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The Hierarchy as Universal Government

MANLY PALMER HALL

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 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

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 hover 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-Wednesday, 3-19-52

festation. Hierarchy is the Archetype of organizations of all kinds, whether physical, biological, chemical or psychological. Hierarchy is the root, pattern, overtype 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 consided 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. 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.

In 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 funder 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 Northen School, the Mahayana System, consciousness is a tremendous term synonomous 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 is merely the outer vestment of it. (Consciousness is the eternal that. 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 asssociated 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. 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 imples 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 un-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. 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 there can be no place anywhere in existence where there is more of forever;

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 Consciouness 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 emananting 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 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 retributional 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 occuring within himself.) That is the answer that the Northen 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 partient; do not worry if you do not understand it immediately. 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. Northern Banners and Tibetan paintings Adi-Buddha sits in meditation. 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 Abut a motion which inevitably creates Gods creates creatures who in their turn become the agents of that motion but the motion is first.

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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 init, 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 exist-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 know? ledge, 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.

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. 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, 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 Self. is the rest of Space; it is everything except the unit of Self-Knowing.

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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, beyound 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 Vajrasatva, the Jeweled Soul, or as it is commonly called, the Diamord Soul of the World. But Vajrasattva although so translated does not mean Diamond Soul. Sattva means Self. Vajrasattummeans 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 circumfer-

ence 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 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

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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 selves 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 could 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 cancatenation 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 magnittude, 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 noniden-

tical 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 magneticly 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 homogeniety 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. sion 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 remanifesting 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 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

As the material form of the earth developed, Hierarchies 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 phenomenom 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 there 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. cient 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 oldfashioned 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,

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from the surface to the center, a less embryo 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 requirment 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

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 pro-

jection 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 it 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 The inevitable ordering of life means Hierarchy are beginning to manifest. 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 consitution 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 am 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

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 consitution. 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 new, 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. Ohino! MPH!

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 release of Hierarchy is the release of the Supreme Consciousness from illusion, and this release is through the development of the Great Order of Dhyam 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 will find it worth your consideration, and I hope that is enough for the first lesson. which we are normally or usually familiar, but I think as we unfold it you

first lesson.

Notes by Virginia B. Pomeroy 241 Orizaba Ave., Long Beach 3, California.