

VI.

The Truth-Seeker's Place in the Hierarchy

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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