

The Hierarchy Incarnates in the Solar MysteryMANLY PALMER HALL → as he understands it!

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

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

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

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

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That Supreme Consciousness
only thinks he is making it possible
itself is also propelled by its Karma

? This must be from H. P. B.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Light.

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

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

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

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

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

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

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