Spiritual Government

The Principles of Hierarchical Control

by Ian Gordon Brown

All through the ages, the Masters have projected their ideas into the world of men by means of Avatars. These world teachers have, in turn, precipitated the great religions, been instrumental in founding many nations, and have inspired cultures, works of art, scientific discoveries and philosophical theories.

The subject of this article concerns the relation of two major kingdoms in nature, the fourth kingdom, humanity, and the fifth kingdom of souls. This relation is worked out within the larger whole of the planetary life, and it is worked out within the framework of the laws and principles governing the evolution of all forms of life and consciousness. Spiritual government requires also not only an acute and accurate assessment of the human condition but an adequate registration of the Divine Plan as it is projected from Shamballa. It is clear, therefore, that we can know relatively little about this profoundly significant subject.

The subject is important nevertheless. We cannot, in fact, avoid it in any way if we are to be useful as disciples to the Plan of Hierarchy. It is said that a world disciple can only be counted as such when he can begin to achieve a world view and perspective, and this will involve some understanding at least of all the factors touched on above. The individual disciple must seek to achieve a world orientation in this global age, and for any group seeking to do world work, the sum total of its consciousness must, in some measure, achieve universality if the group is to count for anything at all.

Let us examine therefore some of the functions and methods of Hierarchy as related to the world of men and see if we can discover some guiding principles and ideas that will aid us in our efforts to achieve greater understanding and usefulness.

The following seven major functions have been listed in The Externalisation of the Hierarchy:

1. The Hierarchy stands as a wall between humanity and excessive evil. Forget not, that as humanity is thus protected, that protection extends to all the subhuman kingdoms, of which the fourth kingdom, the human, is the macrocosm. The excessive evil, emanating from cosmic sources, requires the trained skill of the Hierarchy, and the fiat of Shamballa, to prevent it flooding over disastrously.

2. The Hierarchy works constantly at the task of awakening the consciousness aspect in all forms, so that it is awakened, expanded and intelligently employed.
3. The Hierarchy directs world events, as far as mankind will permit, for the free will and free decision of mankind may not be ignored, so that the unfolding consciousness may express itself through developing and adequate social, political, religious and economic world forms. They give direction; they throw a light; they impress those who are in contact with them, and through the inflow of ideas and through revelation they definitely influence the tide of human affairs.

4. The Hierarchy directs and controls, more than is realised, the unfolding cyclic cultures and their resultant civilizations. These can provide adequate forms, temporarily useful for the emerging soul of humanity. The format of cultures and civilisations receives special attention.

5. The Hierarchy receives and transmits energies and consequent forces from Shamballa, with resultant effects within the Hierarchy itself, and also with effects upon humanity and upon the soul of all things to be found in all kingdoms.

6. The Hierarchy receives that esoteric fire of God which brings to an end cycles, ideologies, organisations and civilisations when the due and right time comes. This they do in order to make place for that which is better and which will prove adequate and not limiting to the awakening consciousness and the emerging life.

7. The Hierarchy prepares men for initiation by:
   a. Receiving them into the Ashrams of the Masters.
   b. Offering their disciples opportunity to serve in relation to the emerging Plan.
   c. Inaugurating through the means of the disciples of the period those new presentations of the training needed for initiation. Each major cycle receives new forms of the same ancient, yet basic, teaching. This present one is such a cycle, and much of my own work is in connection with this.

Hierarchy's Mode of Work
It can be stated that the word 'Precipitation' most adequately summarises the basic Hierarchical mode of work. Whether it be by the establishing of a new religion or philosophy; or by the building of a world organisation or fraternity such as Masonry; or the anchoring of a new truth or principle in the minds of men by such an enunciation or statement as that on The Four Freedoms; or by the creation of a new subtle influence as through the development of new forms of music and art; or the development of any one of many different types of educational project. All these means involve the projection of some idea or archetype from the inner side of life into human consciousness through the agency of some initiate or disciple or discipleship group.

'The work and task of the Masters is to project into the world those thoughts and formulated divine ideas, those concepts and significances which embody, at any one time, the immediate plan for humanity.' This projection and precipitation, and this basic method of Hierarchical work, is embodied in the 'doctrine of Avatars.' All great religions have been established through some world teacher coming forth and enhancing the new truths of a new divine revelation. Most great nations have at their founding or at a major crisis in their life some national or racial Avatar to sound the note of the soul of that particular group in such a manner that the way of their destiny may be made clear. Such a one was that great disciple and server Abraham Lincoln. The group that came in on the beginning of the third ray cycle around the year 1425, and who were responsible for the Renaissance, may be regarded as a group of Avatars along the line of culture, art, science and philosophy. The artists and musicians of the 18th and 19th centuries may also be regarded as group Avatars. The disciples who were responsible for the starting of the Labour movement in the world in the early 19th century can also be regarded as Avatars.

In all these, and in the many other cases that one could cite, the Masters have projected into the world those thoughts and those formulated divine ideas embodying the immediate Plan for humanity. They have worked by an applied stimulation and by the conveying of inspiration to and through their disciples. There is no aspect in the world today, of spiritual progress and development, that cannot be traced back, in the last
analysis, to the anchoring function of some disciple working under the precipitating force and energy of a member of Hierarchy.

How then can it be said that man has free-will? If all progress is the result of Hierarchical stimulation working within the laws that govern the evolution of conscious life on the planet, is not man a mere puppet, a plaything of the gods? The answer to this lies in the qualifying laws which govern the evolution of conscious life. For conscious life does not and cannot develop except in a condition of choice, which involves the concept of freedom, and even the Hierarchy does not know how men will react to any particular presentation of an idea, or stimulation.

Sometimes the reaction to stimulation may be so rapid that action has to be taken in order to avoid over-emphasis. It is said, for example, that the fifth ray was withdrawn from emphasis on the physical plane by special dispensation some fifty or so years earlier than due under cyclic arrangement. Without this special dispensation the energy of the fifth ray would have created a situation of undue concreteness and hence crystallization.

**Mankind's Freedom**

The Hierarchy therefore leaves men free, but takes action with respect to circumstances. Always men are free, within the circumstances offered to them. In fact it has been said that 'one of the most spiritually exciting things taking place in the world today is the use in every country of the word Freedom: It was that great disciple F. D. Roosevelt who “anchored” the word in a new and more universal sense. It now has a fuller and deeper meaning to humanity.'

If man is free within the circumstances and laws of the planet, it is the group of initiates of the sixth degree who in fact take the decisions which control the development of human destiny. It is said that once every forty-nine years opportunity for a group of Masters to take the sixth initiation of decision arises, and that at this time they decide what measures they propose the Hierarchy should take which will drastically and permanently affect the planet on which they have lived and for which they have worked . . . they in their totality, at any given time, are the group which makes final decision anent human affairs. It was a decision made by this group of initiates during the ancient Atlantean civilisation which brought it to an end . . .'

The last occasion at which such an initiation occurred was we are told in 1952, and it is interesting to speculate on the possibility that much that is happening today, and the incredible acceleration of all forms and developments of life and consciousness in the human family, may be the result of the decisions taken at that time and of influences released into human consciousness then. Prior to that, forty-nine years before, there was a great initiating decision in 1903. It has been said that at this time these initiates released those influences which would enable man to break free, should be so choose, from the rapidly developing shadow of materialism that was taking hold all over the planet. These energies, by breaking up materialistic tendencies, precipitated that cleansing condition of the first world war.

The significance of the emerging knowledge anent the science of the centres in nations and races and in the world as a whole, and of the establishment of the new group of world servers, can be better understood against this background of the Hierarchical modes of work. In earlier times disciples came forth individually and in small groups, creating an influence in their immediate environment or nation, which, due to the slowness of communication in those times, could take generations and even centuries to work out as a world influence. But today the situation is very different. A new influence can become world-wide and have a world-wide effect within an incredibly short space of time. Scattered individual disciples, and dispersed group units, could have neither the power nor the subjective potency to carry into the world of men, energies of sufficient magnitude to create redemptive opportunities for mankind. Thus the creation of the new group of world servers, by putting the senior disciples in all

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the Ashrams of the Masters subjectively in touch with each other, was far more than a good thing to do, as we approached the group Aquarian age. It was a practical necessity of Hierarchical government. Thus likewise the development of spiritual centres, influencing large sections of humanity in the way that London is said to influence the British Commonwealth, Geneva influences Europe and Russia, and New York influences the North and South Americas, must also be seen as a spiritual necessity for the flow of energies.

The emergence of a nation requires a central government and all the paraphernalia of the administration of a modern state. Without this mechanism of control and communication the nation would be unable to act on the physical plane as a co-ordinated and integrated entity. This outer centering of control is in fact a reflection of an inner coming together in consciousness of the psyche of a nation. Similarly the development of great cities and international centres on the outer plane is a reflection of an inner centralising and spiritual organisation which will provide adequate potency for the inflow of spiritual energies and ideas. We should therefore study not only the major international centres for the inflow of Hierarchical energy into human consciousness such as Tokyo, Darjeeling, London, New York and Geneva, but the major centres of energy in each great nation.

The more we can identify the major centres in a nation, and come to understand their qualities, the more readily will we be able to discover and use the inner pattern of energies and relationships that controls all physical plane life and events. We shall be able to work more consciously as esoterics, using redeeming influences to lift energy from the solar plexus into the heart, from the sacral centre into the throat centre, seeking to evoke the soul of the nation. And by these means we shall provide Hierarchy with more adequate channels through which to pour those vitalising and living energies which they receive and which can be used to aid mankind to move more rapidly along the path of evolution and of world service.

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