

The Hierarchy Unfolds Through its AdeptsMANLY PALMER HALL*unpublished manuscript*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 <sup>Unity</sup> 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, <sup>for</sup> 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, <sup>and</sup> 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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