form of the earth developed, Hierarchies^{1, 2, 3} moved gradually from the stratified zones of the magnetic and etheric fields of the earth, for from the moment of its inception every living thing must either be governed or selfgoverning; nothing can be left to chance. The phenomenon of selfgovernment is the consummation of the power of governing, and nothing can be governed that will not be ultimately selfgoverned. (and nothing can be selfgoverning that has not previously been governed) These laws are apparently more immutable than any policies we may care to exercise. In the development of the planet itself we are told in the ancient records that we had first a world field of luminous mist, a mist which is said to be the soft body that hardened. Great periods of time were required to gradually bring about a condensation within this field that precipitated more and more until the mist took upon itself the form of the dumb-bell, or of the mysterious, creative number eight lying on its side, a strange, twisting, crossed spiral, an endless double loop. In this state of its development the reason for the condensation at the cap, and the comparative lack of condensation in the equatorial zones was the motion of energy against Space, a problem that played an important part in some of the atomic theories. The condensation being more rapid where the motion or friction was less, and the friction of a moving or rotating body being less at its poles than at its equator, we had a gradual condensation.

We have other factors in form, however, because we know that in the human ovum where there is no such motion the condensation at the poles is still

an observable phenomenon. The condensation at the poles produces in the human cell the beginning of the spinal cord, and in the planet the beginning of the polar axis. The polar axis is the spinal cord of the planetary structure, and in our case the upper end of the planetary axis hypothetically moves in a curious clockwise motion through the stars of the Little Bear. In other words, if we were to extend the North Pole axis infinitely toward Space, its upper end would move in a gyroscopic number eight motion through the stars of the Little Bear. These are the Maha Rishis of the Brahmins, because the inclination of the Pole of the Earth to these various stars causes an inclinational change to the Master Star Vega, and the combination of the chemistry of these two determines the great changes and epochs which are going to take place upon the planet, and also marks the periods of the Pralayas or the Great Sleeps, and of the Manvantaras or the Great Emergences. By emergence we mean to come forth - not a critical moment of some kind - but to emerge. So the chemistry of the Polar Axis and the stars of the Rishi against the great cosmic chemistry of the inclination of the Magnetic Pole to Vega gives a double system of timing; it corresponds in a magnificent manner with the Sun-Venus Calendar of the Mayas of Central America. They used a double calendar because it was necessary to synchronize a double motion. In the ancient systems of Asia a double calendar was also used, but it was far more advanced, because it dealt with great motions of Fixed Stars; and by the calendar of Vega and the Rishi it is possible to estimate accurately any given moment over billions of years, because these two great mathematical formulas only coincide at certain times, by means of which we have the Yugas, or the Great Ages, we have the Days and Nights of Brahma, and we have the recurrence of cycles of the four-billion three-hundred-and-twenty million years which constitute the Master Cycle of this particular system of creation.

They have here a tremendous interrelation factor. The pole of the Earth itself, according to the Chinese cosmogony and to the Northern Asian System, is represented in the form of a spindle. This spindle works in a cup, and the complete effect is very much as though we had one of the old-fashioned fire-making spindles of the American Indian, a stick with a little weight near the center that you rub together in a little cup to create fire. This spindle, which is the true axis, and is the great (Mt. Meru) of Northern Asian philosophy, - Mt. Meru, the home of Hierarchy on the earth's surface, Meru being the point where the magnetic field actually crosses the great zone of the Earth's atmosphere. The true Meru is located above the seven zones of the Earth over the magnetic pole. But as the zones of the Earth descended becoming more concatenated until the physical globe emerged in the center, so the inverted arc of the symbol of Meru came down also to form what was called the Gobina, which was the sacred and imperishable center of Hierarchy on the planet. Hierarchy reached the planet through the great magnetic umbilical, or the great cord by which it was connected to the Sun, where the Planetary Logos, Iswara, is therefore the incarnating entity, as far as the planet is concerned. Remember, the planet is not born, but Iswara, the Logos, exists in the condition of being quickened within the Earth. The Earth has reached the point where as a planet it is quickened but not born; it is still bound to the great nutritional system of the Sun, which corresponds to the action of the thymus gland in the human body.

Hierarchy is, therefore, represented or embodied in the magnetic field called the Gobina. The Earth, as has been noted before, has eleven motions, of which only two, rotation and revolution, are generally known. The others constitute a variety of minor oscillations. These oscillations, of course, these wobblings of one kind or another, are the true explanation for the glacial period and a great many other things science is not too sure of at the moment. But most of all these oscillations, over great periods of time, changed the inclination of the Earth's axis, producing what Plato called the great cycles of fertility and sterility in nature. These tremendous cycles are inevitable as long as the planet remains unborn, or until it is capable of opening from within itself and becoming a Sun. Inside the Earth's surface,

from the surface to the center, a less^rembryo is already forming. What will ultimately be the planetary system of the new Sun is already stratifying within the planet itself, fulfilling again, as always, and as eternally, the requirement of the Hierarchy. (Hierarchy as government) is then the consideration we have first. Hierarchy as government is represented first of all by the Sun itself, which is the Master of the Solar Lodge, the actual keeper of the solar system. This is not an authoritarian type of mastership, however, because the Master is absorbed in his own Lodge. He is not something that sits somewhere and passes judgment upon his solar system. He is in it; he is it, and the experiences that are occurring in the solar system are the experiences that are occurring to him. But as a power, as a magnetic polarity in Space the Solar Power, the Solar Logos, is the Administrator of the solar system by a mode or mood of Consciousness.

Now let us drop back for a moment to something else we have to have. In the Eastern theory all the Creating Powers cause the emergence of what are called Chayahs. This is not unique in the East, by any means, we have the same thing in the old Judaistic system, for the same principle is involved entirely throughout it. (The Sephiroth, the great Blossoms) the Sapphires, the Jewels of the Ten Worlds, are reflections of each other cast downward into lower conditions of substance. In the Eastern system the same problem occurs. The Powers divide, and in the case of the Solar Logos we have this situation represented as Iswara, or represented in the Tibetan as Vajrapani, in this meditating solar figure we have a Buddhalike form sitting in the Sun "My tabernacle is in the Sun," says the Bible. This figure sitting in the Sun is represented as in meditation. (All of the Creative Powers are in meditation.) In the phenomenon described in the great books of those people, as this meditating figure remains in this condition, it draws forth out of its own imagery a shadow which is called a Chaya and this shadow is extended downward into the phenomenal state. (The Meditating Power does not actually descend, but sends a projection or likeness of itself which it unfolds, and which is bound to it by a strange magic. Whatever happens to the likeness happens to the original. This Chaya or shadow or the likeness becomes therefore embodied in a condition, and becomes gradually capable of calling the original into itself by a great process of magic, a great process of panthra, panthra being calling the reality into its own projection, whether that projection be man, nature or faith.

In this system, then, the Solar Power is manifested as a (Chaya or form) which descends into and becomes the solar system. The Meditating Chaya) remains aloof, but is absorbed gradually into its own shadow, just as Eternity is gradually absorbed into its own imaging, Time → First Eternity dreamed Time and then Time absorbed, apparently, Eternity, and finally Eternity must release itself by bursting through the bonds of Time. It has accepted the illusion and must continue until it overcomes the illusion. In the Northern system Vajrapani or the Logos, the Solar Power, sends its representative or its agent, the next quality of its own Consciousness, because these are all manifestations of itself, to become the Planetary Power. This happened a very, very long time ago, and the Seven Suns who were sent forth, symbolically, are esoterically twelve, exoterically seven, embodied the Planet and were the Suns of Deity, the Elohim who moved upon the face of the Deep. Also, very long ago the Logos called back to the Sun all of the Planetary Powers, so that there is no longer in any of the planets a Planetary Logos. In the place of the Planetary Logos there was established a Regency or government by ambassadors from planets and from the Sun. These Regencies functioned through the magnetic core of the Earth. The Earth within its surface is stratified in a reverse of the solar system, beginning with the elements and finally descending to the Fixed Stars which are in the center of the Earth, which corresponds to the great outer heavenly diffusion. In each of the zones represented by metallic and mineralogical strata are the ambassadors of the other planets of the solar system, forming a complete pattern, including the Ambassador of the Sun, which is now represented by a Regency rather than by

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the presence of a Planetary God. According to the Ancient Wisdom there is no Planetary God in the Earth at the present time. It is governed by a Regency, this Regency having its place in the concept of Hierarchy, and having its equivalent in all the experiences of certain levels of Consciousness which we will gradually examine. We have here a Regency composed of the Ambassador of the Sun, the Powers of the Planetary Spirits, which are bound to us by their sympathetic metals within the planet. In every planet one metal predominates. All other planets contain small amounts of the same element and are therefore bound together by these magnetic fields of sympathy. Every planet participates in the experience of all, but each has its own tonal measure, as well as its minor tonal attributes.

The Planetary Ambassador of the Sun is to what is called Hierarchy the Intermediator. Hierarchy then unfolds from and around this central nucleus. Each of the great orders of powers, of which there were twelve, has at one time or another been represented in this Power at work, or in the Hierarchy, but the first five, represented by the first five signs of the Zodiac, have retired through the Sun and are no longer present, and their powers have been transferred to other factors, as we will see when the government unfolds a little more. Therefore, we have seven of the Zodiacal Powers which represent Powers from the Great Central System, we have the Ambassador of the Earth, we have the Ambassadors of the planets, their various powers within the Earth itself. We also have agencies from the zones of atmosphere around, which never descended into matter, and which have become the Great Orders of Devas. In addition to all of these factors we have the emissaries and agents of the specialized energies of nature. All of these form together what might be termed one part of Hierarchy. They constitute the superior or overpart.

Now at this time in human affairs we have passed the nadir of human evolution. As a living creature we are on an ascending arc toward emancipation. Having passed the nadir we are facing a greater and greater part in the administration of Hierarchy, for there is gradually developing within humanity itself archetypal groups, patterns and entities in whom the focal points of Hierarchy are beginning to manifest. The inevitable ordering of life means that life will reveal its own Hierarchy, and that when humanity is matured and perfected it will have released through a psychological and mystical birth the Hierarchy again through itself; not imposed upon it, but through itself, and we will then be variously the embodiment of the Hierarchy principle. As this system was created at a very remote time, we have the gradual expanding of Hierarchy which occurs through the development of a series of patterns based upon the motions from the North Pole itself. Meru, which is the roof of Hierarchy, is of course analogous in the human constitution to the brain; the mountain with the temple on the top; the mountain with the caverns in its sides, where the Rishis and Saints and Devas have their abode. The mountain from which rises or over which falls the great Power of Ganga, the great river Ganges which comes down over the mountain, divides into four streams and waters the earth. This is all reference to the human spinal column, but also to the great magnetic rivers of the earth, the four rivers that are referred to in Eden are the same great streams of magnetic force which water the earth. They are not rivers as we know them, but great spheres and planes of motion and energy in Space.

Meru as the Mountain of the Gods is the abode of the Over-Hierarchy, and in man, and this is rather important, Hierarchy is centered in the mind. Now when we say Hierarchy is centered in the mind, let me call to your attention we mean by Hierarchy the descent of Traditional Authority. I am not referring to the fact that man's mind is going to be the master of him, or he is going to be the master of his mind. The human mind, which is a magnet field attuned to Hierarchy. This is not necessarily good; it is not necessarily bad. But the point of it is that the mind of the human being is part of the Order of Authority or Hierarchy; it is the government by Superiors, and (the government by Superiors in man) terminates in the polarization of the mind. (In other words, the mind is tied magnetically to Meru, to the Sun, and to Vega. The

potential
Buddha.

mind is the microcosm of the great government of the Over-Powers. It is not that it has ambitions to be like them, that it approves of their ways, or that it would do the same, it is that it is actually physiologically part of them. The mind of man is the polarity of Hierarchy, in the human constitution. It is the part which represents the Divine Government imposed by Hierarchy, a government which, however, has for many millions of years been lessening its authority and gradually releasing the individual. That is why in the Eastern System the mind is regarded as a mixed blessing. It is not only the force of our individuality and selfhood as we know it, but it is the pole of the Hierarchy. It is something we should not and cannot dispose of, because to do so would be to cut ourselves off, if we could, which we cannot actually do, because we cannot violate the Great Pattern. But just as surely as humanity itself is building up its great system which is to take over, and which will ultimately be re-embodied as The Logos, so the human being is unfolding in himself a system of conscious values and patterns which will ultimately take the place of Hierarchy in his own constitution, which will give him the Power of The Logos rather than the Power of the recipient of the Divine Authority. So the mind is gradually changing and I came across some time ago an old Tibetan work that was done at least a thousand years ago, in which the story of Hierarchy as portrayed in the human mental structure was set forth. But just as surely as the Planetary Logos has returned to the Sun, just as surely as the Schools of the Adepts in the world are gradually taking over the Power of the Cosmos for a purpose which we shall explain as the lessons proceed, not in order to dictate but in order to release and fulfill the mystery of the Dying God, so surely in the human constitution a series of apperceptive (Buddhic Powers) are developing which will ultimately take over the management of the human being and relieve him from the authoritarianism of his own mind. It is a very interesting pattern, we cannot even begin to think it through now, but for essential purposes government by the mind is government from the outside, because it is tied to the great cord of the Sun and Hierarchy.

the own mind is it...

Oh! no! M.P.H!

Now the Hierarchy has no ambition to be it, it is not a feudal system or an absolute monarchy trying to hold onto its powers. The Hierarchy is a degree in the unfoldment of the Consciousness of the "locked Deity"; it is a condition in the Meditation of Adi-Buddha, and the ^{gradual} release of Hierarchy is the release of the Supreme Consciousness from illusion, and this release is through the development of the Great Order of (Dhyani Buddhas, Celestial Bodhisatvas, Terrestrial Bodhisatvas and Prakita Buddhas, which will have to be taken up when we go into the Earth and its part of the cycle. But all of this system is embodied upon one tenet, namely, that the unfoldment of the Consciousness of the individual is the release of the Consciousness of the collective. We are rescuing the voluntary martyr from the illusion by which our existence was made possible. It is a different concept from anything with which we are normally or usually familiar, but I think as we unfold it you will find it worth your consideration, and I hope that is enough for the first lesson.

There is no Collective!?

Notes by Virginia B. Pomeroy
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The Hierarchy Incarnates in the Solar MysteryMANLY PALMER HALL → as he understands it!

This evening we must continue to pray for your attention and indulgence in the unfolding of the concept which we began last week and which must continue to grow with this series of lecture lessons. We have already introduced to you the great concept of the (Mahayana Buddhistic System) that Existence, or Creation, or the unfoldment of Life, is a progressive and orderly motion of Consciousness which is an infolding process; a motion which is toward center rather than away from it; a motion that is to the internal or toward the internal life of the human being. We attempted as briefly and diagrammatically as we could to explain the basic problem of Consciousness as this is expressed in the Northern term Adi-Buddhi, and how this Consciousness, of which the Universe is an infinite conditioning, proceeded to manifest through a procession of emanations or extensions of thought, and we carried these extensions downward from a cosmic level toward the more possible level for our understanding, the solar system itself.

In order to understand the operations of Hierarchy we have to go into a little bit of solar anatomy and physiology. Without this we cannot apply the Mahayana System successfully. I told you last week that according to their System planets are embryos and only Suns are born, and that the development of the solar system takes place within the body of the Sun itself. Let us try to imagine for our present consideration the magnetic field of the Sun extending from a center to a circumference and representing this enormous field as a circle. Perhaps, dimensionally, we should recognize it as a globe or sphere. We have also been instructed by these Eastern Sages that the Supreme Power of the Sun is in the circumference of the field and not in the center, and that the same (internalizing motion of Consciousness) which is called (Meditation) is the means by which the Universal Consciousness of the Sun is focused to produce what we call the visible sun which is within this field and is a converging of energies, rather than the true structure of the Sun itself. The Sun is a vast body extending well beyond the orbit of all the planets and separated by what is called The Ring-Pass-Not from inter-solar space.

Within the body of the Sun itself these planets are unfolding as modes of Consciousness. Everything is a mode of Consciousness. It is not primarily a creature or a being; it is a condition of (Universal Awareness) a condition made possible by the Meditation of the Supreme Consciousness of the system. Studying the planetary structure we are told that planets each has seven bodies, that these bodies surround it and emanate from it as a spectrum of energy, and that the physical planet itself is the result, again, of the collecting or converging of the rays of the planet itself toward a center, which for passing note let us remind you is not in the true center of a system, but in an offcenter but in a generally central locality. Thus a planet is not a globe on which we live. A planet is a field of which this globe is only one of seven manifestations. The seven globes or interpenetrating energy fields which constitute a planet now come into concept of Hierarchy, because we have a problem which we have to face and consider, namely, the statement that comes from the Old School, that the planetary structure is esoterically seven but exoterically five, and that also by a contrivance built upon a principle of geometrical symbolism the five has been interpreted to be a seven, but the true seven is concealed and is not yet available to us for certain reasons that we will attempt to unfold.

In the Mahayana System the Great Power, the Diamond Soul, Vajrasattva, through Meditation caused to emerge from his own Consciousness, more correctly and accurately to move from the circumference to the central field of his Consciousness, five mysterious powers, which are called the Dhyani Buddhas, or the manifestations of Dhyani Buddhi. These five, we are told, are the

That Supreme Consciousness
 Only thinks he is making it possible
 it-self is also propelled by its Karma

? This must be from H. P. B.

Lords of Creation, and we are also assured by the esoteric system that in this Meditation seven were created, but two remained a mystery. To understand that would help us to grasp the entire significance of the structure with which we are working. Each planet has seven true bodies, but two of these bodies do not belong to the planet itself but are in common among all the planets. Therefore, each planet has five vehicles individualized, and two unindividualized that remain part of the vehicles of the Sun, or the Collective Solar System. Let us then take this thought and apply it.

Imagine if you can a circle within which is a slightly smaller circle, and within that a solar system, each planet divided from the other by a series of five emanational bodies, so that each planet consists diagrammatically of five concentric rings; and around all of the planets there are two further concentric rings which constitute the Solar Power. This explains why the planets are embryos and only the Suns are born. In the sequence we gave you last time we began with Adi-Buddha, and this corresponds for our purpose with the outer circumference of the Solar System, wherein is reposed the Supreme Consciousness of the System and from which is suspended all the materials, elements and principles required to animate the field which is to become the Solar System. This is the outer circle which encloses all the planets. Within this is the second circle which is Vajradhara, the Diamond Thunderbolt, the Jeweled Power, and Vajradhara represents the Second Power. Within this in turn is the beginning of the separate existences in which the planets each begin to evolve or individualize its own vehicles, and the sphere of this individualization is called Vajrasattva, the Jeweled Soul. It is Vajrasattva who entering the state of Raja-Yoga, or the great discipline of internal visualization, causes its own Consciousness to be differentiated into five Meditating Powers that are called the Dhyani Buddha, Vajrasattva is therefore represented in Eastern art as causing to emerge from his own Third Eye, the Pineal Gland, the five Dhyani Buddhas. These are the five vehicles which planets have individualized and which they do not share in common. These lower vehicles represent a further descent of the Supreme Energy into the field of differentiation.

In order to also understand this more completely, we will learn later that the human being with his auras, or magnetic fields, is divided in exactly the same manner, into a series of qualitative energy planes, and that the human being has five of these vehicles individualized and two held in common by the Archetype or the Anthropos, the Collective Human Life Wave. This is important, as we will find as we proceed, because in the evolution of races these two outer vehicles that are not held separately, but enclose or vitalize the collective, become the thrones of the great Collective Powers within which racial evolution takes place. But for the moment we are dealing only with the Solar aspect of this very interesting and strangely consistent unfoldment, and the more we contemplate upon it the more mathematical and the more sequential the procedures appear to be, because there is no inconsistency in them anywhere, and no exceptions of any kind at any time. The unfoldments may differ in quality and quantity, but the great Master Plan is never violated for any reason. Thus the unfoldment must contain within itself the complete Pattern of everything that is conceivable and necessary. This magnificent mathematical formula was undoubtedly derived from ancient Brahmanism, but it was unfolded and developed to an amazing perception and to perfection by the great Mahayana Adepts or Arhats, as they are more commonly called in the Northern System.

Now we have consequently planets that possess five individualizing planes, and then share collectively and socially two larger or more important planes. Yet in the exoteric text to preserve the Pattern it has been common to create a Septenary out of the five planes already differentiated, in order that we might have a certain Pattern which in turn becomes an essential element of the larger picture. But in the esoteric system the true Pattern is revealed through the number of the Dhyani Buddhas. This is invariably five exoterically and seven esoterically; five revealed and two concealed, the

reason being, as the Commentaries tell us, that the Sixth and Seventh are the two that correspond to the undifferentiated fields of the Solar Consciousness, and therefore they have not yet been separated or individualized as vehicles of the manifestations of sentient creatures. These two correspond with Atma and Buddhi in the Eastern System, or Pure Consciousness as Pure Soul Power. These are not as yet conscious in the sense that they are not as yet available as a complete and usable instrument of individualization. Man has as yet no archetypal pattern which he can draw upon for these two qualities in the development of individuality; therefore, Consciousness and Soul Power still remain universalities in the experience of man. He has not yet individualized vehicles for their manifestation; he has not yet the Sixth and Seventh Rings of the System of which he is a part.

In the Five Systems, then, that are individualized, certain divisions remain and they become rather important to us as we study the mystery of the Earth. When we think of the magnetic field we must not consider the physical globe itself as a field of energy. The Ancients did not so acknowledge it; they regarded it as a capacity, as a cup or container into which energy was poured, but not as an active principle itself. Physical bodies are receptacles, not principles; they are symbols; they are crystallizations of extensions of power; they are the manifestations of energy, but they are not energy principles in themselves. Therefore, the first of the magnetic fields of man is the energy field which has been called the etheric double or the vital body and has exactly the same relation to the Earth. The Earth's magnetic field is the first of its superphysical principles as apart from the container which is the material body of the Earth itself. Above the great field of energy is the tonic level, as it is called in the East, the great world of emotion and desire, the tremendous power that gives to us motion, emotion, and also practically the whole of our group of faculties responsive to esthetics, to music, to form, to color, to sound, and the entire obvious sensory gamut which is rooted in the planet material, and is so rooted in the Solar System in the great field or plane, which is in the Eastern System, Kama-loki, or the world of desire. Above this is the Manasic Field, or the plane of Planetary Mind, or the extension of Mind into the Great Hierarchy. Mind is never to be confused with brain; brain is the instrument of Mind, but is the result of the power of the circumference of the mental field moving toward the center and forming the brain center. All these faculties we know, all these perceptions, are the focal point of fields of energies and are so understood in the Ancient Doctrine.

Now if we take these fields, these planes of energy, and divide them as they have been divided in ancient times, we can then extend the number of these planes in order that we may have the necessary Septenary within our own structure. For symbolical purposes we ignore the fact that the physical body is not a principle and call it One, the etheric Body Two, of the planet or the individual, it makes no difference. Then we take the Kama-loki, or the kamic plane of desire and divide it into a higher and lower part, which gives us Three and Four. Then we take the Manasic Field and divide that into a higher and lower part, Rupa and Arupa-Manas, which gives the Six. Then we take the principle of individuality in man himself and we call that the Seven, creating a Septenary which is not actually complete, being only a Septenary from the level of Mind. It is a Mind-born division of the constitution of things, but it creates an apparent Septenary where only five elements are actually allowable.

In this way we come to another important problem. I told you that from the circumference of the Sun downward we have first Adi-Buddha, then Vajradhara, then Vajrasattva, that break up on the facets of the Great Jewel and become the five Powers. This gives us a further clue as to the nature of Vajrasattva, or the Diamond Jeweled Self. I told you before that the Indian word Sattva does not correspond with our Western term Ego. In the System of Mahayana we do not have an unchangeable and unperishable ego at the root of organized compounds; in other words, what we Westerners term Spirit, whether

it is the Solar Spirit, the Cosmic Spirit, or the Human Spirit, is not considered as a fixed entity, or an eternal, unchanging power through which change is accomplished. In the Eastern System Sattva is a focus of Consciousness, a focus of Universal Consciousness, subject to change, mood, and the vicissitudes of the Meditational Process, by which the nature of the Self itself is constantly changing, rather than merely the vehicles or manifestations of the Self being susceptible to change.

Vajrasattva as the Diamond Soul of the World is enthroned on the level of Arupa-Manas. In other words, is seated in higher mental action. It is located on that sphere of the Earth's development which is corresponding to the circumference of the mental nature, because the Mind and all the vehicles below it combine together to form the individuality and the personality, while the two higher parts cannot individualize and are the universality or potential Cosmic Consciousness of the Being, whatever it may be. In the sense of the Solar System Hierarchy is represented in the unfoldment of the organized existence as functioning in and out the substance of the Solar Mind. Now we have to be extremely careful in our use of the word Mind. The English term does not carry the same implication as the Oriental term, Manas. In our Western thought mind is a purely mental process. We think of the mind as a kind of machine, or something that is exceedingly limited and produces a kind of mentation which is often sterile. We think of the mind as merely the investigator, always seeking for something bigger than itself which it can never hope to contain. That is not the Eastern idea of mind at all. Mind is not an intellectual polarity constantly struggling with the emotions, or frustrating them, or being frustrated by them, in a complication of personality or universal pressure.

The word Mind in India, coming from Manas, has almost the identical meaning as man himself. It actually represents what is intimated by the capacity of a creature to annoy itself. The Manas is the Self-knower. Now this is of course a tricky statement, and there is no one that knows better that it is tricky, he knows exactly what he is saying and how utterly confusing that statement could theoretically and practically be, because we have just finished the statement that the Self is not an unchangeable entity or unit. Therefore, the Knower of the Self does not necessarily mean the Knower of All. It does not necessarily imply Universal Consciousness. The Self-Knower is only capable of achieving dominion over the five circles that have been individualized within the System at the present time. The Self-knower is not necessarily the Truth-knower or capable of solving the Universal Mystery. The purpose of the Self-knower is not to solve all things, but to acquaint man with the true state of himself in all things. In other words, it can be a very disillusioning experience. It is the power of orientation within the Pattern so that what we term the highest available knowledge without certain extrasensory Powers is the individual experiencing the fact of his own place in the Plan. It does not necessarily imply that he will experience the whole Plan, but he is capable through the Mind of becoming aware of what he knows, and of what he does not know; not only of what he is, but an apperception without experience of what he is not. It is not the experience but the apperception without experience of certain things.

The circumference is composed of a quality of Consciousness that is rooted in the power of Self-knowing. That is a level, and in a little while we shall see why these levels are of the greatest importance to Hierarchy, because Hierarchy is nothing more nor less than a diagrammatic effort to reveal the Consciousness of the level, and in order to reveal this Consciousness the Mahayana Buddhist reminds his disciple that these levels are themselves vast units possessing the actual Consciousness innate in that level itself. So what we call Dhyani Buddhas are really the personifications or the symbolical embodiment of levels of Consciousness. They are not persons, they are not Beings in this Western sense of Gods; they are merely symbols of Universal impersonal facts. Mostly, the Dhyani Buddhas are the symbols of the experience of these facts; not the facts that exist, but the consciousness of the

facts, the participation in the facts, so that they are known by Consciousness rather than Mind or motive.

In the development of the Hierarchy System, let us assume for a moment that we will eliminate the two great circles that are held in common by all the planets, the Atmic and Buddhic sheaths of the Solar System, the great Vahans or Vehicles, and consider among the five that represent that which can be experienced from the level of the Knower downward, or from the state of the Sattva to the state of the Non-identity, or the absence of the sense of recognition, realization or participation. In the Northern System the circle of five of which the center is the Earth is distributed among the Powers of the Dhyani Buddha. They are usually shown in what is called the Great Square. Four of the corners of the world, so-called, are at the four Cardinal Angles of the Circle and the fifth in the center. These constitute together the Meditation Plan, or the Mandala, or that part of the Solar System which can be experienced. We shall learn later why one is placed in the center and how that begins the cycle of recapitulation on another level, but at the moment these five constitute the modes of realization which become the planes of action for creatures of different modes of realization. In other words, the worlds are the moods of the Dhyani Buddhas. Each one holds a conviction and conviction becomes a world as long as it is held. The moment it is released the world dissolves that particular plane from which that realization is derived. So, as the Easterners say, the Five Planes of Mind, Emotion and Energy, with their divisions, are really the levels of the Five Yogas. Each of these great Powers holds an internal realization that becomes one of the five vehicles or bodies of a planet.

In order to go a little further with this we will have to diverge in another direction, because these unrelated things have to be related before the picture is possible, and without this relationship we cannot hope to grasp the thing we are attempting to do. Remembering always that these Powers are at the circumference, actually, moving in toward a state of not knowing, submerging Consciousness in illusion, but merging Reality, reducing it and reducing it and reducing it, and being absorbed in the reduction themselves until they cease in the formation of the material structure of things. So that all matter is the Infinite compression of Consciousness, or the Infinite reduction of its All-knowing into the state of Not-knowing, the absorption of the Consciousness into the negation of itself, the ultimate end of which is a seed or seminal power which is capable of bursting and releasing everything that has been locked in it. The process of this bursting and releasing being the great evolutionary motion of the flowing of Center back to the state of Circumference. The diagrammatic figures of these motions are found in the ancient writings and images and symbols. The Earth, as I suggested to you last time, being an embryo is still bound to the Sun, which is the source of its nutrition, and will remain bound to the Sun until it completes as an entity of realization certain processes which are involved in the Universal growth of all things.

This planet with its Magnetic Field descended like a luminous jewel in Space, ^{was} created or brought into existence from the circumference by a convincing power until finally the physical earth was fashioned, solidified or condensed, and in it was bound by the Creating Consciousness everything that was necessary for the absolute fertility of this substance, for so great was this containing, or so great the pressure, that it brought about by sheer Consciousness alone the phenomena that the fission of an atom by our present knowledge of atomics releases only an infinitesimal portion of that energy, because the energy is not only material energy but also energy in Atomic and Anasic Fields, or Soul and Mind energy, which are also locked in those minute units, each of which is a microcosm or miniature of the entire, of which there is no essential divergence in pattern or design. The planet suspended as it is was represented by the ancient Egyptians as a cross-section of an onion, because they recognized it as stratified within, magnetically, even as its magnetic fields on the outside are stratified out into Space. Every one of the Magnetic Fields that surround the Earth is reflected into the Earth

itself, where it has a magnetic polarity on a lower level. These internal zones within the planet correspond in their purpose to the vital organs in the human body, which are in turn the negative poles of the Magnetic Field outside the human body. The function of all organic structure in nature is due not to the actual structure, but to the Magnetic Fields which lie behind that structure and are the reasons for its individualization and development.

So as man has certain vital organs necessary to his manifestation, so the Earth has these stratified fields which correspond to his organic structure and by which it is able to draw from the Sun and all other members of the Solar Family, and from certain other forces, as we will explain, that which is necessary for the perfection of all organisms and compounds within the structure of nature as we know it. In the Eastern System the ascent from the surface of the Earth through these Magnetic Fields to the circumference was like the story of the ascent of John in the Book of Revelation, who ascended through the Seven Gates, or ascended the Ladder of Seven Stars. Here he went forth into a superior state above the material universe, or a state beyond the surface of the great Sea of Heaven, which is the Schamayim, and went forth into that which is above the Firmament, referred to in Genesis. By the same procedure if we descend into the core of the Earth we finally come to the great dark azoic root, the very center of the Earth. The core of each planet is different, and it is the core which bestows the great individuality or the great separateness by which planets become fields for the evolution of living things without repetition within the structure of the Solar System. The azoic core within the Earth corresponds to the sphere of the Fixed Stars, and is the link between the planets and the Universe outside of the Solar System. So just as the ancient Greeks and Egyptians symbolized the planets' orbits around the Earth ascending to the Zodiac, so there was a reverse structure descending inwardly until the core of the Earth corresponds with the extremities outwardly, and the Zodiac and the core are in full equilibrium.

In the development of the Earth itself we know that we cannot have the kinds of connection or bondage that we recognize on the formal plane of life. The development and perfection of radio and television remind us that it is perfectly possible for fields to be en rapport with each other without any visible or physical connection between them. Thus the entire distribution of energy in the Solar System is by what Paracelsus calls Sympathies and Antipathies, magnetic polarities by which powers are held, drawn or repulsed according to the necessary mechanism of the occasion. In the development of the planet itself the great fields were created, inverted fields which met on the surface of the Earth. Now the Earth's surface itself appears to us to be one vast spherical expanse. Such is not actually the case at all. The Earth is actually a crystal; the Earth is actually one of the minute and wonderful forms in nature which you will find when you examine the structure of crystals. You will find that all crystals are, if fractured or broken, infinite miniature representations of themselves. They always break into the same essential form as the entire crystal. So each of the parts, though smaller, follows the same geometrical pattern as the entire, and if you fracture crystals along their lines of fission you will have these shapes infinitely reproduced, but smaller each time to hypothetical infinity.

This is exactly the problem of the planet. The Earth itself consists of a magnificent crystalline formation which has lines of fission which are very important in the development of esoteric structure and form. These lines of fission mean that the surface of the Earth is also a miniature of the surface of Space. And as one of the old teachers said, "Every configuration of the Heavens is reflected downward upon the Earth itself." So the outer surface of the Earth and the inner surface of the Heavens have tremendous correspondences, and they are nowhere better indicated than in the Chinese astronomy, where they will take a globe of the Earth and place the Stars upon it and make a celestial and terrestrial globe out of the same sphere. By so doing a great many mysteries become clarified. There is a tremendous key there for

the understanding of the motions of civilizations, the development of races, and the unfoldment of life within the planet itself.

Now life upon a planet is twofold in its origin. Life is not merely at any time one life growing through a vast environment. The Earth as a field for the manifestation of creation is a meeting ground for two tremendous groups, powers, one of which is represented by the fields extending away from the Earth, and the other by the fields extending down into the Earth. Forms of life growing from within the Earth to the surface form one tremendous wave of creatures. Forms of life descending from the Magnetic Fields to the Earth form another wave of life, and the two meet on the surface of the Earth. This means¹⁸ the symbolism involved in the presentation of this material we have two groups of life principles which when they meet upon the surface of the Earth may or may not be distinguishable, but in the Eastern System they are distinctly referred to as the Skyborn and the Earthborn, and they have a very definite meaning, as we shall see when we proceed into other departments of the Hierarchy. But at the moment we are concerned with the great Formative Principle which makes possible the development of the environment in which life within the Earth is to be released, a series of relating and interrelating spheres of energy which we cannot possibly adequately describe by any system of dimensions we have today, because in some instances, as the ancient Brahmins pointed out, these spheres relate so completely that there are 86,000 interrelations in one place, each on a different plane of dimension. We cannot actually capture such a picture; we can only approximate the effort to give a conception of the general problem involved.

In the Mahayana Doctrine we have gotten as far as the Dhyani-Chohans or Buddhas, the Five Great Powers individualized in the process of creation upon the outer field of the Earth's Magnetic Body, the highest of the five bodies. These are individualized in the substance of Pure Mind. There is a great deal of difference between planetary mind and human mind, because planetary mind is infinitely vaster in its unit than the power of the human mind. And there is also a great deal more to be realized in approaching it, because after all planetary mind, like Solar Mind, like Cosmic Mind, like the Mind of the Galaxy, is a degree of the Meditation of Adi-Buddha in the Supreme Sense of that term, the one Universal power, the one inevitable, eternal Consciousness. The Eternal Knower-Meditator is eternally Meditating and Knowing noneternal thoughts or manifestations of its own Power. The Dhyani-Buddhas then begin to form the Over-level or Over-power of the Solar System, and according to the Ancient Doctrine they correspond with the first five signs of the Zodiac: Aries, Taurus, Gemini, Cancer and Leo. They are either represented in the form of the hollow square or the Great Cross, four and one in the center; or they are represented as being distributed in a peculiar manner around a central circle over which they have power; sometimes it goes so far as to allow the Thrones of the Sixth and Seventh which have not yet appeared in manifestation.

Now, what are these Dhyani-Buddhas at the moment? How shall we try to understand them as units of Consciousness in the descent of this particular solar structure; what is their relation in our way of life? They represent as nearly as we can symbolize it the five active sources of conditioned reflexes within our own personalities. We say, "I think;" now that may be an exaggeration, but we still say it. When we say, "I think," we imply that a certain quality of activity is to be set in motion; the purpose of the motion and the activity being solution, examination, explanation of qualities. What we actually do when we say, "I think," we would probably have great difficulty in defining, and what we do it with would be still more difficult to refine; therefore, when we say, "I think," we are making a symbolic statement of a quality of effort or endeavor or a level of energy upon which we wish to operate, or which we are creating or causing or agitating for some purpose or other. When we say, "I feel," we are then giving a name to a kind of reflex that arises within us almost without our permission, and certainly often to our embarrassment. We do not actually fully understand what we mean when we

say, "I think, I feel, I believe, I hope, I fear, I know." When we get around to saying, "I know," we are pretty optimistic, but we do it occasionally. But in the processes of naming these things we associate a name with a condition which we have come to know and recognize, which we have come to estimate in the experience of the use of that condition; or of the faculties, energies and resources which it implies. Without a full awareness of the very procedure itself we are calling upon something for a work to be done, and entrusting some extension of Consciousness within ourselves with the delicate work of fulfilling, revealing, interpreting something which requires such attention.

In the Eastern Mahayana School, what we would call the Dhyani-Buddhis are these Powers which we would say are thoughts, emotions, feelings, instincts, convictions, words we toss around with a great deal of ease, but which we have never experienced by Internal Meditation. The faculties and energies we have available are the indications of our participations in these qualities. The Dhyani-Buddhas themselves, as are all these Powers in Nature, are always represented as enthroned, as seated, as profoundly engrossed in contemplation, as completely internalized. This is because all their resources are being poured into the sphere which they are maintaining by Will and Yoga. The Brahmin tells us that when Brahma awakes the Universe dissolves, because it is only when he meditates upon it, or in sleep loses his own sense of identity in creation, that it exists. The moment he restores his own identity it ceases. Now a great motion, an enormous breath, running into hundreds of millions of years measures that loss and restoration of identity, and it is called the Age of Brahma. In the Buddhistic Metaphysical Concept the Dhyani-Buddhas are these difficult to explain but constantly used availabilities of our internal resources. They are not persons; they should never be considered as persons, but they are seated on the plane of Abstract Mind, which is Mind completely separate from the conditions of objectivity.

The Higher or Arupa-Manas is Mind contemplating only itself. This Mind contemplating itself is not attempting to do that; it is not doing that by choice, it is doing it by the inevitable fact that that is its ultimate capacity. It has no possibility of being interpreted as selfish or unselfish, it is the inevitable motion of Mind to contemplate the mystery of its own nature. Mind is not personal; it has no ax to grind on this level. It has no ulterior motive. It is the inevitable purpose of itself to know itself, and on the highest plane of Mind that is its only attribute or activity; it exists only in the state of Self-knowing, on the level of Mind, not on the level of Cosmic Consciousness. So the Dhyani-Buddhas seated in this circle have the qualities which the Greeks bestowed upon the concept of the Ego, which they assumed to be located at that part of the composite organism of the human being. The sense of Selfhood is always presumed to be at the apex of the pyramid of the personality; namely, located in the highest part of the mental nature. Again, remember what I said about Mind, that it is not to be considered in the rather bad semantic way in which we think of Mind now, merely as intellectual gymnastics. It has not that connotation in any way whatsoever. Moving downward, therefore, in Consciousness from the mental nature of the planet to the physical nature or body of the planet, we have these orbits, these spheres, and through them descending the Powers of these Buddhas.

We will have to explain or interpret the descent of these Powers in the arrangement as it is given in the Northern School. It will not be possible for us to burden you with a whole sequence of Tibetan and North Asiatic terms and names; we will gain nothing by it and shall use as few as we can, and try to remain on the level of the principles involved. Assuming what we have had as a general pattern, we know that from each of the Dhyani-Buddhas there must be a series of emanations; these emanations really being a sequence of decreasing Consciousness - less and less and less as it descends through each plane. Therefore, the descent is introversional. Each time the material into which the Meditation passes is grosser or denser the Self-power, or the Power of the Meditation is more completely inhibited, restricted, bound, sub-

merged, until it is finally apparently lost, or practically so, in the development downward into matter. Each of the five Esoteric Dhyani-Buddhas has therefore a series of emanations like the Sephiroth of the ancient Hebrew System, and from the Dhyani-Buddhas themselves come the Celestial Bodhisatvas. When we look around in oriental art we usually see Bodhisatvas as robed individuals with beautiful crowns, and very elaborate chignons on top their heads, looking very majestic, placid and peaceful. But let us remember for once and for all that these are symbols. The Bodhisatvas are not persons and never were considered as such. They are not angels, they are not arch-angels. They are not beings at all, as we know beings. In the inevitable nature of things we must assume that all entities have being, and that all beings are entities. But for the experience purposes of the human being he can never, except through the development of fantasy through himself, experience the embodiment or personification of these Powers.

The Celestial Bodhisatvas are actually a degree of the descent of Consciousness from the pure state of Mind, which is the level of the Dhyani-Buddha. The search of the Self-knower, the experience of immersion in illusion, produces the Celestial Bodhisatva Consciousness, which we call the sphere of concrete or objective Mind. The Universal or Abstract Mind takes its place within the form of the concrete Mind, and Mind, per se, becomes Mind the Thinker, Mind the Seeker, Mind the dimensioned Instrument, and the great principle or quality of Mind, the Dhyani-Buddha behind, is no longer manifested or known to us. This is not our Mind, but the Earth's Mind, the Mind of the Solar System, the Mind of the Cosmos, but in each case it is a Bodhisatvic emanation; it is an extension of a quality into the limitation of itself, by this limitation gaining intensity in some direction by losing intensity in an another direction. Specialization, we call it. It is the Power intensifying certain phases of itself by restricting the area of itself, just as creation itself is the restriction of area in place, by means of which the element of matter is forced into a state of objective crystallization.

In the Bodhisatvic descent the Celestial Bodhisatvas, therefore, are the principle of the Earth's Mind emerging as the Fact of the Earth Thinker. And here we have what we call the Mind of what we call Nature, the Mind of the Earth, the mental power which administers the activities of the mundane sphere as we have come to understand that sphere. Next from the Celestial Bodhisatva is projected or pressed into manifestation the Terrestrial Bodhisatva, its correspondent, its development or extension downward into a greater degree of Consciousness obscuration. And the Terrestrial Bodhisatva represents the higher Emotional Power of the planet. Here we have in the planet the Power which produces the infinite diversity of wonderful color, wonderful light and shades, of magnificent sound and harmony. Here we have the Power that integrates the planet into the joy of the artist and the musician, in which we have available patterns of such extreme and supreme music that we are amazed at the wonder which produces them, at the tremendous sense of order which maintains them. Then in turn these reflections extend once more into the lower field, into the field of the Magnetic or Vital Body of the Earth, where are seated what are called the Manushi Buddhas. Now the Manushi Buddhas are the ones that are coming into manifestation physically. Remember, the physical world is not a principle; therefore, it does not have a Supreme Power manifesting as its principle or its collective. It is a receptacle of Powers, and therefore, over it in what the Northern Buddhists calls the Tushita Heaven is the abode of the incarnating Buddhas, who have to come down into manifestation as the Teachers and are to be the final gathering into the least possible degree of perfection of certain great systems of instruction, which are called the Hierarchy. These Buddhas, in turn, looking down from the Tushita Heaven into the dark abyss of matter choose their bodies, and these bodies are usually selected from such human types as are most suitable to the ministry, and the incarnation of the Buddha into one of these personifications or bodies is a further restriction of Power and requires the mysterious procedure of release which is described in the life

story of the Great Buddha of the Aryan Cycle, the Buddha Gautama.

Here we have a great many other things we have to consider, because we are now descending from above; we are descending upon the Order of the Informers, or the Instructors or Teachers, who accomplish their purpose by reducing themselves to us. And in order to make this reduction a voluntary sacrifice of their own Consciousness and Power, they become so compressed they become the seed of salvation in the creature they are serving and must escape and be released through that creature through the voluntary Meditation of that creation in the search for Truth. So these Powers descending do not descend as persons, but as restrictions or limitations of Consciousness, and these degrees of Consciousness are these Hierarchies that are referred to in different Northern Schools, where the images or symbols are always present. The five Dhyani Buddhas do not incarnate simultaneously, but sequentially, and each one of them will produce out of itself more than one Celestial Bodhisatva. These in turn may produce from themselves more than one Terrestrial Bodhisatva, and these again may each produce more than one Manushi Buddha, or one about to be advented into the final submergence for the salvation of the world. This descent does not necessarily mean that the Ray of the Dhyani Buddha must always descend through one organism until it finally is embodied in one person. That is not the Eastern concept. It may have more than one embodiment simultaneously, but the superior Power can never be divided in relation to the inferior; it may produce many, but it will always be one. Therefore, the division is always downward, but as we ascend it is always a return to a unit or a quality of fullness.

In the System under consideration, just as a simple example, the Dhyani Buddha Amitabha, the Lord of Boundless Light, is the Fourth of the Great Order of Dhyani Principles. It is the abstraction of Consciousness of Universal Illumination. Now Amitabha as the Fourth has to be preceded by three others who prepare the way for him, or for that Light. But the principle of Amitabha is the Absolute Principle of Light by identity. In other words, it is not Light imparted; it is Light fully experienced as Fact. It is Perfect Light perfectly knowing itself and deficient in nothing. It is therefore called Boundless Light, and in this Light the Source, the Method, the End; the Cause and the Effect are in perfect and complete unification without division. It is Light undivided, Light unconditional, and therefore Light utterly invisible. It is the root of Light, it is Light before it has been objectified and thereby making possible the existence of shadow. The great principle of Amitabha is also Light in the principle of Perfect Wisdom. Perfect Love, Perfect Knowledge, Perfect Work. It is the Absolute Fullness of Light upon all planes inferior to its own nature; that is, downward into the experience of matter. Amitabha as Amitabha remains, and as a body of Amitabha for our solar system is composed of the substance of the Paranirvana. In other words, a human Savant or human Sage or human Arhat, assuming he accomplishes the Paranirvana, which is the final absorption into Light, is absorbed into Amitabha; but that absorption is theoretical rather than factual, according to the Northern Buddhist School, and in certain Southern Schools the immediate possibility of this Light is emphasized. But in the Northern School there is interposed between the human aspiring Consciousness and the Paranirvana the mystery of the Middle Distance, or Middle Heaven, Sukhavati, which is equivalent to the Nirvana, which is the extinction of negation but not the accomplishment of fulfillment. There are very many important clinical steps in the Eastern System for the achievement of certain degrees of Illumination toward reabsorption in the Dhyani Buddha; reabsorption meaning not that we are absorbed in them; no, but that they in us return to themselves. Let us carefully remember that. We are not absorbed in anything. That which we call Consciousness was always part of these things, and therefore through release returns to itself and its own nature, and Paranirvana is the identification of the fragment with its own source. It is not a strange creature seeking a source unknown; it is nothing but a mysterious way of the traveler returning home. It is the locked Consciousness gradually achieving

freedom, and in this way augmenting the conscious Meditation of Amitabha, but we will have to go into that a little later, as I want to go into something else immediately.

The Celestial Bodhisatva of this Power will be the extension of Universal Boundless Light into its next modification. Boundless Light implies within itself not only the substance of its own sufficiency, but the need or tremendous cry of that which is striving to return to that which is necessary or inevitable. Therefore the Power reflects downward into the Terrestrial Bodhisatva, or Power that releases downward. There are many more steps in between, but for our purpose I am going to eliminate a good many of them, just to show you the diagrammatic procedure, because otherwise we would soon get into trouble. When Amitabha moves downward onto the plane of Emotion, onto the Kama plane - not Karma, but Kama, desire - then Eternal and Boundless Light becomes the emotional equivalent of itself, which is a restriction of itself, but is still in no way a departure from its own essential nature. It is a limitation. But the Boundless Light of Amitabha on the plane of Mind, reflected onto the plane of Desire, becomes the Desire of Light. Not the desire for Light, but the Desire of Light. It is Light itself as Desire, and on that plane Amitabha is manifested as the Terrestrial Bodhisatva, Avalokiteshwara, or Kwan-yin, the Goddess of Mercy. This is the direct Deity or Power of Consciousness. Deity is not a good term, Power of Consciousness is better, but it is Consciousness as the Desire of Light, and on this level it manifests as the Universal Compassion. Therefore, Avalokiteshwara, or Kwan-yin, is the Bodhisatva of Compassion, and Compassion is perfect Light on the plane of Love. It is the same principle but has been reduced to a different specialization or differentiation, because always the middle quality is the link between superiors and inferiors. The superior descending must pass through the Middle Distance and descend. The inferior ascending must pass through the Middle Distance and ascend. Therefore, Compassion becomes the gate; the gate of descent of Light, and the gate of the ascent of Aspiration, or the release of Light. Thus, that which is the Bodhisatva on its own level becomes the discipline on the level of the disciple, the attempt to achieve identity with the condition by the practice of the condition, by the experience of the condition within himself. In all the Eastern systems the unfoldment is through a series of experiences and not through a series of instructions of any kind. The instruction only goes far enough to assist the individual to be capable of the experience, or the direction into the patterns by which experience is possible. No Eastern disciple is considered schooled or learned because he knows all; he is only measured in terms of what he has experienced as Consciousness within himself.

All teaching is therefore only important to the degree it makes the individual receptive to the processes by which Consciousness is possible for him. It goes no further than that in actual discipline. The Terrestrial Bodhisatva Avalokiteshwara, or the Goddess of Mercy, then reflects downward to become the basis of the embodiment, and as the basis of the embodiment on the level of the Vital plane, - you see, vitality is the basis of the next motion, the precipitation into the ministry. The energy of the world, the power to function here must be bestowed in order that the Teacher or the Avatar may manifest. So on the plane of Vitality, the Tushita Bridge, as it is called, the Bridge of Ether, the Terrestrial Bodhisatva, Avalokiteshwara, becomes the Manushi Buddha, Shakyamuni, or the Great One, the One who is to be born as the Lion, the symbol always of the Sun and of the Light Principle. This in turn, when the time came, in the form of the White Elephant with the six tusks, hovered over Maya, the Queen of Kapilavastu, and the Manushi Buddha was born into this world through the body of Gautama Siddhartha, Prince of Kapilavastu. Here the sequence was complete. Therefore, in the body of the Mahayana System we know that the message, the quality of the messenger, the purpose of the ministry is descending in an orderly manner from the Fourth Dhyani Buddha, and the Guatama is the embodiment on the physical plane of certain moods of Consciousness, of which Amitabha is the substance, Boundless

Light.

Now each of the Dhyanis have a different Light or Ray; a different bestowal to make and to give. Each one of them moves into manifestation in this Great Descent by Hierarchy, and this Hierarchy in its own measure forms one great part of the Descent of the Supreme Manifestation into Consciousness. But there is another part that parallels the work of the Great Teachers, because in life there are two Orders functioning parallel constantly. The great system of Consciousness Meditation represented by the entire Descent from the Dhyani Buddhas is polarized against something else that exists, and this other thing which exists is the vast plane within which the experience takes place, - Space, which is of course, as I told you, equivalent in substance to the tremendous power of Adi-Buddhi, the first and Supreme Agent. But the first motion of Space, as I said, was polarization. We have now followed down through the embodiment of the Dhyani-Buddhas the positive pole of this division of Space. On the opposite side of this Great Pattern there comes another motion, and these two motions have to constantly meet and mingle, and in our system of life, as we know it now, these two motions constitute the Church and the State. We have followed down the great program of the redemption or unfoldment of life, but there is something else we have to bear in mind: All growth, all unfoldment, all involution, and all evolution take place within the framework of Law. Therefore, we have at a given time a twofold Hierarchy, the Priest and the King. We have this hierarchy even perpetuated today (up to recent months) in a country like Tibet, where you have the Dalai-Lama, who has the embodiment of temporal power of the great Hierarchy, and the Panchan Lama or Tashi Lama, of Tashilunpo, who was the embodiment of the spiritual Hierarchy, and was one of the rays of Avalokiteshwara.

These Powers have to work together, because whatever happens, happens within a Great Plan, and this Plan represents the Power of the Cosmos, the Power of the Great Hierarchy beyond the Solar System; the Power of the Zodiac and of the planets; the Power of the immense Whole Pattern, which can and must never be violated by any of its parts. So down through this particular division we have the descent of another Great Order, which is called the Order of the Prajapatis; and the Prajapatis descend on a pattern identical with the Buddhas and the Bodhisatvas, but now always on the planes of the Universal framework which must rise to meet the growth of every living thing. The moment your Consciousness changes in any detail you will come into a new pattern of law, and it is this new pattern of law that must be and always is inflexible, so as the Consciousness develops one pattern the Law moves to meet it, and everything that is done in fulfillment produces that fulfillment as an inevitable fact. Now most of us are not too fond of the thought of law; we regard it as a limitation upon our free world, and yet law is just as much necessary to us as hope. We must have the double pattern which only finally meets in the Universal Consciousness itself. There, there can be no difference between the Law and the Prophet; but in our plane of manifestation there is this polarization process.

So while a degree of Consciousness is unfolding within an organism, that organism is involved in an environment. You as a person on your way in your growth toward becoming a better person, are moving in one direction, and that direction is from within outward. At the same time you are functioning in an environment which is pressing upon you from the outside producing what in a great many instances may be regarded as conflict, the conflict between the individual and the situation in which he finds himself. Now the Mahayana System may have developed up among the glaciers, but it was startlingly aware of pressure, and in its philosophy it took into consideration the tremendous resistance of the static of environment against the individual, and what appears to be the conflict between large patterns and the individual growth which is occurring within these patterns. And the Prajapatis, or the great Law Givers, the Revealers, represent the constant revelation of the Plan, which is the result of the constant unfoldment of ourselves.

Thus as we grow in one direction we become aware in the other direction.

As we move in Space toward liberation we become more and more cognizant of the vast machinery of procedure. In other words, we do not ascend immediately without expedience and leave all this behind without further thought. We are constantly becoming aware of something, even as we are constantly becoming ourselves. So our own growth invokes out of nature laws that are not operative until we call them into action. Humanity today is using laws which were not in use a million years ago, and the inventor knows that discovery is almost always merely the recognition of something that has always been, but has not until this moment been recognized. All right then, in the process of growth we invoke or draw forth out of nature infinite capacity we did not previously recognize. We recognize these capacities as an orderly framework, an infinite potential which we are calling upon as we require this potential. Or perhaps it might be better to say that the mere fact we experience the need reveals, releases, or justifies the manifestation of the thing needed. And as a result of that the Hierarchy is represented as composed of the Great Orders of the Lawgivers representing the pattern which is infinitely revealed, and the revelation of this pattern is finally the great intellectual growth. And intellectual growth on the one hand, the emotional growth on the other coming through the Great Descent of the Teaching Hierarchy, the mental growth through the Great Descent of the Governing Hierarchy, these two processes together result gradually in the individualization of the two circles of a planet or a person that have previously been auric fields in common, which we mentioned at the very beginning, because they represent the unfolding of Consciousness on the Buddhistic Plane and on the Atmic Plane, and when these two are developed we shall be capable of the conscious experience of life on the Buddhistic Plane, which is perfect intuitional apperception, and we shall be able to have the absolute conscious participation in Truth on the Atmic Plane, and this corresponds with the Great Power of the Lawgivers.

With these two Orders coming together, meeting and mingling, Light calling upon Truth, Truth revealing itself to Light, and the two working together constitute again the great planetary structure, the Teaching Hierarchy descending through the upper levels to the surface of the Earth, and the great Lawgiving Hierarchy ascending from below, so that the Law and the Prophet, the two Dispensations, meet on the surface of the Earth and interblend to constitute the environment of human Consciousness. Now if we get these two polarities in our minds to know exactly what they mean and how we intend to use them, we shall be ready on the next lesson to see the unfolding of the Government and the School upon the Earth through the study and unfolding of the Races and the Orders of Life, and how out of this compound, which is generative, there is created the Great School on the Earth, or brought into existence by the Power of Universal Law moving, and the Power of Universal Consciousness meeting it. It is one of the most extraordinary patterns or designs we are capable of imagining, and the working together of these two Principles will be the next subject, and I think that is about enough for now.

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THE HIERARCHY

III.

The Seven Rays of the Hierarchy and the Seven Races

This evening we must ask your special attention, because we have quite a complicated problem, and to explain it in the words we have available, - probably there are a great many words I do not have available - but to preserve it in a form that is reasonable to the requirement is not going to be entirely easy unless we try to feel or experience something in the form of Overtones. We have to depend upon Overtones for the communication of ideas which are not within the common experience of individuals. First let us consider one or two definitions we are going to need. The first is the definition of Adept. The word as we know it comes from the Western school and first came into prevalence during the period of alchemy. At that time reference is made to the Hermetic Adepts and to the Alchemical Adepts, and from this usage it has probably extended into the field of modern esoteric literature. Actually, the word is simply a term meaning Highly Proficient, as we say an individual is adept in this or another field of activity.

The Mahayana School of India does not have any such term. It uses in turn the term Arhat. The meanings are considered interchangeable. I had a certain dictionary not long ago in which the term Arhat was used as the Eastern equivalent of Adept. This is superficial and very faulty. Such is not the case at all. The meaning of the word will give you the basic difference between the two schools, an amazingly clear line of difference if you think that way. Arhat means one who is skilled. Arhat from the Sanskrit means one who deserves. It is an entirely different concept. The deserving one, is the literal meaning of the word Arhat. It has no sense within it of proficiency in the sense of superior ability. It is simply one who merits, who is in a condition in which he deserves something. The term Arhat is not personal, it is much more humble and less arrogant than the statement of proficiency. It is the statement of one who merits or deserves certain considerations. Deserve meaning "capacity" created by merit. This is well worth remembering.

Among the Chinese Buddhist in the Northern part of the Mahayanana System the term Lohan is introduced. The Lohans are again considered equivalent to the Buddhist Arhat, but again it is quite different in meaning. Each nation taking a doctrine has to a degree individualized within that degree its own preferences and tastes, interpreted according to their own convictions. The Lohan, as it is used in China, literally means a Chanter, one who sings, The Lohan is one who sings the song of the Law; he is the Teacher, whose words, it is said, are so filled with beauty that even the simplest statement is a song. He is singing the Good Song. The parallel lies exactly in the European Troubadour, the true meaning being not a Troubadour but a Priest, a songster of sacred songs. So a Lohan does not necessarily imply he was a professional musician, or that he actually did sing in a good baritone, or anything of that nature. It implies the good message, the Truth coming through him, and that his message played on the Consciousness of those who received it as a song of Beauty, Hope and Salvation. Those are the more common terms used with the Adept Tradition in the East.

The Brahmanic Mahatma or Great Self is again a slightly different term. In the Buddhist Philosophy the term or word which implies Great is nearly always left out. It does not emphasize any aggrandizement. The Mahatma in Brahmanism is the Great Self; the Arhat is the Deserving Self, or that which has earned or merited in some way. Therefore the Eastern Systems lay great emphasis upon the term Merit as being the earning of life, that all life must be earned; all Truth must be deserved, and those who deserve it by Merit are called the Arhats. About fifty years after the Nirvana of the Great Buddha the first Assembly of the Arhats was held at the Saptaparna caverns. Now Saptaparna is also a very interesting word. The word means Seven, Sapta,

parna, lotus or parts. The Saptaparna has therefore seven rooms or apartments within it, and in the Esoteric teachings of the Mahayana the Saptaparna caves is the heart with its seven rooms, the same as is referred to by Hermes in the Aesclepiian Dialogue where he says to his son, at least his son in Wisdom, we do not know that it was actually his own son, he said, "As the Gods have created the seven changeless rooms we call the heart." The seven chambers or rooms and the Saptaparna also appear in the writings of Boehme, the German mystic, who represents the heart with seven compartments. Anyway, the purpose we wish to emphasize is that the Saptaparna Cavern is the heart shakra in the human body, and when we realize that the great Assembly of the Arhats was held in the heart, we realize also that we cannot be considering purely historical personages assembling somewhere. This, as we go on a little later, becomes of greater interest to us.

We must now take into consideration another important consideration of Mahayana. We have already mentioned and emphasized as much as we could the concept that Adi-Buddha, the first great Consciousness Meditator, actually represents a condition of Universal Consciousness. In the Mahayana System Universal Consciousness is actually the only absolute Reality. Nothing else can actually have Eternal Existence. Inasmuch as Consciousness being Eternal and Universal, in no where or place deficient, in no place superabundant, but in all places, in all things, both qualitative and quantitative, both in terms of spiritual Inner Life and material outer life, all things that exist are modes of Consciousness, according to Mahayana; and Consciousness itself is an absolute sovereign, indestructible unity. Therefore, Consciousness is never subject, in the Mahayana System, to diversity as fact, because diversity as appearance and illusion can exist in Consciousness under certain conditions. But behind, beneath, and superior to all experiences is Consciousness as Eternal, unconditioned Fact, and this Consciousness is an indivisible Unity, as we have said, and Absolute Reality. It cannot be defined aggressively by any individual. It can never be possessed; it can never be controlled. The part can never become the master of the Whole. Therefore, the relationship between the part and the Whole becomes a very important element in the ethical concept of Eastern religious philosophy. The Wholeness, the complete Unity, Adi-Buddha, is Absolute Reality in all its dimensions; Absolute Life; Absolute Consciousness, Absolute Intelligence, Absolute Love. Absolute Faith, Absolute of all things. For as the Mahayana points out, therefore, the Absolute is inconceivable in terms other than those which are essentially good; therefore it is Absolute Good. And in this concept of Absolute Integrity or Absolute Good, the Universe is suspended by an Inner Consciousness, and is fashioned from a Consciousness and composed of a Consciousness which is the Absolute Good, the Absolute Wisdom, the Absolute Truth, the Absolute Love, and the Absolute Life.

In this state of Adi-Buddha these conditions are not considered as differentiated; therefore, they remain as what Buddha called "The Great Ocean" or "The Eternal Sea", "The Unconditioned," from which all conditions emerge and to which all conditions must return. A condition that is ever unfolding, but can never unfold beyond itself, but it is the extremity of its own existence. Nothing can ever grow in Space or Time that can exceed Space or Time, other than in a relative term, because to Adi-Buddha Time is Absolute Eternity in which nothing can be divided. Adi-Buddha, according to the concept of the Buddhist System, has in itself Eternity, which is Absolute Time, and that incredible, inconceivable instinct that is the Absolute Now. Therefore, the Absolute Now is the infinitely small, and the Absolute All is the infinitely great, as far as Time is concerned. So in the concept of Mahayana we have Consciousness as the root of all things, within which specialization takes place, specialization which becomes Law and Art and Music and Philosophy and Religion; Consciousness that becomes further than this all of the diversified conscious creatures, each with a Consciousness which in fact an aspect or fragment of this Universal Consciousness. But all things at the point of Consciousness are one,

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and as they depart from Consciousness toward manifestation they depart gradually from the sense of Unity to the illusion of diversity. "All things which appear different," says Milaraspa, the great Northern Saint, "appear so as seen from within out. But all things that appear the same are seen without in." As we go to Cause we come to identity; as we depart from Cause we come to diversity. Therefore, in the term which the Buddhist uses this is Nirvana. It does not actually mean someone going to sleep in non-being forever. Nirvana is the apperception of the Absolute Unity of experience. Therefore, it is the experience of One, not One as a unit, but One as All, beyond which there can be no experience possible to the human being, because there can be no experience beyond the conscious at-one-ment with All, which means All as Unit and All as some, and beyond that it is inconceivable, because no matter how far you go, you must still be within the boundaries of the term All, you can never get beyond All. You may discover new things that previously were not apparently possible, but that is your experience, it is not the fact of All. It still remains both All that is known and All that is unknown. Beyond this there can be no possible experience of Consciousness.

Now in the development of the Arhat or Adept System, in the creation of the World Government and Hierarchy, we have a series of problems which are infinite repetitions on different levels of the concept of Consciousness. After all, the Adept Hierarchy is not an institution in the Mahayana System. It is not something that is a monument to will, pride or any condition whatever as we know it. The Hierarchy is simply a mode growing up within Consciousness. The Hierarchy is just exactly like the lily of the field or any creature, and just as surely as the lily in its stem and structure is bringing life to millions of units within itself, within its own collective pattern, so the Hierarchy is an entity, it is an entirety, it is a creature, not an institution. The Mahayana System states definitely that the Hierarchy is actually as certainly and inevitably a creature as is man, but instead of being a creature visible to our outer perceptions, with hands and feet, it is an entity which is subjectively known, and is made know visibly or tangibly only to the mind, the heart and the self. The Hierarchy is not a parasite growing in nature, it is not an emergency measure created to accomplish something, it is not actually a bridge, although it is all of these things. It is essentially an Order of Life, and we have just as much right to consider it such as to say we have the human species, the animal kingdom, the plant kingdom, the mineral kingdom, the Hierarchy. It makes no difference essentially; they are all normal, growing creatures fulfilling Law. They are not incidental, they are not accidental.

No creature is man-made; no concept is man-made, actually, the so-called human concept of various degrees of imperfect apperception of the group, but the Power behind them and the Law within them is not man-made, and anything that is man-made will fall with the errors of man, it must. We think now of Hierarchy as an Order of Life growing in Consciousness exactly as any other order of life grows. Now in Mahayana what causes an Order of Life to come into existence? An order of life comes into existence because it represents a mood or mode of the internal Meditation of Consciousness experiencing self-existence. In other words, all creatures, all orders of life, are degrees of Yoga in the Eternal Self. Adi-Buddha is Eternal Consciousness by the experience of specialization within itself and becomes conscious one after another of things. The Consciousness is projected or in one way integrated to a series of points the center of which is everywhere and the circumference nowhere. Let me take an example from our own experience where it is more easy to choose something. You are sitting looking around the room. You are suddenly very much aware of a piece of furniture. You study it for a while and then you are aware of something else, a picture on the wall. These different specializations of awareness when carried onto the level of Universal Consciousness, result in Consciousness becoming aware of its own attributes. The moment it becomes aware of them they become real and its attention is directed upon them, creating Orders of Life, which are directed forms of awareness, so that

regardless of whether we think we are princes of the realm or the most humble of beings, regardless of what we believe our origin to be, The Mahayana Buddha says we are all a kind of focus of Universal attention. We are creatures that exist because Consciousness examining and introverting upon itself became aware of us as among the infinite potentials of its own Power. Consciousness being all and accomplishing everything we become part of the accomplishment of everything; we become that which is released from potentials of potency through the awareness that Consciousness can accomplish everything. We are a degree of that everything eternally manifesting through immense potentials of Universal Consciousness. Hierarchy, or the Great School is considered in exactly the same way. This resource capacity of Consciousness is used to represent certain levels or degrees of aptitude or manifestation.

In the Mahayana concept of things, therefore, Adi-Buddha, the Eternal Power, experienced in the process of unfolding its own creative instinct a series of reactions to that which it had done. This is important psychologically, and we must remember that probably one of the great interests of Mahayana lies in its incredible psychological pattern. We cannot even touch it in the form we have. The great University in Lhasa where the Mahayana System is taught of course requires twenty years of daily study just as arduous as in any University here. Therefore we are not going to exhaust it in six lessons, I assure you, but we are trying to point out certain facts. Have you ever seen a child make something, and having made it objectify its own attention upon that thing and give it attributes. It will whittle a little figure and then it will have a series of overtone reflexes to the thing it has fashioned -- a mud-pie, or a drawing on a piece of paper. It will endow its own creature with reaction. I have seen a child make a drawing of a dog. After looking at a rather badly shaped dog for a little while it said, "Poor dog!" So the problem involved is the reaction of Consciousness to the product of itself. The moment Consciousness begins to unfold it develops two reactions to the construction it fashions. Consciousness becomes aware of responsibility in the sense that these are its creatures or its own creations, and it develops a degree of attachment to the product of its own creative genius. Because they are the products of itself and because through them its own identity is revealed ultimately to itself, it develops a series of protective Consciousness mechanisms to itself, and these protective Consciousness mechanisms are the Bodhisatvas. They are not persons, as I have told you before, they are modes of Consciousness. Just as the average person seeing a small child or animal injured will go to its defense instantly because it reacts against such cruelty or action. So in nature every action has a compensatory reaction moved by impulse of Consciousness in the environment or in the thing itself. Therefore, the parent becoming parent does not wander off and leave the child, but develops with the experience the Consciousness of parenthood, and the moment this is created Hierarchy, which is parenthood fulfillings its duty to its own manifestation, takes over as instinct, as impulse, as natural and inevitable reaction to a condition or state.

So Consciousness produces Hierarchy as the means of fulfilling a phase of its own maternity or paternity to progeny. And out of the concept of the progeny and the relationship, according to the Mahayana System, Consciousness produces two kinds of emanations, which I will mention briefly, but which we must consider at greater length. One is the Kumaras and the other is the Prajapatis. The Kumaras are called the Virgin Youths; and Sanatkumara, the greatest of the Kumaras, is the equivalent to the secret meaning of the Archangel Michael, because in India and among these schools the Great Kumara is the Archangel of the Flaming Sword. But the Kumaras also have another meaning, they are called the Seven Virgin Youths who remain forever children of fourteen years of age. The Kumaras represent a kind of Consciousness, which for reasons that are sufficient to The All remain forever at a certain point or at a certain time, or condition, in Space; forever meaning, of course,

for the duration of the Manvantara, or the period of Manifestation; not for Eternity, but forever as far as a cycle of life is concerned.

The Seven Kumaras are consequently the Seven Dhyani Buddhas in a mode or condition. They are not the ones who refuse to generate or create or to grow up because of the fact they are rebelling against something. In Mahayana there can never be any rebellion against anything for any reason, because the Consciousness is at the root of everything and it can never rebel against itself. So what appears to be the reluctance of the Kumara is not due to them, because they are not persons at all as we know them, they are not even mental individualities. The Kumaras represent a certain part of Consciousness that remained on a certain level to direct the rest, because if it had all gone at once into a state of obsuration there would have been no guidance or leadership. Therefore, the Kumaras are the Seven Powers that maintain a certain level in order to remain clear of the obsuration of matter. Every human being has a Kumaraic Self within himself. There is a certain part of the human Consciousness that has not been obscured, and for that reason certain other reactions are possible in nature which otherwise would not be possible. The Kumaras actually move a unit of Universal Consciousness held in suspension above matter without having experienced the mystery of the adolescent immersion in emotion, which is absolutely necessary to the economy of things, and which remains a part or spark of a very important, very involved compound of the Higher Consciousness nature of the human being.

The Prajapatis, then, are the Fathers or Seven Sages of another important development within the experience of Consciousness itself. The Kumaras are the suspension of Consciousness at a certain level. The Prajapatis are the extension of Consciousness from a certain point by a circuitous route, by means of which they are able to come around and reach mankind from the outside as institutional or guided knowledge. In other words, the Consciousness itself attacking the problem of the balanced equilibrium of its own parts, works simultaneously from within and without. From within is placed a polarity, the Kumara, by means of which it could never be separated from its creature. The Kumara is the bridge; the Kumara constitutes the Antahkarana between cause and effect, or between Consciousness and the illusion, because in this case matter and illusion are treated psychologically, not physically. It is not a matter of physical earth, it is a matter of the obsuration of Consciousness. The Prajapatis are the Powers of Consciousness accepting the illusion and working from the outside in upon the substance of the being. To meet their requirement the Sages became Fathers but their progeny are never mentioned. The Prajapatis correspond with the Rishis of the Brahmins. They are the ones who are the Eternal Mendicants; they are Seven Powers of Consciousness in this world but not of it, who must remain until the liberation. They are exiles, they are the voluntary sufferers, they are the Chelas who are in sackcloth and ashes until the Nirvana, yet they are exactly as though they were absorbed in the illusion. They are in it but not of it. The Kumaras are not in it, and the two polarities working upon human Consciousness represent two phases of Consciousness within man himself. That is why the great council of the Arhats takes place in man and not somewhere in Space, and why all the great physiological and psychological structures of Mahayana ultimately come back to man himself.

In the individualization of Consciousness in relation to the human necessity, there emerges from the Grand Scheme of things these two Orders, and then there comes forth that mode of Consciousness which is called The Dharma. Now The Dharma is not Law; the nearest thing we can say to Dharma is The Doctrine. We have to experience the concept of Doctrine again entirely on a different level. We have to free our minds from the association of Doctrine and Indoctrination. The Doctrine, as it is understood in Mahayana, is not something that requires the allegiance of any human creature; it is not something that imposes itself upon anything; it is not something that limits anything. The Doctrine is simply the Consciousness experience of Adi-Buddha as far as the requirement of the human creation is concerned. The Doctrine, in other

words, is the Master Plan of Consciousness for a creation; not all creation, because each creation must have its own method or return. Therefore, The Dharma simply means The Doctrine of the Way, which is according to the Consciousness itself. It is not finally institutional as we know it, or anything that resembles it. It is not autocratic in the sense that anyone is ever required by it to do anything. It is an entirely different approach, as we shall try to explain to you as we proceed. The Doctrine, however, becomes a Conscious Being. Doctrine has to have an integration, because, according to all the great systems of Asia, every impulse of Consciousness must have a form or it cannot manifest. Every vibration of Space has a number, a color and a form or it cannot manifest. It otherwise remains forever silent. Even as an experience of Consciousness in man it must have dimensions in Consciousness if not in form. Therefore, Doctrine cannot be merely an accumulation of beliefs or something of that kind. A Doctrine must be a living thing rooted in Consciousness and growing in Consciousness, releasing itself through Consciousness, and nourished by Consciousness. Therefore, a Doctrine we would think of as a physical institution of some kind, or a moral code or ethical code, but in the East, no. The East realizes that the code if it is real and has its root in life is alive also, that it is not something that is separate from life, because what is life ultimately except Consciousness itself on a level of intense sublimation or ultimate existence in which it may be conditioned and if it is conditioned away from life, life is concealed within the process of conditioning, until we have ultimately and abstractly the appearance of death, but there can be no death, and there can finally be nothing but life itself.

The Doctrine, therefore, is an entity in Consciousness, just as surely as man is primarily an entity in Consciousness and only secondarily an entity in form. In the Mahayana The Doctrine, which is The Dharma, is a living Power and in the Eastern System is associated with the Bodhisatva Manjusri, the Lord of Wisdom. Now the Lord of Wisdom has nothing to do with our way of wisdom. The Buddhist Lord of Wisdom is simply defined as actual experience participation in the substance of Consciousness. It has nothing to do with the mind, except that the mind and the heart are the instruments by which certain of its works are accomplished. But Wisdom means only one thing, Conscious identity with Truth. Any other definition to the Eastern mind is begging the question. Therefore, Manjusri Bodhisatva, or the Great Teacher, represents Wisdom as Truth applicable to human necessity, realizing that the Wisdom that is applicable to man is a conditioned Consciousness, and that there are other conditions of Consciousness. Manjusri represents Wisdom or Consciousness conditioned to the need of man, and therefore containing within itself completely and entirely the formula for the perfection of man. In other words, that which is necessary invoked out of Space. Necessity is forever fulfilling itself. Nature abhors a vacuum, and wherever there is a requirement there is an inevitable fulfillment. So the Bodhisatva Manjusri represents in the Eastern System that phase of Consciousness which is solution to the mystery of humanity, because every integration or manifestation of the Bodhisatva Manjusri is an integration, an organism, an organization, a living entity ensouled by the Universal Consciousness of the needed Light, Wisdom, Understanding, or that which is required.

The Great School is composed essentially, as far as humanity is concerned, of the parts and members of the psychic body of the Bodhisatva Manjusri. This is the head or Wisdom aspect of Conscious Experience, it is the Great Power, the Great Kumarcic Power focused upon a certain need. It is the incarnation of the Kumara, or the Bridge between the present Consciousness of man and the Consciousness of Universals. At the same time the second polarity of this problem incarnates also a vast organism which is called the Bodhisatva Avalokiteshwara. This is the experience of Universal Consciousness as Compassion; as Compassion in the Eastern meaning of the word. Compassion to us means pity, and there is nothing further from the meaning. Compassion as it is described in the Eastern System in the words of one of the Eastern Monks, who

expressed it probably as well as anyone else, is an infinite tenderness toward Life in its struggle for Truth. It is a tenderness experienced not toward a living thing primarily, but a tenderness toward Life as an experience within the self, by means of which the relationship between the individual and all other Life is made infinitely more intimate. The Prajapatis working from the outside are the Powers that are drawing this attribute out of man through the creation of environmental stimulus.

Let us kind of parallel these points a little bit more carefully, because we need to understand certain phases of them as best we possibly can. Avalokita, or this infinite tenderness toward Life, represents one pole of the twofold attribute process of Adi-Buddha: One, the Manjusri Consciousness in man is the something that makes him search for the answer to the questions of Life. It is the thing that makes him build toward Truth. Therefore, it is essentially a way of the exploration toward Cause, the Avalokiteshwara concept, or the Great Compassion principle. It is much more parallel in its working with our concept of Faith, as it is with the individual who is perfectly willing to relinquish even the search for Truth if the need of immediate service for the suffering of another is involved. In other words, the Manjusri seeks to discover Self. The Avalokiteshwara is willing to completely forget Self and all of its purposes in the service of that which is inwardly sensed as need. Consequently, you have your two great Orders of Monks in your Mahayana System. Those who are seeking what they believe to be Universal Enlightenment, and the other group which is perfectly content to rest its happiness and Consciousness in Universal service, regardless of whether it understands or not. It is moved simply by the desire to help, whereas, the other is moved by the desire to know. These two, of course, are kept in constant equilibrium in the two Systems. The individual is reminded that the more he knows the more he can help. He is also reminded that the more he helps with sincerity the greater his capacity to know will become, and the two work one with the other constantly to remind the individual of the absolute requirement for equilibrium, without which all purpose perishes. All illusion is loss of equilibrium in some way, according to the physics and bio-physics of these people.

The next point that becomes important in our consideration is to recognize that the Great School, which is the vehicle of the two Great Brothers who are represented in the Tibetan Hierarchy by the two Theocratic Heads of the State, the Dalai Lama and the Panchan Lama, the temporal and spiritual rulers of the country, representing in turn only an effort to order a physical state according to a Doctrine, because the twofold rulership of two modes of Consciousness eternally complementing each other is part of the essential Doctrine of Mahayana. These two modes of Consciousness are never to be considered in conflict, because conflict is impossible where Consciousness exists. Wherever there is a sense of conflict there is an amount of illusion, because all illusion is conflict, and all conflict is illusion. Reality is that which discovers that among all dissimilar things there is no essential difference, and the illusion is where among all similar things we can see an immense number of essential differences. In the Mahayana it is the reverse of this procedure. The Adept Hierarchy then emerges as an organism composed in the body of this twofold being, in its twofold aspect as Iswara - male and female, or androgynous, representing the two Powers of the Bodhisatva.

In the Buddhist System a Triad is created, a Trinity is formed, in the original Doctrine, by what is called The Buddha, The Dharma, and The Sangha. The Buddha is the Light, The Dharma is the Doctrine, and The Sangha is the Assembly. Therefore, it is the Light, the Doctrine and the Church or the Assembly, the Ecclesia, the group which forms to administer the Law. This is a series of progressive descents of experience Consciousness toward objectivity along which line of descent the Doctrine itself flowed in the formation of the Mahayana or the Great Cart, the Large Vehicle, by which all beings are carried across the river of illusion to ultimate unity with Being, Universal Consciousness. These three parts, The Buddha, The Dharma and The Sangha, are the Light, as we have said, or Consciousness, which is the Light,

the Doctrine, and the Association of the Assembly. In this Buddha represents the principle of Buddhi or Universal Enlightenment. The Dharma and the Sangha are Manjusri and Avalokiteshwara; they are the two polarities. In the Christian Mysticism the Church adorned as a bride is united to the lamb. In the Buddhist System the Sangha or the Assembly is the female impersonation, Kwan Yin, or the attribute of the Great Order of Compassion, the Great Order of Chivalry, the Great Order of the Spiritual Quest, which is the Sangha or the material construction for the carrying on of The Doctrine. As the Prajapatis work from the outside, whereas the Kumaras work from the inside, so the Powers Manjusri and Avalokiteshwara work from within and without upon humanity in a perfect balance of the two sets of introversional and extroversional psychic faculties of Consciousness. The Powers and their attributes are very well differentiated and recognized.

In this picture we next have the appearance of the School as we more or less apperceive it through its Body of Arhats. Now what is the relationship of the Arhats to the School? Is it the relationship of a subject to his prince? Is it the relationship of a citizen to a state? Is it any of these kinds of relationships at all? No. According to the Northern System of Buddhism, it is the relationship of the person to himself, always, never anything else. In other words, if we say the School is autocratic in demanding something, we must then say the Self is autocratic in requiring something of the personality, because we are not dealing at all with a political structure; we are dealing with a dimension of Consciousness in which everything returns to Self. And the School in relationship to the Disciples is nearer to the Self than they are, because it represents a superior, and superiority only means proximity to Reality, nothing else. Superiority does not mean law, temporal power, strength, despotism or anything of that kind. To Mahayana it means simply that that which is superior is that through which a greater amount of Universal Consciousness is manifested. And, superiority does not imply necessarily the superiority of the person through whom it is manifesting. It is the manifestation itself, larger because of greater facility, that constitutes essential superiority. Therefore, the Arhat in relation to the School is simply a person listening to himself, listening to the best of himself, moved by his own inspiration. When an individual says in his own heart, "This I will do because it is the greater good," the personality usually obeys, not because the personality is subjugated or enslaved, but because the personality exists to fulfill. And in the relationship of the Arhat to the School it is the fact that the Arhat exists to fulfill.

"Well," you may say, "that puts the poor Arhat in a poor predicament." But let us remember there is no such a thing as a "poor Arhat"; the fact being that the Arhat is not the man we see. When we see the Holy Man or the Saint or the Sage, we are not seeing the Arhat, because the Arhat is not a person, but a mode of Consciousness. An Arhat as we know it is only a name given to a person through whom a mode of Consciousness is operating. The real Arhat is the Consciousness and not the man, and every Mahayana mystic knows that and has taught it for over three thousand years. The Arhat is always invisible, because he exists only as a mode of Consciousness, and the individual who attains so-called Arhatship is nothing more nor less than a person in whom the quality of the Consciousness level of Arhat is predominant. The Arhat, therefore, as in an infinite number of fables relating to the subject, has nothing to do actually with a person, essentially. Arhatship is a level just as much as the vegetable kingdom is a level above the mineral kingdom. Plato and Socrates refer to the higher development as the Race of Heroes inhabiting another region, but the trouble is that we always assume the man to be the hero; and that is not what was intended. In the Mahayana System the Arhat is not the person, but is the attempt of a person to reach a point where something superior to that person comes through him, and the thing that comes through is the Arhat, not the person.

Of course from a physical standpoint it is hard for us to differentiate clearly between the vessel and its contents. It is difficult for us to say,

for instance, that the man is the faucet and the Arhat is the water, but it is much better to say so, because the moment you do say that then you immediately create the situation in which a thousand faucets can be turned on at once, each faucet different but the water always the same, and there is your Arhat mystery. The Arhat is always the same, because the Arhat is one, and the so-called manifestations are the release of Consciousness through organisms conditioned for that purpose.

Discipleship in the Mahayana is not the individual seeking, actually, to grow. There is something peculiarly remarkable about the Mahayana System. The Mahayana Mystic or Monk has absolutely no desire to be great; he has not the slightest instinct toward ever becoming an administrator over anything; he wishes no power, no authority, no wealth and no reward. His primary motive is to be deserving of being the instrument for the release of something that is eternally there. Therefore, in the Eastern Doctrine the Mystic when he acclaims or makes statements to the effect he is devoted to a certain Bodhisattva, or is adoring or worshiping a certain Deity, is merely making a statement of his own receptivity to Cosmic Power; not Cosmic Power in the sense of Cosmic strength, but Cosmic Power in the sense of Consciousness in and of Truth. The Mahayana Mystic or Disciple, therefore, of a Master is also placed in a peculiar situation. Westerners feel that it is terrible for Eastern disciples to go around trotting a few feet behind their Master, braiding their hair, combing their beards, and performing other such tasks. It makes the man initiated feel there is a little hypocrisy going on there, but you ask the disciples and they will tell you that that is not the case; they are not doing these things for anyone; they are not humiliating themselves before a man because they have to or because they want to, actually, because the Teacher involved would be the last person in the world to require it of them. The only thing they are doing is attempting to discipline themselves. They are striving to reach a condition in which certain violent adversaries, based upon illusions that have made it unlikely they can ever be the channels of a better understanding, are disciplined by such disciplines as humbleness, detachment, patience, understanding, service. It is not that they are serving anyone in the sense of another person, but they are becoming capable of the Consciousness of service within themselves, of helping without pride, without hope of reward, without vanity, dictatorship or anything except the simple acceptance of the Law.

So all these disciplines that were set up in India and Egypt and Greece were not little autocracies and tyrannies intended to glorify schools or systems. They were all of them for one purpose, to bring the individual into a state of internal serenity, capable of receiving into himself that which was necessary to others. In other words, becoming the useful instrument for the dissemination of a superior Power. The Arhat in this case is called sometimes The Prince of Shamballa. There may be portraits of him, just as there are portraits of Krishna or Rama, but these portraits are only symbolical of the actual Arhat, which is inevitably and always that degree of Consciousness beyond you which you are striving for, and which you must reach and attain by obeying its Laws, whatever those Laws of Consciousness may be. The individual experiences obedience first, visibly, on the physical plane, and then inwardly on the spiritual level of existence. Now we have to go a little further than that, because our Western idea of obedience is very different from the Eastern. Practically every word we use we have to do this with before it means what we want it to mean. To us obedience implies something dogmatic that demands our acceptance. In the East it does not imply that a pressure requires something. It rather implies that a Fact must express itself in its own way, and we had better not be in the way of that way. It has nothing to do with a personal journey, but rather if you want a certain effect in nature you must keep the Rules. If you want certain growth to occur you must be true to Laws governing that growth. If you wish your flowers to grow in your garden you must water them and guard them and tend them; if you want your Consciousness to not grow, because that is what happens in the East-

ern System, and if you want your Consciousness to apparently grow, as far as others are concerned, then you must keep its Laws, take care of it, nurture the vehicle through which it must pass and fulfill its requirements, whatever they may be. Remember, in the Eastern System the human Consciousness does not grow; it is only a level in the Divine Consciousness, and what we call growth, or the enlargement of Self, in the East is not that[^]all, it is more and more of the Universal, more and more overwhelming completely the semblance of individual selfhood. Now that is a little bit difficult, because it seems to throw two things in conflict; it makes the Ego or the Self opposed by a vast, overwhelming something that is trying to get rid of it. It makes a conflict between human will and Divine Will. In the Eastern System there is no such conflict, because human will is only a condition of Universal Will and the conflict is illusion; there is no real conflict at all.

Discipleship and discipline is the individual learning to understand and evaluate the illusion and voluntarily discard it, which he cannot do until he has experienced it. So what the East calls Growth is Consciousness growing through the individual and not the individual actually growing, any more than the tree is actually growing. (It is Life releasing itself through the tree, and the physical phenomenon we call Growth) But Growth is the unfoldment of Life and not merely the multiplication of cell structure. In man's Consciousness development ~~it~~ is Growth when it is measured in the terms of Universal Consciousness enlarging within the individual. As it enlarges the individual in turn lessens. As John says in relationship to the coming of Jesus, "He shall increase, but I shall decrease." In this sense the Ego or Self decreases to the degree the Universal increases in the Consciousness Compound. Because actually the Ego or the Personal Self is the perfect consummation of illusion; and Universal Self is the complete liberation of Consciousness from the error of illusion. Therefore, personal values always decrease to the degree Universal Values increase; that is the reason why the Mahayana System has these two forces working constantly. To the degree Consciousness increases, personality must decrease, and you can never reach a point in the Mahayana System where the Self locks itself with the illusion. You cannot have the Conscious Ego defying the Universal, because long before it can reach the degree of recognizing Universals a degree of the defiance must have perished in the personal. Therefore, you can never have an evil person attain Consciousness, because the evil in him will automatically block Consciousness and it is utterly impossible for the thing to occur, so beyond a certain point there is no possibility of a Power becoming great and strong and evil, because its greatness and its strength in evil must be limited to the plane of illusion. It can never transcend that plane and partake of any degree of Consciousness greater than its own merit, because it has not achieved the state of the Arhat, it has not become deserving, (and without the deserving the thing deserved can never be achieved.)

When we go on we have the Arhats as they are found in the Buddhist Doctrine, which form the Sangha or Assembly, we recognize them in great groups, particularly the Eighteen and the Five-hundred, called The Lohan, in China. ✓ These form the Great Circle of the Teachers or the Teaching Powers. Now let us stop for a moment and see what is meant by this. Are these the series of distinguished old gentlemen of various generations who have done wonders for themselves. It is nothing of the kind at all. Let us take this thought for instance: Buddha became as the embodiment of Buddhi, which is Insight, the Power of Internal Contemplation, and meditating upon the illusion became aware of the Lokas and Palas; the Lokas and Palas being the condition of the spheres of existence. In the Mahayana System it is said that Buddha had Insight which immediately projected itself and incarnated in all the Lokas and through all the Nidanas, or the twelve conditions of being, and appeared in every sphere of Consciousness in the mundane creation in a form appropriate to that sphere of Consciousness, and there gave its blessing or bestowed Insight. So in the Mahayana System the Power of Buddhi, which is Insight, not the man, becomes an infinite diversity of minute manifestations of itself,

one of these polarized in every condition of existence from the grain of sand to the star. In each of these planes, or conditions, Insight took a form suitable to its own manifestation, suitable to the condition in which it was manifested. This form of Insight on its level, whatever that level may be, became the Arhat, the Arhat simply being the distribution of the Principle Power through the conditions of which it in turn had become aware.

In the Mahayana Doctrine we find The Buddha aware of the suffering of animals. Through that awareness the Bodhisatva, or the Great One, projected an Arhat, or a projection of itself, into the Consciousness and the experience life of these creatures, so that these creatures on their own level, not visibly, but invisibly, from within themselves received the Dharma or the Doctrine in a way they could accept it, which in this case would be Insight through Instinct; but the Arhat was there. The Arhats appeared in every level of human function, in every degree of human Consciousness, in every level of social organization; everywhere where there was an integration, where a group of two or more assembled, they formed a compound which was a compound for deserving. It became instantly the embodying vehicle for an Arhat, but the Arhat was not a person, but a Ray of the Consciousness of the Buddhi itself. In other words, the Arhat was the mode or degree of the Realization of the saving or preserving or enfolding Power of the Doctrine.

Now Buddha appeared in this System, and his Arhats, in a very different method from what was constantly referred to as World Saviour. Buddha was never considered a World Saviour, because in the Mahayana System the World Teacher is the World Saviour; the salvation is through the revelation of the Doctrine. The individual is moved forward; is not pulled out of something, but is impelled toward something. In the Eastern System, therefore, Buddha is not held as a Saviour, he is rather a Revealer, and his revelation is simply that the Path of Truth is the Path in, through experience of Consciousness toward a point in which there is a reversal of polarization and Consciousness moves through the individual, but possesses him, and in that way sanctifies him to its own end. So in all the Eastern systems Growth is a deserving to a point of mediation, at which the two Powers, the Kumaras and the Prajapatis form the bridge of Consciousness, and the current is reversed, or the reel of the Law is turned in the opposite direction, and the individual who seeks inwardly for Truth reaches the point where he suddenly finds that instead of his continuing to seek, the Truth begins to move through him, reversing the reel of the Law. And as he continues to receive more and more of the Truth he accepts less and less of himself, until finally Truth is liberated through the extinction of illusion in the Consciousness of the person, who then is transformed from a Truth-seeker, not to a Truth-possessor, but one possessed by Truth. In Mahayana Truth cannot be possessed any more than the oyster can possess the ocean, because it is a collective; it is the Great Thing in which all other things are merged and find their identity. The Absolute Nature of Truth is both Consciousness and Form or Force. It is something which possesses, being infinitely superior to any of the units which are capable of individualizing within it.

The Government of the Adept Hierarchy was set up and the first problem was to recapitulate this Pattern. The Hierarchy could not be set up by persons or beings that had not the actual experience. In other words, you could not set up an intellectual equivalent, because there was no Power there, there was only Form. The World Government as described in the Mahayana System cannot be something trying to be like something else; it cannot be a human institution striving to become Divine. It cannot have any such constitution in any way, because to do so means that it would still be bound to the level of illusion, and therefore could not fulfill its proper responsibility. The World Government could only be in the hands of those who have actually experienced the Fact, and in the Mahayana System the Absolute Experience of the Fact makes it utterly impossible for the person who is so experienced to pervert that Fact in any degree whatsoever. You can pervert it as long as you think about it, believe it, maintain it to be true, and even have certain

psycho-metaphysical adventures in it, but the Fact when experienced in Consciousness is absolute and irrevocable, because it carries with it the authority of the Logos, something no creature can deny or withstand, because he has nothing to withstand it with. It is like a dark closet gathering all its resources to put out a candle. There are no resources in the closet once the Light is lighted. Therefore, the Hierarchy has to have in substance those who have experience; it cannot be composed of any intellectual group contemplating the experience. As a result of that the Hierarchy has to pass gradually from one state to another.

At the beginning it was impossible for the Hierarchy to be composed of human beings, because these human beings could not have a participation in an experience that was so remote from them. Now we can say that the Hierarchy might have been composed of those who had not forgotten. But that will not do on the level of humanity, because those who have not forgotten cannot say they are those who have experienced. The necessity for the actual experience of the phenomena of the purpose of this existence in this plane of matter has to be in some way involved in the Pattern. How, then, can that which has not experienced this condition have that authority? The answer returns to Adi-Buddha. Universal Consciousness being All cannot engender within itself a condition which it has not experienced, any more than you can imagine something you have never heard of. Therefore, the only common denominator of a condition is that which in itself knowingly and intentionally created the condition. That is the only common denominator, and in the Mahayana System the common denominator becomes the Power of the Great Universal Being, Adi-Buddha, through Meditation, to vicariously experience that which is a condition of itself and therefore within itself. This experience is vicarious, we will say, but it is an experience infinitely superior to that of the creature that has experienced nothing; therefore, out of it came the Order of the Hierarchy which was first carried or transmitted and sustained by certain Powers. And in these Powers, of course, we had at the root of the Hierarchy the Kumaras and the Prajapatis to remain and endure from the beginning to the end, because actually the Hierarchy is an unfoldment within themselves and they cannot walk away and leave themselves until the end.

These Powers that must remain are not Beings that sit and overshadow something, they must remain because they are that thing and therefore can never escape it. It is within them that the occasion takes place. It is like the Primordial Race; the first Great Race never ceases, departs or dies, because all the other races are born within it; therefore, it cannot perish without taking everything with it. The Seven Kumaras, therefore, remain as the Seven Virgin Truths that are not enmeshed in matter and must remain until the end, but they are on their own level. Therefore, they dictate downward, but are not experienced by man from below upward until a certain time. The same is true of the Prajapatis who become the root of the institution and the source of the Great Experiment which we call Society. Society is nothing but the gradual unfoldment of the Universal Plan on the level of social existence. And the Prajapatis create the form which is ultimately considered a Utopia, and the Kumaras produce or maintain the Seven Truths which are the particular labor or work of the Hierarchy. These seven phases of the one Fact must be expounded through the seven Rays which become the Adepts or Masters of the Secret School.

We have this situation set up. We have the School as an organism, but not at all as something imposed upon society. It is something that is part of the Consciousness of man himself; therefore, it exists within him and he exists within it, and like Augustine's "City of God", it is a symbol of a Great Commonwealth of Consciousness in which we all participate in various degrees of awareness. It is nothing imposed from the outside, nothing suspended, nothing authoritatively required or demanded, any more than it is by authority that a child grows teeth, or that we feel impelled to create families and build homes. These are instincts, and the Hierarchy acts as a part of the Great Inevitable for which no rational person ever held an aversion.

It is not the great Universal Inevitable, but manmade inevitables with which we have difficulty. Hierarchy continuing to descend through the Schools must fulfill the same purpose exactly that the human race must fulfill, because it is a life wave. Hierarchy must incarnate. The Invisible Government must become visible or manifest through the embodiment of itself. And the Prajapatis are building the bodies from below of the institutional form of the world concept of Order, and the Kumaras above are maintaining the pure and complete vision of the Plan, uncontaminated. And beneath them are operating the Builders and the various Agencies and Powers that form the School. The School is a microcosm of the entire creation itself; it has its planets and its constellations; it has all the forms and parts within it which are embodied in the experience of a Consciousness, and it is knowable or recognized by mortals through an inner experience. There is scarcely a day goes by in which someone does not write a letter to us wanting to know the name and address of a good Arhat. The individual is quite sure if he could find the right one he would be all right. The only name in our address-book for the Arhat in every instance is Inside, because even assuming the existence of certain illustrious and important teachers in the sphere of reality, these teachers are only approached this way, never by climbing some distant mountain and searching industriously for him. Because after all these creatures are actually units of Consciousness experience.

In the Mahayana System we will say an individual had always wanted to see a great painting, we will say by Leonardo. He read about it, he saw copies of it, and he wanted to see it so badly he hardly knew what to do, and at last by a wonderful circumstance he suddenly found himself in the presence of this painting by Leonardo. He was in the presence then of fulfillment. Something he had always desired and longed for was suddenly apparent to him in its proper form and shape, and it was in the original rather than the copies and descriptions which he had been previously dissatisfied. In this case he finds the original fully meeting his expectation, which is not usually true in mundane affairs. But in the experience toward the Hierarchy the individual is seeking from a knowledge of externals, or from a contemplation and consideration of certain beliefs the experience of exact contact or approach to proximity with the thing which he always most devoutly desired. If he has within himself a true conception of Hierarchy, if he has decided what it is and what it is not, the illusion will still hold him. There is where the Mahayana System is very important in its psychology, and the fact of it is demonstrated every day in everyday psychological research. Any preconception toward the nature or substance of the Fact will result in the Fact taking on the appearance of the preconception and remaining an illusion. Therefore, the infinite diversion of opinion concerning certain matters is due to the incredible but inevitable circumstance of each individual seeing in terms of the fulfillment of expectancy. Thus, whatever the individual believes that is contrary to the Fact obscures the Fact and poses the belief in its place.

If you believe the Hierarchy is composed of kindly-looking old gentlemen with long beards, you can see them in almost any psychic disturbance, and you will be quite certain that it is exactly what you are looking for, and the trouble is, that is what it is. If, however, you wish to see the Adept Hierarchy in terms of a great, autocratic, real government and expect it to be that, it will be the most perfect despotism you have ever contacted, because you will see only what you yourself desire or determine to see. That is why every figure in Mahayana Buddhism representing a mode of Consciousness is in a posture of Serenity. The only time in which you can see the Truth is when you can free yourself of every conception of what the Truth might be. And yet that is pretty rough, because there is a terrific situation created here. In the process of freeing yourself from everything that is not the Truth, you are virtually falling into a vacuum, assuming you can do it. But very few individuals will ever suffer from that vacuum, because we cannot free ourselves completely from these concepts. The individual, also, in the

processes of negating every opinion he has, also comes finally to a negation which he decides is the Truth and that is his illusion. It is a very delicate situation to escape from the tyranny of our own minds, the despotism of our own hearts, and the determination of our own wills, and at the same time not suddenly become nothing. That is not easy. And that is where Serenity comes into the Pattern. That is the reason for the disciplines and what appears to be to the average individual a foolish and mistaken law of life, it is that the person is attempting from instructions he has received to get himself into a state of being in which instruction can be transmuted into a factual experience, and at the same time that factual experience will not be distorted by the self, that is, the lesser self, the personal self. He has learned already from the System that the self and Consciousness are the extreme polarities of the same thing, and that the personal self is the furthest point from the Universal Self. Instead of being merely a point in it, it is a qualitative interval that must be crossed. The greatest interval in Space, and yet an interval that in place has no distance at all; an interval that in experience can be crossed by Consciousness when it can never be crossed by any determination of the mind or will.

So the Mahayana System, the search for Hierarchy, is always through the same processes forever repeating, always Serenity, the individual fulfilling more or less the Biblical statement, "Be still and know that I am God." Now how to be still without being blank, how to be quiet without being negative, how to be receptive without being weak, how to be humble without being servile, how to accomplish this terrific integrity of perspective is of course the substance of the great Tantra Discipline of Mahayana Buddhism. Therefore we go into the actual procedures by which these things are done. At the moment the disciple makes this initial experience change from a normal way of life toward a way of dedication to Manjusri and Avalokita through the search for Wisdom and the service of man, the two great paths, the moment he makes this decision within his own Consciousness, he is by Consciousness one with Hierarchy. He has selected the Hierarchy because he has selected to leave the long, more gentle path of evolution through trial and error, through the inevitable unfolding of Consciousness in Time and Space, and he is resolved to make the decision toward Truth, and having done so he becomes a part of Hierarchy itself, for Hierarchy is that body of selfconsecrated persons consciously dedicated to a Principle, as distinguished from those without dedication. Those without such dedication may live just as well, may achieve great and virtuous works, and there is no decision in this as to whether one is better than the other, but Hierarchy like a profession among men is more or less an individual stating his determination for a career. Not a career for this life, but a career for all evolutionary cycles. Having selected the career of Service, he then automatically comes under the Power of the Ray in which that can be done, and this is not tyranny, any more than it is tyrannical when a man says to you, "If you want those bulbs to sprout you had better put a little water on them." It is just fulfillment. It is the individual who longs to be of service sufficiently to do that which is necessary, and always that which is necessary is the exchange of an objective existence for an internal source of Consciousness that is awake. It is the duty of the Lanoo or the Disciple to open the eye of Dangma, open the Inner Eye. Not that we perceive transcendental wonder, that is not the thing at all, but that we experience Universal motion of emphasis, of which we are a part. There is no interest in Mahayana Buddhism in phenomenon. It is not the individual seeking to explore invisible planes or things of that kind. Those are regarded as dangerous, magical sidelines. (The Path is toward the gradual reception into the objective of greater and greater Internal Life and Light, and in that way strengthening the ability as well as the resolution to be of use to others.)

So the moment the decision is made the individual integrates his own career and pattern with Hierarchy and becomes one of those who is selected, not as much selected as resolved by his own degree of unfoldment, to enter this condition of Life Purpose, a Purpose to extend through Time; a Life

Purpose which involves the voluntary service of the release of the Universal Consciousness from the illusion of matter. This Consciousness, furthermore, is a dedication to the service of God, as the Mahayana interprets God, which is very different from the West. But we serve God. And it is an interesting thing that the service of God is not entirely an illusion, because we can serve Consciousness, although Consciousness means nothing. That is one of the mysteries of Mahayana; namely, that Consciousness actually is deficient in nothing, yet it can be served. And the reason why it can be served is that the primary service of Consciousness is the release of it through ourselves as individuals, and in so doing we serve not only Consciousness but the entire plan of human life; because it is not that we grow better that helps, if that were the cause of it, it would be supreme selfishness. But Mahayana says we do not grow better, stronger, wiser or more powerful. [It is Truth that grows better through the discipline we impose on ourselves. Now Truth in substance does not grow better, but Truth in manifestation releases more of itself and becomes more perfectly and obviously evident. So from our viewpoint Truth seems to come through or enlarge. It actually does come through, but it does not enlarge; it is merely released into manifestation.]

→ So in all the Systems the Mahayana Mystic or Arhat is never trying to be great or large or more important. He is only seeking to make possible that that and that alone which is important has in him a perfect medium of expression. He may not be perfect, but he is striving. Therefore, it is not himself he is serving primarily; nor is it someone else, primarily; it is the source of Consciousness itself, which if released is alone of all things capable of performing its perfect work. That is the next step in our pyramid and next week we will continue.

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The Hierarchy Unfolds Through its AdeptsMANLY PALMER HALL*unpublished manuscript*

As you remember this entire series is the unfolding of one idea; therefore, it is important to remember certain relations and correlations in the development of the concept. We are going to depart for the moment from the obvious pattern of descent to take on another factor that will gradually gain proportions and dimensions as we proceed. There is a device in Asia the exact description of which is not to the present purpose, but it is a banner carrying upon it a certain marking or inscription. This particular symbol or signet, this device or emblem, is more and more widely spread through the hinterlands of the great Transhimalayan region, and references to it and stories about it are to be heard in the bazaars of Afghanistan and the little silk-walled shops of Tokyo and Nara. This device is called the Banner of Shamballa, or the Flag of Chang-Shamballa, great city of the North. Tonight we are to approach for a moment this very strange doctrine that is an essential part of the Mahayana System, which, as I have told you, is the principle design we are unfolding.

We have come now to that part of the Mahayana System of cosmogony which considers the structure of the earth, and as I have told you the basic principles of this concept are Brahmanical, gradually changed from the purely Brahmanic footings to the Buddhistic footings. The earth is conceived as an embryo with the other planets within the womb of the Solar Magnetic Field. The earth has, as we have noted before, certain vehicles or bodies invisible but real as any physical organization. But for the purpose of our discussion this evening we want you to think of the earth as the bull's eye or center of a target-like diagram in which there are a series of concatenated circles, each within the other, and the smaller inner circle represents the globe of the earth itself. This arrangement would be analogous to the Magnetic Field of the Northern System as these are contained in the Mandalas or great religious diagrams or figures. The physical earth itself should be considered as a focal point in the Magnetic Field of the true Earth; the actual Earth being, as it is with the Sun, at the circumference and not at the center of its own system. This does not mean we assume people to be living inside the earth. That is not true from a physical standpoint, but it does mean that what we call the Earth, or what we symbolize by the Earth, is really only a part of a composite structure corresponding in a way, anatomically and physiologically, with the bony structure of the human body, about which are many other structures depending for their support and general distribution upon the integration of the skeletal structure of the body.

The physical earth is then in the center, or the approximate center, magnetically, of a series of magnetic or vibratory fields, which extend from it like the magnetic fields of the human body until we come finally to the circumference of the earth's structure. And it is this circumference and all it contains that constitutes the true Earth; and it was to this structure that the Hindu's gave the name Iswara, meaning the Planetary Logos or Power or Deity of the planet. This Deity inhabits the circumference of the planetary circle and radiates its Powers and Energies inward and downward from the circumference to finally form the focal field of the physical earth itself. Thus, the incarnation of the Earth, in the Mahayana concept, consists of a gradual descent of Elements, Energies, Substances, Powers and Principles, from an attenuated to a dense condition by which they descend leaving behind them these rings of magnetic energy, and finally constricting to form the physical structure of the planet. The planet is therefore a focal point in the midst of a great field of Energy, and from the surface of the planet downward toward its core this field of energy is reproduced in reverse, so that the innermost part of the earth, as I told you last week, corresponds in

the magnetic system with the outermost layer of the Earth's magnetic atmosphere. This double set of relating factors results in a very interesting bio-physical concept, as we shall see.

The Earth itself is, of course, only one part or vehicle in this field; even as the physical body of man is only a receptacle of Energies and Principles. In the Eastern System the physical body is a cup or crater in which these Energies are poured, in which they are gathered, and through which they are released in manifestation, so that in the development of the Earth we have Energies descending from Space and being received into the Earth's structure, from which they are in turn radiated or disseminated back over the area of the Space displacement which is the planetary field. We therefore have two systems or types of Energies moving in the opposite direction at the same time, and this play of Energy upon Energy is very important in the determination of certain energy intervals and qualitative intervals, which belong in the brackets of higher scientific thinking and with which the Brahmins were conversant. They knew about these things, but we have not yet considered it important enough to examine their findings. They were much richer in profound physical knowledge than we have been inclined to assume; certainly very rich in great philosophical speculations in the field of scientific thought.

We now come to the next phase of our problem, and that is the descent of life through a series of constrictions, through these magnetic fields, to form ultimately the life of a planet, or the wave of life evolving upon a planetary system. In the Eastern concept the human life stream is the oldest. This is contrary to some of the popular concepts that man was probably one of the last creatures to appear upon the earth. He was one of the last to appear in his present form, but he was not the last to be differentiated in the pattern which finally produced his present manifestation. Of all the creatures on the earth the human being is the oldest, but not in the form with which we are familiar. All of the creatures that are in their present evolutionary growth, such as animals, plants, minerals, and other forms of life, are younger than man, actually, in this system of planetary development. They are, however, apparently older because we relate them to the environment which produced man. So in order to understand this pattern more correctly we have to go back and analyze the beginning of life as the ancients believed it to be in this plane of matter with which we are familiar.

If we return for a moment to our concept of the bull's eye target, or the enclosed spheres forming by cross-section a diagrammatic concatenation of energy fields or patterns, we shall then see that life descending to organization or manifestation upon the physical plane of existence moved downward through these spheres as though descending the rungs of a ladder. And in each of these spheres certain modifications or changes took place. The human life wave as we know it descended from the highest of these spheres, and therefore passed downward through a series of restrictions. In each of these levels of restriction it received certain vehicles or forms and was deprived of certain Powers or apparent and obvious potency. It was a constant process of reversal of the evolutionary motion so that in the descent potencies were forever locked and returned to the state of potentials; whereas, in the evolutionary process the reverse of this procedure takes place. We have two interesting analogies by which we can recognize the essential pattern involved in this. One is the ancient Babylonian account of the descent of Ishtar through the seven gates to rescue Tammuz, part of the great Babylonian cycle of the Mysteries of the Creational Procedure. And the second is the Hermetic descent of the Universal Mind in the Pymander of Hermes. Both of these systems show a descent.

In the story of Ishtar, or Consciousness descending through the seven gates to the world, Ishtar at each gate is asked to remove and leave behind one of the symbols of her royalty. And in the Hermetic story, Mind descending is at each level invested with a garment or vehicle by which part of his energies are obscured. In one account, therefore, the Divine Attributes are

restricted, or Ishtar is forced to leave each of them on their own plane and to descend without them to the next degree of limitation. In the Hermetic System each of the planes imposes a restriction or investiture upon these energy fields. Therefore, the higher the Entity or the Being or Consciousness is in the order of fields, the greater the number of limitations imposed upon it in its descent. Man, coming from the highest, is therefore caught in the lowest place; that is, he receives the greatest number of limiting vehicles, and the structure of man is therefore more composite and more intricate than the structure of the animal, mineral or plant, because he has descended through more of these circles of restrictions to make his final appearance on this physical plane. In this he has descended by means of a kind of inverted cone in which his powers have been reduced and reduced and reduced, until finally when he reaches this sphere of manifestation he is completely locked within a series of vehicles which he must unfold through the reverse or revolutionary process of nature. This is indicated rather well as Spencer set forth in his "First Principles," of the difference between the involutory and evolutionary motions.

In the environment in which man finds himself, together with all the other creatures that are descending gradually, these ladders of spheres cause the physical manifestation. As man passes downward with all creatures, the Indian or the Mahayana points out something that is very important. We have told you that what they called Bodhisatvas or Buddhas are not really Gods or anything that resemble them. They are conditions of Consciousness. Man himself is essentially a condition of Consciousness, not as an individual, but as a collective. Therefore the individualization of the human being in nature is an individualization from one Consciousness to many conscious manifestations. The human being is one, in other words, and a principle, long before and always, even though he may later appear to be divided into a mass of individual units. To the Easterner man is one Being and within this Being an infinite manifestation and diversification is taking place, but the Being itself is not divided and remains always the Adam Kadmon of the Cabalists; that is, the archetypal man, the idea man of the Platonic concept; namely, the indivisible Being in whom division appears to take place. But this is an internal division that does not disrupt or disturb the unity of the Composite.

In the Buddhist System, therefore, man is one of the Hierarchies. Man is a Being descending into an illusion of diversity. He is therefore one of the Superior Powers. He is not merely a little creature upon which these Powers operate. He is himself one of them. All Powers descend into objectivity by losing the Consciousness of their own unity; therefore, all evolution is the restoration of Unity, and all involution is the loss of the Consciousness of Unity. But Hierarchy includes Beings within which this diversity takes place, and throughout all Space from Addi-Buddhi to man, and even to lower orders of life, these life waves that have come into existence are merely individualizations within these great units of Consciousness. The Hierarchy incarnates, therefore, and does so by breaking into an infinite diversity of manifesting creatures that lose the sense of Unity. And Consciousness is forever striving to restore that Unity through the processes of nature.

With the development of the Hierarchy as it manifests on this Earth, we have already told you of the spindle, of the concept of Meru, the Mountain of the World, and how the Earth itself is poised on this axis which moves through the forms of the Seven Rishis or the Little Bear, and how this measures the great cycles of time, and also why the inclination changing slightly at the polar axis also measures the great evolutionary processes of mankind. In the Ancient Doctrine, as we said last week, the ancient and elemental peoples believed that in the process of crystallization the great earth itself, the physical earth, first formed a coronet or crest jewel, and this crest jewel was the wonderful, elaborate, magnificent crest or coronet of the Bodhisatva. And this crest jewel of Wisdom, this wonderful and mys-

terious adornment was the great polar cap. In the process of the crystallization of this polar cap there came gradually into manifestation at the North Pole of this planet, which was a composite crystalline cell, there came into manifestation here the symbol of the Gobina or the great permanent and eternal land. If you examine the process of cell development and segmentation at the North Pole of an impregnated cell, you will observe that the cleavages that begin take first the form of a cross. The Logos impresses itself upon the world in the primary form of the cross, and then this development of cellular structure extends gradually down the walls of the globe forming a great cap or hat or crown over the North Pole of the planet. In the ancient belief this was the Imperishable Land, the great Mother Core of the surface of the earth, which never changes. Here was the Gobina or the first foundation of azoic rock. Here was the great island which at that time was surrounded by mist, by great heat and combustion, and was an isolated form gradually crystallizing in a great mass of vaporous and incendiary material. The motion of the Earth being less rapid at the pole and more rapid at the equator, the friction of the Earth against atmosphere and Space was less at the pole and crystallization increased more rapidly in that area.

There are also reasons from within the magnetic structure of all cellular organisms why the development takes place at the positive end of what is to be the final process, which in this case is the Earth's axis. As this area developed it became what the Ancient Mahayanas called the Motherland. All peoples everywhere think of the Motherland, of the old earth, of the good earth, but this great imperishable area is the Motherland of the planet Earth, the imperishable continent. Now this imperishable continent, although it never ceased, never was broken up, never actually disappeared, and was not subject, because of its location, to the great shiftings which have moved all the equatorial bands of land and water, this Motherland has been subject to certain modifications and changes. It is what we know today as the great desert of Shamo or the Gobi, occupying the approximate location of the original Motherland. This was the great polar continent, and it was here that according to the ancient Mahayana record the great chemistry pattern of human life first developed upon the planet itself. The possibility that life reached this Earth in the form of spores from outer space would not be so inconsistent with the Northern Buddhistic concept, because they definitely symbolized life reaching this Earth by falling from outer space. No one was concerned for a moment with the thought that this planet in its tremendous combustive state was able to maintain organized existence. Organized existence descended from another kind of earth, an earth that is intimated in the story of Eden, and in many different religious writings, an earth more superior and subtle than this, and that life came here only when this strata or core of the planetary structure was sufficiently advanced to maintain life.

Now with the Southwestern American Indians we have another very interesting concept, and that is that life came out of the earth, but at a comparatively late date. They thought, particularly the Zunis, the Hopis and the Navajos, and people of that nature, that there was a world of twilight underneath the earth and that in this world there was a replica of everything that was here, and at a certain time in the development of their people they lived under the earth in this mist land. As the result of disobedience, we have the fall of man story coming out of the old Pueblos long before the coming of the Spaniards, -this underworld was flooded, and in order to escape the family that was to be rescued (the equivalent of Noah and his family) and the living creatures all gathered on corn stalks or some other device which then grew up through the surface of the earth from the underworld and released these people on the outer, objective plane. They then built their pueblos and nations and maintained as sacred the particular mountain areas, valleys or openings in the ground from which they believed their ancestors had ascended. The Grand Canyon is one of the supposed places where the Indians came up from the underworld. Now both these stories are interesting. That all the hells and infernos of antiquity should have been in the underworld is very

interesting and very important to us, far more so than we originally understand or believe, because we do have two motions involved in connection with life upon the Earth; there are two distinct kinds of growth, which we are not yet aware of, but which the Northern Buddhists have already been contemplating for a long time. One, we might say, is growth by descent of life into manifestation; and the other is growth through the ascent of form out of darkness into the state of organized capacity to accept and receive life. And the ultimate union of ascending form and descending life results in the formation or integration of the compound Being who possesses rational aptitudes and is a completely linked creature embodying the above and the below maintained in a state of equilibrium. Man is the only living creature, up to the present time, in which the potentiality of the complete chain being united with form ascending and Consciousness descending, or life descending. This is the diagram or pattern of the two pyramids, one inverted, meeting at the apexes, which we find in so many of the Eastern writings and sacred symbols.

In this development of the concept, then, we have the Earth, and we have descending upon it from above a series of Hierarchies, of great collective life waves. If you could see those Hierarchies when they descended, they would not look like Dante's choir angels I assure you. They would look more like tiny seeds, minute granules of life, because we would not objectively be able to sense their internal Power any more than the tiny molecules we see immediately manifest their atomic potentials. We would see only what appear to be minute seeds falling from Space; spores, or something of that nature. But if we could examine them in the terms of causality we would recognize that they were great motions of life that have their place in the Northernized concept and plan. We would also observe that in the process of this motion the Earth itself responded by building vehicles or vahans and forms to receive these lives. The way in which these vehicles were formed was that the forms began to grow after the spores reached a place of security. The forms began to ascend, and as the forms ascended to organization, Hierarchies of corresponding Consciousness descended and ensouled them. Of course it is referred to in the Book of Enoch, and it is carried in the Old Testament in the lines about the Sons of God gazing down upon the daughters of men and seeing they were fair and descending unto them, or into them, in the older versions of that work. It simply means the descent of Life principles into forms or bodies, just as the coat of skins in the story of the Garden of Eden refers to vehicles or bodies, and the casting out representing the descent into an embodied condition. Life always taking upon itself these forms manifests through them.

Now let us remember this: That the highest form of life that has descended into this planet, as yet, is man - the human life wave. The next great order of life, of course, comes later in the great Buddhist Incarnation or Avatar, but that is not yet. That is another complete life wave that is going to come into manifestation, because these do not represent persons, or great biological processes. But at the present time, man as the highest of the forms in the planetary system was the first to descend, and descended in the form of elementary, animate, organic substance, the lowest possible condition of form or matter in which the germ or seed was inherent; the ultimate, diversified unit of evolving structure reduced to all potential and no potency whatever; infinitely small, different and remote, and requiring a vast time to pass from a condition of the seed to the condition of growing life. But this was the infinite diversity of human Consciousness, or the Consciousness of the human Hierarchy. This was the greatest division of the Consciousness of the Hierarchy of man of which it is possible to make an estimate. Now as man, not then a human being as we know him now, having no resemblance to this noble creature of which we are so justly proud, sometimes without justification, however, - in growing up this creature began to build structure; building first the monocellular organism; building crystalline palaces for its soul; building elaborate little cages of limestone and other

materials for the gradual differentiation and development of form. As it grew it kept leaving behind vehicles of all kinds as experiments, as outworn and outused, and as no longer adequate, as it pressed on to the development of greater and more adequate forms. Each of the forms it cast off as it went along upward was then taken over by another form of life descending behind it. As a result of that the growth of all organisms on the planet, which are below the state of man, were entrusted to the Consciousness of man and man himself is therefore to a degree the spearhead of the entire evolutionary process on the planet.

That is a rather peculiar thought in comparison with our concept of evolution, so let us be sure we understand it correctly; let us recognize that from the beginning the seed germ, the most elemental nucleated vital unit that could possibly be conceived, the most primitive, that rained as a free spore in Space onto the North Polar Cap as the first land made capable of maintaining life in an infinitely remote period, that from it began life upon the planet. This life did not evolve from a mineral to a vegetable state by way of lichen and things of that nature; it did not move from a vegetable to an animal state; it did not move from an animal to a human state; and this is very important according to the Buddhists, it has to be consistent; it is not going to move from a human to a Buddhistic state. What actually happens is that in this process of evolution it is constantly leaving behind what it no longer needs, and nature, which never permits the existence of a vacuum, or anything to be wasted, moves in behind man bringing into manifestation various orders of life. These orders of life continuing to unfold or to grow on their various levels take up the vehicles that man has outgrown or outused, and therefore from a visible standpoint it seems as though man is the climax of an evolutionary process, which in a sense he is, except that he was never the fish, never the animal that we know; he was never the creature we know below man's own level. He was always his own Consciousness unfolding, but the vehicles he built in various degrees of his development he has outgrown, and these, carrying his vibratory power, become the vehicles of the next orders of life, each according to its own degree of excellence. These vehicles in turn unfold, and as they are outgrown by their own forms of life become again vehicles for lesser forms, even up to the level of racial Consciousness, where races, having left behind certain vehicles, other entities come in to form the perpetuation of the race, although the actual beings in it may be constantly changing.

So there is this growth upward, according to the Northern Asiatic Concept, a growth that must continue until the infinite diversity of Consciousness which began with this little atomic life finally reaches the infinite unification of Consciousness in the return of the entire Hierarchy to a state of conscious unity. The state of individuality is therefore a state approaching but not yet reaching the final state of Unity, the final state of Oneness, the state in which humanity experiences itself as the Undivided Being, of which all human beings are the fragments or elements of the Great Pattern.

Now these Hierarchies, such as man, the animal kingdom, which is a Hierarchy, the plant and vegetable kingdom, which is a Hierarchy, the mineral kingdom, which is a Hierarchy, are coming into manifestation, are descending and incarnating. The growth of life is organized and wherever we find any form of life evolving we find also the presence or manifestation of symbolical, geometrical and structural integration in organization, and this brings us to another phase of the Hierarchy, that part of it which remains as the governing Being or governing Entity. Let us then take for a moment the Consciousness of Iswara, who is the Planetary Lord. In the Hindu system Shiva plays very much the same role; Shiva as the Mendicant, his body covered with ashes, seated in meditation on the crest of Himavat is the Divine Sufferer, The Divine Sacrifice, the sacrificial victim of the world. Shiva therefore represents the entire process of a Supreme Power losing itself in the processes of the individualization of itself through evolutionary motion. It is the One losing itself in the diversity of its own parts, to be rescued, gradually, by

the growing Consciousness of these parts, and their ultimate Conscious reintegration into the state of Unity, into the state of At-one-ment, each part with all the others on the level of Conscious activity. Now we have to make another slight deviation for the sake of our purposes. Iswara is the Earth, within which the great mystery of the planetary evolution takes place. Iswara and its Shakti or its counterpart, the physical earth, uniting, spin a web of generation by means of which the interval between the Consciousness of Earth and the form of Earth is filled with the Orders of Beings ascending from form to Consciousness, ascending into the state of Re-at-one-ment with Iswara as the Lord of the planet itself. Iswara in turn, as the Planetary Lord or Planetary Power or Principle, within which all this evolution takes place, produces by Will and Yoga, that is, by Meditation again, following the ancient Order, produces Seven Powers that are called the Manus.

These Seven Powers in the Indian System immediately duplicate themselves, becoming fourteen. Each of these Powers is a positive manifestation and a negative reflex; and these Manus are therefore the Seven above and the Seven below reflexing each other in their reaction to certain Powers. These Seven Manus are seven races as entities; and these races in turn become the individualization of the Being which is their common Father or Substance. The Manu is not only the Race Spirit in the Eastern System, but is the race; it is the actual Being whose identity is lost in the process of racial involution and regained in the process of racial evolution. Let me try to make that a little more definite and explicit in order that we can follow the process on the level of the Mahayana thinking. Let us visualize it this way: Let us consider the Manu as though it were one of these Meditating Buddha figures. It represents a Being which we will say is humanity, or the unit of the human power principle. Not a series of human beings, but humanity collectively; humanity as one Being existing in a state of Consciousness and existing as a state of Consciousness. Humanity has no existence except as a conditioned state of Consciousness. Therefore, the Consciousness state as a whole becomes the symbol of the Being, or the Hierarchy, who is involved in its development.

So the Manu or the Supreme Power is seated apparently in Meditation, or is so symbolized. As long as this Power is objective, as long as the Manu sits quietly contemplating existence, but remains one Power as though he sat quietly somewhere and locked out and says, "I see the mountains, I see the valleys, I see my friends, I am here seated under this tree; I know who I am, I know what I am, I know that I am;" but if this Being under an introversional state, and conjuring up a shadow or form or appearance or condition, takes upon itself the reality of that illusion and voluntarily expects itself to be that which it visualizes, it then loses the sense of its own identity so long as it maintains the mood which it has assumed. In the Eastern System it is said that the Manu enters into an experience of diversity within itself by Meditating upon it. Just as we seek by going within ourselves to understand certain experiences toward Truth, so the Manu by going within itself seeks to have the experience of the infinitely small, even as we seek the experience of the infinitely great. We are looking within ourselves for the experience of Allness. The Being which is All looks within itself for the experience of separateness, which is a reversal of the procedure, and it is just as difficult in a sense for The All to experience separateness, as it is for the separate creature to experience The All, the reversal of the procedure, but involving the same general impulse toward a conditioned state of awareness. The Manu, therefore, assuming the mood for the experience of the lesser, the experience of division within Unity, passes through one state of Meditation or Yoga to another, until finally it experiences the experience of nonexistence. It experiences the complete locking of the fact of Consciousness in the infinite visualization of the minute, and because of the Power of the larger unit in the sphere of Mind and Consciousness, that which is the internal experience of the Manu becomes the external experience of the unit which it has conjured into existence. As it lives within itself, we live in conditions of Consciousness which also appear to us to be outward manifesta-

tions. That which is the inner experience of the Meditating Power becomes the environment experience of the units of Consciousness which it has divided. It goes in to experience diversity, we come out to experience ^{Unity} because of the reversal of polarities. We follow the exact reversal of the original process, but you have to think about that a little bit in order to get the significance of it. It is not easily explained, especially quickly.

It means that whatever is the mood of the Meditating Power, that mood becomes an outward environment to us, or appears to do so. We live in moods of Consciousness, which we call day and night and space and time. We are all moods or modes of this conscious concept; while Deity is aware only of Eternity there is no time, but when Deity is aware of time, or assumes the mood of time, then time becomes a reality for every creature that exists within the Consciousness of that Deity. So what is the mood of the Deity becomes the mode of the creation. It sees around it that which is actually an experience in the Consciousness of the Creating Power. These are all, therefore, degrees of Meditation moving sequentially according to a magnificent Master Plan, in which, as we have said, there are no exceptions in any degree of the human Consciousness or estate.

The mood of Consciousness producing the race follows the ancient pattern. The Manu, the word from which our word man comes, from the ancient Eastern term, Manu, which means The Thinker, that which is able to contemplate the fact without experiencing the fact. Man is the product of this development and the Manu is humanity. Humanity incarnates in the concept of the first race. As we told you before, in the Pythagorean theory there are numerals and numeration, and numbers and numeration. There is one that signifies the first, or signifies that which is separate from all others. And there is Unity which is the collective sense of one; One as All. Unity is One as All. Unit or one is All as One and is the exact reverse of the concept, but in the Eastern System the first race was therefore the One which is All of the race, it is the Unity of the race, and it is the first Manu within whose Consciousness division takes place. In the Eastern Doctrine it was believed that this race, the first race, which was the Polarian species because it was developed in the magnetic atmosphere over the North Pole, and gradually descended with increasing densities of vehicles as the Earth's crystallization gave support to it. Now do not for a moment think these creatures resembled man as we know him. Energy qualities such as we are concerned with nearly always naturally assume spherical shape, and the energy that was to become our humanity in its first racial form was simply a radiant sphere of energy, in the atmosphere above the North Pole. This was the first race and all racial differentiation takes place within it, but the first race is never divided. The first race received the first continent as its abode. The first continent was the Umbus or Polar Cap of the great shield, and this Polar Cap was the Motherland and was the one continent within which and about which continents were divided, but this continent was indivisible. And this continent, the Motherland, and this people, the first race or first creation, abode together and gradually drew together through the great processes of crystallization in nature.

The first race, then, left no physical remains because it had no physical existence as we know it; it was descending through the magnetic planes waiting for the building of vehicles from below, and waiting to build around itself by the extension of itself the Power of life form as we know it. The second race came from the first, and advanced and descended more firmly into the area which was gradually crystallizing and extending little by little down the walls or sides of the great globe. The third race produced the final condition we know as humanity, and we can recognize something that happened. Let us imagine for a moment that an Order of Life, Humanity, existing as Consciousness and also existing as seed, cast the seed of that Consciousness into the abyss, or into the darkness of the world below in the form of spores, in the form of basic seed elements. This left two diversified qualities; ~~it~~ it left the Consciousness above, the race; it left the seeds below,

which were to be the vahans or vehicles of the race. And the motion was gradually together over a vast period of time, running into hundreds of millions of years of earth time. During this process the seed began to grow and expand and create vehicles upward. As these vehicles became qualitatively inhabitable, degrees of the Consciousness of the Hierarchy descended into them; not all at once, but by degrees, producing the true incarnation and evolution of these primary forms. This was man passing through the mineral, vegetable, animal and human states, without any similarity to the creatures we know now. But bringing in various vehicles and gradually building them up, as soon as the physical body could sustain the etheric double that took over and began the process of growth. The first form remained unchangeable for millions of years. But this was impractical, ^{for} without the change, without generation there could be no rapid improvement in organisms of any kind.

With the etheric body came reproduction, plant-like type of reproduction, and this in turn gave a new opportunity for the involution of the Powers from above, and little by little the Powers came down to meet the bodies assembled, until finally in the Third Race, which was the Lemurian Race, in the fifth subdivision of it the fusion was complete, and at that time the true humanity we know came into existence. On that occasion the Hierarchy or the potential Overself meeting the grand vehicles from below united with them and the Sons of God descended and dwelt with or in the Daughters of men; the Powers took up their abode in the bodies or vehicles that were created to achieve the union of these Powers. From that time on man became a composite being with a complete Hierarchy within himself. He descended in seven distinct levels until he reached a complete chain of vehicles. The plant kingdom, for example, has only two vehicles below and can only come down two levels from above; the animal has three vehicles below and can descend three potencies from above. Man alone has been able to accomplish union on the plane of the Ego, or the overlapping of the plane of substance which enable the principle of the Self, or the individuality, to lock or bind together the chain of principles and the chain of vehicles. This having been done man is then a complete sequence, although this sequence is by no means perfected in its function; he has a septenary constitution himself, and the parts of that constitution are in relation with each other in such a manner that man is the only creature we visibly know that can receive the Power of the Hierarchy through itself rather than imposed upon itself.

The animal controlling its bodies controls from outside those bodies, working upon them because there is no room for the internal union of these principles. The plant must work upon its organisms like the Sun shining upon the earth; the mineral life must work upon its organisms. Man is the only one in this life cycle in whom there is a complete channeling by which the superior works through or from within man, and the processes recapitulated at the time of birth and through the development of childhood and adolescence and maturity are what we call the twenty-first birthday or maturity, ^{and} corresponds to that time in the life of the individual when the principles and the bodies meet, and gives him again in this incarnation the Power of the complete identity of his vehicles, so until the maturity period the link is not repeated in the life of the individual here on the planet.

Now life from within brings with it the inevitable change in the polarization of Power. We see the planetary distribution of Life now represented by five great racial motions, some of which have become partly extinct, but which do survive through fragments or what they have contributed to other races, because races actually do not die, they are reabsorbed into the principle of race and remain there; they are not just wiped out and forgotten; they are retired into the potency of race and survive in the racial stream to which each has made a vital and enduring contribution. As a result of the five races that have evolved and developed it is said that the five Dhyani Buddhas of this cycle have taken up their abode to become the races and produce another degree of evolutionary motion, another level or interrelation of Growth and Power. Now man being a self-working instrument, having now achiev-

ed a union between the internal and external is also placed in a predicament. Man has the greatest potential of all and the most difficult situation, just as the human infant has the greatest promise of any little creature coming into the world but the most difficult path ahead for the maintenance and perfection of that promise. So man is peculiarly blessed and at the same time given very definite and strange responsibilities. Man is gradually bereft of his intuitive or apperceptive powers, for the reason that these are also locked within the form pattern. The animal, having what is called a group consciousness, or a collective, or being worked upon from outside, has as its guide something that is not confused by matter. The entity of the animal is still in a free state, capable of directing the activities of the animal organism. In man the directing power is also locked in the body, which means that while man has more potential than any of the others, he is at a greater disadvantage in the process of releasing himself, because he is without any external aid to accomplish that release, he can no longer depend upon his higher Self or higher parts of his own nature for guidance; they are in the compound, because they are involved in the compound. Truly, they are not really locked in, because nothing superior can ever be locked within an inferior, but the focal point is involved in the pattern and the individual has no direct connection with an Overself that is free of involvement, that is, in the Mahayana concept of this pattern.

As a result of that man is the only creature that requires the establishment or release of an extra Power to make possible his own achievement or attainment. The animal grows through instinct; the plant grows by involuntary and inevitable procedure; all nature is moved toward the fulfillment of itself by irresistible force except man. Because of the involvement of the source of his Consciousness with his body he is able to oppose the impulse and instinct of his own Consciousness, creating conflict, and creating the mystery of good and evil, for only a creature so constituted is capable of evil; only a creature that has the voluntary power of self-decision is capable of wrong decision, or right decision, as far as that is concerned.

So in the story of the Hierarchy, man, like the human infant, is not as fortunate at the beginning as other creatures, as little birds and animals and most forms of life are comparatively able to care for themselves at a very early age. They rapidly develop the instinct of their own survival; no one actually has to tell them, no one has to teach them, because these instincts are supplied to them from the collective over-animal which has not yet individualized. In man that is no longer true, and the human infant is comparatively helpless for an extremely long period of time and must receive constant parental care. This circumstance corresponds very definitely with the story in the cosmic system. It is because of that circumstance that the Hierarchy has to set up the great orders of enlightenment to protect infant humanity and to guide it, because in the incarnation of the final center of intelligence or Selfhood it lost all conscious awareness outside of body. There is no escape now except by coming through body. The only way in which the situation can be changed is for the individual to unfold; he cannot actually retire and take a preparatory attitude toward himself; he has to fight through to liberation, to the identification with the Universal Life and Truth. He must therefore have the protection and guidance of the Hierarchy, and in this process of protection and guidance the great Schools were set up in ancient times; in fact, in very remote times. They came into existence exactly under the circumstances which occurred bringing about the final descent of the human center of Consciousness into the body.

In the old systems it is said that in ancient times man had a third eye, called the pineal gland, by which he was able to see inwardly as well as outwardly. He was able to see the Hierarchy, the great Pattern of which he was a part, and his Consciousness was primarily on that level, and only by direction was he able to look upon himself as an external being. In other words, he was then Real internally, and unreal externally. Just as we look around us and see the nature of visible things, and then we can only speculate upon in-

visible things, so at that time man looked around and beheld the nature of Divine Matters and was able to speculate only upon the mystery of mundane matters. He had the experience of sharing in a higher state, but no experience in sharing in a lower one. In the process of the descent, the gradual motion of these orders of life together, the Eye of the Dharma, or the internal organ of vision was slowly obscured until the individual faded out from the awareness of Superior and suddenly found himself alone in Space; the entire Causal Universe, was blocked from his Consciousness. Instead of recognizing himself as one of a great Order of Life, he suddenly experienced himself as alone in darkness. The curtain had been closed behind him and his center of Consciousness was objectified, and as such it was one in the great expanse of the unknown. This gradual development from this point onward of Consciousness, gradually releasing itself through the perfection of its vehicles and the extension of its instruments of manifestation, is the story of the ascent of man through body, but we must never assume certain things that at first seem to be true, such as problems of missing links, and so on.

The evolutionary process was not what it seems to be, although there are appearances that justify the present conclusion, there are appearances that were not actually fulfilled in fact, and if analyzed carefully enough, even by the materialists who hold them, would prove they are unsatisfactory. They do not give them sufficient thought or they could not believe them. But when he first had no conscious contact with Cause, the human being had to be subjected to instruction from outside by means of the establishment of authorities of one kind or another. These authorities were of course originally benign, and were made possible through a series of important Universal facts which in no way vary the Pattern or become any exception to it, because wherever a condition of Consciousness occurs in Space the same authorities would automatically come into existence. They are part of the Pattern just as surely as the evolutionary and growth processes are part of a Pattern which is itself Eternal.

In the development of authority there was necessity for the establishment of leadership, and in the ancient writings we have the stories of the Shepherd Kings, we have the stories of the days when the Gods walked upon the earth; we have all kinds of reports which have never been correctly understood. Also, we find history disappears gradually into the sphere of myths, and what we call mythology we may some time learn is the history of prehistoric occurrences, not necessarily of prehistoric times. It has to do with another dimension, and the human being for a time living half in a world of causes and half in a world of effects, and in a transition between, was not quite oriented as to what was physical and what was not physical, and experienced certain things we still find with sensitives or those who have a definite gamut of extrasensory perception reflexes. They are not quite sure as to what is the dream and what is the vision, or where sleep ends and waking begins. There are overlappings of experiences that were more frequent and constant in the old times when the vehicles were being developed. There is a very large picture there, but unfortunately we cannot stop to develop every phase of it. Authority is our concern at the moment.

Authority was the establishment of a government or a Power over humanity. In the old teachings of North Asia, how do we govern anything, what governs? There is one natural government that precedes all others in antiquity and importance, and that is the government by the Elder. The only types of government we know among men were governments built on the seniority principle, the aged, the old, the wise and the learned. The Olds and the Trues were the custodians and keepers of the people, and in the theory of the patriarchal form of government we have the problem of parental government, or the government by the Elder. Now the Mahayana System says that government began by the Elders, and the Elders in this case would have been the Order of Life or the Hierarchy directly above us, or which had passed one stage beyond us in the great process of unfolding Consciousness, and this Order of Life that is beyond us, and which we do not directly perceive, was called the Hierarchy of

The Pitris or Fathers, and they are the ones referred to in the ancient Sanskrit and Hindu writings as the Lunar Ancestors of the Race, the Lords of the White and Shining Faces, the symbols of the Lunar Power, the Power of Ramachandra the incarnation of the Moon Power, as Surya was the incarnation of the Sun Power. In India all the families and Orders of Life are descendants of the Sun or Moon. It is a very important mystery which we will try and go into a little later. But the Pitris or the Fathers in ancient times were the ones who came or appeared. In Christian theology the Pitris are lunar ancestors that become the angels, and they were the ones who brought the tidings, or help, or protected or preserved. Our concept of angels with wings is a bit stuffy, but at the same time the principle involved was that there was an Order of Life superior to ourselves which interposed at a critical time and became the Parent through that infancy in which it was impossible to take care of ourselves.

The Ancestors, therefore, were the ones in whom the Hierarchy first invested the Power of the development of the great System of instruction which was finally to produce the sacred arts and sciences of antiquity. It was the Hierarchy that made possible, through the Ancestors or the Pitris, what appears to be a very violent break in the continuity of human growth. We look back expecting Life to deteriorate in excellence as we go back, and to a general degree we find that true; we find that all in all as we retire there is less of enlightenment, or less diversified enlightenment, than we have today. But as we go back we also come upon extraordinary examples of extraordinary enlightenment. For example, the Pyramids. The Great Pyramid of Gizeh, according to the most conservative estimate, assuming it was built for Pharaoh Khufu, as it is said to have been, or Cheops, is at least six thousand years old, and yet the study of our present astronomical law proves that the builders of that structure were fully aware of the distance between the Earth and every other planet in the solar system. Furthermore, they oriented the Great Pyramid to the twelfth decimal point, and we are not sure they were off even that much because there is proof that a minor earthquake has changed the foundation of the building. Those people, - and that was not their only accomplishment by any means, - suddenly revealed a knowledge which it is difficult for us to associate with the time in which they lived. The answer to that of course is that the knowledge was not general.

Dr. Breasted told me in Chicago that the Edwin Smyth Medical Papyri show that an Egyptian, 2,800 years before the beginning of the Christian Era, knew as much about the circulation of the blood as scientists 200 years after Harvey, yet we cannot assume that that was general knowledge. But we also know that the tempering of metals, surgery, trepanning, and a number of important forms of specialized knowledge appear among people where such knowledge would apparently be inconsistent. The Eastern Mahayanist also finds this in India perpetually, finding monuments of great antiquity that contain clear and concise statements of facts which we pride ourselves have been only recently known, - the Mahayanist says there is obviously two forms of knowledge; knowledge which was given to man, and knowledge which was given through man. Knowledge given to man could no longer be given to him through the higher parts of his own nature, because they were locked in the compound of evolution he was attempting to perfect. These forms of knowledge were given through the Hierarchy acting upon man through the Pitris, or the Great Ancestors. Now when an angel, according to the biblical concept, had a message to bring, it announced itself as a vision or as a mysterious Power, as in the case of the Annunciation. The angel was a messenger, an instrument of the Divine Will, appearing miraculously but not corporeally. In the same way the idea of the Pitris as the Lunar Ancestors was that they produced what we would call inspiration, or a kind of apperceptive foreknowledge, or knowledge of things not normally known. In other words, they enabled the individual to have an aura of Consciousness temporarily greater than his natural propensity, or to tune in something otherwise beyond his apperception.

The Hindus and Northern Buddhists, however, say that the Pitris at a

certain time in the evolutionary process actually incarnated, becoming the Demigods, or the mysterious leaders of primitive peoples who emerged entirely out of pattern, and possessed the Powers that were not normal or proper to the time when the incident occurred. As the Power of the human being increases it is the duty of the Ancestors or Pitris to decrease. They existed only in order that they might guide that which could not guide itself; their purpose was not to overshadow, but to merely preserve and protect and then quietly depart. And the old Priest-King, the ancient Patriarch, and the innumerable symbols and emblems of Divine intercession through great, mysterious leaders of the very remote past, I do not mean those of historic times, but the very remote past, are the accounts of these Pitris, or the Luna Ancestors who took upon themselves the task of conveying certain Powers to man. Now how did they do it? Why did they make this particular action and what was the Power that enabled them to do it?

We have within ourselves a peculiar faculty called imagination. Imagination has always been considered an attribute of Lunar Power; the Moon and Imagination; the Moon of Madness; the Moon connected with strange imagery and hallucination; lunacy, the discomfort of the Moon. Now it tells you that vehicles passing through use are left by those who outgrow them and other Orders of Life take them on. The Lunar Pitris, or the Ancestors, were the source of the powers that contributed the dimension of imagination to the vehicle chain of the human being and therefore could always contact through it, could always operate upon it. They had passed through and left it, but they were also preparing a vehicle for us which some time we will inhabit, because we will take on the vestments of the thing which they have perfected; this is the evolutionary chain continuing on its ascent, so that the Lunar Pitris, or the Ancestors, became the instrument for the establishment of great codes from their experience for our instruction. They were thinking and speaking from experience, but to us it was in the form of instruction, because we did not as yet partake of the fact through self-knowing. We only partook of it through the imagery which they cast upon the magic mirror of our own sympathetic system, which was the polarization of the Moon, and is still so in Eastern anatomy; the entire autonomic nervous system being associated with the Power of the Moon.

The Pitris operating upon us gave us a series of intuitional, inspirational overtones by which individuals and to a certain degree instruments were made possible. The Pitris and the other Orders of Ancestors working for a union of Life and Form in the Orders of Life, also bear witness to another system; namely, the incarnations of Wisdom, and the preparation of vehicles for Wisdom. Just as surely as Consciousness is gradually meeting form upon the level of Mind, so Wisdom has to be given its body, because Wisdom to us is a quality or condition of the state of Mind. But that is not exactly true. Wisdom is the Bodhisatva Manjusri, and in the North Buddhist System Wisdom is an entity itself, it is not just something that we get, or get more of, or have not enough of, or something of that kind. Wisdom is not just a state of mind for us; Wisdom is not something that does not exist until we have it. Wisdom is something that seems to exist best when we leave it alone. Wisdom is a mode of Universal Consciousness, therefore, is itself a Celestial Bodhisatva, it is a Being. Wisdom is just as much of a Being as electricity is a Being, and we do not know that either is a Being. But we have yet to learn that these qualities which to us are merely things we attain or achieve, or destinies we carve out for ourselves, are not what they appear to be at all. Wisdom is a degree of Universal Consciousness, and all degrees of Universal Consciousness are Beings in the state of being.

The Manjusri Bodhisatva is a condition and a level and a unity; Wisdom is a self-moving fact in nature; it is alive. And just as surely as all energies are alive, it has its own essential nature. The vitality which sustains us seem to come from the food, from the Sun, from the water, from rest, relaxation or whatever is the source of nutrition, including vitamins, not to forget minerals. But vitality is an entity, not merely a byproduct of some

kind of natural or artificial chemistry. What Paracelsus said is true; what we say is the creation of these things is really only the creation of a catalyst to hold them. A wise man does not possess Wisdom; he merely has a polarization within himself that permits its manifestation, and the more advanced his polarization the more perfect the instrument is. Take your radio or television. Tuning in upon a program the individual may feel he is the only one who receives it, and he may also be foolish enough to think the program originates in the box from which he is hearing and seeing it. But it is not. And Wisdom is a condition to which we attune ourselves for the perfection of instruments; it is not something we create by our own mental activity. Therefore, in the Mahayana System Wisdom is always identical in its conclusions. There is only one fact on any particular level, premise or concept, and what we call difference of opinion is difference of degree of the individual's ability to see the fact. The fact is always the same. The Power of Wisdom is, therefore, an Entity and a Being in itself, the body of a Blessed God.

This is a little difficult to imagine and imparts a little shock to us, but let us bear with the thought temporarily because we will have further use for it later. In the same way, Compassion is not merely a mood which we feel, it is rather that the individual, by attaining a certain polarization within himself tunes in or experiences in himself the Universal Consciousness of Compassion. These things are universal, not individual things; and the individual only develops the capacity to receive and distribute them through his own organism. The Universal Power of Compassion is the Mahayana Bodhisatva Avalokiteshwara, or Kwan-yin. It is the power of the individual accepting the experience of the great love for mankind, and the willingness to sacrifice self for the salvation of others. The experience is the individual tuning in to a Universal Fact, for Compassion is actually the Universal Mood held by the Power that meditated the world into existence. We say we create these moods. We do not. We only create the bridges by means of which the moods can reach us. It is as one of the great composers observed many years ago when someone asked him how he composed his music. He said he did not know, that under certain conditions he could hear it in the air around him, it came to him. He did not create it. What we call the creator is simply the sensitively attuned individual capable of expressing, releasing or interpreting Eternals. The Power that comes through is the thing, and not the circumstance that we apparently are able to manufacture out of our own chemistry. In the same way Mind, Thought, these things were more wisely estimated by the ancients than by us. In Egypt Thought was Thoth, the God, the Great Power, the wonderful Mind of God, the Writer of all the forty-thousand books, for one Mind writes all books. It is only when Mind is diversified through a number of brains that we see the books, and I might add that in some instances -- well, why continue? But it is true, as Hermes, who was the true personification of the Bodhisatva of Mind, pointed out, that there is the Being Mind, and there is the manifestation of Mind, and that the individual who thinks he is thinking is really participating in Universal Thought to the degree that he thinks. And this is your great circle of the Bodhisatvas.

On the level of the world government, and of authority, authority through the Pitris, was the individual being given the temporary power, because of his own need, of experiencing inwardly through a vehicle loaned him by the next wave of Life beyond himself, temporarily made available to him, so that he could have an experience not his own, but an experience which was made possible by the power of his Teacher, not by his own power; the disciple being able to experience through the Teacher's organism temporarily. This did not perfect the disciple; this did not actually solve the problem. but it gave the possibility of an insight to the creature incapable of the direct insight at that time, and also made it possible for that person to return and become the Teacher of his people, even teaching them something he did not actually know by his own experience, but in which he had shared

through the intercession of the Hierarchy. Thus we have references in ancient times to certain participations in visions and spectacles of the Blessed God, participations due to the initiatory rituals, due to the great systems of ancient culture. Now by the time these reach historic times they represent a development in man himself, but a creation locked by the process of generation and with no door left open within itself. Like the new born babe, all potential, but without potency; therefore, actually requiring perfection through a formative period, humanity receives the power of the Hierarchy at that time in the parental quality of authority, an artificial protection necessary to survival until certain developments were achieved. Hierarchy operating in this way did so by bestowing a vision temporarily, of causes, upon certain persons, these certain persons thereby participating in an experience and communicating it to others, and began a great system of instruction, that was called intuitive or inspirational, but was actually due to the imposition or imposing of the Consciousness of the Pitris between the individual and the higher planes which he could no longer reach.

This began a problem of building an Order on the Earth that must become equivalent in the Hierarchy to the perfection of the brain and the other centers of Consciousness, particularly the extension of the brain through the spinal cord. Under certain conditions the body is being built up to become the instrument of the sensitivity of a whole group of apperceptive faculties we hardly know yet we have. And as bodies are being refined so that more and more of the attunement with Consciousness is possible, so on the plane of knowledge you have the same thing happening. In the world of Manjusri Bodhisatva you have the Universal Truth, the All-Mind, you have the human instrument growing up to Truth, which is the history of ordinary education and Truth-seeking from the beginning of time. You have the individual little by little opening the secrets of nature, unfolding bit by bit through experimentation, through observation, through thoughtfulness, through the legitimate use of the Mind as an instrument of knowledge, gradually unfolding, building more and more adequate instruments for the incarnation of the Universal Mind. When the instruments are adequate the material body of knowledge will be ensouled, just as the material organism of the individual is ensouled. For as knowledge comes to birth in man, individually, so it comes collectively to the great institutions man builds, and in each instance it is the incarnation of a superior by the creation of a vahan or vehicle suitable for its environment.

Thus little by little we see a pattern closing in around the individual, we see the individual unfolding like the lotus from within outward, to receive into himself and his Consciousness the Light of the Logos. It is the problem, then, to consider that the Great Schools of the Mahayana System were the result of a certain chemistry of circumstances, the need, of course, being the springboard; man had to have instructions. He was no longer self-instructed at the time in which the need arose. Therefore he has to be the recipient of instruction bestowed, but it could be bestowed in two ways, to him or through him, but it was not coming from him as an entity. That information which was bestowed through him came from the Pitris or Lunar Ancestors who attuned their inward apperceptions to him so that he seemed to experience through them, having knowledge revealed as in visions or dreams through an adjustment of his sympathetic or autonomic nervous system with the magnetic fields of the Hierarchy. Information coming to him was the result of institutional organization, gradually building to receive the instruction. The Hierarchy which began as the Secret School of the Mysteries becomes the public school in the end. It passes through the same evolutionary processes by which that which was originally hidden is finally revealed. So in this transition it not only passes from secrecy to openness, but it must ascend from limitation to capacity to receive, which means the unfoldment of the structure, as well as the release of that which it potentially contains.

The Hierarchy working upon man in the Mahayana System is said to have used the Pitris or Lunar Ancestors, the Lords of the Sphere of Venus, who

belonged to another life wave which has now ceased to function in our particular activity, but which had to do with a beginning of something, and left its message with us in wheat, which is the gift of Venus to mankind; the Power of the Kumaras, or the Eternal Virgins who swore never to take bodies until they were able to instruct man in certain mysteries, and the Prajapatis who took bodies but would not generate and became the Saviours.

All of these working together are terms to imply kinds of Consciousness, and these kinds of Consciousness mingling together formed a Septenary, and out of the union of this Septenary was created the mystery of Chang-Shamballa, the mystery of the Great Temple of the North, for this Temple was not composed of stone, but was a magnificent vibratory instrument consisting of the mingling of seven rays in a tremendous pattern which became the sanctuary, and which became also the beginning of government from the outside, or the great world system of government, which in turn produced the irresistible determination within man to become self-governing. So the government from the outside and the determination from the inside also start to move together, just exactly as Consciousness and form move together in the original pattern. And when government from the inside and government from the outside meet, the meeting ground is the creation of an entity, like our self-consciousness or the Entity, the Ego, and the Entity created by this union is called the Adept. It is the same procedure, the Adept being the union of internal and external knowledge, what the Ego is in the union of Superior and inferior vehicles of the body. The pattern will have to be developed to a considerably greater length, but I think it is rather warm and most of us would like to get home.

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The Hierarchy and the World NationsMANLY PALMER HALL

If we sum the Mahayana System into one simple statement it is that Life is an adventure of Consciousness. This statement extended through all the parts of their involved System gives us a key or clue to the level upon which their metaphysical doctrine unfolds. This evening we are to be concerned with the Mahayana teachings concerning races and their relation to the Hierarchy, and while a great deal has been written on this subject, it seems to me that at least a part of the writings has missed this essential point that all development and growth are adventures in Consciousness. Perhaps the definition that was given by the great English philosopher Herbert Spencer has come as close as the West has ever come to the apperception of the Eastern attitude toward God. Spencer defines God as Infinite Intelligence infinitely diversified throughout Infinite Time and Infinite Space manifesting through an infinitude of ever evolving individualities. For a 19th Century English thinker this is a powerful statement and naturally brought a considerable amount of criticism.

In the beginning of our consideration this evening, therefore, let us try to understand the Mahayana teachings concerning race, as this may differ in some respects from the teachings of our metaphysical or mystical groups. In the first place, humanity is essentially one creation, at least such is their teaching. Within this one creation there may be division, but the Unity itself is not divided. Within this one humanity a series of specialized types are produced and evolved as modes of Consciousness come into manifestation. Each mode of Consciousness produces a racial differentiation. The Seven Dhyanis Buddhas becoming incarnate in the racial structure through their extensions give to the race a septenary constitution, a constitution which is an unfolding of Consciousness through a series of racial patterns. These patterns, however, although sometimes diagrammed like a flight of steps, or represented as separate emergences, are not actually such. They are a series of unfoldings, seven degrees of opening of one great Lotus, the Lotus of the race itself. The race is the gradual manifestation downward into a state of specialization of a series of Consciousness Powers at work in the causal sphere of creation.

The race, therefore, is built of a twofold structure; first as an Archetype, and then as a series of unfoldments fulfilling the Archetype. The Mahayana teaching is very similar to that of Plato concerning Archetypes or Idea Patterns. Growth is a freeing of pattern and not the creating of a new pattern. Growth is not actually increase as we state, but rather unfoldment from within toward fulness. Growth in our physical perception range implies the increase of size, or increase of number of parts, either a quantitative or qualitative expansion. In the Mahayana System the expansion is qualitative, and the symbolism which results from this is the cause of the phenomenon of quantitative enlargement. Growth is not things becoming separately better, wiser, or stronger. Growth is an eternal Reality emerging, and the degree of the emergence distinguishes the level of growth. When this emergence is complete and all the potentials within a pattern become transformed or revealed into absolute potencies, then the pattern is complete; and when the pattern is complete then the life that has animated that pattern is free from involvement in the complication of imperfection or lack of completeness.

Imperfection is measured in terms of lack of wholeness, or more correctly, in the Mahayana System, lack of the Consciousness of wholeness. The Fact never changes, according to this System, it is the apperception of the Fact that changes and reveals the degree of internal expansion of Reality. If therefore we approach the subject of race we are then standing very close to the platform of Hierarchy, for what Hierarchy is to government, race is to the emergence of life on the human life scale. In other words, race, in the Northern Buddhist System, is an inevitable imposed by the processes of growth.

Race is something which the human being cannot immediately control; race represents a series of gates, doorways, or entrances from one experience of Consciousness to another. Race, therefore, belongs essentially on the involutory arc of Consciousness, and that which is captured in the net of race, that which is involved in the machinery of races, is caused to gradually descend through the obscuration of Consciousness until race gives the appearance of an inverted pyramid or funnel with its base upward and its apex downward. Race in this symbolism means that the Lives or the Beings or the Satvas, the Souls, that form the racial pattern are gradually restricted more and more, descending through a contracting funnel-like procedure, which ends in what the Eastern School would conceive to be absolute ignorance, absolute ignorance being the state of the consciousness of absolute isolation.

Now in terms of Consciousness the Being or Creature that feels it is absolutely alone is absolutely ignorant. The sense of aloneness, the sense of complete isolation, is the final illusion toward which all other illusions lead, and which consummates the descending arc of spiritual experience. The race, therefore, as it unfolds, causes the descent of lives from the sense of wholeness or Unity to the sense of diversity, and through the great pattern of races entities are ushered into a state of objective existence, it closes around them, limits them more and more, until they finally experience the final manifestation of limitation, which is the sense of isolation. This, then, is an inevitable procedure of nature, a procedure by means of which the great involutory arc is attained, and at the very lowest point in the concept of racial pressure we have the limitation of the individual as far as his own humanity is concerned.

Now this is a little more complicated than it seems at first, because the several races relate together in involved patterns, but for a large, general statement we may assume that the race represents the practise of certain laws, the manifestation within a plan of a pattern over which the involving creature lacks the power of supremacy. He is captured by race, captured by race Consciousness, captured by racial faculty dimension, a slave to racial tradition, bound and limited by racial barriers, including language, philosophy, science, art, literature. All these things become more and more intimately related through the descent of a people. Under the racial problem, also, came the racial Deities, the Gods of peoples, the Gods who were for one people and against another; and on all levels of expansion, whether it is the simple brood family of the primitive aborigine, or the most involved and complicated racial structure, race represents on the plane of human evolution, social evolution, the symbol of separateness, isolation; the symbol of aloneness, and constantly surrounds the individual with barriers which separate him from others of his own kind, or binds him to others belonging to his own group or time.

In the first philosophical system, therefore, race becomes to a degree the tomb of all the creatures that are enmeshed within it, and yet this descent and this circumstance is necessary because it represents to a degree the fulfillment of a Consciousness, a Consciousness which is involved in a concept of a type or kind, like ourselves; a Consciousness which, as one of the Eastern Sages very well expressed it, represents the vessel into which we are poured and by which we are differentiated, not by the contents, but by the shape and size of the vessel. If, then, in the Eastern System, we have races, racial Deities, racial powers, racial systems, and the great overproblem of racial esoteric government, we find Hierarchy representing the Power of the Superhuman parts of the cosmos operating inevitably on the same type of machinery and on the same grand pattern as the development of the racial pressure, or the racial channel. Just as planets are created for the evolution of life upon them, so races are created for the specialization of human attributes within them. But both the planet and the race ultimately represent a tomb, unless the Being that is held within its pattern learns the mystery of escape, of release, of freedom from the implication

of the racial inevitable.

If, then, we can take another analogy from the Eastern System, race represents a tremendous pressure of environment, it represents all that is outside working upon the individual, even going so far as to bind him to a pattern by the very body which he has built, binding him to a pattern by the blood of his ancestors, by heredity, by all the specialized attributes which are peculiar to people. Thus race is a restricting and binding motion through which the great involution of political philosophy takes place. Just as surely as the individual gradually restricts himself until he is locked within his physical body, so world policy, the great dream of world rights, world idealism, world brotherhood, and all the noblest aspirations we have are gradually locked within a structure of racial limitation.

Both of these, then, the body of man and the racial body of his kind are symbols of the same forces operating, one upon a more intimate scale than the other, but the larger containing within itself a tremendous dominion over the lesser or smaller individual part. In the Mahayana System, then, as the Law operating downward releases Life into manifestation through this great outpouring of the races, we have the evolutionary motion in social policy. Now everyone may not agree with the Mahayana concept on this particular point, but I think it is well worth consideration, and I have found very little notice of it anywhere in the books on esoteric literature; and that is that the nation is the evolution of the racial instinct. As involution is racial, evolution becomes national. Now why should that be? Well, in the first place race is something larger than the individual and within which he must function, and which is dominated by forces over which he has no control. Nation, on the other hand, is his own device. Nation is his own interpretation of integration on the plane of social conduct.

The individual cannot choose his race, that is, on the physical plane; he may not even be able to choose it upon the spiritual plane, inasmuch as the problem of race must be determined by conduct and certain evolutionary laws which are not easily to be deflected. But most individuals in this world can by political choice select a nation. Nationalism becomes at its beginning perchance not so different in its structure from racialism, with the exception that it contains the potential of individual liberation. The nation is, as it were, then, the school of the human adept, because it represents an ascending structure, a structure which is leading upwards from a series of foundations in comparative ignorance, achieving itself through experimentation, through observation, through experience, and through the unfolding of the potential of each creature that composes it.

Thus in the great Order of the Mahayana concept the race gradually producing isolation brings the individual finally to the point of aloneness. From this point of aloneness he steps across from the subjective to the objective; not necessarily from the invisible to the visible, but perchance the reverse, because our values are not always true. But he begins a process of social liberation, and to accomplish this end he begins to release dreams through himself; he begins to release Consciousness through himself. In the racial experience he is under the control of the racial Deities, under the power of the racial Devas and the great Powers that administer race. Within them he lives and moves and has his being, but nations live and move and have their being within the Consciousness of man himself; consequently there is a complete reversal of essential psychology. In the one man is the recipient of pressures which he cannot withstand, much as the species around him in nature which have not yet developed the power of self-determinism. And in the nation you have the individual unfolding a universal concept through himself; that which was originally pressed into him or bestowed upon him or locked within his nature by the involutory process begins to unfold, open and enlarge, and the individual begins to express what he believes finally to be himself, but which is actually Consciousness releasing itself through his organisms.

So the release of Life, according to the Mahayana Concept, was through the unfolding of a great social system in which we have the reflection of a

racial pattern, but now elevated to an entirely new dimension of human appreciation and human reflection. We have the individual beginning in the revelation of his motion from isolation to Unity. Race ends in isolation; nation begins in isolation, but the point of isolation is the point where the pendulum swings from internal pressure toward the external. When the motion of life is through and not toward the entity, then we have the beginning of the great evolutionary arc of human experience, and this arc means that the human being through his own Consciousness begins to build the Cosmos, and he begins with the instruments nearest to himself and becomes truly a creating power through the gradual experience of Creating Process; and this Creating Process we may define as Idealism, Imagination, Vision, a tremendous resolution and an immense concept of need. But gradually, little by little, the individual releases the Universe through himself, and this release continues on a great many planes of activity, but on the social plane of activity it begins the creation of a Commonwealth; it begins the release of the individual toward what he terms self-expression, but in this case it is Self with a capital S, meaning Universal expression, or the expression of the Cosmic Consciousness itself manifesting through the gradually strengthening vehicles of the human activity.

In the Mahayana System, therefore, the nation, or the rise of nationalism, is on an ascending arc exactly parallel to the descent of racialism on the descending arc. Each of these processes reflect the other, and all that was taken in in the great racial mystery is given out in the perfection of the national constitution, or the national Consciousness. Now the national Consciousness itself is not immediately evident, for after all, what is the essential difference between a race and a nation? Essentially, the difference is on the plane of the activity. A race is a physical factor, a nation is essentially a psychological factor. A nation, therefore, cuts through all boundaries of race, and although in its early development nationalism was merely homogeneous and developed largely within racial boundaries, the tendency toward heterogeneous racial structure and national formation is evident everywhere around us. Little by little nationalism becomes a camaraderie of ideas, of ideals, of convictions held in common, of concepts defended in common, of projects advanced in common.

We know from the very beginning of government from the writings of Plato and Solon and Thales, and the records of Egypt and ancient India, that in the problem of national development ever greater emphasis was placed upon the intelligence of the citizens; the individual contribution of the individual, and the development of the nation through the release, the training and the directing of the potentials of the individual. So the race and the nation become a pyramid which ascends toward Unity, and all history and evolution of nations is a record of the experience of the tragedy of diversity and the advantage of Unity. Everywhere nations that are divided perish by division, having failed to meet the test for which they were intended. Everywhere nations are limited to the degree the individuals within those nations fail to accept individual responsibility. The descent of the individual to aloneness is interesting itself, a very important psychological circumstance. Out of aloneness is created the sense of self-resourcefulness; out of aloneness the individual is impelled to fight for his own survival toward the Light; toward a collective existence as an escape from an isolation which is not acceptable to his own internal life.

This breaking away from within, breaking toward the circumference of a great pattern, is therefore inevitably the archetypal pressure which moves the individual toward socialized existence. If, then, we wish to compare our problem on another level, we are in the presence of Meru and the Hierarchy; we are in the presence of a Great Design or Great Pattern which guides, protects and guards the individual to the condition or time when it is necessary for him to attempt with all material available the experience of self-existence. He must pass through the Consciousness of self-existence on his motion toward the realization of Universal Existence.

The Hierarchy, then, operating through the Great Schools, and these Great Schools all on the Hierarchy level, all of them definitely associated with the great racial motion, can be traced and followed in the racial traditions of the past; the great Brahmanical Schools of the first Aryans; the great Atlantean Mystery Schools of China and Egypt; the Persians Schools; the Greek Mysteries; the rise of the Christian Mysteries. All of these were closely associated with particular racial groups, and to a degree became definitely associated with groups of people, with times, with places, with integrations around political, social and even military changes in racial distributions. The old religious Mysteries nearly always bound themselves tightly to the progenitors of the race. The birth of the race itself was part of the religious Mystery; the Fathers of the race were the Fathers of the religions of the race, and the race unfolded as the Custodian of great Laws peculiar to itself, whether these be the Brahmanic Dispensation or the Mosaic Code. Very often, almost invariably, the accurate information was available. It therefore seems that the Great Revelations, the Great Revealed Doctrines, moved along the arteries of race bestowing upon the racial entity the power of control, and binding racial individuals to this Grand Pattern.

In a wonderful and mysterious way, therefore, the race gave birth to the individual, and when the race gave birth to the individual the insignificance of race ceased, race was something from which the individual had to be born, constituting his prenatal environment on the plane of society. It was in the racial pattern that he was nourished, protected, guided, defended. It was the racial responsibility to preserve him and it was his responsibility most of all to preserve the bloodstream of his race. Thus tied into one tremendous package by this archetypal pattern the evolutionary processes of mankind did not escape from this binding and from this typing, and were not released until the process of the transformation of this outside authority into an internal authority took place. When, therefore, the period of the rise of nationalism began to show historically, we had a corresponding decrease in the powers of sacerdotal institutions. As the power of the individual to create society began to manifest itself, not only did the Divine right of Kings but the Divine right of Priesthoods begin to diminish. These institutions which had fulfilled their times suddenly disappeared; or if they did not disappear they were relegated to a secondary consideration; the individual reserved the right to select his concept of Life even as he selected his political structures. He was no longer compelled to obey; he must now develop the next and most important of all steps, he must be internally impelled to obey; and the difference between the impelling and the compelling is the difference between the entire process of involution and evolution.

It is amazing to think that a people comparatively isolated in the hinterlands of North Central Asia could have evolved a social concept, or a social philosophy, which so magnificently emphasizes a condition of living which probably few of them ever actually experienced. But perhaps, as Hamlet is reported to have said, "Aye, there is the rub." What is nationalism? Is nationalism primarily a nation, or is it a Consciousness; is it a concept about ways of life? If it is a nation, then lesser and smaller peoples cannot be so identified in most instances. But if it is a concept of Life, then regardless of geographical location this concept can still be entertained, can still be known and experienced within Consciousness, even though it may not be applicable to the external life of the individual. There is much to indicate that the Mahayana System produced a lofty conviction about the world in which Life must unfold to its normal and reasonable end. And there is also considerable indication that the Great Arhats of the Mahayana were not only fully aware of this, but within their own Assembly practiced it and were perfectly capable of applying it as individuals to the solution of their own individual or collective problems. They may or may not have been able to exercise their convictions beyond certain boundaries, but if we estimate them historically and realize they were flourishing between the 1st Century A.D.

and the 12th Century A.D., we will also then be able to understand why in Europe, Guilds, Trade Unions, the Troubadors, and others, held these same social convictions in private, practiced them among themselves, but still also in Western life were utterly unable to impose them upon society in general. We therefore may not be critical of the East because they could not accomplish certain things at a certain time, because the West at the same time could not accomplish these things either. Therefore, we must in approaching the matter philosophically give credit to those convictions which are admirable and true regardless of whether they can be popularly and publicly promulgated.

In the Mahayana Concept, then, of society, of nation, we have several important ingredients working together, all of them springing from the original intention of the Entity or the Self, not to remain alone. In the effort to escape from aloneness the Entity assumed among other things the recognition that the only escape from internal aloneness was an escape by resolution of the Self. Under the sense of isolation in which the individual was alone there could be no expectation of help from the outside; there could be no expectation that others would have a greater socialized consciousness than the individual himself possessed. He was not even aware of the reason for his own discontent at that remote time; he was only instinctively groping toward a state, and away from another state which was objectionable to his own instincts. Beyond this at that period in his development he had no general plan. The plan was locked within, but he was not aware of that plan. As time went on, then, the general pattern of the unfoldment of social Consciousness in the human being is reasonably well known; we know how the clan and the brood family gradually developed into the tribe, and the tribe in turn variously developed its social institutions and moved forward to become the nation. We know these different factors; we know also from reasons of necessity the nation did evolve within the protection of the race, still accepting the racial parent as its necessary guiding and leading power. But now the parent is no longer the Demi-god. The parent, so far as the social Consciousness of the human being is concerned, was assuming the same general position that the parent of today assumes in the rearing of a child.

The parent race was bringing up an adolescent nation within it which would some time attain maturity, individuality and independence. The race was no longer the absolute autocrat; it was only the leader and parent under certain conditions, and the purpose of the individual sovereignty was ultimately to escape from the racial boundary and create a new kind of society. The development of the racial instinct through nationalism we are well aware of, and the occasional reactionary effort made to bind these two factors together again. We know these efforts are always abortive and always reactionary and always result in the lowering of the standard of culture, at least temporarily; that such a binding could ever be secure is impossible, inasmuch as man has inwardly evolved beyond the possibility of being recaptured in the net of racial psychology. He may not in all cases yet be free, but to the degree he is emancipated he can never be recaptured.

Now, as Plato brings out in his philosophy, the development of nationalism is also a motion toward the fulfillment of an archetype. Racialism was the fulfillment of an archetype, an archetype which had as its confirmation the privation of all Unity, or the state of absolute diversity. In the same way nationalism ascends from a state of diversity toward social, political and economic Unity. All progress in terms of nationalism may be measured in terms of increasing inclusiveness; the decreasing of barriers, the breaking down of all artificial psychological and illusionary limitations imposed by ignorance upon the disposition of living creatures. In a general way the racial motion descended and was planted like a seed in the earth, the seed grew and released national existence, and nationalism then began to unfold and is preparing to have its flower and its fruit according to the patterns of the Universe itself.

Nationalism beginning in a sense of frustration, in a sense of the impotency of the human being, leads gradually toward a re-expression through the human experience of a Cosmic Order or a Cosmic Plan. This is subjected in turn, of course, to innumerable divisions, and also to innumerable modifications which we cannot attempt to go into in the time we have, because actually this is a prelude to the point we wish particularly to make, that without this generality certain other matters will seem extremely obscure.

As I told you before, the purpose of Hierarchy has never been to enslave people. The idea of enslavement is a human reaction to something man cannot truly estimate, because he is not yet able to contemplate with the Mind of God, even though he may contemplate the working of the Mind of God. He is not yet in a state of Consciousness identity with All-knowing; therefore, he cannot estimate or measure accurately and absolutely the dimensions of any Universal Mystery; he may approach it, but he can only interpret in terms of his own partial knowledge. Even though all the facts were laid before him in visible form he could still accept only what his own understanding is capable of accepting, and he would interpret according to the instruments of interpretation he possesses, he can do no better. If, therefore, we have been inclined to think of the Universe as a despotism pressing in upon us, this is not the fact, but is an illusion created by our own position in which we appear to ourselves to be the victims of forces over which we have no authority, and therefore which we desire to master, or desire to remove as impediments to the motions of our own rulings. Actually, Hierarchy represented the involutory guardianship; it was necessary to bring the human being, the human family and the human tribe to a certain degree of Consciousness by which the great reaction of the tremendous stress factor was set in motion.

Two immense periods present themselves for consideration, and the Mahayana System anticipated very well certain known facts in psychology. There are two periods in which tremendous pressure must be exercised to accomplish a certain purpose. This purpose, it seems, is achieved by building up a resistance until there is immense rebellion, a tremendous release of power. One of these critical periods was at the bottom of the involutory arc, where the encroachment of form on one level, the encroachment of race on another, the encroachment of political tyranny on another, the encroachment of disaster, of sickness, of ignorance in its numerous forms, gradually built a terrific resistance, and this resistance finally broke through, as an open rebellion, a tremendous pressure built in Life itself, which crashed through into objectivity, and in that way changed its position dynamically from one of descent to one of ascent.

The second point, according to Mahayana, where this tremendous pressure must again be built, is that mysterious end of evolutionary progress in which Consciousness stands on the threshold of Universality. The individual at that time in his approach to Cosmic Consciousness then builds up again a tremendous pressure, the pressure that comes from the immense resource within the growing and unfolding and evolving Consciousness, the pressure that ultimately bursts through the bonds between the ultimate Illusion and the ultimate Reality. So at the two ends of the Great Arc pressures become very significant, and it is the breaking through of these pressures that brings evolution at the beginning and illumination at the end. This was essentially involved in all the Mahayana Teachings.

Continuing, then, with our analogy, we have noted that Hierarchy, representing Universal or Divine Government, had a Plan, a Purpose, a Project, so skillfully and perfectly integrated that it was beyond human ability to change it in any way, because the Hierarchy was fulfilling the Archetype; and the Archetype was the Immutable Will of the Creating Power over its creation, beyond which there can be no rebellion, because there can be no will stronger than the All-Will, which is the sum of all individual wills and all individual potential, whatever it may be. Therefore, the Will of the All-Father, or the Great Power, creates the Archetype, by means of which all things are accomplished in their due season and proper time.

Hierarchy, then, had as its definite work the gradual recreation of itself in the world. In other words, man could never accomplish the emancipation of Consciousness until he was in a position to free himself. He could not be perfected by other Beings; he could not fulfill the karma and the dharma unless he himself were the agent of his own redemption. If he were redeemed by another, then the whole procedure of Life was vain, because the redemption could have been accomplished any time, any where, and the evolutionary process was unnecessary if it could be violated. In the Mahayana System, then, there can be no violation, because if there is a violation then the entire necessity for existence of any kind is threatened, and any rational attitude toward existence collapses. Mahayana prefers, therefore, to assume that the Universal Plan as evidenced, as recognized, as eternally functioning is the product of a Universal, sufficient and adequate Consciousness. In this decision it then attempts to interpret according to experience and observable phenomena the motions and actions of this Consciousness. In the Adept Tradition, then, Hierarchy is a descending motion, a motion that is contemplated upon evolutionary processes by the guardian factors; the Hierarchy is parental in every sense of the word; perhaps I should say in the best sense of the word, because at the present time parental can imply a number of things, including tyranny, which is no part of the original meaning. Parental means simply that it is the responsibility of Hierarchy to carry humanity and the human progress to the point of its own maturity, but not to its own perfection. Hierarchy expects to and must carry the burden of the infancy, the childhood, the adolescence of human, spiritual development.

Now at the point of maturity we have the point of a new birth in Mind, a new birth as an individual being, and in that moment of individuality, Hierarchy must recede, must retire, and await the decision of the individual itself. From the point of individual resistance the person can no longer depend upon the great motion from the Great Hierarchal Orders. There is a moment in both the involution and evolution of races, and in the Conscious growth of the individual, and certainly as we proceed further into the spiritual development of the individual, when he is left in a strange sense of aloneness. And in this aloneness he must make the decision as to his future course, just as in the Greater Cycle he was placed in the Consciousness of aloneness at the point between racial and national motions, the exchange of the involutory and evolutionary arc. Wherever the individual is insufficient at any time in his development, he suddenly finds himself alone; he finds himself not enough for his own needs, which is the most complete isolation there is in the world, for he has lost even his own support. In this moment there must be decision, and from this decision consequences inevitably flow, but in the development of Hierarchy there had to be the time in which Hierarchy required that humanity stand on its own feet. There are many debates and discussions as to these circumstances, and yet there is no proof, no actual indication anywhere in natural growth or development, that any of these necessary moves are ever needlessly delayed or hastened unreasonably, always the facts and circumstances meet and unfold properly.

To meet Hierarchy as it gradually retires must rise the resourcefulness of the human being himself. The Shepherd Kings of old have disappeared from among us, the Heaven-born Rulers, the Demi-God Kings of the past have retired into the shadows from which they came. Little by little the obvious intercession of Divine Powers has vanished from the management of mundane affairs, and the individual has been left alone as far as the intercession of external powers is concerned. In this moment of being left alone the motion within himself turns exactly as the blood circulation turns at the moment of birth, and in this reversal of the blood circulation the individual must begin to manifest through himself those things which previously he experienced as descending upon him. In this way the Great School vanished as a magnificent institution in the world, visible to all men through the tremendous network of the Mysteries. We have no idea today, in the fragments and ruins that remain, of the enormous distribution of the ancient sacerdotal system. We have only today

the record of its ruins, and our histories give us almost no concept of its magnificence and its integrity. Yet we know beyond any reasonable doubt that from it came the roots, the foundations, and the tremendous leadership which made possible the growth of infant humanity. We know also all too well as we trace back in the arts and sciences, in religion and philosophy, that they all emerge from these sanctuaries and were gradually entrusted to the keeping of uninitiated persons for very definite and important reasons. Just exactly as in the case of the Mosaic Dispensation, a revelation was entrusted to Moses who led his children away from the great institutions of Egypt and attempted the creation of a socialized religious state. He did so not by rebellion but upon the orders of the Hierophants of Memphis and Edfu who had previously been his teachers. All of these experiments were by authority, but also by inevitable necessity; they were things that had to come, changes and conditions that had to be, against which there could be no recourse by the mind of mortals.

Gradually in this motion forward in this great unfoldment plan we see the beginning of man's religions taking the place of the great and enlightened institutions of the past. We see the great Temples, the wonderful Lamaseries, the tremendous Shrines, the incredible Sanctuaries slowly covered by desert sands and encroached by jungles until nothing remains but massive ruins. We also find in the place of these things very humble, very inadequate manmade institutions; the first creeping, striving effort of an infant seeking for Light. We find little things in the place of great ones, we find small revelations where there had previously been magnificent dispensations. We find bigotry and idolatry, we find innumerable persecutions, we find much of cruelty and much of defamation rising out of the struggle of man to accomplish something. Yet all this motion is necessary and explains the difference between the grandeur of the past and the insufficient grandeur that followed after it. The change was the change between the individual receiving and the individual creating out of his own skill, wisdom and understanding. The lesser is perhaps for man more important than the greater, inasmuch as the lesser is his own work. It is much more important at a certain stage of human evolution that a human being have one small idea of his own, than benefit by a dozen vast ideas that are not his own. Even today we realize that the experience that comes within ourselves is vastly more important than the wisdom that is bestowed from other sources and by other means.

So the growth of the individual is a recapitulation of that which has gone before. The child learns to draw, and his drawings are not as good as his father's drawings. He learns to build toys and play with them, but the toys are not as good as his father's works, and yet who shall compare one with the other? Who shall compare the ingenuity of the growing child, who must learn, who must explore, who must expand, who must discover, with the more mature works of those who have already passed through this experience and are therefore master artisans of their trades and crafts? Gradually, out of this struggle, out of this striving, there was formulated not only the visible doctrines of the world, the gradual rise of various faiths and denominations which have no essential similitude with the teachings of the past, doctrines which were fragile, doctrines which were exoteric, doctrines which did not have within them a great splendor or a wonderful insight, they were the works of the child growing, but they were the works of that child himself, as contrasted with the magnificent works that were not his own which had gone before him; works which he could never fully appreciate. Just as the child of today cannot benefit from the lessons of its elders but must find its own way, so we as a race could not accept the wisdom of our Elders, we had to find our own way and by so doing release the Powers that were within ourselves.

Now the principle difference between the exoteric Western and esoteric Eastern explanation of this problem lies in the overtones or in certain factors which are not always included. As far as the outer world is concerned we have a tremendous panorama of trial and error. We have the human nation

unfolding according to its own insight, and to a measure its own ignorance. We have, therefore, what appears to the Western thinker perfect evidence that this world is without pattern and man must devise his own. As we look about us on a level of pure agnosticism we do not see too many evidences that convince us that a magnificent pattern underlies the plan. We are likely to wonder what tomorrow will bring forth, and whether we may put faith and trust in the processes and motions of our society. In Western philosophy there has never been any great emphasis, that is, in times recent and remembered, upon anything more than this process of trial and error. The individual is releasing powers. Why? The materialist does not know. From what source? He does not know; and where these releases will lead he does not know. He assumes man must proceed by the blind leading the blind and all falling into the ditch together, crawling out of it and going on again through wars and crimes and depressions, until from some bitter experience all that is essential and necessary will be accomplished. This is a long, hard road; a road longer and harder than we like to contemplate, but in the general exoteric acceptance of our way of life it is all the materialist has to look forward to or hope for or dream about. Perhaps this is responsible for the tremendous intensity of man's search, an intensity which very often fails from its own tensions and pressures, and because in our best of efforts to find answers we are overlooking the essential element of solution, which is the development and unfolding of our own resources.

In the Mahayana System the transition between the old systems and the more recent systems is not as arbitrary or incredible as might at first appear. The entire structure of Buddhism with its great system of Bodhisatvas and Arhats and Lohans is again applied to another level and made to supply a pattern for all that proceeds forward into the future of the human way of life. The retirement of Hierarchy, that is, the original Celestial Hierarchy, was not instantaneous, or without adequate provision for the emergences of human life. It was that the individual should not be left entirely alone; that he should only become independent to the degree it became obvious he could bear that independence. It would be rather unthoughtful, certainly, if a parent when the child reached maturity suddenly completely walked away from that child and left it helpless. Actually, the parent feels a certain liberation and that the child will proceed according to its own convictions; but the parent is solicitous and proceeds in many ways as reasonably as possible to maintain helpfulness and cooperation and make easy the way of the child, even though it has become an independent person; the parent no longer dictates, but his advice is sought he will give it to the best of his ability.

Much in the same way at the time of Hierarchy a series of transitions took place within the structure of the Great School. The first and most important of these changes or developments was the gradual inclusion into the Mystery System of certain human beings selected for their attainment, for their integrity, and selected not only in terms of one life, but because Mahayana is deep in Reincarnation, accepted as part of a pattern, a pattern that could endure and would endure, and was not perishable because it did not depend merely upon the three-score-years-and-ten of a man's material life for the expenditure of his resources. Hierarchy was at that time initiating and accepting into its own sanctuaries certain human beings because of their abilities and powers. This was the period of liberation and interpretation of which we learn so much in the classical cycles of antiquity. In connection with our own particular race this process has been going on for a long time; much longer than we realize, for the Mystery Schools have been operating in Lhasa for nearly a million years, initiating human disciples and bringing them gradually into a pattern suitable for the requirement of the occasion. The power of selection behind these patterns was itself important, but beyond our immediate comprehension, as those chosen were nearly always chosen because of their relationship in previous life cycles, and because they represented the pioneers who had come forth with the Manu in the process

of creating the race. When the time came for the Aryan race to be fashioned, the Father of the Aryans, Vaivasvata Manu, not only incarnated himself, but brought with him a group of persons represented as a group in a ship crossing the Mysterious Sea with a great Sage at the helm of the ship. These who came with him and represented the pioneers of the race became the Elders and Patriarchs and were reborn time after time as prophets and great leaders, because in themselves they knew the Will of the Father of the people, and from him they received messages and doctrines, as was recorded of the prophets of old, and of the great Sages and Teachers of the past. Little by little even these prophets retired from objective sight, and more and more humanity was called upon to produce out of itself its own spiritual rulers. Later the disciples of these spiritual rulers received more independence of action, until finally out of the decline of the Mysteries the final obligations were removed, and these disciples, only partly instructed, it is true, became the leaders of those less instructed than themselves and a series of systems was created and the objective form of education came in to existence, and on the objective plane the religious systems broke away from the hereditary descent and became separate systems and schools.

On the invisible or subjective plane the rise of the Adept began to be recognized, and little by little those who were peculiarly and wonderfully qualified were drawn about those who were gradually departing, until finally all the esoteric schools, with the exception of a few key positions, which relate to experiences outside the life of the human being, all the rest were turned over to the Arhats and Teachers of the human life wave, or the humanity that we know. The example is found again and again in these wonderful old legends, and there is a beautiful story of it in The Arabian Nights Entertainment, and the magnificent Lodge of the Arhats is described there in great detail, but it was called something else, so no one has ever noticed it. Now in the procedure we remember one of the Great Arhats of the past who was to return again -- always the Great Teacher goes home, he departs, and leaves his descent with his favorite disciple. And so in one place the old Master deciding to return to the land from which he came, the invisible world of the Hierarchy, gathered his disciples around him, interrogating each of them, and bestowed his mantle upon the one who most perfectly understood the Doctrine. This was his successor, and the old Patriarch then departed, not by the phenomenon of death, but by walking away beyond the mountains to the mysterious city which Lao-Tze sought to reach when he rode past the gates of China into the great desert beyond on the back of the green ox.

The departure of these Teachers to the mysterious city of Shamballa notes the gradual retiring of those who were the old teachers, the great Adepts of the early Atlantean-Aryan Mysteries and their successors taking over, representing the rise of the human understanding, the gradual entrusting of the destiny of mankind to itself, first in representatives and ultimately through the full participation of all peoples.

Thus in the problems of government, in a democracy or a socialized state, they must begin by representative government in which those who are to be representatives must take over immediate leadership, but that this leadership is slowly and inevitably to be extended until the ultimate form of leadership is reached, which is self-leadership; the individual forming with others a perfect state, because he is above corrupting the policies which are necessary for the management of socialized institutions. The perfectly enlightened citizen requires no laws, because he will break no edicts and will not be subject to any of the corruptions for which laws are the defense. But until such time as this perfection is attained the individual must be protected from himself and others of his own kind. The pattern does not end with the establishment of a satisfactory representative administration. The procedure must go on until finally that which was originally a magnificent bestowal from Heaven becomes in the new world and the new race an ascent from the Earth.

In the Mahayana diagrams which we find in some of the writings of some of the great Saints of the Sect, particularly in the mysterious symbolic

terms of Milaraspa, we see the unfoldment of the Concept. We see the Adept Hierarchy, the great spiritual Overlord with its diagrammatic extension covering the Earth and exploring every resource of it, binding it with other planets to the Sun, and binding these in turn to the great Light of the Cosmos. We see the great Hierarchy breaking out from its own internal Light into twelve parts, and these twelve parts holding or grasping the globe, each terminating in a sacred center on the Earth itself, and each of these sacred centers carrying upon it the monument of Wisdom. We know these monuments are outwardly ruined, many of them, but this does not mean they are internally ruined, and if you were able to go out into Space and ride around for a while on those highly controversial flying saucers, and at the same time have the clairvoyant vision to see it, you would then perceive that from twelve centers on the Earth itself, which are the twelve sacred orifices of the planet, there are these monuments mathematically distributed, ruins of which have survived time. But these ruins are not at all what they seem to be. Some of them it is true are no longer alight or alive with Power, but others are still luminous and still represent on the invisible planes of nature the workhouses of the Hierarchies. Where these houses are no longer in use it means those Hierarchies or Powers have departed and have returned to higher planes of function where they are still present as luminous, invisible planetoids moving in the Solar System around the Earth, but no longer part of its internal construction.

Also it will be noticed that just as surely as Hierarchy departs the places which it held have to be substantiated, have to be filled by the rise of human institutions to meet the requirements of Hierarchy. These requirements are five esoteric and seven exoteric institutions. The seven exoteric institutions we are fairly well acquainted with, because most of the great fields of learning we know represent the exoteric polarities of the Great School; originally they were the Sacred Sciences; today they are known to all men who wish to understand them. But the five secret centers are not yet revealed and will not for a long time be revealed, because they cannot come into manifestation until materialism is overcome in the constitution of mankind. They will be revealed when and as the human experience justifies this revelation. In the meantime the destiny of those schools which are already in the world and visible, and those parts that are not yet visible, is in the keeping of the twelve Adepts which have been produced out of the Celestial Hierarchy since the beginning of the great Aryan migration. These I shall not attempt to discuss in the terms of personalities at the present time, as it will advance us nothing. Let us remember them only in the Mahayana term as the Arhans or Arhats, those greatly deserving.

They are not actually Masters, the term is most unfortunate, because the moment we think of masters we think of slaves, and certainly this had no part in the original meaning, except in the misunderstanding of human semantics. We cannot call them teachers because they are more than teachers; they are not anything we know in the form of instructors. Perhaps we are better off not even considering them as Elder Brothers, because even that is a wrong term. It does not convey the fact of the matter; it does not give us the thing we most desperately need to know. The Arhans are those greatly deserving and do not ordinarily manifest as persons. Mahayana is very definite about this problem of the impersonation of these Powers. Under certain conditions they may reveal themselves, but normally they do not appear as persons, inasmuch as they are not part of the Order which taught from the outside. The idea we have that the Master is someone around whom the disciples all sit and listen is not essentially correct; we gain it only from our own experience and it is the only way we know. Just as surely as the Planetary Logos is embodied in his planet, just as surely as the Racial Entity is embodied in his race, so the twelve Arhats or Adepts that form the new human school are embodied in the systems which they control. It is not the individual but the System that bears witness. It is just as true that these Teachers or these deserving ones are absorbed in their work

as it is that the Universe represents Consciousness absorbed in the illusion of diversity. Therefore, actually, the Adept Tradition, the twelve Great Adepts are themselves the very paths with which they are associated. Jesus speaking of His message and Dispensation says, "None cometh unto the Father save through the Son." And in the Adept Tradition the disciple ascends the path of discipleship through the Teacher and not as the result of a mere affiliation with a person.

The Twelve Adepts forming the nucleus of the World Government are of course represented within man himself. Actually, the Adept for man is the Adept-Self in man. In the creation of the Great System the various Rays were so differentiated that from the Father human star Ray the seven races were created. From the human Father Star Ray seven kinds of human beings were created in each of the races. These seven kinds of human beings are all of them intimately associated with the experience of one of the Dhyani-Buddhas, and also one of the great Chöhans, and in the Eastern and Northern Systems they are related directly to the Bodhisatvas.

Now the human being himself with all others belonging to his Ray form one body on the level of Soul Power. Therefore, there are seven such bodies, and there are five mystery bodies or ante-bodies to these which are not as yet to be publicly discussed. But the seven Powers or Rays literally mean that every human being has a Star appointed. There is only one way that he can go home, and that is through his own Ray. Now it is not always given for him to know what that Ray is, but when he advances to a certain degree of Chelaship the Ray is revealed to him. But he cannot ascend in any other way than back along the Ray of his own Star. The Mysteries of the Chaldeans and Phoenicians tell us that each individual has a Father Star from whom he came. This Father Star cast him off or created the individual seed of him in Space, and even when he was only a grain of Cosmic Dust he was still part of that Ray. Then he passes through a hundred million universes and develops incredibly in innumerable ways, passing through more forms of life than man can ever know, but throughout all the eternity of time he can never be other than the rate of vibration that caused him, and he can never achieve final Union except by returning home through his Ray. And at the heads of the Rays of the Mahayana Hierarchy sits the Dhyani Buddhas as the symbols of the Seven Powers through which all must come home.

All of these Schools are essentially internal and can be discovered only by going inside. They cannot be joined by the confirmed joiner or by the individual hopeful of making unusual progress. The way in is always the way toward Unity, which is Enlightenment. Now these schools, developing as they have, form also a great Pattern, a Pattern which will ultimately show the dimensions and structure of World Government. According to the records of Tibet there will be a gradual reduction in the number of nations and states in the world until finally there will be seven nations composed of persons of all races but promoted by their Father Star Ray. For the nations will be, actually, units surrounding the seven vibratory fields of the human race. When this is accomplished and we have the seven nations constituted together, according not to ambitions of policy, but according to the natural unfoldment of life itself, when this condition has been properly and duly consummated, then these seven nations which form the Great Star of the Constellation of Nations will be ensouled by the mysterious Power that is in the midst of them, and which remains negative until they create the soul vehicle to contain it.

Into this, the Soul Vehicle, or Overself of these nations, - the Dhyani-Buddhas will reincarnate and embody it, becoming the Great Power. They embody themselves not as autocrats, but the secret process of culmination will bring their embodiment and they will then be embodied in a greater vehicle capable of greater manifestations. The five that have not appeared but still remain within the organization of Hierarchy, will not and cannot be perfected in the immediate future of the race, because they represent Power that is beyond our present sphere. These five Powers represent part of a

Constellation that we cannot know or cannot experience until we have increased the Septenary to twelve in our own Consciousness, and that is not going to be done immediately. But while we are only aware of seven Powers, there are twelve; but these other five remain with the Terrestrial Hierarchies as their servants until we are able to provide for them.

Ultimately, again, beyond this point, the seven nations that form the great ultimate national Pattern will gradually converge toward their Father Star and in so doing will produce the final great World Nation, a Nation that will be ruled not by autocracy, or by national politics such as we know, but will be ruled by the Government of Shamballa, and the Government of Shamballa is nothing but the World Soul manifesting through the World heart, the World Mind, and the World Hand. And the Government by Shamballa will be equivalent to government by the Illumined, Internal Consciousness of the individual himself, and when he attains this level he is one with this Power, and so the Mystery unfolds, step by step, and so our time is gone until next week.

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VI.

The Truth-Seeker's Place in the Hierarchy

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In India, as in every other part of the Classical World, great systems of certain of the philosophies had only one essential purpose, and that was to justify or reveal a program of self-unfolding. The individual growth was against the background of a vast concept, but none of these schools was the concept regarded in any sense of the word as sufficient without the discipline with which it was associated. This is as true of Mahayana as any other system of world philosophy. Therefore, all the great abstractions summarize or point to one important and inevitable focus, and that is the growth of the individual as the fulfillment of the concept of his existence.

In the Mahayana System certain basic principles are outlined that are essentially Brahmanical, but they have passed through a considerable process of revelation, interpretation and revision before they came into the Buddhist System. The prime motive behind Buddha's ministry was the revelation of knowledge previously held in secret. He was convinced that the world of his time had reached a degree of internal development which justified an expanse in knowing, or the revelation to greater numbers of certain principles of personal growth which had previously been held in the keeping of the Initiate System. Therefore we like to point out one interesting matter, and that is that Buddhism, per se, never created a Mystery School. Buddhism did not at any time make use of the elaborate rituals or secret rites that we find in Egypt and Greece and other ancient countries. The Buddhist path of enlightenment was not dramatized at all, it was a very simple growth because the emphasis was entirely upon internals. It was not concerned with the individual amassing knowledge; it was concerned with the individual releasing understanding through himself. It had no other purpose or conviction, and knowledge was imparted for no other reason than one, that the individual should by knowledge receive from the outside the stimulated or the directed in his search for knowledge from within.

Buddhism, therefore, developed an entirely different technique; it did not follow the older system of mass conversions; it did not initiate thousands into great sanctuaries as in Eleusis in Greece, where thirty-five thousand were initiated together at the Vernal Equinox. It did not approach the subject in any of those rather spectacular manners. Early Buddhism had no great sanctuaries or temples. The Teacher taught on the roadside, usually seated on a hillock. There was no pomp and no circumstance; no vast jeweled wealth, no vast, mysterious sovereignty invoked to give impressiveness to spiritual conviction. It was all in a simple pattern because it was built upon the reality or conviction that the search for Truth was so intimate, so essentially concerned with the inner life of the individual, that an over emphasis upon externals could only pervert the judgment or burden the mind with thought symbolism. Now even when we think today of the thousands of years that have gone since the creation of Buddhism we realize that like many other great systems of simple culture it has intensified into a great world religion; that even today, in spite of the tremendous veneration that has been centered upon the Sect, there are still very few signs of tremendous integration or organization on the physical plane. The most of the organization is strangely abstract, strangely invisible to the objective perceptions of the person.

If, then, the Mahayana System was confronted with a simple problem of how the individual was to improve himself toward a realization of Universals, the answer to this problem was evolved within the great framework of the basic design. Once the design had been set there could be no essential variation from it in any particular. There could be infinite applications and extensions, but the basic pattern could not and must not be violated. Therefore,

everything that was necessary to perfect the system of personal culture had to be consistent with and included within the great structure of the Universal Plan itself. In the Mahayana we see the individual accomplishing a recapitulation by ^{the} experience within himself of the principle of the Doctrine which he was seeking to understand. Having received a speculative framework and having been taught certain things as a necessary means of communication, as the only possible way of training the person who has no knowledge of the subject with its basic principles, the Mahayanist was then warned immediately that the possession of the intellectual concept was nothing; that though he might be able to answer every question that could possibly be asked him, in fact, in spite of the intimate ability to reveal through his own skill all he had learned and known, still these accomplishments were negligible. The great preface of the system was that the individual should experience the thing that he has first contacted intellectually. There could be no advancement without the actual, personal, internal experience of the fact itself. That was the important consideration; that was the Middle Path, the Inner Path, the Noble Eightfold Path of the original Buddhist Philosophy. It was the path of the Conscious Experience within the Self of things cherished and believed; the transformation or transmutation of a devoutly held idea into an actually experienced fact.

Now this of course naturally presents certain difficulties and problems and matters for further consideration, so we will have to begin now with a little more groundwork, although we are coming very close to the end of the time we can use on this reconstruction process; but we still have to do a little more of it in order to make the Concept understandable. WE will therefore take the initial problem of student-teacher relationship in reference to Hierarchy, and try to understand certain matters under consideration. The Buddhist himself would never choose an extraordinary example; he would choose a simple and familiar one, so we will choose a simple and natural one, and that is our public school system with its imperfections and limitations, which still represents a factual condition which exists, about which we may have many opinions, but the facts remain unchanged.

In the theory of the public school system the child is advanced through childhood, through periods of personal immaturity, in which maturity of reflection, understanding and experience are actually and factually impossible. Therefore, at the beginning the child is instructed in the tradition, in the knowledge, in the instruments, the skill, the methods, the devices which had been created by his race and traditionally perpetuated for his use and convenience. It seems unnecessary that each individual must discover by trial and error how to drive a nail. This knowledge is available to him; therefore, he is instructed in those things which are currently known and been available, and are available, without the long, difficult procedure of trial and error. If he reaches a degree of mental accumulation by which he is qualified to be graduated from school and to pass into a life of his own, then there is a gradual reversal of the process of learning. The individual must then take things learned and experiment with them himself, and in this way he begins an entirely new method of learning. His education does not end when he leaves school; it factually begins when he leaves school, for from that time on he educates himself by living; he educates himself by the actual practice of things previously held as reasonable or probable. Experience must then prove whether the instruction he has received is adequate or not; whether the lessons he has learned are correct or not; whether the attitudes he has been given are sufficient or not. These discoveries are made by the experience of living, and from the mystery of Life itself the individual gradually matures into an adult, with certain knowledge gained by action rather than by speculation; certain things learned from within by calling upon the resources of Life itself. These resources may and usually must supplement any learning which may have been accumulated by the Mind, or any skill which may have been trained in the hands and facilities of the structural organism.

The individual passes from one kind of schooling to another. The first is theoretical, the second is practical. The first is the accumulation of knowledge by which the mind is gradually changed into a storehouse, in which some things are stored which are good and others not good. In the second part of this educational process there is the gradual tutoring of discrimination; first, the individual learns what is good and what is not good; what he can use and what he cannot use; what he must accept and what he must reject. Thus, gradually, a completely new process of orientation in the problem of his own education, and that which was begun in youth and adolescence is perfected in maturing and gray hairs. The individual at the end of life, if he has been reasonably intelligent in the processes of living, has learned much more from Life than he has from school, and yet schooling made it possible for him to inherit the experiences that preceded him so that he may begin and live contemporaneously, that he may carry on from where others left off and not be forced to begin himself in each generation with the caveman and restore the entire procedure. He therefore takes advantage of that which is available and then gradually discovers and develops the discrimination by which he learns what is useful and what is not useful. This is the basic principle of Mahayana when it is placed on the level of religious philosophy.

All teaching which the individual receives from another, whether it be from the Master of his school, or the Priest of his faith, or from the Scriptures of his religion, all such teachings correspond to the period of the individual's human educational cycle in school. It is the bestowing upon him of a legacy which is his birthright, a legacy which gives him a certain facility, a certain orientation in the world of knowledge; an orientation which saves him time and effort, because even if some of the material which he learns does not later prove to be useful, at least it is clearly stated so that he may accept or reject according to his own conviction. He does not have to go through the whole experience of gradually accumulating¹ even though he may survey it in his own maturing.

Thus in the Mahayana we have two developments of growth: One is the development from infancy; two, the completion of the bestowed knowledge. That carries the Mahayana disciple, theoretically, from kindergarten to the end of college. We may not think of these people as being university-minded, but probably they had the first universities in the world, much earlier, even, than the schools of Greece and Egypt. Bestowed knowledge constitutes the service of Hierarchy; it bestows upon the individual upon the plane of his material function those benefits which are to a degree a reflection of Hierarchy upon the higher planes of his existence and life. Hierarchy is The Old, the Teaching that has gone before in its relationship to the individual. It makes available to him certain orientations, and by his own dedication to this service through uncounted ages it has made it possible for the individual to benefit by the collective experience of his kind. And also to receive such necessary instruction as it was impossible for him to have at a given period in his own development. But just as the individual is more or less the child of Hierarchy through this process, so through the transformation or transmutation, the pivoting of his Consciousness at maturity he is transformed from the passive recipient of the Power of Hierarchy to the beginning of actual membership in the Hierarchy. In other words, he becomes a member of the Hierarchy when he experiences Hierarchy, not when he hears about it, learns about it, or reads about it. As long as the source of his information is from the outside he is under the protection of Hierarchy; when the source of his knowledge is from the inside he is Hierarchy. But of course it does not necessarily follow that he ^{learns} all parts of it at the beginning. But it means that that is what the Buddhist intends to convey when he refers to the decision by which the disciple seeking Truth first dedicates himself to the service of the cause of Truth. Voluntary dedication is the beginning of discipleship, and voluntary dedication is utterly impossible without the experience of dedication. In other words, all the notes we take mentally, all the devotions we insist we will follow, all the good resolutions we take, mean nothing as far as dedi-

ation is concerned unless they are accompanied by the primary experience of dedication.

Thus discipleship or studenship in Hierarchy begins with the internal experience of the fact of the need of Truth; we may all say we need it, we may all believe we need it, but the conscious dedication to the fulfillment of that need by a resolution within the Self is the change which takes place, in which the individual passes from the protection of Hierarchy to participation in Hierarchy. This shift of polarity is exactly the same on the level of instruction as the immediate reversal of the blood circulation is in the new-born babe. It is the individual assuming the center of his own existence, and no longer being the child of destiny, but becoming the self-operative agent of his own Enlightenment and Achievement. Naturally he begins with a very slight knowledge; with a very inadequate experience; without the full apperception, probably, of even the end which he is to accomplish. But discipleship in the Mahayana begins with the voluntary consecration of the Life to the search for Reality. And this consecration is only acceptable if it represents a degree of internal Enlightenment which has made this great search, this eternal quest, the most desired thing in the world. It must be an actual experience of this fact. It cannot be that he becomes a disciple because his father was, because his teacher recommends it, because society will applaud it, or because there is some reward, recognition, or distinction to be achieved through it; none of these are valid reasons. There is only one reason and that is the unselfish dedication to Truth. This does not mean the disciple will accomplish his quest immediately, but he must have an unqualified allegiance, and in this the Mahayana develops a very elaborate series of discussions which are very valid, because in the Western world, particularly, if there is anything that is difficult to find it is an unqualified reason for anything. The individual whether he realizes it or not is moved by mixed motivations which nearly always have a mixed element of selfishness or egoism in them somewhere. And these limitations of integrity have resulted in thousands of individuals finding themselves ultimately in blind alleys, simply because the basic integrity with which they began their search was not sufficiently sound to protect them against such temptations as will always be present for those who can be tempted. It is a problem of integrity of basic concept

Mahayana makes it very definite that any ulterior motive of any kind will cause the discipline to end in illusion. The individual will be caught by the mental and emotional eccentricities of his own ulterior impulses and will gradually interpret this into the thing he is doing until he completely deceives himself, and that is the end of the whole thing. He must then start over again. He cannot expect or hope to have a clear internal channel if he has clouded it with any conceit or concern of his own. It might seem a very severe discipline to us, but actually it is not nearly so difficult basically as we might think. The difficulty lies usually in the fact that we do not even give the subject adequate consideration. We move by trial and error from one condition to another without ever having made a positive resolution of any kind with any intention of following it. Mahayana having created this matter of decision does not attempt to hasten or retard that decision. The individual must react according to the Consciousness within himself, and if that Consciousness is essentially sound it will reveal the readiness of itself for the great Path of Enlightenment. If there is reluctance, uncertainty or indecision, then the time is not yet. It is necessary for the Consciousness to receive further enrichment, possibly from Hierarchy or from experience, in order that it may reach the point where it turns upon its own axis; but this turn is in the level of instruction that shifts between involution and evolution. It was turned by Buddha reversing the Wheel of the Law; it is the individual turn-in upon a new central axis which brings all motion from within, rather than from the outside, upon the individual.

In Mahayana once the decision has been made the next and natural consideration is, How shall the individual develop sequentially the capacities of his own internal life? How shall he be strengthened without being subjected

to the despotism of others? How can he within the structure of his own system be given that in a leadership which is necessary, without the leadership which over-influences, over-conditions, or restricts, limits and directs individual action? According to Mahayana the action must be pure in itself, there can be no distortion of that action by influence; the moment there is the action ceases to reveal Truth and begins to reveal influence, and gradually Truth and influence become confused and the person ends by being the victim of influence rather than the servant of Truth. Mahayana then devised the simple problem of reversing its own system just exactly as it reversed the disciple's internal function, and the path of development became a psycho-physiological and biological experiment of the Grand Concept in reverse; in other words, the Concept descended from Universals to particulars. The discipline ascends from particulars to the Universal. The individual experiences by the internal apperception of the Plan by proceeding through it himself, and he proceeds through it symbolically. He passes through it by a series of disciplines and stimulations bestowed by the Concepts themselves.

These Concepts are presented in the form of Mandalas. Now the Mandalas represent geometrically designed figures which recapitulate the entire discipline. These figures proceed from simple forms to the most complex forms conceivable, and the ultimate complexity becomes so completely complex that there is nothing left to represent it except utter simplicity itself. It proceeds, therefore, gradually from the simplicity of the beginning of a thing to the simplicity of the wholeness of a thing, and the great Mandala System begins with a circle and ends with a circle, and in the beginning and end of the diagram there is nothing but the circle; everything else is in between, representing the gradual unfoldment of the Doctrine. Now the purpose of the Mandalas is essentially Meditation, which is the discipline of the Mahayana School. All of the Mandalas are in the geometrical forms of Hierarchy, because Hierarchy is instruction, that is its meaning; therefore, all the forms become symbols of the Hierarchy for the experience of the Hierarchy. The symbols in themselves have no essential meaning from the standpoint of conferring any benefit by their possession or by the ability to make them or by the ability to explain them. These things carry no merit whatever; the merit lies in the ability to experience them. Everything is on the level of the internal experience of these particular matters. The experience of them carries with it a twofold implication, and in the Great University of Tsong-Kha-pa at Lhasa, up to the time of the difficulty in that far Northern region, the students of the higher sciences, whether they studied law or medicine, politics or poetry, literature or religions, used the same Mandalas for all subjects. The differentiation lay in the experience of the beholder and not in the difference in the design itself; the skill being to apply the same design to your particular field of work and experience it there, because there can be but one design, and that design is as actually law as it is medicine, it is as exactly science as it is religion; therefore, all learning is unfoldment through one grand system, but the specialization is not in the figure seen but in the Consciousness examining the figure, which must inevitably interpret in terms of its own experience.

The Mandalas are some of them of great intricateness and represent, little by little, through the disciple, the symbolism of an unfolding Universal procedure. All the Mandalas contain certain elements; all of them contain the expansion of symbols or designs moving in a dynamic from their own source and potential to their own circumference or potency. Whichever the symbol may be that is gazed upon, it is the symbol of the Sun in the Solar System, the heart in man, or mathematics in science. Always the symbol is the same but there are many different basic positions which the Consciousness of the student may assume in relationship to the symbol itself. This means, for instance, in Lhasa, or any of these systems, a student can spend ten or twelve years in the study of medicine or law, he is never taught religion as he is taught these other matters. He is taught religion first by becoming familiar with the scriptures of his people. He is given instructions in the Great

Bible, either the Tanjur or the Kanjur or the Great Commentaries, as they form the spiritual and traditional legacy of his nation. He is also given certain basic commentary material, perhaps by Tsong-Kha-Pa and Milaraspa by which he is given a more or less interpretative approach through the instructions he receives. He receives these experience messages from the past, but when he approaches his own development he is neither taught, nor does he read, nor does he in any way listen to the words of others. Once he has reached the point of reversal in which he is changed from a static to a dynamic center his only source of instruction is himself. Discipline by certain symbols and forms which have no vocal meaning, are given no names, are not said to refer to anything, not indicated or used as a particular symbol of any particular fact to be known; it is for the individual to have the internal capacity to apply the symbol to the fact-knowing of himself at that moment. (He is not expected to see in the symbol something he is to know later; he is to experience in the symbol that which he needs to know now, which by virtue of the tremendous potential within himself he is capable of achieving, inasmuch as it was a basic principle in all of this Eastern System that the desire to know indicates the inevitable capacity to know, and the nature of the thing which we desire to know reveals what power is available to know with at that moment. Therefore, all expansion of knowledge is sequential. We never learn what we are going to know; we always learn what we are able to know now, but the moment we know something now it becomes the foundation and impulse to the next Now, so that we continue to unfold in a perpetual state of knowing that which is immediately next to our own necessity, and being naturally unable to stop, because each discovery reveals a little more of the urgency of our own necessity and we proceed, never, however, assuming immediately any conclusion or deciding at what end the experience will arrive.)

It is the statement of the Mahayanas that if the disciple is honest the entire procedure will discipline itself from within. If the disciple is dishonest it will inevitably short-circuit him, no matter what he does. Therefore, his own integrity is his one certain guide, and the one absolutely infallible protection which he has on each step on the path of Internal Experience. Now in the process of Mandala, which is the Northern School, and which, incidentally is upon the Banner of Shamballa, which is the great Cycle or Symbol of Hierarchy, there is the definite problem of the Mandala, or Mandara, as it is in Japan, the same basic concept, that it consists of three qualities. The realization or internal experience of a fact cannot be entirely receptive. Actually, what we call receptivity is not receptivity at all, inasmuch as the Mandala is always the mirror held before our own realization. Therefore, while it appears that the Mandala places us in a passive position and that we are learning from it, actually we are only bouncing off of it something that is already within ourselves, because something has come out to meet it and then returned from it to us. The picture is not actually teaching us or giving us any information whatsoever, but it is a catalyst which stimulates or requires solution from within ourselves and forces us to the experience of understanding or orientation. The only thing the picture does is preserve at all times a harmonic form, a form in which there is no essential asymmetry; a form which in no way violates Law but fulfills Law. Therefore, it cannot cause within ourselves any reaction that is in disagreement with Reality. In other words, the picture can give us no negative, static overtone or undertone to destroy the mood we are attempting to maintain.

In the Mandala System the duty of the disciple is several-fold. The Mandalas are divided into groups corresponding with the Chakras along the spinal cord. The relationship is not immediately noticeable, in fact, it is not emphasized at all except in the Panthra, but actually the individual studying these paintings, these designs, these geometrical formulas, is operating from the centers of Consciousness along the spine which we call the Chakras or the various degrees in the development of the Kundalini Shakti, or the spinal Spirit Fire. These, therefore, become as Mandalas symbols of the actual

raising of Consciousness through centers and magnetic fields in the body.

Now in the Mahayana System there is no emphasis whatever upon the artificial stimulation of any spiritual faculty at any time. All spiritual faculty development must be sequential; it must not lead to the discovery, but must result from the discovery. The individual releases faculty by experience; he does not use the faculty to release the experience. He does not attempt to develop extrasensory perceptions, or Chakras, or Tantras, or anything of that nature, as we generally know that or think of it in connection with Eastern Philosophy. To him the unfoldment of the natural vehicle, vahan, the Great Vehicle, The Mahayana, the Great Vehicle that is ultimately to be himself, as well as the name of his Sect, the development of the Great Vehicle is inevitable if the steps are taken in their proper sequence, and if the individual maintains through it a clear-cut personal integrity. That is the problem. There is very little emphasis placed upon what will happen if you do it wrong. The disciple is simply warned of the fact. It is utterly unnecessary to have anyone watching him to prevent him from fulfilling his own instincts, he will fulfill them, and he will short-circuit himself unless his motives are absolutely above reproach. He can conceal nothing; therefore the very possibility of attaining Mahayana for selfish purposes is short-circuited before he starts. He cannot, because long before he reaches the end his own selfishness has caused an intermingling of his own ulterior motives with his Meditation Cycle and the entire thing has been short-circuited. He can only end in an elaborate, fantastic illusion, which can never be a reality.

Thus, in Mahayana the System perfects itself completely through this series of experiences. The experience of Mahayana is accomplished through Meditation, Meditation in this case representing the individual establishing a certain rapport between himself and the symbol of his achievement. Meditation is not the establishment of a negative mood. The individual does not become negative; he simply accomplishes on the plane of body and emotion that which integrity represents on the plane of Mind. Meditation is the integrity of the Mind, the Emotions and the Body in relationship to instruction. Meditation, therefore, is the relaxation of the body in order that it may not confer any conditioning false force; the relaxation of the Emotions so they will not result in the stimulation of Maya by emphasizing desires, personal or impersonal, which will influence facts; and the relaxation and the peaceful suspension of the objective mental faculties so the individual will not permit extraneous or irrelevant thoughts to break the pattern of experience. What the disciple is actually attempting to do is place himself in a state in which the Satva, or the real Self, can function with as little interference with false values as possible. It is with this Internal Self that he desires to contemplate upon the Mystery of Truth, upon the Mystery of whatever the Mandala represents, whether it is Hierarchy, or law, or medicine, or nature, or astronomy, or spiritual mystery itself.

In the actual development of the Meditational Formula in the Mahayana System, it is not sufficient for the individual to express merely the observation of Mandala. In other words, it is not enough to sit and wonder, sit and visualize, sit and interpret, sit and draw forth out of your thoughts that which you are stimulated to experience or discover. This is not enough. This is only one phase of a very intricate problem. There can be no complete experience without participation; there can be no complete participation until the symbolism is experienced or manifested in the person himself, as well as in his extrasensory gamut of powers. Therefore, from the actual process of Meditation itself we have also the development of Mudra, and the Mudra is the posturing of the hands, and in other parts of the religious doctrine also posturing of the body. This posturing, like the sacred dance of antiquity, was the individual instinctively assuming certain psychical or magnetic postures which become themselves actions within the Law. In other words, the individual must interpret the Law through himself. The most intimate way in which he can do this is by causing his body to react spontaneously to the

geometric harmony of the design, and by the simple process of the Mudra he shares in an action, he does something, and in all the Eastern Systems there must be an action to perform at the point of understanding. The understanding is never actually perfected, never consummated on any level until an action which bears witness to that understanding is performed. There can be no complete pattern of even the smallest degree of growth unless there is an action consistent with the principle.

This is what is meant in the Mahayana System by the "Posture of bearing witness." The individual must do something within the Law that reveals the Law. The Mudras and other similar parts of Eastern Discipline therefore become the symbolic fulfillment of the impulse to action to reveal, or to bear witness to the principle involved in the experience, whatever that experience may be. The actual following of the Mandala Form is in an orderly and consistent form. The Mandalas are threaded together like beads upon a string. The contact point is always in the center where the thread passes through all of them. Therefore, in the reading or Meditating upon Mandalas you do not go up or down, or to right or left; in other words, you cannot make a motion physically that will reveal it, because you must go from center to circumference in each instance. And very often the Mandalas are so designed that the circumference of one, whether you realize it or not, is the center of the next. And in the new one the circumference of the previous is represented either by a Deity or a letter of the alphabet or by some symbol which implies that this is a center composed of the previous circumference. Thus, the expansion of Consciousness through the Mandala is an everunfolding upon a field which, however, has a measure and dimension limitation, which has to be transcended by the experience of the individual himself.

The Eastern Philosopher has been instructed to expect and be prepared for a certain experience, and that experience is that if the emblem, the symbol, or the device is correctly estimated, if the internal apperception, if the understanding, if the intuitive insight within the individual is correctly stimulated, if his own faculties have fulfilled, if the within has come out as it should, he will know this from one simple fact; namely, that the Mandala will come alive, will suddenly lose its surface dimensions and immediately pass into a fourth dimension in which the various factors are in their correct relationship in perspective as well as in place. The Mandala will become, then, a living organism animated by himself. The answer to the reason for that is that the Mandala is a geometrical form. The human Consciousness in order to adjust to it as an experience from within itself must adjust identically to that form. The moment the Consciousness of the individual and the form which he contemplates are identical, then the form and the Consciousness become one and the form apparently becomes alive. It is ensouled by the pattern in Consciousness, and in this way becomes an animate problem. In the process of animation there is also a tremendous control factor exercised, because it is the animation of the design by Consciousness that reveals the next turn of the wheel. In other words, unless the Consciousness and the design become identically apperceived, or unified, as an experience, the next value, the overtone, which is necessary to bridge one design to the next, is not present. So after that the individual has not a conscious power to bridge. If he does not have a conscious power to bridge, he then must bridge emotionally, intellectually or mechanically. Immediately he does this his bridge passes from the level of experience to the level of an emotional and mental activity, and the conscious participation is lost. Therefore, the adjustment discriminates itself, disciplines itself, because it must reach a degree of comparative perfection before it can create the Antah-karanas, -or the link, the bridge, to the next quality of itself.

In this way the Mandala continues to open, creating a series of experiences by which the individual experiences on his own plane of life, as nearly as he can, the experience of the Universe that conceived him, and the Universe to which he is ultimately return. Now the concept of the Mahayana in this division is almost identical with that of the European scientist

Paracelsus. (Paracelsus declared that those things which are similar by quality can never be separated, and those things which are dissimilar by quality can never be united.) We share in an experience of Consciousness by sympathy of similitude; in other words, the tuning fork when struck will cause others with the same note or keynote to vibrate also. By a law of octaves human Consciousness is in a certain relationship to all things which are similar, and those things are similar which are alike in quality, regardless of quantity. The Universe and man may be different in quantity, but they have certain similitudes of quality, and the experience of this similitude means that man can become internally adjusted to the Universe to the degree his own Consciousness is capable of accepting this adjustment. He may not learn all, or receive into himself all, but thimbles cannot hold the ocean. But the thimble can experience the ocean in the amount of whatever it can contain. Therefore, the experience is condition to the level of humanity, which is only one level in a great Universal Plan. But upon the level of humanity man can experience the Universe within himself, can experience his own adjustment to it and relationship to all other things that exist.

The unfoldment of this experience was through the creation again on another level of a series of symbols of the Universe in its unfoldment; (symbols, to use the term of Plato, instruct by causing recollection, causing things internally already known or apperceived to take form objectively before the Consciousness and the Mind, in order that the inside may convert the outside through the very process of being made manifest to the outside in an understandable form, in a way capable of being and seeing.) Thus the Mandala by its gradual unfoldment carries the individual through a series of experience patterns which he in turn interprets. Now with this instruction there comes another dimension which cannot be overlooked. The individual who receives any degree of instruction becomes in that instant also a responsible agent for that which he knows.

In the Mahayana System the disciple becomes a part of the teaching Hierarchy the moment he knows one thing. That is not the end of his knowledge, but the moment one certainty comes into his knowledge he becomes responsible for that certainty. When he has two certainties he is responsible for two certainties. But the moment he achieves any experience from within himself he is responsible for the dissemination of that experience, and that is why the tremendous effort is made to create the internal experience through discrimination, for the discrimination which keeps him honest must also be the discrimination by which he is able to administer that which he has received. It is the absolute responsibility of the Mahayana Mystic that he shall accept knowledge only upon the terms of use; that as it is given so he must in one way or another share to the degree it is possible for him to share, and his first sharing, or his first participation in experience in his concept is that the first Illumination he receives, the first Enlightenment, and the first unfoldment of it bestows first of all the appreciation for values in others; so that as he advances he becomes more and more concerned with the inner life of others, because he knows this must be from within, and that it is not his right or privilege to convert, it is only his privilege to inspire the other individual to turn the wheel within himself and move from within himself. Therefore, the Mahayana Masters were always referred to as the self-taught Teachers, because the only thing we can do actually for another is to try to create within him the incentive and the desires which cause him to turn his own wheel in the opposite direction.

The processes of Illumination and Enlightenment carry with them naturally ever larger realizations of how such may be accomplished, and as the individual grows by experience rather than intellectualism, he gains with each degree of insight the answer as to how to use it, because the insight itself being a participation in Consciousness must carry with it the full implication of that participation to the degree it has been attained, no further, but to that degree. So the Mandala is a constantly opening flower like a tremendous lotus, which as soon as it seems to be open becomes the center

and burst forth again, and keeps on carrying the individual through the personal experience of the Universe, through a sharing in qualitative similars, not quantitative ones, until by the means of the release of his own Consciousness, the individual experiences the Universe as an experience of Consciousness within himself; experiences its development, its origin, its growth, its unfoldment, and finally its ultimate purposes, so far as he is capable of experiencing it within the gamut of his own internal Consciousness potential; naturally, he cannot go beyond that. Therefore, the absolute inevitables, the final and unconditioned ultimates of things cannot be experienced by a creature existing in the finite state. But he can extend experience to so vast a participation that it is more than he can hope to immediately utilize; beyond this he cannot go under the existing conditions of life, but he is unfolding within a Pattern, within a Law, and within a Reality.

Now he is actually experiencing not merely the static beholding of a series of pageants moving by him, the pageants are all inside himself; he is moving through himself toward himself through a series of experiences. Consciousness is not being directed outwardly alone, the individual is learning to go in by seeing the reflection of the within on the symbols and diagrams of his religious designs. Thus the synthetic designs which are so often found, and are so important in the Eastern Systems, and the tremendous Pantheons of Divinities, the enormous groups of images, each with its separate Mudra, each with its separate adornments and attributes, are all fragments taken from the great fresco of the Meditation Wheel. Each of the fragments in turn becomes the center of another wheel which opens around it and turns upon it, so that the Universe becomes an ever-turning mass of interrelated wheels, like the Vision of Ezekiel, and yet in these there can be and is no confusion if they are sequentially experienced from within; but if they are seen from without they are an endless mass of hopeless conflict, because they cannot be known except by experience, they cannot be intellectually grasped.

Now the Wheels, as we said, or the Mandalas, are suitable for a number of purposes, and in the development of the consecrated, or those who have taken the obligation of service to the Hierarchy, these Wheels become considered according to the Power of the Bodhisvata Manjusri, who is the Principle of Enlightenment in the Hierarchy, by the Hierarchy, and through the Hierarchy. The consecration of the Consciousness by the Neophyte, or by the Disciple, is always to one of the Dhyani-Buddhas. These are the ones who represent the Star Rays, or the Father Star points that are referred to before. And when the individual ceases to carve out his own destiny by brute force and awkwardness, and relaxes to the Light within, he will find not only the key to his own growth, but the secret of his own destiny; he will know why he is here, what he was prepared for, and why he chose to develop certain potentials, and chose to accept certain complicated situations in life. These are more than merely the operations of Karma, although that has a part in it; they represent a department of Universal Energy through which the individual is inevitably growing because it is the Energy of himself. So the Disciple in the selection of his work, if he chooses to follow the Ray of the Great Teacher, the Ray of the Wise One, the Manjusri Chogi, the Adept King of Shamballa, if such is the desire, if such is the path, to which he is dedicated, then in the contemplation of the Mandala everything is the unfolding of the School, everything becomes the symbol of the unfolding of the Great Universal Plan of human Enlightenment. Everything is keyed to the primary dedication, which, if properly made and achieved, is itself keyed to the basic Star Ray. And the individual who dedicates himself has one problem that he may not know himself, --- the individual who is dedicated will always choose that which is necessary, but it is rare to find any individual who will keep quiet long enough to listen to anything that his Self has said. He is much more interested in telling his Self than he is in listening to his Self, which of course ends again in a blind alley, because once a false value has been given the power of decision, all the decision is clouded from them on. Of course this clouding is not an irreparable damage,

it does not mean damnation or the loss of spiritual hope or anything of that nature; it simply means the same thing it means here when we make a wrong decision and insist upon staying with it indefinitely, it is just plain waste of time, and it is also a corresponding magnification of the discomfitures of existence, and more and more tragedy accumulating through the intensification of wrong decision.

But in terms of the experience the Disciple who has taken upon himself the labor of Hierarchy is planning and accepting that through himself he will become one of those that carries the burden of the Life Wave of which he is a part until that Life Wave can reveal and release itself. When he has made that decision within his own Consciousness, then the whole problem of the Mandala opens in terms of the degree of Discipleship. He finds the growth of his own Internal Life is sequential and passes naturally through a series of steps. These steps are similar to degrees, but have nothing to do with the type of degrees we have associated with Secret Societies. They are not degrees bestowed, they are degrees experienced, simply because they are levels through which Consciousness itself moves and ascends, carrying with it on each level a certain extension of its own power. When the individual reaches a certain degree of such development he finds he has the responsibilities and duties that are appropriate to this problem. In the steps of Discipleship and the Mandala the individual passes again through another process of embryology; he passes through a series of prenatal steps in the unfoldment of Internal Consciousness into a new birth in Adeptship, which is the next stage of birth. But again, as we said before, the term Adept as we use it does not convey the meaning. Adeptship is to the spiritual quest of the individual simply synonymous with maturity, which is the individual coming again to the individual point of decision. Through the period of Discipleship, working with the Mandala by Consciousness, learning little by little to experience by symbol that which cannot be placed in word or written or communicated from lip to ear, the individual ascends until a certain degree of Internal Enlightenment is achieved. When this degree is achieved the symbolical title for receiving such a degree of achievement is that the individual is deserving, that is, is an Arhat, or one who has reached the point again in the ascent of this degree of Consciousness in which a different degree or stage of Consciousness takes control of his function of growth from that time on.

This Arhat is now returning to the points we made in the first and second lessons of this series, in which we spoke of certain magnetic fields surrounding the planet, and two which surround all the planets and form the Solar Field. In the sphere of Consciousness Experience, therefore, the Arhat is the one who has reached the circumference of the experience of the Planetary Body and must therefore next pass into the Solar Field, those vehicles which lie beyond and represent another degree in the unfoldment of Consciousness itself. The Arhat having so achieved becomes confront^{ed} with a further decision which is very important in the Mahayana System and which involves Hierarchy to a large degree. We have to get another dimension or perception of the quality of Hierarchy, and perhaps we can do that most easily by recourse to one of the Mandalas. There is one of the Mandalas that simply shows the crossed Thunderbolts on a blue field surrounded by a golden circle. Now at the first thought that is not a particularly descriptive diagram, but it is a very important one in the unfoldment of a basic concept. The Spiritual Hierarchy of man, the Celestial Hierarchy, the Old Order, focusses itself through Consciousness in the maintenance of Life and becomes a conditioner. It is so completely distributed that it permeates, almost as an atmosphere, enclosing within itself and holding Life on the level of instruction, so that the individual learning from Hierarchy gains knowledge almost as we gain air by breathing. We breathe in air, and on the level of instruction as children we inhale Hierarchy; we take it into ourselves from the very life around us. It is infinitely disseminated as a source of nutrition imparted to us, even as the life of the Sun is a source of life imparted to us from the Solar Orb.

In the development of the human Hierarchy, the Great School of the Arhats,

another dissemination must take place. But now the dissemination is from a standpoint of Mandala the experience of the individual creating through his own Consciousness an intensification of the Consciousness of the entire planet. In other words, after Adeptship is reached and the Disciple has been born out of the womb of discipline into the maturity again of the disciplined Consciousness. His contribution to the world is not to be a contribution in the common, ordinary sense of instructions, because he has already learned that instruction as he knew it can only at best carry a certain way, and then the individual must instruct through himself and through the release of potentials that are within himself. The fact that the individual is capable of the experience of knowledge and the actual experience of Meditation and the experience of participation in a Spiritual Mystery is due to certain Powers within Consciousness itself. These Powers represent in the beginning Hierarchy, Hierarchy making it possible for the static unknower to become the dynamic Truth-seeker. And when Hierarchy is shifted so that the Adept or Arhat created within the race itself and of the racial stock itself becomes the intermediary, rather than the Divine Power which was previously there. Then the Arhat begins his process of making his great contribution to enriching, sustaining, vitalizing the great Spiritual Field upon which the Consciousness seeking knowledge is nourished. It is a little difficult to explain the idea in simple words, but the desire to know bears witness to an impulse that exists in some forms of conscious entities and not in others; the reason being that in certain entities the natural Consciousness is sustained by the Power "To Know," which is the Manjusri Bodhisatva, which is the reason why the human being can know. Consciousness itself may not without link or connection be capable of the experience of Self-knowing, but Manjusri as Hierarchy interposes and makes possible the condition of Self-knowing. When Manjusri as Hierarchy is complete and the management of the world passes to the invisible government of Shamballa, then the Adept must take the place of Manjusri and through his Consciousness sustain the face of the capacity of Self-knowing in all the rest of humanity. He becomes in that way a sharer or participator in the Consciousness field behind man, by which he sustains man's part or works.

This is part of the explanation of the Nirvana of Buddha, who instructed his disciples that he would not return to them but would return through them, and that is exactly what happens at the degree of Buddhahood in the Mahayana Concept. The Buddha is not inborn into this world, but through this world and all that it animates, so that the power of the perfected Self becomes part of the Universal reservoir of strength by which the advancement of Life on all planes of Life is sustained. Thus, the supreme achievement is not the visible communication of knowledge, but the invisible sustaining, enriching and perfecting of the source of man's Spiritual Power, so that by so doing the inner is strengthened more and more for power over the outer. You might say this constitutes intercession, but it constitutes a force separate from man becoming the failure of man. In the Mahayana System this is not true, however, for the simple reason that on the plane of Consciousness there is neither me nor thee. Therefore, it is one Consciousness discovering, experiencing and enriching itself through an infinitude of evolving lives. There is never any possibility of the individual not experiencing that which has been the common good of all, for the reason he is of the All, part of the All, derived from it, composed of it, and ultimately and inevitably returning to it. Therefore, all Consciousness is One Consciousness ultimately, and it is releasing itself through an infinitude of manifestations.

This in the processes of unfoldment, where evolution takes the place of involution, means that more and more is poured into the Consciousness field, and this more and more causes the increasing momentum of the evolutionary motion, so that actually evolution is the result of the enrichment or the making fertile of the subjective field behind manifestation, and as it becomes more and more enriched by more and more contributions on a creative level of human Consciousness, the speed of the entire motion is exhilar-

ated, and this is called in the Buddhist System "The speeding of the Wheel of the Law." This is part again of the experience of Hierarchy, because in this sense of the word the Adept himself is then becoming a positive contributor to the experience of Hierarchy, and to the gradual unfoldment of the World Plan.

Now on the plane of human institutions, according to the Mandala System, all institutions are Mandalas of some kind, and strangely enough, if you look at great buildings from the air, and you begin to study the ground plans upon which they are erected, you see that each one of them has a magnificent geometrical form of some kind. We applaud the builder tremendously because of his skill in creating this design, but let us remember that several factors activated him. The first is, that the only way a building can be efficient is when it is according to Law. When it departs from Law and Order it departs from the purpose for which any useful structure is intended. The second thing is, it immediately presents insurmountable obstacles to construction if it departs from the Law of construction. The next thing is it will not hold together or survive if it violates the rules which have to do with weights and counterbalance, with flying buttresses and foundations; these things have to be correct or the building will not stand. So the builder trying to be sure his building will not fall to pieces before it is finished devises one means after another of preventing trouble, and when he gets through he has a perfect geometrical form, because that is the only kind of a form that will never give trouble. So by utility alone he comes, like the artist, to his dynamics, symmetry, balance and all these things.

While we may see visibly that certain buildings, certain structures, certain arts and sciences, do have Mandala form, - organization is a Mandala; the great business organization has to be run exactly by a mathematical formula so that it can be made into a design and fit into the Universe. To the degree it does not fit the organization does not work, and ultimately it has to be corrected and made to conform; because energy will only move in certain fields, in certain directions, and under certain relationships with itself, and when these laws are violated there is a frustration of every useful and practical intention. In the same way, policies, systems, the great plans, the great purposes of mankind are all Mandalas of one kind or another. They are the individuals projecting out of themselves the patterns which they have previously accepted and experienced. Once you have experienced a pattern on any plane of nature, you will instinctively impose that pattern in the search of solution on any other plane of nature. The unknown immediately demands that the pattern be placed upon it in order that the constituent parts may be experienced and known. The individual must then experience the pattern in the new thing, and by experiencing in the new thing the Laws which are inevitable, he thence gains mastery over the unknown in that thing. He does not possess the thing, but he possesses the key to the mystery of that thing; therefore, he can then include it within the area of that which is known, comprehended, understood, experienced and participated in as actual fact.

So human society unfolds like the Mandala. In Nepal where there are a number of very important centers of Mahayana culture, there are actually magnificent models of the Great Shamballa, the Great Invisible Government of the World, Chang-Shamballa, the mysterious city of the North which is ruled over by the Adept-King. The moment you see these patterns, if you have any knowledge of the subject, you cannot help but smile and say, "This particular pattern is the Agni Chakra; this particular pattern is a certain Mudra of the Buddha; this particular pattern is a certain degree in the development of Panthra, because the Great Pattern of Chang-Shamballa, the inevitable Government of the World, is nothing but the Universal Pattern, especially on the plane of social organization. It is the Universal revealed through an ascending level of human experience. Collective experience rising exactly like individual experience can never actually perform from within itself and by its own conviction an action which is not based upon experience. Therefore,

the ascent of the experience of man, and the growth of human social organizations through time and history through the experience of need and aspiration, this growth becomes a Vahan or Vehicle by means of which a Universal frame or pattern is captured and gradually held. The Overpattern is the Archetype into which the lower form is gradually molding itself by the experience of conformity, for the same reason that the builder ultimately molds his building into a natural pattern, because as long as it is not in that pattern it is not satisfactory. It is not a matter of defiance, it is not a matter that the individual must obey, he can disobey just as long as he wants to, but as long as he disobeys the production of his own genius will not please or satisfy him in its ultimate, because the thing within himself which is the final criterion will not accept that which is not in harmony with the Universal Pattern.

That is the basic concept behind the essay of Plotinus on The Beautiful, that "Beauty is man's internal apperception of an Eternal Pattern, which causes pleasure when seen, or the similitude of it seen in any thing." Therefore, that which we call beautiful is harmonious with the pattern of our own Spiritual Awareness. To the level or degree of symmetry which we have within ourselves determines our relative appreciation of the Beauty or Symmetry of anything around ourselves. If, therefore, we are naturally assymetrical within ourselves we will rejoice in assymetry; but if we are naturally dedicated to ideas and Truths within ourselves this experience makes us truly apperceptive of Beauty, Order, Arrangement, Harmony, Rhythm, Peace, and all these things which go to make up the management of an ordered state of affairs. Shamballa, or the great experience of the application of the Universal Pattern to the social administration of mankind, therefore, descends as a Mandala as human nature ascends to meet it, and the Great City, the Magnificent Government, is not, according to the Eastern mind at least, imposed upon man, but is released through man himself. Shamballa is not a Government that sits in autocracy over man; it is the human ability to ultimately conform to Universal Order growing up through man, and when the individual, the organism below, and the Principle above meet, it is exactly the same as the Meditating Monk looking at the Mandala. When his own Consciousness is identical with the form of the diagram it becomes alive. When a form is exactly appropriate to the purpose for which it was devised it becomes ensouled, and that form and that purpose then become identified, and the purpose is manifested in a vital and living state.

In every form in nature the degree of vitality, the life of anything, determines upon the form conformity to the Principle above it. Therefore, the Golden Age, or the Millenium, of the world, so to speak, is the ensouling of a form built by man by Universal Pattern which becomes alive when the form can contain it and manifest it adequately. The moment the form ceases to manifest, the moment there is a basic vibratory difference between the concept and the vehicle, they separate and cannot be restored again until that inharmony is overcome. In the concept, therefore, of Hierarchy as teaching, the individual must always meet it half way; he must always supply the integrated vehicle for any concept he desires to know; he must always provide the integrated social structure for any quality of social existence he wishes to invoke; he must supply the ability and integrity for any knowledge he wishes to attain; and when from the objective he builds up the necessary vehicle, then from the subjective the pattern is ensouled and the two meet. This means they meet for manifestation on this plane of existence. If there is no manifestation here required then the forms and Principles do not have to meet in this way, but nothing can be made manifest upon the plane of form, as an integrity, as a value, in which the form content has not yet been molded in conformity with the Principle concept; and when the form and the Principle are together the achievement is attained.

Man because of his position in evolution must make his contribution by the molding of the form to obedience with the Principle. And the moment he molds any part of his own nature or any part of his world into absolute

harmony with the Archetype, the Archetype incarnates in that situation and the achievement is accomplished. In the same way, by molding life through discipline to certain patterns, the individual becomes ensouled by these degrees of the Hierarchy, by the Bodhisatvas, the Powers, the Dominions and Principalities, as St. Paul called them, these representing degrees of Consciousness that come into incarnation when their vehicles are formed. It is not only true in the larger plane, but is also true in the activities of human life. Mara, Yama, all the Deities of destruction in the Ramas and Mahayana Pantheon, simply represent patterns of disintegration in Space, patterns that have been built up through the disintegrative processes of ignorance. Whenever any human being becomes for a moment attuned to them, he becomes those patterns, just as surely as he becomes a good pattern. Yama is not a Deity waiting to grab hold of somebody and pull him into Perdition; Yama is a state of disintegration of Consciousness, and the moment an individual performs an action by which he attunes his nature to that of the Archetype he becomes Yama, and for the moment of that possession becomes not an evil person, but evil itself. The moment the adjustment is broken the pattern is broken. Therefore, the individual becomes whatever he fulfills in the formal organization; every thought becomes ensouled; every emotion becomes ensouled by its equivalent from Space or from the great Cosmic Field, and by that rule any individual who grows toward the Light becomes likewise variously attuned to conditions of Universal Truth also existing in Space. And the union of these makes possible the experience of the facts of them.

Thus each step of the way the pattern unfolds according to the Mandala structure, and the Disciple ascending through Hierarchy through discipline experiences Hierarchy, becomes Hierarchy, and as Hierarchy is absorbed into Universal Necessity and becomes in turn the great instrument of motion in the world of those who still require such enlightenment. All conditions of life consist to a measure of forces locked within form, and with these forces are locked also intermediate agencies for the release of these forces, and by means of this constant series of mediations the motion of evolution is from the individual being governed by a parental guidance from the outside, and finally governed by a Spiritual or Divine maturity guidance from within. And the Great School, the great symbol of Shamballa, did not guide government by an Over-Hierarchy, but was a government by the Adept-Self created out of all enlightened reforms of those dedicated to Truth, and from their common compound is created a vehicle for the ensoulment of a degree of Universal Wisdom; this Universal Wisdom as Wisdom, not mentality. Wisdom in Northern Asia does not mean what it means here; it does not mean an intellectual, it means a Knower on the level of Experience Fact. It has nothing to do with theoretical knowing whatever. Wisdom is the experience of the fact, and the experience must be mental, emotional, and physical simultaneously; it must be through Love, Wisdom and Service, and the three together constitute the Eastern concept of Wisdom, they are not divided.

Therefore, the development of these Hierarchies means that as the world develops the Great School grows from the consecration and the Inner Experience of Life moving toward it, it becomes an everchanging Vahan or Vehicle; the Great Vehicle, The Mahayana, the Great Cart, and carries within itself as a ship of the Doctrine all souls from the sphere of illusion to the marvelous Golden City of Sukhavati. In this process as the Hierarchy within man, moving through man, composed of man's own Consciousness, grows and unfolds, the collective pattern which is Shamballa also becomes conditionally and progressively re-ensouled by higher levels of the Celestial Hierarchy, until finally World Government, Universal Government, returns for us to the Sun, and the Power of all Light and of all Government within the Earth returns to the Solar System, and finally the Power of the Final Government, the Conscious Government is restored to the Sun, where it was at the beginning, but is now restored as the voluntary restoration of those who have experienced within themselves, and have accepted Truth, and have experienced it and known it. In this way we have the concept of the participation of the individual.

Everything he learns, everything he knows, contributes to a common reservoir of potentials. Therefore, it is quite possible to think in terms of the contribution made outside of ourselves by our activities, but that the greatest contribution the individual can make is the experience of Life; that by the Internal Experience of the value he creates a condition in Space which permits the ensoulment of the World Pattern by a higher degree of Universal Enlightenment. He is building not only individually nobler mansions for his soul, but out of the collective he is fashioning the Noble Mansion of the World, Chang-Shamballa, which is nothing more nor less than human society elevated by the internal understanding of mankind to a degree of perfection in which it is perfectly adjusted to the Divine Plan for man, thus becoming the Universal Pattern of righteous administration, the Golden Age, the government by Truth and not by man, and this is accomplished not only through the outer strivings of the individual on social levels, but by inner understanding; because it is the inner victory, the inner work, the inner vitality, the inner activity, which in the invisible Universe has greater power than the visible activity. The visible activity belongs only to the world of the building of forms, but the inner activity has to do qualitatively with the creation of the great bridges between form and Consciousness.

The Government unfolds through its Adepts, and by means of its Adepts it also enriches itself, for their Bower turning back upon itself creates an ever nobler level of form which is united with an ever greater Archetype, until gradually the whole Mystery solves and works itself out. The individual is the unit, the collective is the group or the mass composed of infinite units, and the unit of active progress of the individual is the unit of internal self-awareness, by which the experience of the fact takes the place of the contemplation of the fact. All spiritual growth is through action or the participation in the experience of something, and it is only when intellectualism or the material forms of knowledge are turned upon this action that we have growth, for the growth of the individual and the growth of the collective are the result of the vitality of the Conscious participation in a Fact. This participation hastening evolution, making the turn of the Wheel more rapid, leads finally to the unfolding of the Great Lotus not only of human purpose but of human society. And when the Great Petaled Flower opens and receives a harmonious, geometrical society of mortals, the opening flower will reveal in its heart the Golden City of Shamballa. This is the Hidden Heart which is revealed, and the achievement of that particular condition is through the accumulation and combining of the resources of the Consciousness of the dedicated; not by good intention, not by hope and helpfulness alone, but by the disciplined creation of a situation by which the individual Consciousness is brought into harmony with Universal Law, progresses with that Law, unfolds according to it, and therefore makes available to the Law itself the resources necessary for the expansion of that Law in the temporal state of man.

We could go on considerably, but the six lessons are up and I guess this is the best we can do tonight.

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