

In the Hierarchy idea according to the
Mahayana system or School of India

uses term Arhat - meaning "one who deserves"
deserve meaning capacity created by merit.

Chinese Buddhist in northern part of Mahayana System
uses term Lohan - literally means a chanter, one who
sings - one who sings the songs of the Law; a teacher
whose words are so filled with beauty - even the
simplest statement is a song.
The parallel lies exactly in the European Troubadour -
whose true meaning is a Priest, a songster or
Sacred songs.

Great emphasis is laid upon the term merit as
forming the earning of life, that all life must be
earned; all truth must be deserved, and those who
deserve it by merit are called Arhats.

Fifty years after the Nirvana of the great Buddha
the first Assembly of the Arhats was held at the

Saptaparna caverns.

Saptaparna means Seven - Sapta, seven; parna
lotus or parts. It has seven rooms within it -
and the Grotto's teachings ~~of~~ the Saptaparna caverns
are the heart with its seven rooms -

Hermes^m the Asclepian Dialogue said:

"As the gods have created the seven changeless rooms we call the heart."

These same chambers are found referred to by Boehme, the German Mystic who represents the heart with seven compartments.

So we realize the great assembly of the archa^o was held in the heart - not a historical assembly of personages.

Adi-Buddha, the first great Consciousness Mediator - represents a condition of Universal

Consciousness - in this system - absolute Reality. Here we have a Consciousness as the root of all things

within which specialization takes place - becoming Law, Art, Music, Philosophy and Religion. Consciousness that becomes further than this all of the diversified conscious creatures each with a consciousness which is in fact an aspect or fragment of this Universal Consciousness.

In the development of the archa^o or Adept Hierarchy we have a mode growing up within Consciousness a Hierarchy is an entity - an entirety, a creature not an institution.

Mind becomes conscious one after another of things whose center is everywhere and circumference nowhere.

It is essentially an Order of Life, - and we have 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 the Law.

Consciousness produced Hierarchy as a means of
fulfilling a phase of its duty to its own manifestation
When Consciousness begins to unfold it develops two
reactions to the construction of fashions - becomes
aware of responsibility in the sense that there are its
creatures or its own creations - 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 protection

Consciousness mechanisms to itself - these
are the Bodhisattvas - which are modes of
Consciousness - not personages.

Two kinds of emanations are produced -
one the Kumaras - the Virgin Youths and Sanatkumara
the greatest - is the equivalent ~~meaning~~ to the secret
meaning of the Arch-Angel Michael, in these great
Indian Schools, the Great Kumara is the Arch-Angel of
the Flaming Sword.

They represent Consciousness which remains as either

a certain time, or condition in space & during
the duration of the Manvantara, or period of
manifestation. Remaining on this certain
level to direct the rest, because if all Consciousness
had gone at once into a state of obscuration there
would be no guidance or leadership.
Hence they are the Seven Powers that maintain
a certain level in order to remain clear of the obscuration
of matter - each human being has a Kumara
Self within himself.

Then the second emanation known as the
Pragapati - these are the extension of
Consciousness from a certain point by a
circuitous route, by means of which they reach
man kind 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.

The two polarities working upon human Consciousness
represent two phases of Consciousness within man himself.
Next comes forth the mode of Consciousness called
the Dharma - which is the Doctrine - the Consciousness
experience of Adi-Buddha as far as the requirement

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If the human creation is concerned — or the
master Plan of Consciousness for a creation — each
creation having its own method —

Dharma means — the Doctrine of the Way. Becomes a
Conscious Being — has to have integration for every
impulse of Consciousness must have a form or it can-
not manifest — therefore, is an entity in Conscious-
ness — not as manifest ^{is} primarily an entity in Consciousness
and only secondarily an entity in form.

The Dharma Doctrine is associated with the
Bodhisattva Manjusri, the Lord of Wisdom — 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 —
this type of wisdom being conditioned to the needs of man,
contains within itself complete and entire the formula
for the perfection of man.
Nature abhors a vacuum; wherever there is a requirement
there is an inevitable fulfillment.