

The Hierarchy and the World NationsMANLY PALMER HALL

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

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

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

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

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

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

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

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

of the racial inevitable.

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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