

THE HIERARCHY

III.

The Seven Rays of the Hierarchy and the Seven Races

This evening we must ask your special attention, because we have quite a complicated problem, and to explain it in the words we have available, - probably there are a great many words I do not have available - but to preserve it in a form that is reasonable to the requirement is not going to be entirely easy unless we try to feel or experience something in the form of Overtones. We have to depend upon Overtones for the communication of ideas which are not within the common experience of individuals. First let us consider one or two definitions we are going to need. The first is the definition of Adept. The word as we know it comes from the Western school and first came into prevalence during the period of alchemy. At that time reference is made to the Hermetic Adepts and to the Alchemical Adepts, and from this usage it has probably extended into the field of modern esoteric literature. Actually, the word is simply a term meaning Highly Proficient, as we say an individual is adept in this or another field of activity.

The Mahayana School of India does not have any such term. It uses in turn the term Arhat. The meanings are considered interchangeable. I had a certain dictionary not long ago in which the term Arhat was used as the Eastern equivalent of Adept. This is superficial and very faulty. Such is not the case at all. The meaning of the word will give you the basic difference between the two schools, an amazingly clear line of difference if you think that way. Arhat means one who is skilled. Arhat from the Sanskrit means one who deserves. It is an entirely different concept. The deserving one, is the literal meaning of the word Arhat. It has no sense within it of proficiency in the sense of superior ability. It is simply one who merits, who is in a condition in which he deserves something. The term Arhat is not personal, it is much more humble and less arrogant than the statement of proficiency. It is the statement of one who merits or deserves certain considerations. Deserve meaning "capacity" created by merit. This is well worth remembering.

Among the Chinese Buddhist in the Northern part of the Mahayanana System the term Lohan is introduced. The Lohans are again considered equivalent to the Buddhist Arhat, but again it is quite different in meaning. Each nation taking a doctrine has to a degree individualized within that degree its own preferences and tastes, interpreted according to their own convictions. The Lohan, as it is used in China, literally means a Chanter, one who sings, The Lohan is one who sings the song of the Law; he is the Teacher, whose words, it is said, are so filled with beauty that even the simplest statement is a song. He is singing the Good Song. The parallel lies exactly in the European Troubadour, the true meaning being not a Troubadour but a Priest, a songster of sacred songs. So a Lohan does not necessarily imply he was a professional musician, or that he actually did sing in a good baritone, or anything of that nature. It implies the good message, the Truth coming through him, and that his message played on the Consciousness of those who received it as a song of Beauty, Hope and Salvation. Those are the more common terms used with the Adept Tradition in the East.

The Brahmanic Mahatma or Great Self is again a slightly different term. In the Buddhist Philosophy the term or word which implies Great is nearly always left out. It does not emphasize any aggrandizement. The Mahatma in Brahmanism is the Great Self; the Arhat is the Deserving Self, or that which has earned or merited in some way. Therefore the Eastern Systems lay great emphasis upon the term Merit as being the earning of life, that all life must be earned; all Truth must be deserved, and those who deserve it by Merit are called the Arhats. About fifty years after the Nirvana of the Great Buddha the first Assembly of the Arhats was held at the Saptaparna caverns. Now Saptaparna is also a very interesting word. The word means Seven, Sapta,

parna, lotus or parts. The Saptaparna has therefore seven rooms or apartments within it, and in the Esoteric teachings of the Mahayana the Saptaparna caves is the heart with its seven rooms, the same as is referred to by Hermes in the Aesclepiian Dialogue where he says to his son, at least his son in Wisdom, we do not know that it was actually his own son, he said, "As the Gods have created the seven changeless rooms we call the heart." The seven chambers or rooms and the Saptaparna also appear in the writings of Boehme, the German mystic, who represents the heart with seven compartments. Anyway, the purpose we wish to emphasize is that the Saptaparna Cavern is the heart shakra in the human body, and when we realize that the great Assembly of the Arhats was held in the heart, we realize also that we cannot be considering purely historical personages assembling somewhere. This, as we go on a little later, becomes of greater interest to us.

We must now take into consideration another important consideration of Mahayana. We have already mentioned and emphasized as much as we could the concept that Adi-Buddha, the first great Consciousness Meditator, actually represents a condition of Universal Consciousness. In the Mahayana System Universal Consciousness is actually the only absolute Reality. Nothing else can actually have Eternal Existence. Inasmuch as Consciousness being Eternal and Universal, in no where or place deficient, in no place superabundant, but in all places, in all things, both qualitative and quantitative, both in terms of spiritual Inner Life and material outer life, all things that exist are modes of Consciousness, according to Mahayana; and Consciousness itself is an absolute sovereign, indestructible unity. Therefore, Consciousness is never subject, in the Mahayana System, to diversity as fact, because diversity as appearance and illusion can exist in Consciousness under certain conditions. But behind, beneath, and superior to all experiences is Consciousness as Eternal, unconditioned Fact, and this Consciousness is an indivisible Unity, as we have said, and Absolute Reality. It cannot be defined aggressively by any individual. It can never be possessed; it can never be controlled. The part can never become the master of the Whole. Therefore, the relationship between the part and the Whole becomes a very important element in the ethical concept of Eastern religious philosophy. The Wholeness, the complete Unity, Adi-Buddha, is Absolute Reality in all its dimensions; Absolute Life, Absolute Consciousness, Absolute Intelligence, Absolute Love, Absolute Faith, Absolute of all things. For as the Mahayana points out, therefore, the Absolute is inconceivable in terms other than those which are essentially good; therefore it is Absolute Good. And in this concept of Absolute Integrity or Absolute Good, the Universe is suspended by an Inner Consciousness, and is fashioned from a Consciousness and composed of a Consciousness which is the Absolute Good, the Absolute Wisdom, the Absolute Truth, the Absolute Love, and the Absolute Life.

In this state of Adi-Buddha these conditions are not considered as differentiated; therefore, they remain as what Buddha called "The Great Ocean" or "The Eternal Sea", "The Unconditioned," from which all conditions emerge and to which all conditions must return. A condition that is ever unfolding, but can never unfold beyond itself, but it is the extremity of its own existence. Nothing can ever grow in Space or Time that can exceed Space or Time, other than in a relative term, because to Adi-Buddha Time is Absolute Eternity in which nothing can be divided. Adi-Buddha, according to the concept of the Buddhist System, has in itself Eternity, which is Absolute Time, and that incredible, inconceivable instinct that is the Absolute Now. Therefore, the Absolute Now is the infinitely small, and the Absolute All is the infinitely great, as far as Time is concerned. So in the concept of Mahayana we have Consciousness as the root of all things, within which specialization takes place, specialization which becomes Law and Art and Music and Philosophy and Religion; Consciousness that becomes further than this all of the diversified conscious creatures, each with a Consciousness which in fact an aspect or fragment of this Universal Consciousness. But all things at the point of Consciousness are one,

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and as they depart from Consciousness toward manifestation they depart gradually from the sense of Unity to the illusion of diversity. "All things which appear different," says Milaraspa, the great Northern Saint, "appear so as seen from within out. But all things that appear the same are seen without in." As we go to Cause we come to identity; as we depart from Cause we come to diversity. Therefore, in the term which the Buddhist uses this is Nirvana. It does not actually mean someone going to sleep in non-being forever. Nirvana is the apperception of the Absolute Unity of experience. Therefore, it is the experience of One, not One as a unit, but One as All, beyond which there can be no experience possible to the human being, because there can be no experience beyond the conscious at-one-ment with All, which means All as Unit and All as some, and beyond that it is inconceivable, because no matter how far you go, you must still be within the boundaries of the term All, you can never get beyond All. You may discover new things that previously were not apparently possible, but that is your experience, it is not the fact of All. It still remains both All that is known and All that is unknown. Beyond this there can be no possible experience of Consciousness.

Now in the development of the Arhat or Adept System, in the creation of the World Government and Hierarchy, we have a series of problems which are infinite repetitions on different levels of the concept of Consciousness. After all, the Adept Hierarchy is not an institution in the Mahayana System. It is not something that is a monument to will, pride or any condition whatever as we know it. The Hierarchy is simply a mode growing up within Consciousness. The Hierarchy is just exactly like the lily of the field or any creature, and just as surely as the lily in its stem and structure is bringing life to millions of units within itself, within its own collective pattern, so the Hierarchy is an entity, it is an entirety, it is a creature, not an institution. The Mahayana System states definitely that the Hierarchy is actually as certainly and inevitably a creature as is man, but instead of being a creature visible to our outer perceptions, with hands and feet, it is an entity which is subjectively known, and is made know visibly or tangibly only to the mind, the heart and the self. The Hierarchy is not a parasite growing in nature, it is not an emergency measure created to accomplish something, it is not actually a bridge, although it is all of these things. It is essentially an Order of Life, and we have just as much right to consider it such as to say we have the human species, the animal kingdom, the plant kingdom, the mineral kingdom, the Hierarchy. It makes no difference essentially; they are all normal, growing creatures fulfilling Law. They are not incidental, they are not accidental.

No creature is man-made; no concept is man-made, actually, the so-called human concept of various degrees of imperfect apperception of the group, but the Power behind them and the Law within them is not man-made, and anything that is man-made will fall with the errors of man, it must. We think now of Hierarchy as an Order of Life growing in Consciousness exactly as any other order of life grows. Now in Mahayana what causes an Order of Life to come into existence? An order of life comes into existence because it represents a mood or mode of the internal Meditation of Consciousness experiencing self-existence. In other words, all creatures, all orders of life, are degrees of Yoga in the Eternal Self. Adi-Buddha is Eternal Consciousness by the experience of specialization within itself and becomes conscious one after another of things. The Consciousness is projected or in one way integrated to a series of points the center of which is everywhere and the circumference nowhere. Let me take an example from our own experience where it is more easy to choose something. You are sitting looking around the room. You are suddenly very much aware of a piece of furniture. You study it for a while and then you are aware of something else, a picture on the wall. These different specializations of awareness when carried onto the level of Universal Consciousness, result in Consciousness becoming aware of its own attributes. The moment it becomes aware of them they become real and its attention is directed upon them, creating Orders of Life, which are directed forms of awareness, so that

regardless of whether we think we are princes of the realm or the most humble of beings, regardless of what we believe our origin to be, The Mahayana Buddha says we are all a kind of focus of Universal attention. We are creatures that exist because Consciousness examining and introverting upon itself became aware of us as among the infinite potentials of its own Power. Consciousness being all and accomplishing everything we become part of the accomplishment of everything; we become that which is released from potentials of potency through the awareness that Consciousness can accomplish everything. We are a degree of that everything eternally manifesting through immense potentials of Universal Consciousness. Hierarchy, or the Great School is considered in exactly the same way. This resource capacity of Consciousness is used to represent certain levels or degrees of aptitude or manifestation.

In the Mahayana concept of things, therefore, Adi-Buddha, the Eternal Power, experienced in the process of unfolding its own creative instinct a series of reactions to that which it had done. This is important psychologically, and we must remember that probably one of the great interests of Mahayana lies in its incredible psychological pattern. We cannot even touch it in the form we have. The great University in Lhasa where the Mahayana System is taught of course requires twenty years of daily study just as arduous as in any University here. Therefore we are not going to exhaust it in six lessons, I assure you, but we are trying to point out certain facts. Have you ever seen a child make something, and having made it objectify its own attention upon that thing and give it attributes. It will whittle a little figure and then it will have a series of overtone reflexes to the thing it has fashioned -- a mud-pie, or a drawing on a piece of paper. It will endow its own creature with reaction. I have seen a child make a drawing of a dog. After looking at a rather badly shaped dog for a little while it said, "Poor dog!" So the problem involved is the reaction of Consciousness to the product of itself. The moment Consciousness begins to unfold it develops two reactions to the construction it fashions. Consciousness becomes aware of responsibility in the sense that these are its creatures or its own creations, and it develops a degree of attachment to the product of its own creative genius. Because they are the products of itself and because through them its own identity is revealed ultimately to itself, it develops a series of protective Consciousness mechanisms to itself, and these protective Consciousness mechanisms are the Bodhisatvas. They are not persons, as I have told you before, they are modes of Consciousness. Just as the average person seeing a small child or animal injured will go to its defense instantly because it reacts against such cruelty or action. So in nature every action has a compensatory reaction moved by impulse of Consciousness in the environment or in the thing itself. Therefore, the parent becoming parent does not wander off and leave the child, but develops with the experience the Consciousness of parenthood, and the moment this is created Hierarchy, which is parenthood fulfillings its duty to its own manifestation, takes over as instinct, as impulse, as natural and inevitable reaction to a condition or state.

So Consciousness produces Hierarchy as the means of fulfilling a phase of its own maternity or paternity to progeny. And out of the concept of the progeny and the relationship, according to the Mahayana System, Consciousness produces two kinds of emanations, which I will mention briefly, but which we must consider at greater length. One is the Kumaras and the other is the Prajapatis. The Kumaras are called the Virgin Youths; and Sanatkumara, the greatest of the Kumaras, is the equivalent to the secret meaning of the Archangel Michael, because in India and among these schools the Great Kumara is the Archangel of the Flaming Sword. But the Kumaras also have another meaning, they are called the Seven Virgin Youths who remain forever children of fourteen years of age. The Kumaras represent a kind of Consciousness, which for reasons that are sufficient to The All remain forever at a certain point or at a certain time, or condition, in Space; forever meaning, of course,

for the duration of the Manvantara, or the period of Manifestation; not for Eternity, but forever as far as a cycle of life is concerned.

The Seven Kumaras are consequently the Seven Dhyani Buddhas in a mode or condition. They are not the ones who refuse to generate or create or to grow up because of the fact they are rebelling against something. In Mahayana there can never be any rebellion against anything for any reason, because the Consciousness is at the root of everything and it can never rebel against itself. So what appears to be the reluctance of the Kumara is not due to them, because they are not persons at all as we know them, they are not even mental individualities. The Kumaras represent a certain part of Consciousness that remained on a certain level to direct the rest, because if it had all gone at once into a state of obsuration there would have been no guidance or leadership. Therefore, the Kumaras are the Seven Powers that maintain a certain level in order to remain clear of the obsuration of matter. Every human being has a Kumaraic Self within himself. There is a certain part of the human Consciousness that has not been obscured, and for that reason certain other reactions are possible in nature which otherwise would not be possible. The Kumaras actually move a unit of Universal Consciousness held in suspension above matter without having experienced the mystery of the adolescent immersion in emotion, which is absolutely necessary to the economy of things, and which remains a part or spark of a very important, very involved compound of the Higher Consciousness nature of the human being.

The Prajapatis, then, are the Fathers or Seven Sages of another important development within the experience of Consciousness itself. The Kumaras are the suspension of Consciousness at a certain level. The Prajapatis are the extension of Consciousness from a certain point by a circuitous route, by means of which they are able to come around and reach mankind from the outside as institutional or guided knowledge. In other words, the Consciousness itself attacking the problem of the balanced equilibrium of its own parts, works simultaneously from within and without. From within is placed a polarity, the Kumara, by means of which it could never be separated from its creature. The Kumara is the bridge; the Kumara constitutes the Antahkarana between cause and effect, or between Consciousness and the illusion, because in this case matter and illusion are treated psychologically, not physically. It is not a matter of physical earth, it is a matter of the obsuration of Consciousness. The Prajapatis are the Powers of Consciousness accepting the illusion and working from the outside in upon the substance of the being. To meet their requirement the Sages became Fathers but their progeny are never mentioned. The Prajapatis correspond with the Rishis of the Brahmins. They are the ones who are the Eternal Mendicants; they are Seven Powers of Consciousness in this world but not of it, who must remain until the liberation. They are exiles, they are the voluntary sufferers, they are the Chelas who are in sackcloth and ashes until the Nirvana, yet they are exactly as though they were absorbed in the illusion. They are in it but not of it. The Kumaras are not in it, and the two polarities working upon human Consciousness represent two phases of Consciousness within man himself. That is why the great council of the Arhats takes place in man and not somewhere in Space, and why all the great physiological and psychological structures of Mahayana ultimately come back to man himself.

In the individualization of Consciousness in relation to the human necessity, there emerges from the Grand Scheme of things these two Orders, and then there comes forth that mode of Consciousness which is called The Dharma. Now The Dharma is not Law; the nearest thing we can say to Dharma is The Doctrine. We have to experience the concept of Doctrine again entirely on a different level. We have to free our minds from the association of Doctrine and Indoctrination. The Doctrine, as it is understood in Mahayana, is not something that requires the allegiance of any human creature; it is not something that imposes itself upon anything; it is not something that limits anything. The Doctrine is simply the Consciousness experience of Adi-Buddha as far as the requirement of the human creation is concerned. The Doctrine, in other

words, is the Master Plan of Consciousness for a creation; not all creation, because each creation must have its own method or return. Therefore, The Dharma simply means The Doctrine of the Way, which is according to the Consciousness itself. It is not finally institutional as we know it, or anything that resembles it. It is not autocratic in the sense that anyone is ever required by it to do anything. It is an entirely different approach, as we shall try to explain to you as we proceed. The Doctrine, however, becomes a Conscious Being. Doctrine has to have an integration, because, according to all the great systems of Asia, every impulse of Consciousness must have a form or it cannot manifest. Every vibration of Space has a number, a color and a form or it cannot manifest. It otherwise remains forever silent. Even as an experience of Consciousness in man it must have dimensions in Consciousness if not in form. Therefore, Doctrine cannot be merely an accumulation of beliefs or something of that kind. A Doctrine must be a living thing rooted in Consciousness and growing in Consciousness, releasing itself through Consciousness, and nourished by Consciousness. Therefore, a Doctrine we would think of as a physical institution of some kind, or a moral code or ethical code, but in the East, no. The East realizes that the code if it is real and has its root in life is alive also, that it is not something that is separate from life, because what is life ultimately except Consciousness itself on a level of intense sublimation or ultimate existence in which it may be conditioned and if it is conditioned away from life, life is concealed within the process of conditioning, until we have ultimately and abstractly the appearance of death, but there can be no death, and there can finally be nothing but life itself.

The Doctrine, therefore, is an entity in Consciousness, just as surely as man is primarily an entity in Consciousness and only secondarily an entity in form. In the Mahayana The Doctrine, which is The Dharma, is a living Power and in the Eastern System is associated with the Bodhisatva Manjusri, the Lord of Wisdom. Now the Lord of Wisdom has nothing to do with our way of wisdom. The Buddhist Lord of Wisdom is simply defined as actual experience participation in the substance of Consciousness. It has nothing to do with the mind, except that the mind and the heart are the instruments by which certain of its works are accomplished. But Wisdom means only one thing, Conscious identity with Truth. Any other definition to the Eastern mind is begging the question. Therefore, Manjusri Bodhisatva, or the Great Teacher, represents Wisdom as Truth applicable to human necessity, realizing that the Wisdom that is applicable to man is a conditioned Consciousness, and that there are other conditions of Consciousness. Manjusri represents Wisdom or Consciousness conditioned to the need of man, and therefore containing within itself completely and entirely the formula for the perfection of man. In other words, that which is necessary¹ invoked out of Space. Necessity is forever fulfilling itself. Nature abhors a vacuum, and wherever there is a requirement there is an inevitable fulfillment. So the Bodhisatva Manjusri represents in the Eastern System that phase of Consciousness which is solutional to the mystery of humanity, because every integration or manifestation of the Bodhisatva Manjusri is an integration, an organism, an organization, a living entity ensouled by the Universal Consciousness of the needed Light, Wisdom, Understanding, or that which is required.

The Great School is composed essentially, as far as humanity is concerned, of the parts and members of the psychic ^{body} of the Bodhisatva Manjusri. This is the head or Wisdom aspect of Conscious Experience, it is the Great Power, the Great Kumarcic Power focused upon a certain need. It is the incarnation of the Kumara, or the Bridge between the present Consciousness of man and the Consciousness of Universals. At the same time the second polarity of this problem incarnates also a vast organism which is called the Bodhisatva Avalokiteshwara. This is the experience of Universal Consciousness as Compassion; as Compassion in the Eastern meaning of the word. Compassion to us means pity, and there is nothing further from the meaning. Compassion as it is described in the Eastern System in the words of one of the Eastern Monks, who

expressed it probably as well as anyone else, is an infinite tenderness toward Life in its struggle for Truth. It is a tenderness experienced not toward a living thing primarily, but a tenderness toward Life as an experience within the self, by means of which the relationship between the individual and all other Life is made infinitely more intimate. The Prajapatis working from the outside are the Powers that are drawing this attribute out of man through the creation of environmental stimulus.

Let us kind of parallel these points a little bit more carefully, because we need to understand certain phases of them as best we possibly can. Avalokita, or this infinite tenderness toward Life, represents one pole of the twofold attribute process of Adi-Buddha: One, the Manjusri Consciousness in man is the something that makes him search for the answer to the questions of Life. It is the thing that makes him build toward Truth. Therefore, it is essentially a way of the exploration toward Cause, the Avalokiteshwara concept, or the Great Compassion principle. It is much more parallel in its working with our concept of Faith, as it is with the individual who is perfectly willing to relinquish even the search for Truth if the need of immediate service for the suffering of another is involved. In other words, the Manjusri seeks to discover Self. The Avalokiteshwara is willing to completely forget Self and all of its purposes in the service of that which is inwardly sensed as need. Consequently, you have your two great Orders of Monks in your Mahayana System. Those who are seeking what they believe to be Universal Enlightenment, and the other group which is perfectly content to rest its happiness and Consciousness in Universal service, regardless of whether it understands or not. It is moved simply by the desire to help, whereas, the other is moved by the desire to know. These two, of course, are kept in constant equilibrium in the two Systems. The individual is reminded that the more he knows the more he can help. He is also reminded that the more he helps with sincerity the greater his capacity to know will become, and the two work one with the other constantly to remind the individual of the absolute requirement for equilibrium, without which all purpose perishes. All illusion is loss of equilibrium in some way, according to the physics and bio-physics of these people.

The next point that becomes important in our consideration is to recognize that the Great School, which is the vehicle of the two Great Brothers who are represented in the Tibetan Hierarchy by the two Theocratic Heads of the State, the Dalai Lama and the Panchan Lama, the temporal and spiritual rulers of the country, representing in turn only an effort to order a physical state according to a Doctrine, because the twofold rulership of two modes of Consciousness eternally complementing each other is part of the essential Doctrine of Mahayana. These two modes of Consciousness are never to be considered in conflict, because conflict is impossible where Consciousness exists. Wherever there is a sense of conflict there is an amount of illusion, because all illusion is conflict, and all conflict is illusion. Reality is that which discovers that among all dissimilar things there is no essential difference, and the illusion is where among all similar things we can see an immense number of essential differences. In the Mahayana it is the reverse of this procedure. The Adept Hierarchy then emerges as an organism composed in the body of this twofold being, in its twofold aspect as Iswara - male and female, or androgynous, representing the two Powers of the Bodhisatva.

In the Buddhist System a Triad is created, a Trinity is formed, in the original Doctrine, by what is called The Buddha, The Dharma, and The Sangha. The Buddha is the Light, The Dharma is the Doctrine, and The Sangha is the Assembly. Therefore, it is the Light, the Doctrine and the Church or the Assembly, the Ecclesia, the group which forms to administer the Law. This is a series of progressive descents of experience Consciousness toward objectivity along which line of descent the Doctrine itself flowed in the formation of the Mahayana or the Great Cart, the Large Vehicle, by which all beings are carried across the river of illusion to ultimate unity with Being, Universal Consciousness. These three parts, The Buddha, The Dharma and The Sangha, are the Light, as we have said, or Consciousness, which is the Light,

the Doctrine, and the Association of the Assembly. In this Buddha represents the principle of Buddhi or Universal Enlightenment. The Dharma and the Sangha are Manjusri and Avalokiteshwara; they are the two polarities. In the Christian Mysticism the Church adorned as a bride is united to the lamb. In the Buddhist System the Sangha or the Assembly is the female impersonation, Kwan Yin, or the attribute of the Great Order of Compassion, the Great Order of Chivalry, the Great Order of the Spiritual Quest, which is the Sangha or the material construction for the carrying on of The Doctrine. As the Prajapatis work from the outside, whereas the Kumaras work from the inside, so the Powers Manjusri and Avalokiteshwara work from within and without upon humanity in a perfect balance of the two sets of introversional and extroversional psychic faculties of Consciousness. The Powers and their attributes are very well differentiated and recognized.

In this picture we next have the appearance of the School as we more or less apperceive it through its Body of Arhats. Now what is the relationship of the Arhats to the School? Is it the relationship of a subject to his prince? Is it the relationship of a citizen to a state? Is it any of these kinds of relationships at all? No. According to the Northern System of Buddhism, it is the relationship of the person to himself, always, never anything else. In other words, if we say the School is autocratic in demanding something, we must then say the Self is autocratic in requiring something of the personality, because we are not dealing at all with a political structure; we are dealing with a dimension of Consciousness in which everything returns to Self. And the School in relationship to the Disciples is nearer to the Self than they are, because it represents a superior, and superiority only means proximity to Reality, nothing else. Superiority does not mean law, temporal power, strength, despotism or anything of that kind. To Mahayana it means simply that that which is superior is that through which a greater amount of Universal Consciousness is manifested. And, superiority does not imply necessarily the superiority of the person through whom it is manifesting. It is the manifestation itself, larger because of greater facility, that constitutes essential superiority. Therefore, the Arhat in relation to the School is simply a person listening to himself, listening to the best of himself, moved by his own inspiration. When an individual says in his own heart, "This I will do because it is the greater good," the personality usually obeys, not because the personality is subjugated or enslaved, but because the personality exists to fulfill. And in the relationship of the Arhat to the School it is the fact that the Arhat exists to fulfill.

"Well," you may say, "that puts the poor Arhat in a poor predicament." But let us remember there is no such a thing as a "poor Arhat"; the fact being that the Arhat is not the man we see. When we see the Holy Man or the Saint or the Sage, we are not seeing the Arhat, because the Arhat is not a person, but a mode of Consciousness. An Arhat as we know it is only a name given to a person through whom a mode of Consciousness is operating. The real Arhat is the Consciousness and not the man, and every Mahayana mystic knows that and has taught it for over three thousand years. The Arhat is always invisible, because he exists only as a mode of Consciousness, and the individual who attains so-called Arhatship is nothing more nor less than a person in whom the quality of the Consciousness level of Arhat is predominant. The Arhat, therefore, as in an infinite number of fables relating to the subject, has nothing to do actually with a person, essentially. Arhatship is a level just as much as the vegetable kingdom is a level above the mineral kingdom. Plato and Socrates refer to the higher development as the Race of Heroes inhabiting another region, but the trouble is that we always assume the man to be the hero; and that is not what was intended. In the Mahayana System the Arhat is not the person, but is the attempt of a person to reach a point where something superior to that person comes through him, and the thing that comes through is the Arhat, not the person.

Of course from a physical standpoint it is hard for us to differentiate clearly between the vessel and its contents. It is difficult for us to say,

for instance, that the man is the faucet and the Arhat is the water, but it is much better to say so, because the moment you do say that then you immediately create the situation in which a thousand faucets can be turned on at once, each faucet different but the water always the same, and there is your Arhat mystery. The Arhat is always the same, because the Arhat is one, and the so-called manifestations are the release of Consciousness through organisms conditioned for that purpose.

Discipleship in the Mahayana is not the individual seeking, actually, to grow. There is something peculiarly remarkable about the Mahayana System. The Mahayana Mystic or Monk has absolutely no desire to be great; he has not the slightest instinct toward ever becoming an administrator over anything; he wishes no power, no authority, no wealth and no reward. His primary motive is to be deserving of being the instrument for the release of something that is eternally there. Therefore, in the Eastern Doctrine the Mystic when he acclaims or makes statements to the effect he is devoted to a certain Bodhisattva, or is adoring or worshiping a certain Deity, is merely making a statement of his own receptivity to Cosmic Power; not Cosmic Power in the sense of Cosmic strength, but Cosmic Power in the sense of Consciousness in and of Truth. The Mahayana Mystic or Disciple, therefore, of a Master is also placed in a peculiar situation. Westerners feel that it is terrible for Eastern disciples to go around trotting a few feet behind their Master, braiding their hair, combing their beards, and performing other such tasks. It makes the man initiated feel there is a little hypocrisy going on there, but you ask the disciples and they will tell you that that is not the case; they are not doing these things for anyone; they are not humiliating themselves before a man because they have to or because they want to, actually, because the Teacher involved would be the last person in the world to require it of them. The only thing they are doing is attempting to discipline themselves. They are striving to reach a condition in which certain violent adversaries, based upon illusions that have made it unlikely they can ever be the channels of a better understanding, are disciplined by such disciplines as humbleness, detachment, patience, understanding, service. It is not that they are serving anyone in the sense of another person, but they are becoming capable of the Consciousness of service within themselves, of helping without pride, without hope of reward, without vanity, dictatorship or anything except the simple acceptance of the Law.

So all these disciplines that were set up in India and Egypt and Greece were not little autocracies and tyrannies intended to glorify schools or systems. They were all of them for one purpose, to bring the individual into a state of internal serenity, capable of receiving into himself that which was necessary to others. In other words, becoming the useful instrument for the dissemination of a superior Power. The Arhat in this case is called sometimes The Prince of Shamballa. There may be portraits of him, just as there are portraits of Krishna or Rama, but these portraits are only symbolical of the actual Arhat, which is inevitably and always that degree of Consciousness beyond you which you are striving for, and which you must reach and attain by obeying its Laws, whatever those Laws of Consciousness may be. The individual experiences obedience first, visibly, on the physical plane, and then inwardly on the spiritual level of existence. Now we have to go a little further than that, because our Western idea of obedience is very different from the Eastern. Practically every word we use we have to do this with before it means what we want it to mean. To us obedience implies something dogmatic that demands our acceptance. In the East it does not imply that a pressure requires something. It rather implies that a Fact must express itself in its own way, and we had better not be in the way of that way. It has nothing to do with a personal journey, but rather if you want a certain effect in nature you must keep the Rules. If you want certain growth to occur you must be true to Laws governing that growth. If you wish your flowers to grow in your garden you must water them and guard them and tend them; if you want your Consciousness to not grow, because that is what happens in the East-

ern System, and if you want your Consciousness to apparently grow, as far as others are concerned, then you must keep its Laws, take care of it, nurture the vehicle through which it must pass and fulfill its requirements, whatever they may be. Remember, in the Eastern System the human Consciousness does not grow; it is only a level in the Divine Consciousness, and what we call growth, or the enlargement of Self, in the East is not that[^]all, it is more and more of the Universal, more and more overwhelming completely the semblance of individual selfhood. Now that is a little bit difficult, because it seems to throw two things in conflict; it makes the Ego or the Self opposed by a vast, overwhelming something that is trying to get rid of it. It makes a conflict between human will and Divine Will. In the Eastern System there is no such conflict, because human will is only a condition of Universal Will and the conflict is illusion; there is no real conflict at all.

Discipleship and discipline is the individual learning to understand and evaluate the illusion and voluntarily discard it, which he cannot do until he has experienced it. So what the East calls Growth is Consciousness growing through the individual and not the individual actually growing, any more than the tree is actually growing. (It is Life releasing itself through the tree, and the physical phenomenon we call Growth) But Growth is the unfoldment of Life and not merely the multiplication of cell structure. In man's Consciousness development ~~it~~ is Growth when it is measured in the terms of Universal Consciousness enlarging within the individual. As it enlarges the individual in turn lessens. As John says in relationship to the coming of Jesus, "He shall increase, but I shall decrease." In this sense the Ego or Self decreases to the degree the Universal increases in the Consciousness Compound. Because actually the Ego or the Personal Self is the perfect consummation of illusion; and Universal Self is the complete liberation of Consciousness from the error of illusion. Therefore, personal values always decrease to the degree Universal Values increase; that is the reason why the Mahayana System has these two forces working constantly. To the degree Consciousness increases, personality must decrease, and you can never reach a point in the Mahayana System where the Self locks itself with the illusion. You cannot have the Conscious Ego defying the Universal, because long before it can reach the degree of recognizing Universals a degree of the defiance must have perished in the personal. Therefore, you can never have an evil person attain Consciousness, because the evil in him will automatically block Consciousness and it is utterly impossible for the thing to occur, so beyond a certain point there is no possibility of a Power becoming great and strong and evil, because its greatness and its strength in evil must be limited to the plane of illusion. It can never transcend that plane and partake of any degree of Consciousness greater than its own merit, because it has not achieved the state of the Arhat, it has not become deserving, (and without the deserving the thing deserved can never be achieved.)

When we go on we have the Arhats as they are found in the Buddhist Doctrine, which form the Sangha or Assembly, we recognize them in great groups, particularly the Eighteen and the Five-hundred, called The Lohan, in China. ✓ These form the Great Circle of the Teachers or the Teaching Powers. Now let us stop for a moment and see what is meant by this. Are these the series of distinguished old gentlemen of various generations who have done wonders for themselves. It is nothing of the kind at all. Let us take this thought for instance: Buddha became as the embodiment of Buddhi, which is Insight, the Power of Internal Contemplation, and meditating upon the illusion became aware of the Lokas and Palas; the Lokas and Palas being the condition of the spheres of existence. In the Mahayana System it is said that Buddha had Insight which immediately projected itself and incarnated in all the Lokas and through all the Nidanas, or the twelve conditions of being, and appeared in every sphere of Consciousness in the mundane creation in a form appropriate to that sphere of Consciousness, and there gave its blessing or bestowed Insight. So in the Mahayana System the Power of Buddhi, which is Insight, not the man, becomes an infinite diversity of minute manifestations of itself,

one of these polarized in every condition of existence from the grain of sand to the star. In each of these planes, or conditions, Insight took a form suitable to its own manifestation, suitable to the condition in which it was manifested. This form of Insight on its level, whatever that level may be, became the Arhat, the Arhat simply being the distribution of the Principle Power through the conditions of which it in turn had become aware.

In the Mahayana Doctrine we find The Buddha aware of the suffering of animals. Through that awareness the Bodhisatva, or the Great One, projected an Arhat, or a projection of itself, into the Consciousness and the experience life of these creatures, so that these creatures on their own level, not visibly, but invisibly, from within themselves received the Dharma or the Doctrine in a way they could accept it, which in this case would be Insight through Instinct; but the Arhat was there. The Arhats appeared in every level of human function, in every degree of human Consciousness, in every level of social organization; everywhere where there was an integration, where a group of two or more assembled, they formed a compound which was a compound for deserving. It became instantly the embodying vehicle for an Arhat, but the Arhat was not a person, but a Ray of the Consciousness of the Buddhi itself. In other words, the Arhat was the mode or degree of the Realization of the saving or preserving or enfolding Power of the Doctrine.

Now Buddha appeared in this System, and his Arhats, in a very different method from what was constantly referred to as World Saviour. Buddha was never considered a World Saviour, because in the Mahayana System the World Teacher is the World Saviour; the salvation is through the revelation of the Doctrine. The individual is moved forward; is not pulled out of something, but is impelled toward something. In the Eastern System, therefore, Buddha is not held as a Saviour, he is rather a Revealer, and his revelation is simply that the Path of Truth is the Path in, through experience of Consciousness toward a point in which there is a reversal of polarization and Consciousness moves through the individual, but possesses him, and in that way sanctifies him to its own end. So in all the Eastern systems Growth is a deserving to a point of mediation, at which the two Powers, the Kumaras and the Prajapatis form the bridge of Consciousness, and the current is reversed, or the reel of the Law is turned in the opposite direction, and the individual who seeks inwardly for Truth reaches the point where he suddenly finds that instead of his continuing to seek, the Truth begins to move through him, reversing the reel of the Law. And as he continues to receive more and more of the Truth he accepts less and less of himself, until finally Truth is liberated through the extinction of illusion in the Consciousness of the person, who then is transformed from a Truth-seeker, not to a Truth-possessor, but one possessed by Truth. In Mahayana Truth cannot be possessed any more than the oyster can possess the ocean, because it is a collective; it is the Great Thing in which all other things are merged and find their identity. The Absolute Nature of Truth is both Consciousness and Form or Force. It is something which possesses, being infinitely superior to any of the units which are capable of individualizing within it.

The Government of the Adept Hierarchy was set up and the first problem was to recapitulate this Pattern. The Hierarchy could not be set up by persons or beings that had not the actual experience. In other words, you could not set up an intellectual equivalent, because there was no Power there, there was only Form. The World Government as described in the Mahayana System cannot be something trying to be like something else; it cannot be a human institution striving to become Divine. It cannot have any such constitution in any way, because to do so means that it would still be bound to the level of illusion, and therefore could not fulfill its proper responsibility. The World Government could only be in the hands of those who have actually experienced the Fact, and in the Mahayana System the Absolute Experience of the Fact makes it utterly impossible for the person who is so experienced to pervert that Fact in any degree whatsoever. You can pervert it as long as you think about it, believe it, maintain it to be true, and even have certain

psycho-metaphysical adventures in it, but the Fact when experienced in Consciousness is absolute and irrevocable, because it carries with it the authority of the Logos, something no creature can deny or withstand, because he has nothing to withstand it with. It is like a dark closet gathering all its resources to put out a candle. There are no resources in the closet once the Light is lighted. Therefore, the Hierarchy has to have in substance those who have experience; it cannot be composed of any intellectual group contemplating the experience. As a result of that the Hierarchy has to pass gradually from one state to another.

At the beginning it was impossible for the Hierarchy to be composed of human beings, because these human beings could not have a participation in an experience that was so remote from them. Now we can say that the Hierarchy might have been composed of those who had not forgotten. But that will not do on the level of humanity, because those who have not forgotten cannot say they are those who have experienced. The necessity for the actual experience of the phenomena of the purpose of this existence in this plane of matter has to be in some way involved in the Pattern. How, then, can that which has not experienced this condition have that authority? The answer returns to Adi-Buddha. Universal Consciousness being All cannot engender within itself a condition which it has not experienced, any more than you can imagine something you have never heard of. Therefore, the only common denominator of a condition is that which in itself knowingly and intentionally created the condition. That is the only common denominator, and in the Mahayana System the common denominator becomes the Power of the Great Universal Being, Adi-Buddha, through Meditation, to vicariously experience that which is a condition of itself and therefore within itself. This experience is vicarious, we will say, but it is an experience infinitely superior to that of the creature that has experienced nothing; therefore, out of it came the Order of the Hierarchy which was first carried or transmitted and sustained by certain Powers. And in these Powers, of course, we had at the root of the Hierarchy the Kumaras and the Prajapatis to remain and endure from the beginning to the end, because actually the Hierarchy is an unfoldment within themselves and they cannot walk away and leave themselves until the end.

These Powers that must remain are not Beings that sit and overshadow something, they must remain because they are that thing and therefore can never escape it. It is within them that the occasion takes place. It is like the Primordial Race; the first Great Race never ceases, departs or dies, because all the other races are born within it; therefore, it cannot perish without taking everything with it. The Seven Kumaras, therefore, remain as the Seven Virgin Truths that are not enmeshed in matter and must remain until the end, but they are on their own level. Therefore, they dictate downward, but are not experienced by man from below upward until a certain time. The same is true of the Prajapatis who become the root of the institution and the source of the Great Experiment which we call Society. Society is nothing but the gradual unfoldment of the Universal Plan on the level of social existence. And the Prajapatis create the form which is ultimately considered a Utopia, and the Kumaras produce or maintain the Seven Truths which are the particular labor or work of the Hierarchy. These seven phases of the one Fact must be expounded through the seven Rays which become the Adepts or Masters of the Secret School.

We have this situation set up. We have the School as an organism, but not at all as something imposed upon society. It is something that is part of the Consciousness of man himself; therefore, it exists within him and he exists within it, and like Augustine's "City of God", it is a symbol of a Great Commonwealth of Consciousness in which we all participate in various degrees of awareness. It is nothing imposed from the outside, nothing suspended, nothing authoritatively required or demanded, any more than it is by authority that a child grows teeth, or that we feel impelled to create families and build homes. These are instincts, and the Hierarchy acts as a part of the Great Inevitable for which no rational person ever held an aversion.

It is not the great Universal Inevitable, but manmade inevitables with which we have difficulty. Hierarchy continuing to descend through the Schools must fulfill the same purpose exactly that the human race must fulfill, because it is a life wave. Hierarchy must incarnate. The Invisible Government must become visible or manifest through the embodiment of itself. And the Prajapatis are building the bodies from below of the institutional form of the world concept of Order, and the Kumaras above are maintaining the pure and complete vision of the Plan, uncontaminated. And beneath them are operating the Builders and the various Agencies and Powers that form the School. The School is a microcosm of the entire creation itself; it has its planets and its constellations; it has all the forms and parts within it which are embodied in the experience of a Consciousness, and it is knowable or recognized by mortals through an inner experience. There is scarcely a day goes by in which someone does not write a letter to us wanting to know the name and address of a good Arhat. The individual is quite sure if he could find the right one he would be all right. The only name in our address-book for the Arhat in every instance is Inside, because even assuming the existence of certain illustrious and important teachers in the sphere of reality, these teachers are only approached this way, never by climbing some distant mountain and searching industriously for him. Because after all these creatures are actually units of Consciousness experience.

In the Mahayana System we will say an individual had always wanted to see a great painting, we will say by Leonardo. He read about it, he saw copies of it, and he wanted to see it so badly he hardly knew what to do, and at last by a wonderful circumstance he suddenly found himself in the presence of this painting by Leonardo. He was in the presence then of fulfillment. Something he had always desired and longed for was suddenly apparent to him in its proper form and shape, and it was in the original rather than the copies and descriptions which he had been previously dissatisfied. In this case he finds the original fully meeting his expectation, which is not usually true in mundane affairs. But in the experience toward the Hierarchy the individual is seeking from a knowledge of externals, or from a contemplation and consideration of certain beliefs the experience of exact contact or approach to proximity with the thing which he always most devoutly desired. If he has within himself a true conception of Hierarchy, if he has decided what it is and what it is not, the illusion will still hold him. There is where the Mahayana System is very important in its psychology, and the fact of it is demonstrated every day in everyday psychological research. Any preconception toward the nature or substance of the Fact will result in the Fact taking on the appearance of the preconception and remaining an illusion. Therefore, the infinite diversion of opinion concerning certain matters is due to the incredible but inevitable circumstance of each individual seeing in terms of the fulfillment of expectancy. Thus, whatever the individual believes that is contrary to the Fact obscures the Fact and poses the belief in its place.

If you believe the Hierarchy is composed of kindly-looking old gentlemen with long beards, you can see them in almost any psychic disturbance, and you will be quite certain that it is exactly what you are looking for, and the trouble is, that is what it is. If, however, you wish to see the Adept Hierarchy in terms of a great, autocratic, real government and expect it to be that, it will be the most perfect despotism you have ever contacted, because you will see only what you yourself desire or determine to see. That is why every figure in Mahayana Buddhism representing a mode of Consciousness is in a posture of Serenity. The only time in which you can see the Truth is when you can free yourself of every conception of what the Truth might be. And yet that is pretty rough, because there is a terrific situation created here. In the process of freeing yourself from everything that is not the Truth, you are virtually falling into a vacuum, assuming you can do it. But very few individuals will ever suffer from that vacuum, because we cannot free ourselves completely from these concepts. The individual, also, in the

processes of negating every opinion he has, also comes finally to a negation which he decides is the Truth and that is his illusion. It is a very delicate situation to escape from the tyranny of our own minds, the despotism of our own hearts, and the determination of our own wills, and at the same time not suddenly become nothing. That is not easy. And that is where Serenity comes into the Pattern. That is the reason for the disciplines and what appears to be to the average individual a foolish and mistaken law of life, it is that the person is attempting from instructions he has received to get himself into a state of being in which instruction can be transmuted into a factual experience, and at the same time that factual experience will not be distorted by the self, that is, the lesser self, the personal self. He has learned already from the System that the self and Consciousness are the extreme polarities of the same thing, and that the personal self is the furthest point from the Universal Self. Instead of being merely a point in it, it is a qualitative interval that must be crossed. The greatest interval in Space, and yet an interval that in place has no distance at all; an interval that in experience can be crossed by Consciousness when it can never be crossed by any determination of the mind or will.

So the Mahayana System, the search for Hierarchy, is always through the same processes forever repeating, always Serenity, the individual fulfilling more or less the Biblical statement, "Be still and know that I am God." Now how to be still without being blank, how to be quiet without being negative, how to be receptive without being weak, how to be humble without being servile, how to accomplish this terrific integrity of perspective is of course the substance of the great Tantra Discipline of Mahayana Buddhism. Therefore we go into the actual procedures by which these things are done. At the moment the disciple makes this initial experience change from a normal way of life toward a way of dedication to Manjusri and Avalokita through the search for Wisdom and the service of man, the two great paths, the moment he makes this decision within his own Consciousness, he is by Consciousness one with Hierarchy. He has selected the Hierarchy because he has selected to leave the long, more gentle path of evolution through trial and error, through the inevitable unfolding of Consciousness in Time and Space, and he is resolved to make the decision toward Truth, and having done so he becomes a part of Hierarchy itself, for Hierarchy is that body of selfconsecrated persons consciously dedicated to a Principle, as distinguished from those without dedication. Those without such dedication may live just as well, may achieve great and virtuous works, and there is no decision in this as to whether one is better than the other, but Hierarchy like a profession among men is more or less an individual stating his determination for a career. Not a career for this life, but a career for all evolutionary cycles. Having selected the career of Service, he then automatically comes under the Power of the Ray in which that can be done, and this is not tyranny, any more than it is tyrannical when a man says to you, "If you want those bulbs to sprout you had better put a little water on them." It is just fulfillment. It is the individual who longs to be of service sufficiently to do that which is necessary, and always that which is necessary is the exchange of an objective existence for an internal source of Consciousness that is awake. It is the duty of the Lanoo or the Disciple to open the eye of Dangma, open the Inner Eye. Not that we perceive transcendental wonder, that is not the thing at all, but that we experience Universal motion of emphasis, of which we are a part. There is no interest in Mahayana Buddhism in phenomenon. It is not the individual seeking to explore invisible planes or things of that kind. Those are regarded as dangerous, magical sidelines. (The Path is toward the gradual reception into the objective of greater and greater Internal Life and Light, and in that way strengthening the ability as well as the resolution to be of use to others.)

So the moment the decision is made the individual integrates his own career and pattern with Hierarchy and becomes one of those who is selected, not as much selected as resolved by his own degree of unfoldment, to enter this condition of Life Purpose, a Purpose to extend through Time; a Life

Purpose which involves the voluntary service of the release of the Universal Consciousness from the illusion of matter. This Consciousness, furthermore, is a dedication to the service of God, as the Mahayana interprets God, which is very different from the West. But we serve God. And it is an interesting thing that the service of God is not entirely an illusion, because we can serve Consciousness, although Consciousness means nothing. That is one of the mysteries of Mahayana; namely, that Consciousness actually is deficient in nothing, yet it can be served. And the reason why it can be served is that the primary service of Consciousness is the release of it through ourselves as individuals, and in so doing we serve not only Consciousness but the entire plan of human life; because it is not that we grow better that helps, if that were the cause of it, it would be supreme selfishness. But Mahayana says we do not grow better, stronger, wiser or more powerful. [It is Truth that grows better through the discipline we impose on ourselves. Now Truth in substance does not grow better, but Truth in manifestation releases more of itself and becomes more perfectly and obviously evident. So from our viewpoint Truth seems to come through or enlarge. It actually does come through, but it does not enlarge; it is merely released into manifestation.]

→ So in all the Systems the Mahayana Mystic or Arhat is never trying to be great or large or more important. He is only seeking to make possible that that and that alone which is important has in him a perfect medium of expression. He may not be perfect, but he is striving. Therefore, it is not himself he is serving primarily; nor is it someone else, primarily; it is the source of Consciousness itself, which if released is alone of all things capable of performing its perfect work. That is the next step in our pyramid and next week we will continue.

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