

LECTURES ON MYSTICISM

AND

Talks on Kindred Subjects

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—We searched it out—it IS right:
Hearken! And thou, know for thyself!—Job, V: 27
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TO THE MEMBERS OF THE CLASSES.

Following are the lectures and talks I gave you at Easter time, excepting the private talk on Easterday afternoon. The lectures as now printed are given substantially as they were taken down by shorthand. I have added all those extracts from the Mystics which time did not allow me to read, and which I at the time recommended you to read in print rather than hear read. The three first lectures, I have thoroughly revised and enlarged; in the first place, because the shorthand notes did not exist in the same extensive form as for the balance of the lectures, and also because I thought that here was the proper place to collect all the material which related to your individual position in The Temple as reflected by color, etc., and which I, at the time, proposed to write for you in an independent essay. Such an essay is now unnecessary.

C. H. A. BJERREGAARD.

May, 1896.

FIRST AND SECOND LECTURES.

You must first of all understand thoroughly the double movement of life.

There are two streams of life in your existence as well as in the Universe at large.

The one is the outgoing or descending—from Being, Deity, the Great All, whatever you like to call the Supreme. The other is the ingoing or ascending—from the Ultimate. Life or existence in *esse* we do not know, nor shall ever know, I take it, but life in *existere* is such a double movement. Just where and when the outgoing life stops and returns in the ascending, we can not say. We only discover the two when they meet or cross each other's path. The rythm is clear enough. The why? and wherefore? is doubtful, but also unnecessary for us to know. We discover a Great Breath and we infer Life. That is all we need know at present. Eternity will lead us on deeper into the mystery!

Before I go to details of this mystery let me exhort you to observe the shivering of leaves, the oscillation of branches, the swaying of the trees. Realize mentally the rise and fall of your passions and compare them to the rising and falling movements of a cornfield. See yourself as a submerged weed in a brook and reflect upon its undulations. Are you thus swayed to and fro, or have you stableness enough to stand unmoved? Ought you to be moved? Ought you to be unmoved? Did you ever stand near by one of the modern big guns, when it was fired? How did the effect strike you? Physically you trembled—that I forgive; you cannot help it, but mentally, were you master? When the nightmare cramped your heart and caused it to beat unnaturally, did you know and could you say, that "it is only a nightmare?" I shall ask no more questions, nor give any answers to these questions. In all of them are involved the two movements of existence. One is the Natural, the other is the Psychic. By self-examination you will know which of the two controls you.

If you still have any doubts let me ask you to read a chapter in the "Imitation" by Thomas a Kempis. The chapter is entitled, "The different motions of nature and grace." If that does not help you to see whether you lie on the outgoing—the selfish—life or on the ingoing—the mystical, the unitive, the true life, then see yourself in the light of the "Beatitudes." You will then have no doubts.

The facts of science, the facts of life, are these, that the one side of our existence, that of Nature, is concerned with the mere evolution or production of an individual specimen of man, and attends to that work with utter disregard for anything else; it sacrifices everything for the selfish ends of that individual. To bear

is its purpose and Nature impresses that purpose, aim, and end so deeply and indelibly upon her creatures, that these creatures seem to themselves to have no other purpose either. Everyone of you, sitting here before me, know in your own flesh and minds, how deeply that purpose and aim is ground into you. But—when Nature has accomplished her purpose, her office and real power ends, a new chapter begins in our life—and also in the universe, at large. Henceforth the life of the nascent soul is of more importance than bodily life. We are no more zoölogical specimens, we are HUMAN BEINGS, viz., the psychic factor RULES. IT RULES; I do not say it OUGHT to rule; IT RULES! The order of life is so, that the psychic factor is the greater, the more powerful one. You only need to look into this to see the truth of it. If you will act accordingly, you will see that you have already made the first step in Soul Development or mystic life, and that you are no more a mere zoölogical specimen, but a Human Being, and there is nothing higher in this existence to be attained. The balance of existence is spent in taking possession of that Kingdom: The HUMAN!

All progress consists in combating the merely natural process in throwing off the brute-inheritance, selfish and hateful feelings. The question in that life, which I say "climbs up" over Nature is not who is fit or who is unfit, who is worthy or who is unworthy. That life asks no such questions. It recognizes all as equal, it loves all, etc.

It is that life which climbs, which you are to study and practice. I shall not point out to you which natural gifts you have, nor shall I ask what accomplishments you possess. They are equally immaterial. I am not come to seek YOURS, but YOU.

Essentially you are all alike. You are all rays of the Divine, divine Images. I shall ask, that you allow that Image to rule. It is represented variously in you, viz., you, individually, work it out differently. I am here to help you, if I can, to find how you individually have been called to work out that Image.

To do that, I shall ask you by and by to tell me what nation you are attracted to, or what color rests you, or what color is YOUR color, par excellence, or what form of character is the predominant one in your "make up." If I can get any such clew, I can tell you where you are to go for spiritual help, for support, etc., viz.: I can tell you what and whom you are to trust, what are your antecedents, etc, etc. All that understood, you can proceed in Soul-Development with confidence.

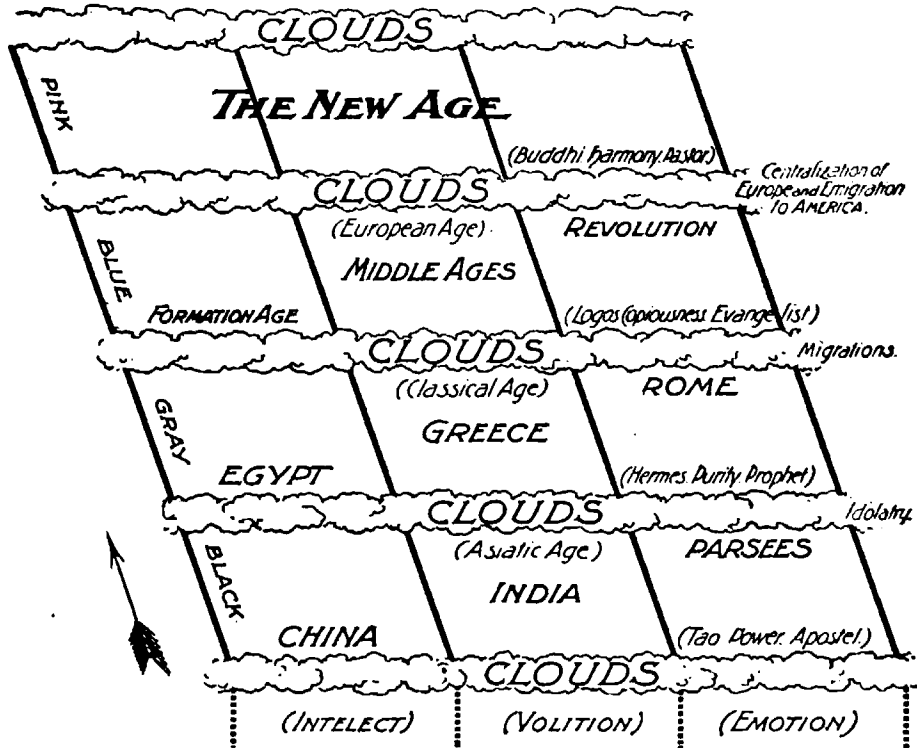
The lectures I am to deliver to you on "Soul Development" divide themselves naturally into two series. In the two first, I shall deal with The Temple, the House, in which you live, and which is your main support in psychic life, and, in

the following six, I shall speak about the Mystic Life. The direct and individual application of the lectures will be made in private Conferences, which I expect to have with you, and in future lectures and meetings.

When you have heard all the present lectures and understood them, you ought to be able to define to yourself your exact position in "The Grand Man," viz.: Universal Humanity, and you ought to know your individual Vibration or Call; you ought also to know which are the salient points of the Inner Life so that you hereafter with profit can study the writing of the Mystics.

To find your exact position in Universal Humanity, or "The Grand Man," as Swedenborg called it, I shall invite you to hear me explain this chart: "Historical Development;" and to discover your individual Vibration or Call, I shall show you what the Perfect Character is. When that has been done, you will know how to proceed, when I tell you what the Mystics know about the Inner Life. By such studies and by introspection you shall be **PLACED RIGHT** and all future work will simply be evolution.

The general plan of this chart is as follows: From below up, it is divided into Ages: the Asiatic age, Classical age, European or Modern age, and the New age, each representing the great divisions of history as commonly understood. They are separated by clouds.



HISTORICAL DEVELOPMENT OF THE IDEAL OF HUMANITY.

Clouds represent both darkness, downfall, destruction and ruin, as well as the obscure beginnings of new developments. Each of the known historical ages have gone down into darkness and have disappeared in their own destruction, but out of that destruction a new age has also arisen. In the shedding of blood and in great agony the New has been born. My diagram lets the known history of Man come out of Clouds and end in Clouds. There is a purpose in this vision. We know enough of history to say with certainty, that the clouds reveal a definite and universal law, and that the Asiatic age arose from the ruins of an earlier civilization, and that the coming New Age, in due course of time, will pass away in the clouds of a downfall. But the clouds signify more than that. The whole diagram is a reproduction by colors and lines of a vision of Man's life. It comes out of the Dark and it passes into the Dark. We know nothing of the Beyond on either side of its beginning and end. The diagram represents history reflected through the prison of the mind. Hence the colors and the order in which they follow.

The shape of the diagram, from below upward and from right to left, is accounted for thus: The historic progress is neither after the straight lines, declaring against all repetitions, nor is it after the circle, denying progress and declaring against a forward movement. The historic progress is best symbolized by the spiral, a combination of the straight line movement with the circle movement. The diagram is a section of a spiral. The diagram is divided into three divisions. Below is written respectively, Intellect, Volition and Emotion. The meaning is, that each division represents a separate and minor movement inside the larger one of history and respectively one of intellect, volition and emotion. The contribution to human progress made by China, Egypt and the Formation age was an intellectual one, etc.

The details of these statements I will now give you, and also the proofs for the correctness of my statements.

Let us begin with the intellectual development.

The lowest stage of intellect—if intellect it be—is that on which we simply receive impressions; impressions which are not reflected or translated into words or logical thought, because the mind is unable to concentrate for that purpose. It cannot focalize. Historically, viz., from the standpoint of the Ideal of Humanity, the people, whom I designate by the term China, represent that stage of development. They cannot focalize their impressions; they pile them on top of one another, as you see in their landscape paintings. These people have not concentration of mind enough to give a definite—if any—form to the idea of humanity, viz., the problems of human life. Not only in their paintings will you see their inability to focalize and their tendency to pile up, but in all their philosophy, social science, religion, etc., will it be evident. I can only now give one illustration.

The human mind has progressed in power and clearness when we come to Egypt. We find that the gods are made in perfect human shape, but—have animal heads. The notion of Humanity has found a BODY-expression, but as yet no MIND-expression. Man is not yet a unit or conceived as a unit. The European age is in the main a repetition of the Classical, viz., no new problems arise and receive their solutions. The problems of the age are carried over from the Classical, but are handled differently. The Formation Age therefore gets no further with the intellectual problem. We are now in the clouds going into the New Age and feel that the age of reason viz., the age of love and wisdom, which is coming, will give an equivalent expression to the impressions mankind has received of its own nature, call, etc. I mean to say that the people designated on the map have had, as an historical mission, the problem of finding a correct and comprehensive mental expression for the problem: what is Humanity? They have failed, though they have given valuable contributions to a solution. They have passed out of history as bearers of the problem—they are rejected, as such. They still exist, however. If it should be found that you or I were specially called as workers on the solution of this problem, it will be our duty to pass intellectually through these past stages of research, contemplation and study; otherwise we shall not be able to do our work; we shall certainly not be able to help to usher in the New Age intellectually. Suppose your mental affinity were Egypt or China, you would then know what problems you had to solve, what atmosphere you were moving in, etc. Your place and work in the Grand Man was then defined intellectually; you would know what you could do and what you could not do. That is the beginning of the life I am defining.

Now, the next movement, the volitional. It is that state of will which is not volition. Paradoxical as this may seem, it is nevertheless true. We begin our volitional life by being subject to desires, influences, passions, etc. They rule us, we not them. We are passive rather than active. The large selfwilledness we show as young people and as unregenerate is not will, nor even volition. Historically, that state is represented by the people I designate by the name India. India is a great sumnambule, subject to the Universal, but destitute of that activity which forces the currents of life into those forms of existence which are the free product of our own inner ideals. Passivity is the characteristics of India. When the Asiatic age comes to an end in the clouds, a new development begins, a beginning of free endeavor, which culminates in the free citizen states or commonwealths of Greece. In these we find the ideals of adolescence realized; the young man realizes himself and establishes his OWN world. His center of balance is HIMSELF. His gods are made in his own beautiful image. His answer to the enigma of life as propounded

by the Sphinx is Man. The Middle Ages attempt the solution of the same problem and give the same answer. They arrive at their answer by social attempts. The struggle of pope and emperor answers to that of the selfconstituted nobility of the ancient republics and the people. The struggle ends in a "draw," both claiming the victory, the pope for the religiously-human, the emperor for the socially-human. That effort, which, in India, was undefined, now is defined so far as to be selfish. It is still unfree. When we come into the New Age, we shall find that all those movements, which now aim at freedom, liberty and equality, shall have culminated in a state of "freedom in obedience," a state in which man is realizing himself and his innermost endeavors not as a separate being, but as part of the great Universal Whole. His desires, endeavors, viz., volition, is in perfect harmony with the Universal Will.

Now the emotional development or that of the sentienties of man.

Our earliest sentienties or emotions are entirely selfish and not altruistic in the least. We draw sharp lines against our neighbor, but tolerate and excuse all our own self-interested movements. We act very much like one branch of the early Aryans.

Somewhere in High Asia, northwest of those immense mountains which separate India from the rest of Asia, and sometime before our known historical records, the Aryans wandered as nomads, and had wandered for how long, nobody knows. Nomads worship the Night, in High Asia called Varunna, and are dependent upon the grassgrown lands. The grass loves rain, so the Nomads revere the rain-god. They move from place to place according to the nature of the grazing. We know, that sometime and somewhere one or more tribes of these Aryans grew tired of wandering and the idea arose in their minds to settle down on some one place to stay there for a long time, possibly forever. They did as they thought. They settled and fenced in the land they desired to keep, forbidding the other tribes to drive their flocks over that land. That was the beginning of moral law as expressed in landed property. The idea of property arose at this time. Before this time there was no such real distinctions drawn between "the mine" and "the thine." The emotions or sentienties of man received now as never before a manifestation—fatal to man's spiritual nature on one side, yet good and useful on the other. What he lost in spiritual innocence at this time, he gained in self-conscious emotional endeavor. The principle of ethics—a definition of self—developed at this time, found its full realization in Rome. In conscious self-realization, Rome allows "the world," viz., her colonies, independence, provided they pay tribute to the city. That is supreme self-love, with only one self-imposed check. That is the second form of human emotional self-evolution. The Revolution attempts the same problem: that of

evolving the love principle. It attempts it in blood, as Rome did, and goes further. The three great principles: liberty, freedom and equality are the supreme social and political realization of love. They were born by the Revolution—but in blood, not in peace, hence the world, for the time being, refused to acknowledge them as divine. The New Age will restore them to their original purity and realize them in truth. In the New Age they will be born again and this time as Love, or as fully recognizing the neighbor in “love of the neighbor as of oneself.”

Here you have the briefest delineation I can give of the three developments. The practical import of the delineation is, that it will enable you to seize upon a stage of development, which is yours individually. That which I here have defined historically, by means of national characteristics, you can easily translate into individual states, so that you can see yourself, either intellectually, volitionally or emotionally. To thus see yourself, to thus find your exact historical parallel and position is of the utmost importance in Soul Development.

I shall not send you to Nature to study yourself, but to History, to your fellow men. You can readily see, that that is the right study, when you hear what I now say.

It is true that it is only by having a nature we resemble God. In man we discover two poles like unto those of the Divine which we know as Unfolding and Infolding. Angels have no such nature; they are pure mentality, and having no nature, they were not created in “the image of God.” Nature-spirits have no two poles either, hence they are blind, though they are the very essence of Nature. You see the importance of having a nature! But the use of the term nature here is different from Nature as the Being in which we live. Nature or the Great All is the sphere in which “we live, move and have our being” in the same way as the innumerable small existences live, move and have their being in the streams of blood, that course through our arteries and veins. We are entirely at her mercy like such existences are at our mercy. And as little as we live to show them the way to God, so little does Nature live to show us the way to God. Nature, as Jacobi said, conceals God. Through her whole domain she reveals only fate, only an indissoluble chain of mere efficient causes, without beginning and without end, excluding with equal necessity, both providence and chance. She is no independent agency. She is bent upon one and only one activity: to bear, and that is her name. Nature comes from *nascor*, to bear. She is the mother of us all, but not our educator to freedom. Working without will, she takes counsel neither of the good nor of the beautiful; creating nothing, she casts up from her dark abyss only eternal transformations of herself, unconsciously and without an end; furthering, with the same ceaseless industry, decline and increase, death

and life; never producing what alone is of God—and what supposes freedom—the virtuous, the immortal. Nature is not evolution, but repetition. The forms she throws up from the Eternal Deep are ever varying and endless in number; they serve their allotted time and disappear, being replaced by other forms, also cast up from the infinite ocean. Man, on the other hand, reveals God. In his intelligence and will he possesses a power, not only independent of, but opposed to Nature, and he, by it, is capable of conquering and controlling her. The sphere in which man exercises his power is called Freedom. Freedom is diametrically opposite to Nature. Nature has no Freedom, but Freedom has a nature. By that power man is self-centered and self-evolving. The activity of that power is seen in History. History is the manifestation of man's freedom and is not Nature. To history, the world of free will and living mind, I want to send you to study yourself; not to Nature. "It is the ground we do not tread upon, which supports us." That "ground" is The Personal. Of "The Personal" metaphysically, I have spoken and written elsewhere.

If you cannot find your location on the Map; if you do not know your affinity, I can show you some other method. It is as follows:

In his letter to the Ephesians (Chap. 4) Paul speaks of a fourfold ministry—of Apostles, Prophets, Evangelists, Pastors or Teachers—"given for the building up of the body of the Christ, until we all attain unto a fullgrown man, unto the measure of the stature of the fullness of the Christ." This fourfold ministry is not a ministry in the external Church; it is not a ministry as that word is commonly understood, but an expression for a state of Character; it is a fourfold Character, which when established becomes a ministry to lead us to full maturity and into the fullness of the Christ state.

The perfect Character, understood by Paul's fourfold ministry is expressed by Power and Purity, Richness and Harmony. A Character is POWERFUL, when it is bent upon the realization of ONE object, one object only, and when that object is the Kingdom of God. A headstrong man is not powerful; a man who sets his life upon the realization of a worldly object, even though it be upon the establishment of the Kingdom of God upon earth in the way Gregory the Great or Innocence III did it, is not powerful. Power is only there where the Character is PURE or so simple-minded that it neither knows, nor thinks of anything but the one: the Good, the True, the Beautiful, three in one. Purity and Power condition one another. No Power without Purity, no Purity without Power. Power and Purity are one side of Character. The other side is represented by Richness and Harmony. The perfect Character is open and receptive to influences from the whole sphere of existence, it desires to reflect the All; it is rich and in its copiousness

it distributes its riches freely. But Richness of character does not lie unharmonized, or helter-skelter. Manifoldness exists in Harmony. Of course there can be no Harmony where there is no Richness. The two condition one another as do Power and Purity.

Now, if you refer again to the Map of "Historical Development of the Ideal of Humanity," you will find that I have written on the Asiatic Age: Tao, Power and Apostle; on the Classical Age: Hermes, Purity and Prophet; on the European Age: Logos, Copiousness and Evangelist; on the New Age: Buddhi, Harmony and Pastor. Do you see the relationship? Let me explain.

Tao, according to the Tao-te-King is wisdom, concrete, tangible, practical, I might almost say domestic. It is that form of wisdom which ought to be found in princes, governors and leaders of men: the calm, self-balanced mind and true heart, which knows what is best and which earnestly endeavors to lead men to obey the laws of Nature and Mind. Do you not see that this is a definition of what I above called Power? And who is the wise leader, the Tao-te-King speaks about, but the same, which Paul calls the Apostle, the ruler of the church!

In other words, the Asiatic Age is characterized as Power; is Apostolic.

The next age, I called "Hermes, Purity and Prophet." In strict adherence to Hermetic Philosophy, I define Hermes as the prophetic or idealistic Mind, following laws of its own, laws as yet occult to those outside it. Hermes is that form of Wisdom, which controls the prophets, viz., the witnesses to new truths, the vanguard of mankind and the executive officers of the Spirit. In other words, the Classical Age, is characterized as Purity; is Prophetic.

The next age, I called "Logos, Copiousness, Evangelist." Logos is the spoken word, the expression for the rational mind, following and expressing in audible words the subtler laws of Thought; those laws, which have already been revealed through the prophets and seers. In other words, the European or Christian age is characterized as Copiousness or Richness; it expresses a mystical life lying behind it. The European or Christian age is Richness, is Evangelistic.

The next age, I called "Buddhi, Harmony and Pastor." Buddhi is that gentle Wisdom which patiently works to lift and lead the ignorant, the fallen, the egotist, all those whom sin and ignorance have blinded. It is so thoroughly self-centered that its balance is not disturbed. In other words, the New Age is harmonious, pastoral.

If you know your prevailing disposition or which of these four is the uppermost in your Mind, you will know to which age you belong and consequently where to start in to do your work.

As a further help to locate yourself you may use color. The Apostolic color is yellow; the Prophetic is blue; the Evangelistic is red; the Pastoral is white, or white and red, viz., pink. If any of these colors is your color par excellence, you will at once know, to which side of the square, of Character, to which age you belong.

The further and practical details of this scheme cannot very well be given in the form of a lecture, nor be demonstrated on paper, they must be given privately.

The question was asked if the teaching of this course were "occult," if they tended to develop "power." The answer was that "power" followed as a matter of course from Soul Development, though "power" in this sense was not the "power" sought for by Mme. Blavatsky and her followers. To set the two spheres, the "occult" and "the mystical" in strong contrast, the Lecturer read the following tale:

There is a tale in which a variety of gifts are bestowed on a prince at his birth. Last of all is given him by his uncle, an eminent and well-disposed enchanter, that for the term of his natural life he shall be able to see the Fairies. He shall see the hidden beauty and latent life which other men's eyes are not pure enough to see. He shall know the fretful spirits which live under the holly leaves and in the curls of the young ferns; and beneath the scarlet agarics; and on Oxfordshire brick walls, all crimson and green; and in the orange-and-grey lichens of winter oak roots. He shall know all about the dwellers in the Alpine rose, and meet face to face the "Brown Men of the Moors, that stay beneath the heather bell." He shall understand the life that is in the leaves, and how they faint under heat of noon, and drink deep of summer rain. He shall know the spirits of structure and growth, and the toughness of old yews and thorns, and the sad strength of the fir and cypress. Also he shall be on terms with the spirits of fire and light, and the living rays which make color of sky and cloud and distance; and with all the underground tribes who stain earths and metals and jewels, and dole out the elements of man's frame with all its beauty, and its fearfulness and wonder,—seeing to this day it is made of the substance of the earth and dust of the ground. And having all these gifts he will care very little for what vulgar men say and do.

It was then stated, that the tale was occult, not "mystical." It dealt exclusively with the attainment of external powers, not with Soul Development. The recipient of the gifts was no better man spiritually because of his gifts. They were GIFTS, not mental or heart evolutions!

At the end of the second lecture the question was asked what would become of us if we did not take up our Soul call and work out our life.

The answer was, that inasmuch as a "soul" failed to work out its life—IT HAD NO SOUL-LIFE, and having no soul-life, we could not say that it belonged to any soul plan, but belonged properly and rightly to the merely Natural and that at "Death" it would gravitate toward its natural base and—BE GROUND UP AS USELESS MATERIAL IS.

The Lecturer endeavored to impress upon the minds of the audience the seriousness of failure and read to that effect the following little story of his own composition:

THE COPYIST.

Our friend is a copyist in a government office. Like everybody else, he wanted to go to a certain masquerade, but unlike everybody else that went, he had nothing wherewith to buy a costume. He had an idea. He sold himself to a Jew to carry advertisements through the halls and ball rooms. And so, fitted out in a gorgeous dress, full of announcements, he partook in the revel—after a fashion.

Soon he found himself the target for all the wit, good humor and ill will of the assembly. Poor devil, he stood it for a while; but soon, too soon for him, he found out what it is to sell oneself for mercenary purposes, even though one might see the masquerade of life. Behind every masque, it appeared to him, a pair of eyes followed him. The advertisements sewed into his costume seemed to burn like hot coals, and excited his highly overwrought nerve-system and completely prostrated him; his throat seemed to be on fire; his eyes grew inflamed and unsteady. He began to feel as though he were about to be attacked with brain fever.

At last he managed to find his way out from the hilarious crowd, and got into a distant cabinet, to an alcove turned into a kind of flower-grove by greenery and sweet smelling flowers. The light was reflected by transparent needles, like stalactites, hanging from the ceiling, and it fell brightly upon a basin filled with fish of brilliant colors. The soft murmuring of a little fountain readily put him into a state of trance, and he dreamed. A large leaf fanned gently his fever-hot forehead, but only gloomy thoughts would rise in his sick brain. Ah, yonder they amused themselves and were almost lost in the whirl of passionate enjoyment. But here was he, not only hungry and exhausted both mentally and physically—not so much, however, from the past few moments of excitement—nay, back of this hour lay years and years of unmanly indulgences, and recollections now arose in his mind, none of which could infuse any self-respect into his weak heart, or bring fresh thoughts to his withered soul. Poor fellow, only once, this one time, had he tried to gain admission to what appeared as the ideal brightness of life, in which so many seemed to live and enjoy themselves, and here was he, an

outcast. Dimly he saw it; he had gained admission as an uncalled one, and by dishonorable means! Everyone could see it, every piece of his costume bore the advertisements of the Jew, Abraham Trailles, No. 32 Fools-lane. What was there to do but to return to the meanness and low life where he belonged and for a few years more drag himself along to an unhonored grave?

Suddenly he felt himself touched upon the shoulder. Half sleeping, half beside himself, he looked up, and behold; on the large leaf over his head he saw a beautiful woman, sweet as a sylph, slender and tiny, but gracefully strong, and in a dress of pure, fine linen. He noticed particularly a large fan in her hand. A pink masque covered the upper part of her face and left uncovered a mouth of exquisite forms and lines. She seemed a fay, indeed. He gazed upon her with admiration and attraction, and asked gently: "Who art thou, sweet maiden?" "Dost thou not know me?" she replied, and removed the masque. It seemed to him he had before seen that brow, those eyes and their dreamy looks. Had he not often unconsciously thrown his mind into the mystic realms of the ideal world and there beheld this ideal of woman: his own personal self? Now she was near him, so near that he might clasp her in his arms.

"Dost thou know me now? I played with thee when thou wast little and sung songs for thee. Surely thou canst not have forgotten it. But where didst thou go to? Thou keptest thyself in the house while I picked flowers in the meadows and gathered green leaves in the forest or watched the cuckoo, or listened to the songsters in the trees. Where wast thou while I sat by the brook and the lark hung in the air overhead, ringing out its peals of joy over life? Where wast thou in the time of thy youth?"

"Eight hours of the day I spent in the schoolroom and under the whip of the schoolmaster."

"Dost thou remember the day when they sent thee out into the wide, wide world? Dost thou remember that I followed thee and spoke to thee of trusting in me, and I would keep thee and preserve thee? But thou didst forget me when thou camest to the gay capital. Thou didst lose thyself among the many people and their vanities! I sought thee at thy revels and in thy garret, but thou didst not know me. When thou lookedst upon the beautiful women, I stood before thee, but thou didst prefer flesh and blood to soul! Never, never didst thou come to me!"

"What didst thou do when thou wast young and gay no more, when thou wast poor and miserable, when thou hadst become a ruin to thyself?"

"I worked; I worked; I tried to save myself. Ten hours a day I copied in the office, and at home I copied—I copied always!"

"And now. What dost thou now?"

"I copy still!"

“And, in the future, what wilt thou do?”

Our friend, the copyist, was fairly startled by that question, and humiliated, too, for he had nothing to answer but to say—“to copy, still!” He burst into tears; he cried the hot tears of remorse. But suddenly, as if in a fit of over-natural energy, he opened his arms and tremblingly exclaimed, “I will love thee, I will embrace thee, I will own thee.” Then it happened that the maiden’s fan opened wide and covered her face; and lo! he beheld smiling landscapes, youth in its native richness and with its prophecy of love, and the thousand forms of life’s beauty and charm, all in harmonious forms and living colors. The vision revived him, and forgetting himself and his degraded position, like another Faust, he rushed out to embrace this sweet genius, that held the pictures in her hand, the lady who so charmed him.

A gentle stroke brought him to his senses.

“Stop, my dear Mr. Copyist! To love me! To embrace me! To own me! I fear thou art too old! We have grown apart! Thou art no more young and strong; thy hair has turned gray and thin; thine eyes are no more lustrous and thy soul is withered, thy Spirit darkened! Thou art no more fit for love. Know this, that I, thy soul, thy youth, thy personal being; thy Self is no reality, for thou hast not given me life; I am, and must remain to thee a dream, a phantom. Thou hast lost me, though thou never didst possess me!”

She disappeared.

Like a madman he rushed into the ballroom to catch her. He set everything in confusion and drove every one to a side and frightened all. He was mad.

Next day an old doctor stood leaning over a dying man in the hospital of the poor-house. The dying man was unknown to all around him. Just before he died he was heard to say, “I lost what I never possessed!”

THIRD LECTURE.

This morning and this afternoon I explained to you this map of the Historical Development, and the four elements of perfect character, in order to help you to understand the nature of the Temple you live in. The two lectures, extremely important as their subjects were, were nevertheless dealing with the external affairs of the Inner Life.

This evening I come directly to the Inner Life. I shall define what gifts you have and which are the first steps to Union with God.

As a sort of text to the subject, I have chosen a few lines from a poem of Maximilian Scheele de Vere:

Love thy God, and love Him only,
And thy breast will ne'er be lonely.

In that One Great Spirit meet
All things—mighty, grave and sweet.

Mortal, love that Holy One.
Or—dwell forever ALONE.

Though not written by a Mystic, these lines might well have come from a Mystic. Their sentiment expresses the whole of Mysticism and of that which I shall have to say to you. In Eastern language, this poem would read: "There is nothing worth gaining; there is nothing worth enjoying; there is nothing worth knowing, but Brahm; for he who knows Brahm is Brahm;" or like this: "Act non-action. Be occupied with non-occupation. Taste the tasteless. Find your great in what is little, and your many in the few. This is having Tao. Tao is the mother of the universe;" or, like this, with some variation: "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

These four sayings are essentially one; yet, each, as in a nutshell, expresses respectively the whole of Mysticism, Brahminism, Buddhism, Tao-ism, and Christianity (viz., the religion of Christ).

These four (or five, if you will) are inseparable. What I say about Mysticism applies to Brahminism, Buddhism, Tao-ism and Christianity, as well. I cannot now carry out the parallels. But if you are acquainted with those four (or five) great systems, you will readily see on one side what Mysticism really is, and on the other side you will see, that those great systems essentially are mystic, and that they all come from the same source.

Wherever we meet a mystic, be it in formalistic China, in ritualistic Brahmanism, in nihilistic Buddhism, in fatalistic Mohammedanism, or in any Christian sect, he avoids the distinctive dogmatic and formative traits of his surroundings; he rises above reason and sense

to a sphere of universality: he seeks the Divine, he yearns for Union and considers himself alone indeed, if he does not attain Union.

I advocate a study of the mystics as a means of understanding the Great Heart of Nature, which throbs in the New Humanity of "the two in one." A study of the mystics will prove a key by which you can open the doors that lead to Universal Consciousness and to Cosmic Emotion, to everything of the New Spirituality, revealed in our day.

It is not in the maxims of the moralists nor in the abstractions of the schools, that we find the Inner Life. We need something akin to our own heart, something living to commune with. That element the mystics show us. I know of no better means than Mysticism, so called, by which to go back to the mind of the original man. And to come into the true life, we must come back to the mind of man, before civilization defiled, corrupted and vitiated it. That original mind is the "life of the soul" as the mystics understand it.

All true mysticism is built upon the correct notion and upon the universal experience, that in the human nature, there is a primitive or original light, an intuitive and spontaneous perception of truth, which precedes and transcends intellect or mere reason. The action of this truth-organ—whatever it be called—within the human soul, precedes all logical and philosophical deduction. That organ is awake long before reason arises or takes conscious form. Mysticism is built upon that organ, the deepest in man.

Thought, viz., logical thought, is a very late development, both individually and historically. Long before it takes shape, man has exercised consciousness in the form of feelings and affections, which usually are accompanied with intuitive and spontaneous perceptions of truth. The moral and social feelings, for instance, involve human duty and human destiny. The æsthetic and religious emotions lead us to infinite beauty, wisdom, goodness and perfection. Long before any man arrives at a reasoned conception of duty, wisdom, goodness or perfection, he has lived a life of duty, wisdom, goodness and perfection, and perhaps lived it very deeply, and very comprehensively. This shows that that life is the original and the most universal. Some people stay in that life—on that stage of simple consciousness—forever, and never come to reasoned thought.

Of the two classes, the reasoners or the intellectual people and the intuitionists, the latter are the happier ones, and all great deeds come from them. It is not the culture, they may attain, which makes them prophets and leaders of men, it is their faithfulness to the Inner Light. A thought without root in intuition and warmth from feeling, never revived man, nor changed the currents of history. Intellectual thought, conditioned as it is by the finite, never revealed

the Infinite. The mystics, so called, are people who live in their deepest nature:

— — — beyond the things of sense,
Beyond occasions and events,
(And who) through God's exceeding grace,
(Know) release from form and time and place.

A mystic sinks into the "Ground" of the soul for the purpose of discovering and communing with the Divine Self or Deity, which resides there in holy silence. In that inner world he beholds the Deity directly.

It is hardly correct to connect the word Mysticism with Mystes, for ordinarily the mystics are not initiated as that term was understood in the ancient mysteries. The mystics claim special and personal revelations and rarely organize into societies, and, when they do, they lose the characteristics of genuine mysticism. A happier definition would result if we derive the word mysticism from Myo, "to shut up." Esoterically, the word meant to shut oneself off from the world, to retire into the inner chambers of one's own consciousness, to sink into the depths of one's own being, where the Deity resides in holy silence, and far beyond the ken of the senses.

Since the time of Aristotle, all philosophical schools have opposed this method of attaining knowledge by immediate perception. They want to make immediate knowledge secondary to mediate; they want to make the original perceptive capacity, which grasps all things directly, secondary to the reflective, which is conditioned by abstraction. These philosophers have done all they could to ridicule the mystics and mysticism. But, how ridiculous are they not themselves! To make the prototype secondary to the type; the essence to the definition; intuition secondary to understanding, is ridiculous in the extreme. Thought and understanding are well enough in a world like ours, but they can never reach the Infinite.

To you I would say: Remember Seneca's pilot and what he said: "O, Neptune, you may save me, if you will; you may sink me, if you will; but, whatever happens, I shall keep my rudder true." Keep your rudder true in the stormy sea of life! The rudder is direct perception, immediateness, intuition.

That the world deny any such testimony from the Heart as you shall hear this evening, and, that it looks on it with scorn and treats it with derision, proves only that it is unacquainted with the Inner Life, not that the Inner Life is an illusion.

The usual argument is that the Inner Life or Union with God, is simply a projection of the mind and hence a delusion. The claim is that we can know nothing of Being or of the Beyond.

Jacob Boehme was often reproached because he spoke so much about God's Being and Purposes. His objectors said to him: "What do you know about the depths of the Divine Being?" "True," re-

plied Jacob, "I do not know anything about the Divine Being, but the Spirit in me does, and I speak only what the Spirit says." You all know a parallel to these words from Paul's letter to the Romans. It may be translated: "The Spirit beareth witness with (or to) our spirit, that we are the children of God." Whatever we know about the Inner Life is known by and through the Spirit within, the Original Man.

I invite your attention to an exposition of some of the most important theories and experiences of the mystics. I shall speak in the main about the Medieval mystics of Europe and Persia, and refer occasionally to other mystics. I shall speak as nearly as possible in the language of these people and make very little use of Oriental phraseology, though the temptation is very great. But I want to avoid reading Orientalism into Western Mysticism. You will easily translate for yourself the European thought into that of India, if you wish to do so. The inner connection between the two forms is evident enough. I shall also abstain from making many references to Western philosophies. If I did, we should not get through the lecture for many hours. All the quotations I give are direct from the authors. Nothing is quoted second-hand without reference to source.

The drift of their cosmological reasoning is this, that the whole world—including man, of course, is the outcome of the self-differentiation of the Divine, the First Cause. The first movement in this process of self-differentiation is an outflow, an emanation, and everything in it, so to say, loses divine heat as it recedes from the Divine Spring. When it has reached its ultimate end, it is "out of temperature," as Jacob Boehme said. A stone is God, minus motion and heat. I believe that modern science supports this, when it teaches that diminished temperature allows atoms to come closer together and form compounds. When this outflow has reached its ultimate it has become an Opposite to the first Spring. From this Opposite or Ultimate starts a new movement. "All things long for God," the mystics say. The stream sets back and there is now a striving for a return to the primal center. This returning tide we call the Rising Life and mean by that phrase all spirituality and ideal longings.

The whole movement of self-differentiation is simultaneous. There is always a flowing out, and there is always a flowing back. The movement takes place, neither in space nor time, but within the Divine and in the Eternal Now. Of this Now, I shall speak more later on. The application is this: Our bodies belong to the spheres of the ultimate outflow and are therefore in the Opposite. The Spirit in man is the rising life. It must be confessed that the mystic intense longing to flow back **AT ONCE AND WITHOUT STRUGGLE**, is very irrational, for without the training in the life of the body, the Spirit in man could not attain self-consciousness, or, what

is the same, soul-life. That not attained, the Spirit's incarnation would be in vain.

The mystics know next to nothing about Psychology, as we understand it to be a science of intercourse between soul and body. Their Psychology is limited almost to what is called the Inner Life. I shall therefore devote myself to that subject.

Please notice here that there are two kinds of Mysticism, and that each has its own characteristic definition of the Inner Life. Mysticism of Grace holds that everything spiritual comes to us as a gift from God and never except by means of the sacraments of the Church. Mysticism of Nature holds that man, unaided, and by his own efforts, may attain union with God. Mysticism of Grace is dualistic and theological. Mysticism of Nature is monistic and naturalistic. Both posit the identity of the spirit of man and the Deity. Of that I shall speak again.

Though both schools start with the identity of man's spirit and Deity, and maintain it throughout all their speculations and experiences, they also recognize the alienation of man's Spirit from the Divine; they are even painfully aware of the actual gulf between the two. The Mystics of Grace account for the alienation by sin; the Mystics of Nature declare it to be only temporary and a necessary condition for the attainment of Universal Consciousness and the awakening in them of the Original Man. If there were no alienation there would be no Inner Life. Alienation, however accounted for, has its root in the self-differentiation of the Divine, spoken of before.

I shall give definitions of the Inner Life from both schools. Thomas Upham, a modern mystic, defines it thus: "It is a sacred and intimate union with the Infinite Mind. We may, perhaps, regard the Psalmist, who had a large share of the interior experience, as making a distinct allusion to it when he says: 'thou art my hiding place and my shield,' and again: 'he that dwelleth in the Secret Place of the Most High shall abide under the shadow of the Almighty.' St. Paul, no doubt, spoke of the Inner Life, when he wrote: 'not I, but Christ liveth in me,' and admonished the Colossians to have their 'life hid with Christ in God.' The 'hidden Manna' which Jesus promised those that 'overcame' and 'the white stone' are no doubt expressions for the Inner Life or Union with God, that life which 'no man knoweth, save he that receiveth it.'"

Mysticism of Nature defines the Inner Life somewhat like this poem, which is Persian Sufism:

All night the lonely suppliant prayed,
 All night his earnest crying made;
 Till, standing by his side at morn,
 The Tempter said, in bitter scorn:
 "Oh, peace!—What profit do you gain
 From empty words and babblings vain?—
 'Come, Lord—oh, come!' you cry alway;
 You pour your heart out night and day;
 Yet still no murmur of reply—
 No voice that answers: 'Here am I.' "

Then sank that stricken heart in dust.
 That word had withered all its trust;
 No strength retained it now to pray,
 For Faith and Hope had fled away:—
 But at length beside his bed
 His sorrowing angel stood, and said:
 "Doth it repent thee of thy love?
 That never now is heard above
 That prayer? That now not any more
 It knocks at Heaven's gate as before?"

—"I am cast out—I find no place,
 No hearing at the throne of grace.
 'Come, Lord—oh, come!' I cry alway;
 I pour my heart out night and day;
 Yet never until now have won
 The answer—'Here am I, my son!'"

—"Oh, dull of heart! enclosed doth lie
 In each 'Come, Lord,' a 'Here am I.'
 Thy love, thy longing, are not thine.
 Reflection of a love divine—they are.
 Thy very prayer to thee was given,
 Itself a messenger from Heaven."

Though the language of this Sufi poem is theological, as in fact nearly all the Sufi forms are, it is radically different from the former definition, that of Mysticism of Grace. The former implies an essential difference between subject and object, and that the Inner Life is a gift. This one, the Sufi definition, is that of Mysticism of Nature, which posits no essential difference between subject and object and sees the Divine Being as the substance of man. The suppliant ought to have looked within and he would have found the Divine there as a matter of course. This Sufi teaching might almost be said to be copied from Plotinus, as much of Sufism is. Plotinus said: "He who reflects upon himself, reflects upon his own Original, and finds the clearest impression of the eternal Nature and perfect Being stamped upon his own spirit."

To get a little closer to the subject of the Inner Life, I will sum up the various definitions given by the mystics, thus:

Theologically, it is that state or condition in which the Deity is the all and everything in man.—

Cosmologically, it is that state or condition in which Universal Order or Nature so controls the individual, that all personality is lost.—

Anthropologically, it is that state or condition in which the Grand Man is supreme and the individual human being no more than a drop in the ocean or a leaf on a tree.—

Psychologically, it is that state or condition in which Spirit or Self controls everything pertaining to the ordinary man. In other words, whichever way the Inner Life is defined, it is a condition in which Universals control the phenomenal life. A condition in which the Original Man attains control.

As I said before, the mystics hold that in the soul there is an "uncreated spark," an "unextinguishable light," by means of which we have immediate knowledge of truth. Hugo St. Victor calls that light an organ and defines it thus: "Thou hast another eye, an eye within, far more piercing than the other, Thou speakest of—one that beholds at once the past, the present, and the future; which diffuses through all things the keen brightness of its vision; which penetrates what is hidden; investigates what is impalpable; which needs no foreign light wherewith to see, but gazes by a light of its own, a light peculiar to itself."

Angelus Silesius sang:

Two eyes hath every soul; one into time shall see,
The other bends its gaze into eternity.

Meister Eckardt said: "There is somewhat of God in all creatures, but God dwells God-like in the soul, which is His abiding place. There is a power in the soul, which neither time nor state affects. That power is the Deity." In another place, he said: "There is something in the soul, which is above the soul, divine, simple, an absolute Nothing, rather unnamed than named, unknown than known. So long as Thou lookest on Thyself as an individuality, a something, so long Thou knowest as little what this is as my mouth knows what color is, or as my eye knows what taste is. Of this Something in the soul, I have often spoken in my sermons. Sometimes I have called it a power, sometimes an uncreated light, sometimes a divine spark. But no name expresses it. It is absolute and free from all names and forms, as God is free and absolute in Himself. It is higher than knowledge, higher than love, higher than grace. In this Something doth blossom and flourish God, with all His Godhead, and the Spirit flourishes in God. In this does the Holy Spirit arise. This Something rejects the things of the world. It will have the Deity only. This Something is satisfied only with the Super-essential Essence. It is related only to the simple Ground of existence, the still Vaste, wherein is no distinction, which is a Unity, in which no man dwelleth. It is Stillness itself. It is Immobility—yet by this Immobility are all things moved.

This eternal Unity was mine before all time, when I was what I would, and would what I was."

You readily recognize this light to be "the great light," "the salt of the ages" of Pythagoras; "the interior guide" of Plutarch; "the Word" of the Jews; "the true light" of the Gnostics; "the inward voice" of Fox; "the Buddhi" of the Septenary division of the East, etc., etc. But I consider all these terms as comprehending much less than the terms of the Medieval Mystics.

Tauler says in one of his sermons that man's spirit is called *mens* or *Mensch*, Man; it is also called "the nameless Ground." He also called our spirit *synteresis* or *synderesis*, and meant by that term the godward tendency of the spiritual man. The masters usually speak of two faces of the soul, one turned towards the world, another immediately towards God. In this godward tendency only can man find his Original, the Deity, and the object of all Contemplation is to find that Original. In one of his sermons, Tauler speaks of this Ground as that which is inseparable from the Divine Nature, and that man in it has by Grace, what the Deity is by Nature. In another place he quotes Proclus as saying that, while man is busied with images, which are beneath us, and clings to such, we cannot possibly return into his Ground or essence. These are his words: "If Thou wilt know by experience what such a Ground truly is, Thou must forsake all the manifold and gaze on that Ground with Thine intellectual* eye alone. But wouldst Thou come nearer yet, turn Thine intellectual eyesight therefrom—for even Thy intellect is beneath Thee—and become One with the One, that is, unite Thyself with Unity;" and he tells us that Proclus calls this Unity the "calm, silent, slumbering and incomprehensible divine Darkness." He then continues: "To think, Beloved in the Lord, that a heathen should understand so much and so far, and we be so behind, may well make us blush for shame." . . . "The Kingdom of God is born in the inmost Ground, apart from all that the powers of the mind can accomplish. In this Ground, the eternal Heavenly Father doth bring forth His only-begotten Son."

This "Ground" of Tauler has elsewhere been called Inspiration, the Word of God, Faith, Spiritual Sense, Theory (Aristotle), Practical Reason (Kant), the "Convergence and Apex of all the faculties of the soul, will, love," etc. (Bonaventura). St. Paul calls it Faith, Hope and Love; the prophets, the Spirit of the Lord, etc., etc.

(The questions that were asked at the end of this lecture cannot be reproduced because no notes exist. As far as I remember they tended to repetitions of what I said in the morning and afternoon and were asked in the main for the benefit of those who were absent from those two lectures. I think I spoke at length on the following subject, which one question brought out.)

*This scholastic term means spiritual.

You cannot understand the Universal Life, you cannot attain to the mystic state of mind in which we live in Universals, unless you drop entirely that method of thinking and acting by limitations into which you have been educated. You must drop all ideas of first and last, etc. The Great All, which desires to "open its eyes" in you is unbounded.

The Universal is "both father and mother, both generation and dissolution," says the Gita. The Sufi poet Jellalladdin er Rumi as spokesman of it said:

I am what is and is not. I am, if thou dost know it—
Say it, O Jellalladdin! I am the Soul in All.

As if the poet doubted that he were understood, he undertakes to prove to us (in the words of Desatir) the "Unity of Being by all her shadows," or, as we should say in the words of modern philosophy, he shows us Being in "differentiation," thus:

I am the sunbeam's dancing note, I am the sun's vast ball;
The mote abides, the sun departs, obedient to my call!

I am the whispering of the leaves, the booming of the wave;
I am the morning's joyous gleam, the evening's darksome pall.

I am the mast and rudder, the helmsman and the ship;
I am the rock that wrecks it, reared by coral insects small.

I am the snarer of the bird, I am the bird and net.
I am the image and the glass, the voice and echo's call.

I am the tongue and all it tells; silence, I am, and thought;
The tree of life, the parrot perched upon its summit tall.

I am the sparkle in the flint, the gold gleam in the ore,
Breath in the flute, the soul in man, the preciousness in all.

I am the spirit of the grape, the winepress and its juice;
The guest, the host, the crystal cup that shineth in his hall.

I am the rose, the nightingale, enraptured with its scent,
The taper, and the circling moth it holds in fatal thrall.

I am the sickness and the leech, the bane and antidote;
I am the bitter and the sweet, the honey and the gall.

I am both war and peace, I am the victor and the strife;
The town and its defender, the assailant and the wall.

I am the brick, the mortar, the builder and his plan,
The ground-work and the roof-tree, the building and its fall.

I am the lion and the stag, I am the wolf and lamb,
The herdsman who enfolds his flocks within one spacious stall.

I am the chain of living things, the ring that binds the worlds,
Creation's ladder and the foot that mounts it but to fall.

I am what is and is not. I am, if thou dost know it,
Say it, oh Jallaladdeen! I am the Soul in All.

But it is not enough that you recognize this to be so. You must live it. Mysticism is an experience. You must follow the "Great Breath," you must be in the Outbreathing and the Inbreathing, the Evolution and Involution. You must "mingle with the Beloved."

Adapting the words of Shelley, I say:

"The fountains mingle with the river
And the rivers with the ocean,
The winds of heaven mix forever
With a sweet emotion;
Nothing in the world is single;
All things, by a law divine,
In one another's being mingle —"
Why not Thou with the Beloved?

"See, the mountains kiss high heaven,
And the waves clasp one another;
No sister flower would be forgiven
If it disdained its brother;
And the sunlight clasps the earth,
And the moonbeams kiss the sea —
What are all these kissings worth,"
If thou kiss not the Beloved?"

All this is not merely poetry. It must be something real to you. If not, you are—indeed ALONE.

When you walk abroad you will hear the mountains call to mountains and mention the name of the Beloved; the zephyr will be his kiss and the trembling leaf will convey the ecstasy of his love. The silence of the woods will speak eloquently about their secrets to you and every flower will send a thrill through your nerves and veins. You will worship!

That's the Mystic Life. And mystic life is the only true life.

for Love "the Beloved" and love Him only,

Vainly strives the soul to mingle
With a being of our kind;
Vainly hearts with hearts are twined—
An impalpable resistance
Holds like natures still at distance.

Learn to say with Thoreau:

I hear beyond the range of sound,
I see beyond the range of sight,
New earths, and skies and seas around,
And in my day the sun doth pale his light.

The Universe is the garment of the Beloved, therefore we

May find a tongue in every flame,
And hear a voice in every wave.

Call this "poetry of common things" if you like. I call it "lying down by the side of the Beloved."

Eckhardt said: "Every creature is full of God, and necessarily strives to return to its source, seeks to lay aside its finite nature, and to re-enter into unity. Hence Everything created has a deep and painful yearning after union with God in untroubled rest." Can you say that you are full of the Beloved and full of a deep and painful yearning after union with the Beloved? If so, you live the Mystic Life.

To all of you, members of these classes for soul-development, let me say, that at the same time as I want to send you out into Nature to meet the Beloved, I also say, there is no need of going "beyond the sea" or "up into the heavens." Telescope and microscope cannot find the Beloved.

The Beloved is "nigh thee, even in thy heart and in thy mouth."

"Speak to Him, thou, for He hears, and spirit with Spirit can meet;
Closer is He than breathing, and nearer than hands and feet."

"If in both worlds, I could breathe a moment with my Beloved, that moment would be the gain of both worlds."

"Thou art my soul, and all my soul is Thine,
Thou art my life, though stealing life away. —."

Mortal, love that Holy One,
Or—dwell forever ALONE.

FOURTH LECTURE.

We will continue the subject that we started with last night. We came to a natural stop with the quotations from the Mystics defining the Inner Life, what it was, viz., "the ground of the soul," "the divine spark."

Now we come to another feature of the Inner Life. The first, and, *sine qua non* basis of the Inner life is the Presence of God in the soul. Though the mystics are very careful in making the distinction between the two terms, God and the Deity, or Godhead, they also use the terms interchangeably. We have two terms in strict and correct use, and I wish you would hereafter use these two terms as they ought to be used. You should use "God" only when you speak of the Deity revealed; for instance, as Creator. When you speak of the Deity not as Creator, but as resting in itself, being outside of the creation, etc., then you should use the term "Godhead," or "Deity." That will help you very much in understanding mystical writings and in expressing yourselves. The mystics very rarely say "the presence of Deity" in the soul; they always say the presence of God in the soul. When we speak mystically about climbing up over that path that I spoke of yesterday, we always say we attain the Presence of God. The reason is this,—that in climbing up we are continually in reference to God manifested.

A member of the class: Did you say that we ourselves are of Deity, the manifestation of the Deity rather than of God?

Lecturer: Yes; and as such you might say, with all reverence and truth, "I am God." When you ask a Hindoo: "Where is God?" he points to himself and says: "There you see God." We hear missionaries report this and laugh and say it is blasphemy, etc. But they simply do not understand what the Hindoo means. He does not mean that the flesh is God. He knows better than that; he means, he himself is the manifestation of Deity. So thus far you have a right to use the term "God." We speak usually of the basis of the Inner Life being the Presence of God in the soul. But you can turn around and say, instead of speaking of the Presence of God, you should say, the kernel of the Inner Life is the Deity in the Mind. You would not say then, the Presence of Deity, because you cannot conceive of the Deity being present; "present" involves a distinction of locality in time and space. A correct use of language justifies what I have said. Another way of putting this subject is speaking of the identity of the Ego and the Divine. The Presence of Deity in the soul must be realized not only essentially but actually; essentially, it is given to you at your birth, but you must actualize it, so that divinity shines out of your whole presence, so that you

can impress your own divinity upon your fellow men; that is having the mystic mind. All Mystics hold it to be a first truth, that the soul is not FROM Deity, but OF Deity. That is a very important distinction to make; if the soul were from Deity, then you have postulated a distinction between the two, but being of Deity you postulate the identity of the two. To use a quotation from a man who is not a mystic, Goethe, who nevertheless lies very near to Mysticism:

Dwelt no power divine within us,
How could God's divineness win us?

This is one foundation stone; the next is Love and Humility. Love is not the offspring of analyzing and dividing and arguing. It is the child of contemplation and peace. What this contemplation is, you shall hear very soon. A pure heart alone performs acts of love. St. Bernhardt teaches us that there are four steps in the growth of Love; it begins with itself; then man loves God selfishly; then he loves Him unselfishly, and finally he loves God and all other things for Love's sake. That is the highest perfection. The counterpart of Love is Humility. "Humility," says the same mystic, "is the virtue by which man looks meanly upon himself, through a perfectly accurate appreciation of himself." Humility is not the unsound self-degradation to go around and take great care of making ourselves nobodies. That is simply vanity under a disguise. True humility is only present where there is a true appreciation of one's self. And do not ever give it up. Never let anybody run away with your own personality or in any way degrade it or abuse it or say anything against it; and do not for a moment let anybody enter upon that personality as if they had any ground there, to tread upon. That point we shall come to to-morrow in a little story. I shall take the ground that nobody has ever been there, can come there, or, must get there. It is the accurate and true appreciation of one's self that dictates true humiliation. Now, how is this inner love attained? From the standpoint of mysticism of Nature—you will remember, I defined that last night—this seems to be an idle question, for if we are by nature in union with God, we must possess the Inner Life as a matter of course; but from the standpoint of mysticism of grace, it is perfectly natural, that we should ask the question, for man is estranged from God. Yet the fact is, that both forms of mysticism ask the question. A mystic of Nature declares his need, for instance, in this Sufi poem:

Oh, ye who seek to solve the knot,
Ye live in God, yet know him not.
Yet sit upon the river's brink,
Yet crave in vain a drop to drink;
Ye dwell beside a countless store,
Yet perish hungry at the door.

Here is the recognition that we live in God. But the admission is also: "Yet know him not." Human helplessness of spirit and body is further stated in the verse: "Ye dwell beside a countless store, yet perish hungry at the door." Here, then is the reason given why the Sufi, the Mystic of Nature, seeks the Inner Life. He perishes. The Mystic of Grace must needs be saved from sin. According to the needs, so are the means.

In the East, Dionysius—that is a man of whom I cannot say a great deal in this morning's lecture—we shall not come to him probably until this evening, or afternoon, perhaps—but this man Dionysius is the man with whom you all want to begin. Who Dionysius is, is a question. It has been claimed that he was a follower and friend of St. Paul, simply because there was a follower of St. Paul of that name. There is no historic proof. More likely is it that Dionysius was a French monk of the eighth century. It is also possible that he was a Neo-Platonic scholar. Whoever Dionysius is, he is always called the Father of the Western Mysticism. From him we have most of the terms we use in Western Mysticism. They are modifications of Greek terms, as a rule. He forms the transition from the classical mysteries to Western Mysticism. I defined last night the difference between the two. You can get Dionysius' teachings translated partly in English and partly in German. There is a little book of his in English, the "Ecclesiastical Hierarchy," published separately, that we buy for a few cents. His "Celestial Hierarchies," which I shall give in full to-night, or this afternoon, are found in an English translation by an old English Mystic, John Colet. Dionysius' writings you can find in almost any library. If you study Dionysius you are prepared to understand what men of the thirteenth century have to teach you, and thus you may come to the Way. There is another method by which you can come to the same teachings, viz., by going the "passive way" of Sufism. There are Sufi poems scattered all over English literature, but they are hard to collect, and still more difficult to understand. I have written six or seven articles in the past on Sufism, where the quotations have been given exclusively with a view to show the mystic side of the Sufis, and these you can find wherever they have "The Path," the Theosophical paper. And there is a dictionary called "The Dictionary of Religious Knowledge," published by Samuel Macauley Jackson. There you will find a couple of articles signed by myself, viz., "Mysticism" and "Sufism." You can rely upon my statements there, and I should like to have you look up the articles, and you will see what the Sufis can do for people who have a poetic mind. Those of you who are philosophical will go to Dionysius or the Mystics; but if you want poetry as a guide to Mysticism go to the Sufis. Speaking about books of this kind, if you go to your public library here, or any of your libraries, and ask for

an English work on Mysticism, it is likely they will give you John Vaughan's work "Hours With the Mystics." While that book is very good, it is also very bad. The author was a thorough Church of England man, and he has edited this book accordingly. He has a sneer all through; every time he brings up a mystic he sneers and tries to distort. He wants to be honest, but he likes to sneer if he can. I cannot say that he wilfully gives you wrong quotations, but he will give you a garbled quotation. He will leave out; he will give you, at the end of chapters, a great many dots, and if you go to the original and look it up you will find that which he has left out is the very thing you wanted. But what he does give you, otherwise, is all right.

Now, to come back to my paper: In the East, Dionysius teaches that man needs only a certain illumination to overcome this question of sin. The Sufis hold that man must undergo a transformation from the physical to the metaphysical. Both schools admit that neither illumination nor transformation can take place without a certain active and volitional work of man. The mystics in the West who stand related to Dionysius and to John Scotus Erigena, hold the same to be true. Erigena you can find only in a German translation, not in English. In the West, the German mystics in particular hold fast to the great truths of life and death, sin and grace, and declare an entire revolution of will, a totally new principle of life essential for the attainment of the Inner Life. Angelus Silesius, who never misses the point, when he has anything to say, encloses a whole philosophy in this verse, showing what must be done:

Oh shame! The silkworm works and spins till it can fly;
And thou, my Soul, wilt still on thine old earth-clod lie.

He means we are too lazy to undergo the transformation. The silkworm teaches the valuable lesson that freedom—another name for spiritual life—is only bought at the price of hard work, just as liberty is bought at a sacrifice. Nature teaches us many a moral and mystic law. Study, if you want to have a book in this line, Mrs. A. B. Buckley's "Moral Teachings of Science." That is a book you all want to read who love Nature. It is an English book that has been reprinted several times in this country. It is a book of a high scientific order and recognized by scientists.

A member of the class: Must we understand these things first, or can we read them afterwards?

The lecturer: No; you can understand them. They are like a child's lessons. You cannot have more delightful reading. Get also Van Norden's "The Psychic Factor in Life." Where Mrs. Buckley shows that Nature has a moral tendency, he shows that Nature has a psychic tendency. In reading the two books you get a most valuable foundation for your studies of Mysticism as revealed in

Nature. "Everything in Nature," says Kant, very apropos, "acts according to law and the distinction of a rational being is the faculty of acting according to consciousness of law." Without the patience and humility of the silkworm, we shall not attain any rational conception of the mystic life, nor shall we come to a union with God. In these lines of Kant lie a greater moral than can be stated in English; it implies all, or a great deal of what I said yesterday of not being ashamed of Nature—taking, in the first place, full possession of the house in which you live—understanding its beauty to the uttermost, and making fullest use of it. Every one of you sitting in this room here is in possession of at least fifty gifts of which you know nothing. You will find them if you can come to the humble patience and humility of the silkworm. As I said before, humility is not an irrational self-depreciation, but it rests on a correct appreciation of self, which involves a study of the forces that are located in your whole body, soul and spirit, the three realms of our present Kingdom. When I said fifty, it was not a word caught out of the air.

A member: What I want to understand is the difference between character and soul. We have developed some character; but you do not recognize character as soul?

The lecturer: You can use the two terms synonymously if you want to, and if you understand what you mean by them it would be all right. Character would rather mean the form of manifestation of soul.

The member: I am afraid I did not understand last night about the birth of the soul, or the development of soul?

The lecturer: I used the term "product." I called the soul repeatedly a product, meaning that it is something that is made. It is a result of a process of some kind. Now, this process takes place between spirit and body; the outcome of these two living together is soul; they live together as man and wife; exactly as the bride and bridegroom; the child is the soul.

The member: How is the beginning of soul growth—is it a sudden birth, or is it a gradual formation?

The lecturer: The answer will be found in the teachings, which you now shall get. The mystics will tell you how we come to Contemplation. Contemplation is not mere thinking, but a practical work, and the outcome of that ought to be called soul.

The Spanish and Italian Mystics, though they make much use of theological language, are not very dogmatic. They are Theopaths—God-sufferers. They submit and receive everything. They are Quietists. They prefer the passive condition to the active. In all probability, very few of you, if you are characteristic Chicagoans, would be Theopaths, or people that sit still and get your life by Being, or by having it forced upon you. You will probably rush about and be very active. You would probably attain this life by work,

rather than having it as a direct gift, or influx. The southern people of Europe and eastern people are of an indolent nature and know nothing about rushing about—they naturally sit still and wait for the life to come. You may get it by activity, but I think they have a better chance than you. Do not be too active in these matters. You cannot do anything yourselves. All you can do is to receive! You cannot do any more. Put your whole energy on that!

A member: How are we going to work?

The lecturer: Put your whole energy on receiving; there is full employment for you, for all the energy you have. That is work enough! These Theopaths submit and hence they receive. They are Quietists. They prefer the passive condition to the active. They declare that they come nearer to God in a state of receptivity than in activity. Almost all these mystics look for a transformation much like that of the Sufi, except that their endeavor consists in having no volition; and that is a very un-American expression. But there is where you must enter the Inner Life, as you will see from the extracts I shall read from the Mystics.

All these Mystics could say with Suso that a man must be “deformed from the creature, conformed to Christ, and transformed into the Deity”—a play on words, but very characteristic and beautiful.

A member: May I ask the meaning of the word deformed—does it mean torn away from?

The lecturer: Yes, in a certain way; “torn away from.” When Suso and Eckhardt say “creature,” they always speak of us as we are literally and practically; as we are in this world; and they say, turn away from creature, and they use the word deformed themselves. You see the German mystics were at a great disadvantage; the common language of the day was unsuitable for philosophical use,—they, with the minnesingers were practically the ones that made the German language, which became so useful for philosophy, etc. The language before was Latin, and it was hard to give it up. They had to manufacture a new one themselves; hence we get so strange terms. By “deform” they mean: “to go out,” or “away from.” In mystical language you will repeatedly find peculiar terms; I have used some of them in these lectures and brought them in, because you should know them; they are quaint, new and fresh, and we need fresh language. In these teachings we cannot use the old threadbare phrases that have so many senses.—

Now, we come to the question, I spoke of last night: Re-collection. All you have heard before is in general about the Inner Life. The most essential part of the Inner Life is what the Mystics call Re-collection: the gathering together in man of the fragments of the divine essence, shattered by ignorance and sin, and the restoration to life of the re-collected men. A re-collected

man, according to mystic use of the term, is a man Self-composed, Self-possessed (in these two cases written with capitals); free as to will and conscious as to ideas. He knows what he will. He is centered upon Self, the divine Self. John of the Cross and Molinos have both much to say on Re-collection, and are in fact the best teachers on the subject. Molinos defines it as "faith and silence in the presence of God," and says: "Thou oughtest to be accustomed to recollect thyself in his presence with an affectionate attention, as one that is given up to God and united unto Him, with reverence, humility and submission, beholding Him in the most inward recesses of thine own soul, without form, likeness, manner or figure." Now, this is very easy for Molinos to tell us,—that we must "behold Him in the most inward recesses of the soul, without form, likeness, manner or figure," but who can do it? Do not attempt in the first place to begin by such a tremendous undertaking as that of realizing the divine without form or figure. You must start in with the divine under some form and figure, you cannot do it any other way. The first steps are all purely rational and purely naturalistic. We all begin exactly where we are, not beginning by any great jumping into the impossible. We begin exactly where we are in this world, with the faculties and abilities we have, and as you must necessarily have an external form through which to appeal to, or to see the divine, get it, use it, by all means, only remember all along that it is only a form which you yourselves are making. Molinos warns us against the lower self. He says: "Thou are to shut up the senses, trust God with all the care of thy welfare and to mind nothing of the affairs of this life. That trust ought to be pure, without representations or likeness, simple without reasonings and universal without definitions." His opinion about the value of internal Re-collection is evident from these words: "A quarter of an hour of prayer with Re-collection of the senses and faculties, and with resignation and humility, does more good to the soul than five days of penitential exercises and haircloths, disciplines, fastings and sleeping on bare boards, because these are only mortifications of the body, while with Re-collection, the soul is purified."

The words of the famous Brother Edward, are of use in this respect. He says: "Walk in the presence of God." Now, that is an abstract phrase, and perhaps does not carry much meaning; but if we come to a modern philosopher like Malebranche for explanation, it will, I think, help; he says: "See everything in God;" and I would add to that, "and God in everything." You are sitting here with one another. Suppose you allow yourselves a full, rational, and sensible idea of man, and look upon every one of your neighbors here now as direct manifestations of the Divine! Realize that for the time being, as you are sitting here now; do

not let it be in the abstract, but realize it, let it be an experience: so many as are sitting here are direct, literal, expressions of the Divine. If you do that, then you have brought the Divine into everything. You have, if I may say so, divinized your surroundings. Now, take the other course. Suppose you came to speculate upon who was who, etc, etc. You go through all the external ideas, such as the name, such as the connection, etc., follow that up and keep on to the ultimate, then bring one of these persons that you may think of here up and into the light of the Divine, and let the Divine shine upon that one person. Now, be honest; in that recognition you have of this one or that one, is he or she not as good and divine and solemn and important in the whole creation as you yourself? If you can take these two courses, or either of them, you bring the Divine down to the Manifest. As I said yesterday, quoting Boehme, "the stone is God, minus warmth and heat;" so do not kick the stone away, but when you step upon it know that you are stepping upon the Divine under peculiar conditions. Do not go through the fields and recklessly tear off the flowers by the road and disturb their lives. You are doing an injury; somebody is hurt; it is felt somewhere. If you are in such a sublime attitude of mind, you are divinizing everything. By so doing, you have considered the divine spirit, or Being, through a reverent spirit, and the next time you do the same thing, you will find that you have grown immensely. Little acts of that kind are implied in words such as we have heard before, about shutting up the senses, trusting God with all the care of your welfare. This little word that comes in here about your trust being pure, without representations, is important and easily understood, when you remember what I told you yesterday about the relationship of Power and Purity. If you really can settle down to trusting the Great All, to see that everything is all right and cannot possibly be wrong, no matter which way it goes and how much it may hurt or be opposed to your present desires—if you can really trust that it is thus and so, then you are in the condition which Molinos requires.

A member: What term did you use for that?

The lecturer. Power and Purity. The quotation was this: "That trust ought to be pure, without representations." Why does he want it to be pure? Because, unless it is pure it cannot be powerful. The trust which is only put in now and then, on stated occasions, whenever you think you can afford to trust, that is no trust at all; you are perfectly familiar with that; but still, though you are familiar with it, it may be necessary for you every day to repeat that to yourselves.

A member: What do you say, trust in God, or the Deity, or the Universal?

The lecturer: You can use all three terms. You may in one case trust God, that is, God manifested, in another, the Deity. God is certainly in every single case and manifestation, and hence you should trust yourself unreservedly. The old mythological teaching is the soundest and sweetest that has ever been given yet. It is the most natural act that you should go to one God for one thing, and to another for another. But we ridicule that and say it is heathenish, etc., but doing that is doing the most rational thing. It is applying yourself to the Divine under such and such manifestations, which are the manifestations needed for the time being. If a worshipper is on the sea you should not apply yourself to the God of Light, or Air or Fire, but to the god of the Sea. That is God's manifestation there for the time being. Is not that so? Is it not rational?

A member: Well, the Greeks and Romans probably realized that fact when they had all the gods and Jupiter at the head, did they not?

The lecturer: In the mysteries they did, but the general public did not.

The member: I mean the learned ones?

The lecturer: Yes, the initiated certainly knew it, and that was the main object in all the esoteric teachings. It degenerated, however. They lived in an age of so little stability. I think there would be no danger in our age in re-introducing mythology, we have enough knowledge to counteract the abuse of it. We know how naturally and readily people fall into the habit of mistaking the one thing for the other in such cases. But those to whom the revelations first came certainly knew they were symbols and symbols only. You shall see more of this when you hear a marvelous Shawnee tale some time to-morrow. If you could learn to be a little of a pagan, you will have made a great step in advance in mystic life. I am perfectly willing to say that I am a great deal of a pagan, and at the same time I think I am somewhat of a Christian. I want you to have the two forms of philosophy and religion. I am not saying it for the effect of saying something startling, but to be understood. If I were not as much of a Nature-worshipper or admirer of God as manifested in Nature as in Spirit, I should think I was a poor exponent of Mysticism, and have no right to speak here as I am speaking. I shall even be bold enough to take a stand in favor of Nature-worship. I shall not ask people to fall down on their knees and pray, or do anything of the kind myself, but I shall try to make them see what the sun and earth and air and water are doing for us, how much we owe to those four elements, and how little we are appreciating our mother. The greatest crime we can commit is being ungrateful to our mothers.

All this talk has come from the phrase, "thy trust ought to be pure." That is, it should be settled and centered entirely, distinctly,

upon the great being, here, there, everywhere. If it is so settled, then it is strong and powerful, because it is pure, unmixed. Again, the quotation says it should be without reasons, it should be universal, without distinctions. When you go out in Nature or study the manifestations of the human mind, do not sit down and apply rational formulas to it or try to reduce it to so many phrases that are readily handled; that squeezes out all the life. Do not reason, but receive. As I told you, mystic life is an experience, not a matter of reasoning. Now, as I have said, the opinion of Molinos on internal re-collection is evident from the words, "a quarter of an hour of prayer with Re-collection of the senses and faculties," etc. You know Molinos was a monk, and that is why he speaks of hair-cloths, etc., and he made a tremendous advance over the rest of the monks. He says, "with Re-collection the soul is purified." Think of it! There is another expression that I have used or shall use in these lectures; it comes from Eckhardt. He says: "Will being the man, the center, turn your will and the whole past is forgotten." That means that all sins and mistakes are wiped out and you have a new beginning. It does away entirely with all sacrificial ideas of atonement. A turning of the will and the whole past is wiped out! The theology implied in this saying is magnificent and of tremendous bearing. It is the same thing that this man, Molinos, says here, that by Re-collection the soul is purified. As I said yesterday, you can have only one thing in a tumbler at a time, and if the soul re-collects itself, it drives out everything else. And more: if the Divine is there now, then the Divine was there always! There is no distinction of time, Now and Eternity are one and the same thing. It sounds irrational, but it is so. That is what Re-collection does! As you are sitting here now, let us say that you clear your mind and heart of all foreign and selfish matter, for instance, by an "act of faith" or by "an act of will;" you have then got the Eternal Life, not only from now on, but what is still more marvelous, you have always had it! As I said, it sounds irrational, and I cannot explain it. You can feel it, however. It is our experience.

A member: How about the illustration of the tumbler of water?

The lecturer: In the Inner Life there is no half and half; it must be either one or the other.

Molinos concludes his chapter by declaring it is a "manifest fallacy to say that in internal Re-collection or Prayer of Rest, the faculties of the mind do not operate and that the soul is idle and inactive." You know that is the charge against the mystics, that they are simply putting themselves to sleep and mistake the condition of idleness and stupidity for a state of Divinity. Now, there is probably no doubt that there are Hindoo Yogi who go into the woods and sit embracing a tree so long that their nails grow into it, etc., etc., as the stories go, and so lose all traces

of humanity. They are reported to sit and stare at a wall until they are deaf, dumb and blind. I hardly need to say that this is not mysticism; but the opponents of the Inner Life would naturally claim that the Inner Life is a sort of heated imagination, or a condition in which one lives in spiritual idleness. Molinos had the same enemies to contend with that we have and that mystics have always had.

Re-collection is of the greatest importance. When the divine image or the "original man" is lost, so to say, either through ignorance or sin, a separation of the elements of human consciousness has taken place, and restoration consists in the complete reunion of these elements, and that restoration is accomplished, as far as it can be done, by Re-collection and the Contemplation which follows. Now we shall hear what Contemplation is.

The mystics are full of advice how to Re-collect. The Theopaths, such as Madame Guyon, recommend passive submission and love.

'Tis not the skill of human art
Which gives me power my God to know,
The sacred lessons of the heart
Come not from instruments below.

Love is my teacher.....
'Tis love alone can tell of love.

Oh, when of God if thou wouldst learn,
His wisdom, goodness, glory, see,
All human arts and knowledge spurn,
Let love alone thy teacher be.

The Theopaths, as remarked before, all practiced renunciation, solitude and silence. They reasoned that, if we throw out self, the Divine will take its place. So long as I am full of anything, I can hold no more. A vessel can only be full. Pour out the thing and the No-thing will take its place. "The blossom vanishes of itself, as the fruit grows, and so will your lower self vanish as the Divine grows in you," said Rama Chrishna.

From the Mesnevi I quote:

All outward sounds discard, all thought, reflection, flee,
And straight you'll hear within God's voice: "Come unto me."
So long as with chit-chat you keep yourself awake,
Communion with God you forsake.

From the Gulschen Ras, another Sufi work, I quote: "It becomes him" (the neophyte) "to lay aside every impurity and defilement that may adhere to him; the depraved doubts that arise in secret and spontaneously, and the instincts of our brute nature. Freed from these hindrances, thou must attain that which is the highest achievement of all. Reject and expel wholly all thoughts whatsoever, then, believe me, thou wilt be honored with the divine approach, and all distinction

between the knower and known will cease." These Sufi teachings seem to be a summary of the later Zoroaster's doctrine: "that purity of thought, purity of word and purity of deed are the essentials of one who would rise above the ordinary level and join the 'Gods.'"

The mystics give much practical advice on the subject of self-renunciation. I shall indicate the main points:

The mystics all turn against the "god of love," who "unnerves the limbs and dissolves the wiser breast" and "quells the very soul." Robert Southwell has well expressed the mystic sentiment:

Oh, loathe that love whose final aim is lust,
Moth of the mind, eclipse of reason's light,
The grave of grace, the mole of Nature's rust,
The wrack of wit, the wrong of every right.
In sum, an ill whose harms no tongue can tell,
In which to live is death, to die is hell.

Solitude is next, and Molinos defines it thus: "Internal solitude consists in the forgetting of the creatures (Mark that this is internal solitude); in disengaging oneself from them; in a perfect nakedness of all affections, desires, thoughts and one's own will. This is the true solitude, where the soul reposes with a sweet and inward serenity in the arms of its chief good. If thou wouldst enter into this heaven on earth, forget every care and every thought, get out of thyself, know that the more the soul dissolves itself, the more way it makes into this interior solitude." It will be well in this connection to remember the words of Isaiah: "In quietness and confidence shall be your strength."

Next to solitude comes silence. Molinos teaches: "There are three kinds of silence; the first is of words, the second of desires, and the third of thoughts. The first is perfect, the second more perfect, and the third is most perfect. In the first, virtue is acquired; in the second, quietness is attained; in the third, internal Re-collection is gained."

Longfellow put Molinos' words into verse, and made this very good addition:

These silences, commingling each with each
Make up the perfect silence that he sought
And prayed for, and wherein at times he caught
Mysterious sounds from realms beyond our reach.

Silence is the heart of things. "The sun is silent," wrote Dante. "Of all mysteries I am silence," declared Krishna; and Angelus Silesius said: "We pray: 'On earth, in heaven, oh Lord, Thy will be done,' and yet God has no will, but is forever still." To these very profound sayings, let me add the ladder on which St. John Climachus climbs to heaven, on thirty steps:

(1) Renouncement of the world; (2) giving up all earthly goods and desires; (3) giving up father and mother; (4) obedience; (5) peni-

tence, or penance; (6) the constant thought of death; (7) sorrow, the seed of joy; (8) equanimity; (9) forgetfulness of injuries; (10) shunning slander and evil speaking; (11) silence; (12) restraint of all exaggeration and false representation; (13) conquest of idleness of mind and body; (14) temperance; (15) chastity; (16) poverty, as opposed to love of accumulation; (17) death of the carnal mind; (18) psalmody; (19) watchfulness; (20) conquest of fear; (21) self-glorification utterly abandoned; (22) pride utterly crushed out; (23) abandonment of false humility and the blasphemy of despair or doubt; (24) singlemindedness, having only one affection: that of God; (25) the death of the natural man; (26) the inner life; (27) solitude; (28) prayer without ceasing; (29) repose of God; (30) Faith, Hope and Charity.

Perhaps some of you may laugh at the 18th, the singing of spiritual songs, psalmody, and say "that is easy;" perhaps it is. That suggests a little story that I read somewhere of a certain poor Catholic woman, who in the confessional explained herself to the father confessor who wanted to know how many pater-nosters she said: "Well," said she, "sometimes I never say any more than "Our Father," which takes me at times a couple of hours, so far as I know." When she got on very swimmingly, she said she might come to say "who art in heaven,"—she seldom got beyond that, when the Lord was very good to her; but when she was not at all in a mood to pray, she said about two hundred. That is it: psalm-singing or spiritual singing,—if you can do that in the same way as she said the Lord's Prayer when she got no further than "Our Father," you will be doing very well.

The 19th is Watchfulness,—having the lamp always burning.

Mark the phraseology in the 23rd,—“the blasphemy of despair.”

The 27th is Solitude. You see that comes very late, nearly up to the topmost round of the ladder, showing that we cannot bear it until we have gone through all these other things.

“Prayer without ceasing.” When mystics speak of “prayer without ceasing,” they mean the prayer that is uttered without words, not petitions.

We are coming now to a new step on the same road.

In reading the writings of the mystics, you constantly come across such expressions as “the mystic way,” or the “VIA PURGATIVA,” which one must follow to come to a union with God. The following description is drawn mainly from the “Interior Castle,” of Saint Theresa, and “The Dark Night of the Soul,” of Saint John of the Cross, the two most explicit works on this subject. The traveler begins by practicing “silence,” the SACRUM SILENTIUM, as Saint Bonaventura calls it, and as Molinos demands it, namely, of deed, thought and speech. He centers his mind upon the Deity and endeavors to think of nothing else. He

talks with nobody, if he can avoid it. This step is necessarily active in character, but after a while "silence" becomes a habit and a passive condition gains control of him and becomes his normal state. Parallel with this work he has practiced various means in order to subdue his flesh. He has also had an occasional ecstatic state of mind, and he has seen the Supreme Perfection. When this condition becomes a second nature, it is called Illumination, and the VIA PURGATIVA is at an end. The traveler has come to what is called "the unitive way," which, as Gerson says, "finally transforms him and makes him like unto God." Catharina of Sienna, and Angelo de Foligni, have given us some startling descriptions of the purgative way.

I will sum up this subject by the words of Meister Eckhardt: "Thou must seek God without a 'wherefore.' If ye do that," he says, "if our volition looks not to itself, but returns to its Spring, then we stand in the Eternal, and in that moment we regain everything we have lost and forfeited in the world."

In this wonderful saying, Eckhardt revealed the law of salvation, and does away with the dreadful and in modern times perverted Hindoo doctrine of Karma, now taught among us, as well as the Christian theological vicarious atonement. A man is saved instantly, absolutely, and without pay of any kind, the moment he turns his volition in the right way. Who cannot see that it must be so, and who has not experienced that it is so? If you know this to be the truth, you must bring the Glad Tidings to your fellow men!

Speaking of seeking God without a 'wherefore,' reminds me of a little story of one of the crusaders, who met a woman on one of the roads leading to Jerusalem, who had a bucket in one hand in which she carried fire, and in the other hand she had a bucket of water. He wanted to know what she was going to do with that bucket of water and that fire. She said she was going to burn up Heaven and extinguish the fires of Hell, for if there were no Heaven and no Hell, people would be 'true people.' That was the mystic sentiment,—just as Eckhardt speaks of loving God without a 'wherefore'—neither for fear of Hell nor hopes of Heaven!

A member: Well, in other words, we could have no conception of Heaven unless we saw the other side?

The lecturer: You shall not have any Heaven at all!

The member: We could have no conception of it unless we saw the other side?

The lecturer: Certainly not; there is no other side, either. There is no this and that. There is only what you make. And the woman was perfectly correct: If you can quench the fires of one side and burn up the other side, there will be purity in that house,—it is well-ventilated and the gases will be driven

out, and you can go in and take possession. He (Eckhardt) says that if we seek God without a 'wherefore,' then our volition looks not to itself, but returns to its Spring, and we stand in the Eternal, and in that moment we regain everything we have lost and forfeited in the world. That is a parallel saying to the one quoted before.

Re-collection is the most essential first step to Contemplation; we will consider what Contemplation is in the next lecture.

FIFTH LECTURE.

What, then, is Contemplation? You will remember I am speaking exclusively from the standpoint of the Mediæval Mystics of Europe. Contemplation is not reflection, not even meditation. In the mystic's contemplation there is no speculation, or but little of it, and that only in the initiatory steps. Declares the Sufi poet:

Oh, thou who fain in reason's book the test of love would seek,
True knowledge of this subtlety is not, I fear, for thee.

Bernhard of Clairvaux maintains that Contemplation is inner intuition, a certain definite cognition of the Invisible. Richard and Hugo of Saint Victor, both of his school, call Contemplation "inner revelation," a deeper "mystical knowledge." They call it "illumination of reason by spirit," and "supernatural power of knowledge." The "illumination of reason by spirit" is perhaps the most useful illustration to you. The truth is this, Contemplation is not of the mind, as that word is commonly understood, but of the heart. We might talk hours, perhaps, to understand one another in regard to what this change of terms means. Usually, I do not care about the use of terms, but mind and heart represent two entirely different things in mystic language. I have written a few words here on the subject which I will read, and then I will proceed with the subject. In this paper I have myself used Mind for the highest. It is strictly not correct, in a psychological sense. Ontologically, it is correct enough. Mind is synonymous with soul understood as an organic compound and not as a spiritual union. Our individuality depends upon spirit, and not upon soul. Spirit (individuality) rests in the heart. The East and the West agree in this. Mind or soul is an aggregation of skandhas, or, as the Orientals use the term, a personality. Our personality, or the aggregation of forces which constitutes the soul, is by most people mistaken for the real self. Mind is phenomenal, and conditioned by the environment. Through mind we communicate with the surrounding world, but not with the eternal. This is mystic usage of terms.

There is, however, nothing to prevent anybody from using mind as synonymous with the eternal, so long as they understand how they use the terms. "Metaphysicians" of to-day use the term that way.

Of the heart as a center of spiritual life, very little or next to nothing is known, outside of the narrow lines of the mystics and those of higher knowledge and life in union with God.

Now, those of you who are "metaphysicians" and brought up in these schools, will, of course, protest against what you might perhaps call the degradation of that term mind. But we are not

going to quarrel about it. I am going to lead you into another view of Being, by using the term heart. The reason I want to do so is that in the Bible, particularly in the Old Testament, where you would perhaps least expect to find it, the term heart is used in a purely mystic sense, being the "organ of experience." The mind as defined is not an organ of experience, but simply "a reflective." You ought to, those of you who want to penetrate into the subject, procure a little book that would be very useful to you. It is a translation from the German of the famous biblical psychologist J. T. Beck, called "Outlines of Biblical Psychology." There you will find how the term heart is used throughout the Bible; and also the terms spirit and mind, in all the senses in which these terms are or can be used biblically. As we cannot devote exactly a whole day to the subject of mind, I will refer you who are bent on this subject to that book. In short, the heart stands as a term for the embodiment of the experience of the Divine in us.

Mrs. Peeke: These are all my pupils, and they look upon the use of the terms just as you do, so you need fear nothing. Spirit is the unit and mind is the action of the soul. You need have no fear they will not understand.

The lecturer: Yes. I am using the term heart to cover all that you have already learned about the mind and a little more besides. By that term, I mean the whole inner experience which is meant when we say that we are essentially divine. "Out of the heart spring the streams of life." You have certainly read and observed one passage in the New Testament, where the Lord addresses the Scribes and Pharisees—mark what people, Scribes and Pharisees—"Why think ye evil in your hearts?" Why does he not say: "Why think ye evil in your minds?" or, why is your mind corrupted? He does not say so. "Why think ye evil in your hearts." He is directly attributing the faculty of understanding, or reasoning, to the heart. That method of reasoning is the mystical life I am talking about, and which you want to get. It is entirely different from the one by means of which we by a process of reasoning attain to insight, and which is conditioned more or less upon a good, well-balanced and well-trained brain. Now, you can understand why, when you meet country people, plain people, and those with no education, or people at the seashore, or wood-choppers in the depths of the woods, who very rarely see other people, but sit still, or live entirely by themselves,—why they understand all the high things; you can understand why they know more than anybody else, and why they retire. They have the infinite source of information in that understanding heart. From that they draw, and there it all lies. I have a quotation here of which I would like you to have a copy:

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

The night has a thousand eyes
And the day but one;
Yet the light of a whole world dies
With the setting sun.—

Immeasurable is the Highest, who knows it?
Yet a human heart can perfectly inclose it.

Now, with this definition of the heart, you can readily see that mystic Contemplation must be something different from the word contemplation as commonly used. The heart is the source from which springs the eternal verities. "To know consists in opening out a way whence the imprisoned splendor may escape, rather than in effecting an entry for a light supposed to be without." No wonder the mystics declared that one hour of mystic contemplation is of more worth than all the "good deeds" of mankind. It reveals and manifests Deity, while good deeds are only charity. Bustamy, the Sufi theosoph, who was very strong in Contemplation, but from a worldly point of view an idler, excused himself and defended Contemplation by saying that: "If on the last day they shall inquire of me: 'Wherefore hast thou done nothing?' I shall be better satisfied than if the question had been: 'What hast thou done?' For whatsoever I do, belongs to my personality, but all personality is idolatry, and idolatry is surely the worst of sins."

Need I say that the idleness of Bustamy is not that told of the old woman,

Who always was tired.
Who lived in a house where no help was hired.

Her last words on earth were:

"Dear friends, I am going
Where sweeping ain't done, nor churning nor sewing,
And everything there will be just to my wishes,
For there they don't eat, and there's no washing of dishes;
And though anthems are constantly ringing,
I, having no voice, will get rid of the singing.
Don't mourn for me now, and don't mourn for me ever,
For I'm going to do nothing for ever and ever."

This is neither true idleness nor Contemplation.—Now comes a description or definition from a mystic of the highest order, Ruysbroek, a Dutch mystic. He describes Contemplation when he defines the three ways to Union with God, the active, the inward and the contemplative. (1st.) "The active way consists in abstinence, good morals and holy actions; it is the taking up of the cross and

denying ourselves. These exercises are the first steps toward the higher life. (2nd.) The inward way. By Love we turn toward God, acquire oneness of Heart with Him, spiritual freedom, conquest over distractions of sense, and are able to guide our desires and sense to holy purposes. A boundless longing and affection are kindled in us; we become passionless and nothing can draw us away from God. We are alone with God. (3rd.) The contemplative way consists in entering freely into union with God, in going out of ourselves and becoming one spirit with the Divine in love. The Divine then abides in us and we in it. This state is attained to by discarding all creature and in the spirit alone. True Contemplation is a measureless knowledge in which all actions of reason cease, a state though not without reason, which does not depend upon reason, nor to which reason ever ascends. It contemplates not 'this' or 'that,' but transcends everything and rises to the Absolute." Elsewhere he writes: "In true Contemplation appears an intellectual light which imparts liberty and confidence in God, and this light becomes a medium between the Divine and us. Our mind thus freed from things of this world, is a mirror in which shines the divine light. In that mirror God lives within us by his grace, and we in God by our virtues. By it our nature transcends itself and God flashes into it like lightning. A great joy and chaste delight fills it. It exults and is out of itself. In this degree we are elevated to a still higher degree, and are raised to vision and intuition: We see God and 'Allthing,' because the Allthing is one with God. This, the highest stage of Contemplation, also coincides with the most perfect love, but both perfect apprehension and perfect love, which is identical with it, are no more action, but pure rest." (We are utterly and entirely in another sphere than the one in which the senses can have any possible conversance with this state.) This rest is above all action, free and exempt from all exercise, and consumed by itself." In another place he says: "Men of inward vision ought in the way of Contemplation to soar beyond language and distinction and above their created natures, with a fixed and perpetual gaze and with the uncreated light, and in this manner they will be transformed and made one with the light which is the object and the medium of their vision. * * * For in this Contemplation a man remains free and self-possessed, in a spirituality which is above all virtue, above all desert." This is from Ruysbroek. Now, here come teachings from Richard St. Victor: "The foundation of the contemplative life consists (1st) in the practice of virtue. The heart must be pure, if a man wishes to see God; (2nd) the second foundation-stone for the mystic life is Self-knowledge. Love and humility are the two bases of spiritual life. The spirit is as a mirror, in which the picture of God's glory and beauty loves most to reflect itself, and in which in a particular way we

can see and know him. The spirit was created to the likeness of God, and if his work is seen in Nature, how much more in that spirit which was created after the image of Himself. Hence, if man would wish to contemplate God, he must purify and cleanse his mirror by his efforts after virtue and moral perfection. When he has well cleaned and brightened it, if he look with care into it, by degrees the divine light will begin to dawn upon him, and the vast ray of an unaccustomed vision will appear before his eyes. But it is only through self, through a knowledge of self, that man can mount up to God. Without this knowledge it is impossible. Let a man first learn to know his own invisible things before he presumes to be able to comprehend "the unseen things of God."

Richard of St. Victor further teaches that God is the proper object of contemplation, but the soul can also fix itself upon other objects. According to the subject matter, there are six steps of contemplation. The first is in and according to the imagination (*in imaginatione et secundum imaginationem*). This looks upon the beauty and variety of creation, and thus is drawn to wonder at and honor the wisdom and goodness of God. The second is in the imagination, and according to reason (*in imaginatione et secundum rationem*). This marvels at and considers the causes of the world of sense, "according to reason," because the conclusions of reason are necessary for proceeding from cause to effect. The third is in reason, and according to imagination (*in ratione et secundum imaginationem*). Here we conclude from the facts of sensible nature to the world of ideas, which are brought before the intelligence. "In reason," because the reason alone can move from sensation to the world of ideas; "according to imagination," because that faculty provides matter for the operation of reason. The fourth is in reason and according to reason (*in ratione, et secundum rationem*). At this step the mind is fixed on the unseen world of spirits, their nature and attributes. It is done "in reason and according to reason," because the imagination is now dropped, and the spiritual element alone is the object of thought. The fifth step is above reason, but not beside reason (*supra rationem, non præter rationem*). It rests immediately in God, inasmuch as he can be known by our reason. To this step belong those truths which we know by reason but cannot comprehend. They are *supra*, because we cannot grasp them; they are not *præter* whilst they can be an object of the reason. The sixth and highest step of Contemplation is above reason and beside reason (*supra rationem et præter rationem*). Its object is the impenetrable mysteries of God, which transcend all reason. Its object is both *supra and præter rationem*, because the human reason of itself can neither comprehend nor arrive at it. There is something supernatural in all these steps of Contemplation, for they are only possible through grace. To fully comprehend St. Victor's

use of terms it must be understood, as I said, that he holds it to be the office of imagination to seize and hold sensible impressions; that reason is the instrument of discursive thought, but intelligence is a still higher power, which grasps in an immediate manner its proper object; it is pure, since it excludes imagination; it is simple, inasmuch as it is beyond processes of reasoning. To these three powers of the spirit correspond three methods of knowledge: thought, meditation and contemplation.

Contemplation, according to its intensity, is distinguished into three grades.

(1.) The first is enlargement (*dilatatio*), when the vision of the spirit is wider and stronger. This grade results from the natural operations of the soul. It is mental but not spiritual or of grace.

(2.) The second is elevation (*sublevatio*), when through the influence of Divine light the spirit is carried beyond its natural capability, still without being lifted out of the general conditions of its empirical knowledge. This grade is a result of the combined efforts of the human soul and Divine grace.

(3.) The third is alienation (*alienatio*) by ecstasy, in which, through the action of Divine grace, the spirit is placed in such a position that all thought of present things, all consciousness of empirical knowledge, vanishes, and the spirit is wholly absorbed in the vision of things Divine.

This stage is wholly a result of Divine grace. Ecstasy can spring from three causes: Great devotion, wonder and exultation. But the gift alone comes from the free grace of God, though man can put himself in a condition of receptivity.

The Brethren of the Common Lot taught that in the human soul there was an uncreated and eternal thing. They call it "intellect," a term borrowed from their scholastic surroundings. This uncreated and eternal thing they declared to be the Divine in man, in virtue of which he resembles and is one with God. Indeed, it may be said that if a man lives in it alone he is God himself, and it may be said of him that whatsoever belongs to the divine nature belongs likewise and in a perfect way to the good and the righteous man. Such a man works the same works as God. With God he created the heavens and the earth, and with God he begot the eternal Word and without him He can do nothing. This is very bold language, yet it is true. You will realize it sometime if you do not now. It must be so! If the essence of you is God, you have always been God and must have been present at the moment of creation. The whole experience of the Divine as gone through in Self-differentiation must be reflected upon your soul, viz.: the possibilities you are working out as soul. Think of it! You will want a number of eternities to realize the magnitude of the glory!

A member: Will you please explain that?

The lecturer: I meant to say that the Divine being eternal, we are eternal. We must have been sometime or other participating in all the divine acts, all the way from the "Beginning." When the Divine stepped out of its Self-centeredness and created the world and begot the Word, the eternal and divine Logos, we must have been present and partaking in the begetting. All that infinite life is stamped upon your soul. In that bounty lie possibilities given you to work out and realize; you may want eternities to do it in, but no matter, that is what you are going to be engaged in from now and hereafter. Is it a pleasure to think of it, or is it overwhelming? We are not to be idle! Suppose two angels meet in heaven, what would they talk about? They would be talking about things of this kind. So shall we now and hereafter. The Brethren of the Common Lot say that Christ was such a man. In Christ, however, as a being of both divine and human nature, there was nothing peculiar and singular. On the contrary, that which Holy Scriptures affirm of him is likewise perfectly true of every righteous and good man. You are Christs, then! Is it overwhelming? Realize it! The same divine things which the Father gives to the Son, He has also given to us, for the good man is the only begotten son of God, whom the father begot. What are you doing to prepare to enter on the road of realization of this?

Contemplation, then, is, as you will readily understand, far from being mere speculation. No amount of speculation could bring such results. It is a method by which men gradually, as the phrase is, "lapses into totality." Here come a number of phrases which I wish you would write down. It will help you to describe in mystic phraseology the attainment of divine union. These are the phrases: "Lapses into totality," "unites with the nameless no-thing," "drops into the everlasting deep," "knows God in the silent not-knowing," "attains the mystical peace, which is entrance into eternal and internal rest." Molinos has attempted to define in language of the world what Contemplation brings to the soul. He says that it gives satiety; the soul is filled with God, is satiated, is quiet and satisfied with divine love. It is a very rare thing for people to be satiated with God. They do not know that we literally partake of the Divine. Paracelsus truly said that in every piece of bread we eat heaven and earth. Do we not? Have not heaven and earth contributed to make that bread? When we come into the spiritual world, where love is what light is in this, our world, we are breathing the very fire of divinity. Molinos also says that Contemplation gives intoxication, which is elevation of soul in divine love. The Neo-Platonists call that state enthusiasm or entheasm. Contemplation also gives security. This step casteth out all fear. The soul is so drenched with divine love and so resigned to the divine will and pleasure that it would willingly go

to hell if it knew that to be the will of the Most High. I shall read to you the story of a mystic who was so filled with this love of God, that he said he would go anywhere if it was His will. He was asked: "Suppose He cast you into hell to test your fidelity and devotion?" The mystic replied: "I would have two large arms and embrace Him, and He would have to go with me to hell, too." All the phraseology used by the mystics is well chosen language. Among the mystics there is not much verbosity and talking for the sake of talking. These people give their experience. Elsewhere Molinos describes six steps of contemplation, corresponding to the six of Bonaventura and Richard St. Victor. Molinos calls them: "Fire, by which the soul is enkindled; being enkindled, it rises to the next step, union, or anointing; being anointed, the soul rises to the third step, elevation; and being elevated, it is illuminated, which is the fourth step; illumination, or Contemplation, gives pleasure, which is the fifth step; and pleasure gives repose, which is the sixth and the highest degree. It means rest in God." You will notice that an attainment represents the next state; the state and its effect represent two steps. In other words, when you have a spiritual experience coming to you as the result of a condition, that very gift is itself a step. In the East these steps are represented as the "Pilgrimage of the Soul." The Sufi poet, Attar, describes the contemplative life of man under the emblems of birds performing a pilgrimage to their Lord Simorg, or Phoenix. Phoenix dwells on a high tree situated on the summit of a mountain, and before him are thousands of veils of light and darkness. On arriving in his presence, after passing through darkness and death, they were amazed at beholding nothing but themselves. While contemplating this wonder, they see the Phoenix, who in Sufi language represents the Deity, or Absolute Being. They are then lost in wonder and stupefaction. They cannot comprehend that pure thought represents both themselves and Deity. Then a voice admonishes them that there is but one existence, which is simultaneously I and Thou. Upon hearing this the birds rush toward the Phoenix and are absorbed in its essence. This is Sufi language for Union with God, as attained through Contemplation.

A certain Sufi tells this story: A soul came to the door of heaven and knocked, asking for admission. A voice came from inside: "Who is there?" "I am." But no reply was given. The soul stood there and kept on knocking, and with all the knocking the door was tighter closed than ever. Then the soul went away a thousand years and came back and knocked again. "Who is there?" "I am here." No reply. The soul could not get in; no knocking was able to open the door. Then the soul went away again and came back after another thousand years and knocked.

"Who is there?" "We." Up went the door and in went the soul. It is a little tale, but wonderfully rich. It does away altogether with the idea of the "I." In the mystic life and heaven only the "We" is known. This is what those birds discovered when they came to that ultimate state. They learned that principle of the "We," and hence were absorbed immediately in the Phoenix. Contemplation, then, brings life, not mere insight.

Some rather extravagant language is used by some of the Sufi mystics on the subject of Union with God. Here is an instance from Bustamy: "I am the sea that is bottomless and shoreless." You can see it is a great deal to assert. When asked: "Who is the Throne?" "I am the Throne of God," was his reply. "What is the Tablet, What is the Pen of God?" (By the Pen of God, the Mohammedans understand the Word, Logos.) "I am the Pen." "What Abraham, Moses, Jesus?" "Yes, I am Abraham, Moses, Jesus." The Angels, Gabriel, Michael, Israfil?" "I," said he "am Gabriel, Michael, Israfil, because whatsoever has attained unto the true essence is absorbed in God and therefore is God." We may call that intoxicated language, but it is sober, mystic truth. I might go on forever, at any rate for a long time, quoting similar extracts from the mystics, and they would all partake more or less of this same character.

But do not think that only on religious roads are you to come to a Union with God. I will now lead you into an entirely different sphere. You all know John Burroughs; he is not a mystic, but he can tell you what Contemplation is. Here is a quotation from his little essay, "Before Beauty:" "Indeed, when I go to the woods or fields, or ascend to the hilltop, I do not seem to be gazing upon beauty at all, but to be breathing it, like the air. I am not dazzled or astonished. I am in no hurry to look lest it be gone. I would not have the litter and debris removed, or the banks trimmed or the ground painted. What I enjoy is commensurate with the earth and sky itself. It clings to the rocks and trees. It is kindred to roughness and savagery. It rises from every tangle and cavern. It perches on the dry oak-stubs, with the hawks and buzzards. The crows shed it from their wings and weave it into their nests of coarse sticks. The fox barks it, the cattle low it, and every mountain path leads to its haunts. I am not a spectator of but a participator in it. It is not an adornment; its roots strike to the center of the earth."

These words of Burroughs are but the prose of a passage of the first book of "The Excursion," in which Wordsworth described the feeling of the Young Wanderer in presence of a sunrise among the mountains. It may be this road strikes some of you as a very practical road, more so than the long way of mystical, tortuous religious roads. Do, then, as John Burroughs; go out in Nature and participate in it!

Wordsworth is a poet who can help you a great deal. In the passage I have alluded to, we hear of a peasant boy, without special training, and who has probably never heard anything about the mystic life or Contemplation, or Re-collection, or any such thing whatever, but he has got the Inner Life, and I will show you how Wordsworth describes it. There is not the slightest reason why you should not go through exactly the same experience:

For the growing youth,
What soul was his, when from the naked top
Of some bold headland he beheld the sun
Rise up and bathe the world in light; he looked—
Ocean and earth, the solid frame of earth,
And ocean's livid mass, in gladness lay
Beneath him:—far and wide the clouds were touched,
And in their silent faces could he read
Unutterable love. Sound needed none,
Nor any voice of joy; his spirit drank
The spectacle: sensation, soul and form,
All melted into him; they swallowed up
His animal being; in them did he live,
And by them did he live; they were his life.
In such access of mind, in such high hour
Of visitation from the living God,
Thought was not; in enjoyment it expired.
No thanks he breathed; he proffered no request;
Rapt into still communion that transcends
The imperfect offices of prayer and praise,
His mind was a thanksgiving to the power
That made him; it was blessedness and love!

This state of Universal Consciousness and Union with the Great All the Orientals call Samadhi. Cannot you go on the promontories in the early morning and drink it in? Those of you who are familiar with Coleridge, or those who do not know him, if you will turn to his Hymn to Mont Blanc, will find the same expression of devotion to Nature, and you will see how Coleridge was in that state, represented by Wordsworth. From the Childe Harold (3d Canto) I quote:

—I live not in myself, but I become
Portion of that around me, and to me
High mountains are a feeling.

There is not the slightest reason why you should not follow such a road to Contemplation. No doubt many of you have been in that exalted state, but you did not know it, hence you did not know how much really came to you and what wonders you were very near; that you were on holy ground. Next time you experience this something, please stay long enough with it that you may take it with you when you must leave! Do not go down from the heights; stay on the mountain! Such experience was not given

to you for entertainment or for a moment's diversion, or as a poetic feeling; "the Father showed his face." Who will come after your next summer vacation with contributions of this kind? There is another poet who can help you a great deal. Turn to Poe's prose essay on the Poetic Principle; there you will find a page or two of descriptions of, so to say, little loopholes through which he has seen into this wonderful and universal world. He describes a great many phases, the waving of the grain-fields, the flight of birds, the rustling of woman's robes, and innumerable illustrations of this kind, every one a little loop-hole to peep in, or a door through which to go in. You can start in either way and you will attain the union. We cannot come any nearer the spiritual life by way of description than by phraseology of this kind. The Hindoos have attempted to describe that life as "freedom, intelligence and bliss;" these three famous terms you have probably met elsewhere. Being is "freedom, intelligence and bliss." If you can widen those terms and make them very, very comprehensive, you can use them perfectly well, for each, on account of their original meaning, would well describe a whole world, revealed under the conditions mentioned. But of course it is not possible to find any language that will describe it. It is an experience.

Now, here is another way in which this whole subject can be put and formulated, which may help some of you that cannot get it in some of the other ways: Prof. Clifford used the term Cosmic Emotion. He did not invent the term; it was Henry Sedgwick that invented the term; but in an article some years ago by Clifford, now published as an essay, which you can buy for ten or fifteen cents, he has used the term, dealing with the subject in the scientist's way, which is, to a certain extent, the journalist's way. That may be a way for some of you, if you should so prefer it. By that phrase, Cosmic Emotion, is understood that large sympathy with Nature in which:

"The soul yearns to get back to the great heart of Nature, and to feel the pulsation of Nature's hidden life." That language you would not expect from a scientist; if I did not say so, you might think it was mystic quotation. It recognizes the essential affinity between the spirit of man and the life in Nature. It is a recognition of the "inner sense" and was defined by Thomas Ekins in the Westminster Review, thus: (1) There appears to be in the mind a sense or emotion, a finite and perfect concept which answers to "infinite space" or "infinite time." Again, (2) "There is a sense or emotion of beauty in man which responds to the beauty of the universe." (3) "Cosmic emotion is stirred by the orderly arrangement of the universe." Consider that this is scientific language! You cannot desire any better mystical language than that! What we call Universal Consciousness or Union with God is here called Cosmic Emotion.

SIXTH LECTURE.

Self-consciousness in man is a microcosmic reflex of the self-consciousness of the Divine, and all movements in the divine essence are absolutely independent of time and space, and only discerned by the Spirit in man. The Spirit witnesses about the Spirit. To have Union with God, it is not necessary to have self-consciousness, as that state is understood by the phenomenologists; but it is necessary to have what I call the infinite spiritual and eternal consciousness. "Pure self-consciousness," said Schelling, "is an act which lies outside of all time, but which by itself produces time." It has its parallel in mystical Christology. "To know Christ in the flesh is not necessary for salvation, but to know the eternal Son of God is necessary." Angelus Silesius puts it: "Though Christ a thousand times in Bethlehem be born, if he is not born in thee, thy soul is still forlorn." We are only saved when the eternal Son of God is born in us. The finite spirit is then alone true when it is immersed in the Divine Infinite. The infinite spiritual eternal self-consciousness which man must have in order to come to and stay in "Union with God" is God's knowing himself in man." You know the meaning of this phrase "God knowing himself in man;" I take it from Schelling: "The Divine sleeps in the stone, rises in the plant, moves in the animal and attains self-consciousness in man." It is therefore said correctly that "union with God" is God's knowing Himself in man. If anybody should ask you: "What is union with God?" you can answer: "God's knowing himself in man; and Contemplation with Re-collection will bring man to that state." This is the teaching of the mystics. All this is a chimera and a delusion in the eye of the phenomenologist. But is there no way in which this glorious condition manifests itself, no way in which this condition can be pointed out? As I have said, we cannot say: "Lo here and lo there." There IS a way in which it manifests itself. In that state, we are free; it is a condition in which we stand "God-like, erect, with native honor clad;" it is a condition which others can discern. It is a condition of which a description in part may be found in Paradise Lost, where Milton describes the two "fresh from their Maker's hands:"

"Lords of all
And worthy seemed; for in their looks divine,
An image of their glorious Maker, shone
Truth, wisdom, sanctitude, severe and pure."

And when

"Heaven rang
With jubilee, and loud Hosannas filled
The eternal regions."

Have you ever seen such glorified humanity? I have! Have you ever seen some poor—and I have this moment in mind a certain individual—some poor creature that has lived neglected all through life, but has lived very quietly, very peacefully, and to all appearance in Union with the divine; have you seen such a person lying on a deathbed? You will perhaps then have discovered that before such persons die there goes from such faces a peculiar sweetness and restfulness; an ethereal condition is born; they are almost etherealized through and through; you cannot help falling in love with them and being entranced. They are specimens of glorified humanity under what is called distressing circumstances. You can also see that same thing many a time, even in a criminal's face. Many of you have no doubt visited prisons, and have been able to bring the right word to a poor prisoner. I have in mind the case of a young man who had stolen some books from the Astor library to get bread. I was unfortunately the person who caught him and brought him to prison. There I visited him afterward and brought him a message that somebody was willing to take him and bring him to a safe place in the country where nobody would know him and where he could have a chance in life. The man is to-day as honest and upright as anybody, and none know, except the few, what happened to him. You should have seen the look upon his face when I brought him the news. He was not a criminal, but a fool; he should have known he would be caught; but in his desperation he stole to get something to eat. When the message was brought to him that some one was willing to take him, he was transformed. I think you will see very well what is understood by "glorified humanity," where people have been brought to a condition that has destroyed to a large extent their natural surroundings. In moments, such as described, you will discover a great deal of what I call and have called the original man. You can almost see the divine face. The phenomenalist will again object that there never was a paradise, and will say that primitive man was a beast and savage, and perhaps a monkey. Very well; we know all that. We grant that long periods have existed before we come to human history, and that the man found by the geologist and anthropologist was a very mean creature, but that does not prevent us from saying that anterior to that state, some time, somewhere, man existed as an ethereal being. Does not our own ethereal life tell us so? Do we not all know that we hail from a world of light and love? Pity those who do not! All nations, religions and cults report such conditions. You are familiar with such names as Adam Cadman, "the heavenly man," etc.

Of course it is not the place here to go into the whole question of psychology on this point, but there are certain aspects of it with which we have become familiar in modern days, those that the

Psychic Research Societies have proved. What is this other world in which our subliminal self lives and moves and has its being? The names are innumerable; the simplest I should say is the real world; I should say that that name would be a digest of all other names. If you keep that real world before your mind's eye you will understand the subject of to-day's lecture: The Cosmology of the Mystics. Now, about Nature.

During the Middle Ages there was very little love for Nature. The people of those days did not have much of what the Germans call *Naturgefühl*, "feeling for Nature." It is reported of Tauler that he drew his cap over his eyes when he walked in the gardens, that the flowers might not disturb his meditations. Jacob Boehme, on the other hand, lived with Nature. One day Boehme walked in the fields with his friend Dr. Kober. This doctor was somewhat of a scholar and he had the word "idea" on the end of his tongue, though it appears that he had never used it before with Boehme. He did not define it at the time. The very minute he had used the word "idea" in conversation with Boehme, Boehme raised his hands and exclaimed: "Lo, and behold, I see a heavenly Virgin!" Now, can any of you see any rational connection between the term used by the doctor and the exclamation of Boehme?

A member: Yes; it is the idea of the mind; the mother of many things, etc.

The lecturer: The word "idea" was not used in the sense you have referred to, but in the Platonic sense. The Platonic sense of "idea" is this: It means an archetype. What is called "gods" in the mythology is called angels in the Old and New Testament. In other words, "idea" is an expression for something living, and that is what Boehme meant, that he saw when his friend used the word "idea." It reflected itself in Boehme's mind as only the Personal can. If you will have visions or understand them, then they must reflect themselves and come in that way to you. There must always be that inner connection between a vision and its expression or emblem. The emblem in this case is this word "idea." What Boehme saw, that "heavenly virgin," was the Divine Sophia, which is the feminine part of the Logos—the Deity being considered as masculine and feminine, both man and wife, father and mother. It is quite likely that Tauler would have given an entirely different character to his mystic teachings if he had been more familiar with Nature. All Boehme's theology was drawn from Nature; he was much given to using chemical terms, as you know, and most of his visions came to him in a similar way, as this of the Sophia. The only parallel case I know of in this connection is William Blake, who did not see the sun as a mere shining golden ball, like a guinea, but heard innumerable angels sing: "Holy, holy, glory to God on high," when the sun arose on the horizon, seeing not alone with his eyes, as he said, but

seeing through his eyes. Your mysticism must not be so narrow as that of Tauler. It must comprehend Nature. You must learn to love Nature, and to love her as a living being, like Wordsworth or like John Burroughs, or like Byron did to some extent. Learn to be alone with her, in the deep forests, on the seashore, the mountains and the running rivers; watch her moods, sunsets and starlight nights, the songs of birds, the simple flowers, the flight of tiny insects, and listen to the innumerable insects themselves in the grass, when you are in the meadows. Admire all these glories! Love the smile on the maiden's lips, and admire the strength of the athlete. Think of Nature; feel her and enjoy her always, and you will feel a warm heart full of symbolical meaning. Nature, however, is nothing in herself; she gets everything from the great divine source. She is the garment of the Divine Being, but by means of the garment she will show the Beloved. She is ever ready to lift the garment and reveal the Divine. Wordsworth will show her as evolution of thought, Shelley as love, and Coleridge will show Nature as being you yourself. Both you and Nature are in the Great Spirit and have no separate existence. Go to Boehme, for instance, for information about the spirits to whom Faust went for the keys of the mysteries of life. You will remember that wonderful passage in the second part of Faust where Mephistopheles offers him the keys. I want to emphasize what I have said here, that Nature is nothing in herself; she is the garment of the Divine. I will give you a little plain illustration to put down and remember, to explain the relation there is between the world of freedom of men and that of Nature. You all know how an embroidery looks. Take an embroidery or tapestry; suppose we had a tapestry and you had never seen the true side, but only the reverse. Put yourself in that frame of mind. On the reverse side you will see some threads running up and down, some tied and some not, and hanging loose, etc. But you will see, by close attention and observation, over a wider extent, that after all there seems to be a certain system in it, and perhaps that is all you see; or, you say, we can see more than that in it; we see the pattern in it. Yes, but if you had never seen the pattern on the true side, you would not be able to see more than these cross-lines. That is Nature. With all the love I have for Nature, and with all that Nature does for us, she is nevertheless not capable of teaching any more than the reverse side of an embroidery or a tapestry. To fully understand the meaning of that reverse side you must see the other side, the true side, which is the true form of the picture, spirit. Thus the two supplement each other, and the rear works for the front, the lower for the higher, the inner for the outer, the outer for the inner, which ever way you want to look upon it. And another thing Nature is doing which shows she is not centered in herself, but simply a symbol and always a symbol. You remember the story of Pene-

lope and the suitors who were watching and importuning her. She had promised them that she would go with them when the weaving of her embroidery was finished. She was weaving a certain carpet. There would, of course, be an end to it some time, and she would have to keep her promise; but, to use the American phrase, she very "smartly" unraveled at night everything she had woven during the day, and she saved her honor that way. Now, Nature is doing that very thing. Every fall she takes up the woof of the summer and weaves it over every spring, and does not get any further, so far as we can see. She repeats herself over and over. But there is an inner purpose in this which we can find by deeper study and application; but apparently, there is no design in this eternal repetition. I want you to remember those two pictures, and have them in your mind when you go into the country. Everything is green that you will see, the same charming green fields, the same green everywhere over the ground, and you will wonder why she is doing this thing. You will find by close observation that the branches are growing, and that she is elaborating a larger tree. There you see the same life that is being repeated from period to period. It seems that as the different historic periods follow upon each the past life was swept out, and we could not see what had really been done. You know how many nations have utterly disappeared from history, apparently leaving no mark whatever, being apparently as useless as leaves. Have they lived for the gladness and enjoyment of no one; like those wonderful tropical forests in South America, which no eye beholds? Is there no purpose in it? When you look upon things from this point of view, you see how insignificant man becomes. We see man as utterly disappearing in this great whirlpool of life. There is, however, evidently a greater power that is doing something for itself in all this; it is living its own life and all for itself. This is the same power that is rotating, coming and going—the Great Being. You must throw yourselves in the stream, but you must know how to paddle your own canoe, or the current will sweep you down to destruction. Here is another figure, Plutarch's pilot. Neptune might save him, he said, or destroy him, but no matter what he did, he was going to keep his rudder true. We are every one of us situated exactly thus. You are to work out your soul-life, your own existence, and you must learn to paddle this canoe of yours. Jacob Boehme can teach you a great deal on this score. It all lies in the subject of "the mothers," spoken of in Faust.

A member: In what book of Boehme's do you get the ideas about the mothers?

The lecturer: You get it everywhere; there is no special book. Boehme is not a man of whom you can read a little here and a little more there. He must be read all together, or rather, he is not to be read at all; he is to be digested without reading. He is a man

that you can only approach if you have him in you. It is so with the Bible, too. He is a conundrum; but he is the man, all the same, that has interpreted the secrets of Nature as no one else has. •

A member: Why should we look upon the fresh, green leaves of the trees in a sorrowful way?

The lecturer: I did not say so. You shall mourn because they will fall so soon. They are here only for a short existence and you must learn the why?

The member: I suppose we should enjoy them. But where we see a child born, we know there must be sorrow.

The lecturer: You shall neither enjoy nor mourn the leaves. I saw once a man and told him that some people he knew were married, and he said: "It is terrible, terrible," and he remarked that he would have worn black if he had been present at the wedding. There are two sides to all these things. I am here to try to get "on to" both sides.

A member: Can we not get Boehme in one volume?

The lecturer: You will find a book of Boehme by Hartman; but it is like all the rest of Hartman's books; you had better leave it alone. It is a garbled and poor translation of Hamberger's famous Index to Boehme. Hamberger and Wm. Law are the best interpreters of Boehme, and so is an Englishwoman, Mrs. Penny, who died a year or two ago. I hope some one will publish the numerous papers which she has written for many magazines. Hartman has done just as he has done in many other books. He has "improved" upon the author. He has taken Hamberger's little book and put another heading on it, and he has made a book to which he is justified in putting his own name; and no due respect has been paid to the indexer of Boehme. This book is utterly worthless. There are two or three chapters in Bishop Martensen's book which you ought to read, but there are also two or three other chapters that you should not read. He has two or three chapters describing the "Nature spirits" or "the mothers." The introductory essay defines theosophy and defines it admirably, such as theosophy has been understood in the past, not as it is now: Blavatskyism. Hamberger has not been translated. It would take at least twenty-five or thirty years to translate him.

A member: By whom is the translation in five quarto volumes?

The lecturer: It is by William Law, Boehme's English interpreter. That is a paraphrase, not a translation exactly. He is giving you "the ideas of Boehme."

May be they have a copy in the public libraries of your town, and if so, it is worth getting the pages photographed or copied. If you could study Jacob Boehme in connection with the second part of Faust, you would have wonderful entertainment for the winter. Let this suffice, for the present, about Nature in general.—

Here are some of the cosmological notions of the mystics. We have now left the Inner Life, the psychology of the Mystics.

The absolute Being in the Ground of the world. There is that phrase again—"ground of the world," which these men like so much. It means the source, or bottom, out of which the world grows; the world is a garden. If you cannot study, or will not study it otherwise—if you want to have some practical method I will give you two ways in which you can understand the matter: Learn to mold; become sculptors; get a little clay and try to mold some living object, a hand or arm, or some little insect or head of a cat or dog, or something living. Do not mold inanimate objects, but a living object; and try to put its life into your work. If you cannot, if you despair of doing that, become gardeners, and the whole thing will come to you most wonderfully and richly. You will learn the very first summer the double side of Nature. That the soil will work for you as well as against you; that Nature is the most willing and obedient servant so long as you are around her, helping her, and making her obey; so long as you are tilling the soil and watering the flowers and watching and exterminating the weeds, she turns all her energy to raise the crop you want to produce. But suppose you go to town for a week or more; when you return you will find she has gone back on you; that your efforts have been frustrated; the weeds have overrun everything, and all your fertilizing and all the water has been turned into the use of the weeds. Now, that is a very wicked thing, apparently, and yet the teaching is this: That art, your gardening, which you are putting on the soil, is your work, and can only thrive by constant watchfulness. Nature is only a servant so long as you are there watching and showing your superior power; so long as you are these as master of Nature, so long she will do everything for you. You will learn that very quickly. There is another lesson in regard to weeds that you will learn very emphatically, that the weeds have everything their own way, and it is most difficult to get them out. The weeds will not go themselves. Let a dog or cat go over your plants and they die, but not the weeds. The reasoning is the same as before given. The only thing to do to control the weeds and get them out of existence is to do what Sarah Smiley says, to worry them out of existence. Many of you are being worried by existence. Turn the scales around once in a while and try to worry existence, and see if you do not get peace in your home. You will learn that lesson in your garden. Show that you are there and have the power of control and must have your way and you will have it. Nature is the most obedient servant so long as you have the will to demand and see that it is carried out. Yes, become sculptors or gardeners! It would be a tremendous thing for America if we could have gardening introduced here and taught. You cannot do the community so much good in any other way as by establishing gar-

dening. Go to any gardener and you will learn much more mysticism than you can get from books. He knows the whole thing, and he has not learned it by studying books, but from hard experience. He knows that Nature is his enemy as well as his friend. He knows that the sun will do a great deal for him, but that it also will ruin everything he has planted and intends to reap for himself. I will return to my notes once more.

The absolute Being is the ground of the world. You see the meaning of Being as the "ground" of the world. The world is the garden out of which Being sprouts. Originally, the world was in Being, in uncreated simplicity, but when the Absolute saw itself the world emerged. How did the Absolute see itself?

A member: You spoke last night about doing things automatically. Will you explain about doing things automatically or mechanically? I ask you for myself personally.

The lecturer: I mean simply this: That a large part of our lives is devoted to small details. You know I told you before that this whole civilization of ours is entirely wrong, false, dead, in sickness and sadness from beginning to end. I will give you another illustration. I presume some of you have been in Strasbourg, before the bombardment by the Prussians. If you have been there, you probably went to the Museum, and saw there in one of the halls along the wall, a long row of very beautiful sculptures, nearly all feminine figures. They are all charming to look at. With a peculiar contrivance, these figures standing in a row are placed all a little away from the wall; and the guide invites you to take a turn back of all the pictures, and you see they are all hollow and sculptured inside with vermin and snakes and all kinds of beastly things, and you wonder what that means. The guide will tell you that the figures are from the Middle Ages, and represent in mystical language "the world." The mystics meant to show that the outside of the world is charming and beautiful, but inside all rottenness and distress. Something like this poem. The poem is from an unknown mystic of the thirteenth century. It is called *The Beauty of the World*:

O Rose! of the flowers, I ween, thou art fairest,
But thorny and worthless the stem that thou bearest;
Fleeting thy beauty, unlovely thy fruit;
World, I would liken thee unto the roses,
Sweet are thy flatteries, sad are their closes,
Virtue and goodness in thee have no root.

Red is the berry, O Rose! on thy bushes,
Harsh is its inside, though fairly it blushes;
So, World, dost thou lure us and mock us with lies:—
Outside thy seeming is gracious and sunny,
Outside thy greetings are sweet as the honey,
Bitter thy kernel;—O man, then be wise!

That is the text, you might say, to all the long row of pictures, or sculptures in Strasbourg. It is the mystic teaching about the World. Now, that has all grown out of your asking about doing things automatically or mechanically. We are all devoted so much to this pettiness and conventionality of existence, giving it our whole life. We are paying the world enough for what it does for us if we do all things monotonously and automatically, without putting much mind into them. There is only one exception; when monotony comes to us as a burden, as something laid upon us to bring out some spiritual quality, then we should try to do it as well as possible. But keeping house, sweeping and making beds every morning, setting table, etc., do not come in the line of spiritual teaching, and take away a great deal of valuable time. Let them be done as indifferently as you can. You can learn to do them as mere machines for you are in one sense only a machine. Do such work as mere machines, or think and do something spiritual while you work mechanically; acquire a double consciousness. It is not hard to do; we are all doing it more or less, unconsciously. All the work that does not satisfy you, that you hate to do, will help you to work out a double consciousness. Learn to submit consciously and soon the work will cease to control you. That is an admirable beginning for the working out of a double consciousness.

But I must proceed with the Cosmology of the Mystics. I said that Being originally was in uncreated simplicity, but when the Absolute saw itself, the world emerged. Now, how did the Absolute see itself? Please look at this diagram; it expresses Jacob Boehme's Cosmology and answers the question.

The Abyss and the Eternal Will are Jacob Boehme's terms for Being. He also calls it the Eternal Chaos. There are many things in Boehme's and the teachings of other mystics which are very peculiar. Chaos, to us, ordinarily means confusion, something not very good; but to Jacob Boehme it means the Ground, the source. He talks of an egg being the bird's chaos; that out of which the bird comes. It is very good phraseology which he uses and it would be very good to bring it into the English language. An egg is the bird's chaos. There arose first a self-shaping energy. This is a condition lying away beyond any possible human conception. I mentioned yesterday the Hebrew conception: The Divine steps out of the condition of Chaos and becomes Jehovah in the creative act. When Brahm (neuter) thinks it becomes Brahma (masc.). Boehme says Being became a self-shaping energy. That self-shaping energy manifests itself in a double way. On this side we have what he calls the Eternal Idea; the Maiden; the Sofia; the eye; the pleroma; fullness; the Eternal Wisdom. These terms are all synonymous, and represent the feminine side of the Divine, after the self-shaping energy has been at work.

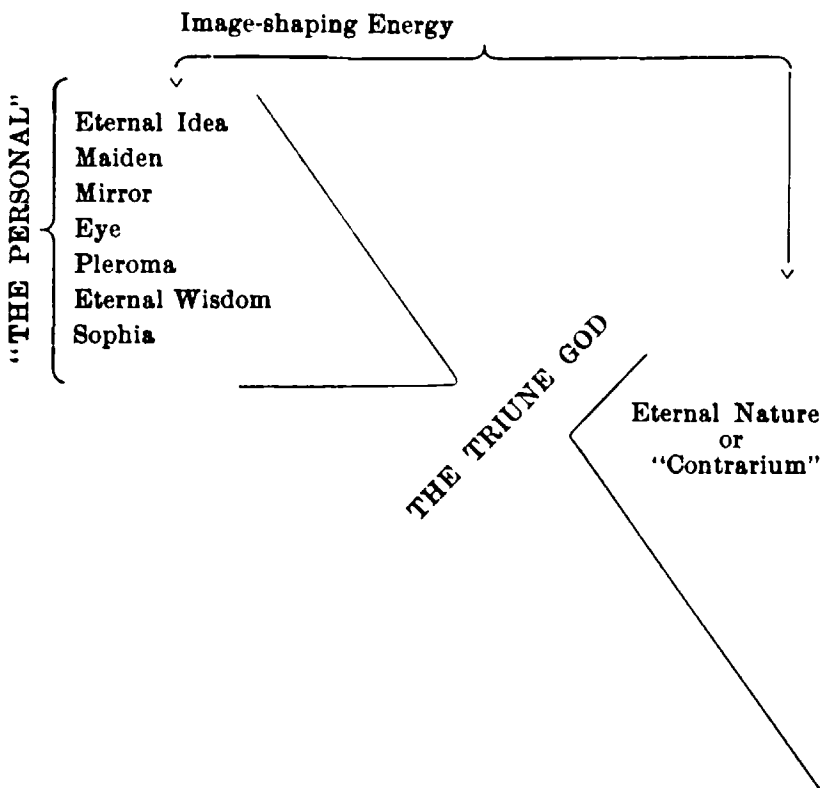
Over here we have what he calls the Eternal Nature. When Boehme is thus splitting the Divine into two, he is doing exactly as the old, original mythology did. The old gods were all masculine and feminine in one. The gods are always double in nature. Jacob Boehme is not doing this from philosophical reasons, or because he is trying to imitate mythology, but out of his own

ABYSS

ETERNAL WILL

MYSTERIUM MAGNUM

ETERNAL CHAOS (PLEROMA).



instinct, and it was so wonderfully true to the past evolution. Out of these two rises the Trinity of Father, Son and Holy Spirit. That is the rise of God, or the idea of God coming out of the Divine, according to Boehme's ideas. It is in perfect harmony with all mythological teaching, and with that development which takes place in your own mind; and it is with all of you, though you may not be conscious of it, or in possession of the self-differentiation that has taken place.

In this diagram you will see how this all is. This is the feminine side of the Deity that arises first, and that is the masculine and comes later and lower down. In the divine procedure the feminine arose first. That is very interesting!

A member: I would like to ask how you can account for Boehme as an individual?

The lecturer: He is a world; he is a divine manifestation. If he had lived a couple of thousand years ago he would have come down as an Avatar.

The member: Who is the coming Avatar?

The lecturer: I see it is very difficult for us to stick to the Cosmology of the Mystics. But, no matter, let us drift off into that subject of the New Age. Metraya is the coming Avatar. I cannot say further. Whether you say Christ, or whatever you say, it is immaterial, so long as you will agree that the coming Avatar will come clothed in pink, which is Love and Wisdom (pointing to the map). So long as that is admitted, I will admit any name. He comes as Love dressed in Wisdom, or as Wisdom clothed in Love, and will not come as a manifestation of any one side, but of two at least. What we now are struggling vainly here or there to work out individually, "the two in one," will then be an accomplished fact. We shall not then live as man and wife, but we shall be the "We," and not the "I" and "Thou," etc.

A member: Will it be the coming of the New Age?

The lecturer: Yes.

A member: Are we already now in the New Age?

The lecturer: No, I think we are not. We are in the clouds (points to the map), ready to come into it. It is being prepared, no doubt, all over, and is no doubt very near, if you take it according to some reckonings. According to my calculation there are two hundred years yet to go through; according to others, we are in the New Age. Two hundred years are nothing, when the cycles go by two thousand years. But you shall see it though you pass over, as the New Jerusalem; you shall see it, dead or alive!

A member: Was anybody ever dead?

The lecturer: Oh, no, of course not! I have written on this map, Centralization of Europe, and Migration to America. I mean by these terms that centralization of Europe means the drying up and dying of the old world. Whenever death approaches historically, there are always attempts to keep the body alive; the most vigorous efforts are now being made to prevent the growth of socialism and anarchy, dreadful things as they appear, but I should not be surprised if the word "Anarchism" was a clue to something that is coming. Please don't have me arrested; I am not going to burn Chicago. You know the term has a perfectly

pure and simple meaning; that it means simply No Government. Europe is struggling to preserve the idea of Government, fighting against "lawlessness" which has been set up as one of the signs of the times. Lawlessness means disrespect for settled, conventional forms; but it means also utter and absolute disrespect for universal and eternal law. You cannot be done with the old civilization without destroying it, or breaking it. I have also written, as I said, Migration to America. There is now going on a process of sifting, very much like some of that which is described in the Book of Revelation, the sealing of the One hundred and forty-four thousand. These are the selected ones. There are many groups of One hundred and forty-four thousands. All the poor immigrants—I am one of them—who come here are those sealed ones; they have been sifted out and are to prepare a soil for the new life, and that preparation is going on in perfect quiet. They are all passing through that little door, which the Lord has set before you for a certain time, as spoken of in the Revelation. All that is going on as signs of the times in these clouds. I have already hinted several times that clouds are the very source out of which light comes; you never see lightning come from a clear sky, you know; and the Deity always manifests itself in clouds. I have given you two or three quotations, to show that the mystics consider darkness as the very Ground out of which the Divine comes. So it is absolutely correct when I have drawn clouds, both where old civilizations are swept away and also where we see the beginnings of the New. Could it be possible that among these, the One hundred and forty-four thousand should be direct elements out of which the Saviour might come? There are hints which show it; there are also strong hints to show that the One hundred and forty-four thousand are those that shall come in glory with Him and be the Judges of the world, to rule over the world, with Him, as was promised. Those which shall rule with Him in the coming age are evidently, I believe, the people of this continent. But who is He Himself? Will it be a person or a double person, or a body of people? Here I come back to the old term that we talked about the other evening, The Personal. I like that, though there is the difficulty of having it confounded with the term personality. I think, and I think there is evidence to show, that this great Power, this second advent, is The Personal, and is double, or more than double; you might say is an individuality that sees both ways. You remember that little story, told by Plato, that man was originally a double creature, but for attempting to rob the gods of their position, was punished by their separating him. Man at that time was not separated as now as man and woman, masculine and feminine, but were grown together in the back; when they walked they turned somersault sideways. The inter-

esting part is, that the traditions say that there was once a race of men being able to see both ways. I emphasized the other day, speaking of yourself and myself, that we were unable to see ourselves in the back; that we represented only the ultimate of the ray of divine light. Does that not show our one-sided-ness? This little story from Plato, which is a tradition from great antiquity, shows that it was not always so; that man at one time could see both ways. According to mystical teachings, the original man will be restored. He will be one that can see both ways; not necessarily such an awkward creature as two of us grown together back to back, such a very useless creation, I might say. The idea in this little story does not relate to the marriage relationship, does not relate to the two that were sent apart, running away from one another, trying to find one another, and when they have found one another by affinity, they constitute the true marriage. That idea may be true, and is beautiful; but it is more true and more beautiful when you see this takes place in a great personality; it ought to take place in each of you, and does, when you come into the spiritual condition. The divine Avatar that will manifest itself in the New Age I imagine is such "a Personal." I am using an adjective as a noun. The Personal is able to see both ways, being literally what the last Saviour under the name of Jesus Christ was, symbolically, only a mediator, viz.: one that stands between the upper and lower worlds. The coming mediator shall be literally such a mediator and stand and connect the two worlds. We shall then be able to open a door and go into "heaven" or come back. Our two worlds will not be as they are now symbolically represented by a distant heaven and earth, represented by difference in space, but will be an absolute unit. The pleroma of the ancients will then be a realization; we shall not then need railroads or trolleys, nor any such means of going from place to place, but we shall be in all space at once.

A member: The fourth dimension?

The lecturer: All right; call it so; but there are at least six dimensions.

The member: That next will be the fourth.

The lecturer: Yes—but we are romancing.

A member: Will you please tell us what your idea of the coming is, purely as a principle?

The lecturer: What do you understand by "principle?" Is that simply a term that represents an abstract notion, or is it a living embodiment?

The member: A living embodiment!

The lecturer: Then the Avatar comes as a principle. That which I before said was called "Idea" and "God" and "Angel" by the Platonic philosophers, the pagans and Christian teachers, all

that will be done away with, that whole embodiment will come in this Avatar. Avatar means simply appearance, manifestation. It does not mean incarnation; strictly incarnation means appearance in the flesh. Avatar means a manifestation, which may involve the revelation of all the worlds; and that is what we are all waiting for: "To see the heavens opened," and to be a part of the Great All. The temple, which is now represented to us only in this narrow phase of our own body, shall then be done away with; we shall then "worship in spirit and truth."

A member: Did the word "androgynous" apply to that?"

The lecturer: Yes; I do not, however, like the use of the term in this connection; but if you use it in a new sense it is all right.

The member: It applies more to the body?

The lecturer: The modern mystics usually talk about electrical bodies; they like that expression; some retain the old term spiritual; others say bodies are made of the ether and are of all kinds and grades. In all probability we shall not be confined to this little temple, but all those that live shall be transformed, caught up, and drop this body at once, and stand forth in the whole spiritual body, which in all probability has no limits. We shall reach everywhere at once. But let us wait till we come to this glorious condition! There is only one thing that will justify us in talking of this now, that to-morrow is Easter morning; and Easter has to us as mystics a great signification. That life which begun the 25th of December, or thereabouts, is culminating to-morrow, speaking in ecclesiastical terms, and shall have its full realization at the coming ascension. Nature begins the new life in midwinter, not at this time, as most people think. Those little sprouts that are coming out now started about the time the sun rose into the northern hemisphere. If you had been in the woods at that time, you would have seen the singular activity all over, a great deal of work preparing Christmas, etc., Nature more busy than a housewife with cakes, etc. All the trees and little animals waiting for something coming—they seem to have a distinct notion that the sun is coming back. Osiris comes out of the grave at Christmas. The sun wakes up to life, as you would have seen if you had followed, as I did, the buds coming from out the places where the leaves were last year. In fact, the buds really begin by pushing aside the old leaf. All that activity was going on while the snow was on the ground; and the rising out of the grave of the Saviour this Easter morning means the rising of the vegetation out of the soil. Spring begins in ecclesiastical terms to-morrow, and culminates at the time of ascension. When the time of ascension comes, that life which was laid in the grave last fall, having laid there three days, or winter months, then ascends into heaven.

At ascension time all the plants stand full-fledged and full-born and are all pointing their little flowers toward heaven, and their worship is ascending in sweet, pure simplicity. If there was no Easter, Ascension would not come and Christmas had no meaning. If the child was not born in us at Christmastide, there would not be an Easter, or an ascension; and let me tell you that you cannot enjoy so fully this life which is now coming in Nature as you could have enjoyed it if you had started about the twenty-fifth of December, at the time of the solstice. And you will get nothing at all out of the richness and peculiar fullness that Nature reveals at the time of ascension, unless you start in now and become familiar with all the little Cupids in the woods, under the dry leaves and branches, etc. There they stand ready and waiting until the snow melts off, to come out. Nearly two months ago all the strawberries stood ready; nearly two months ago! And you see how quickly and suddenly all this whole mystery is revealed. We call it the resurrection; and though you may not be church people, this season should be one of great solemnity with you, and you should get up to-morrow to see the sun dance, as they do in Germany. They say there is a peculiar movement in the clouds, dancing for joy that the Saviour is risen. It is a very sweet story.

A member: Does not the crucifixion bear some relation to the sun crossing the line?

The lecturer: Yes; there is an infinite amount of symbolism in that, of course. And speaking about Avatar, I would say that we have had Christmas: the child is born! I think! Not that I could say where, if you should ask me: "Where shall we go and find the child?" I cannot say where the Bethlehem is; but I think that the child is born, and many others think so. Very likely born in a stable, hidden in these clouds. (Points to the map.) We are now coming to Easter. When we break out from the clouds we shall have the Easter morning, and shall know where the child is.

(Between this and the following lecture the audience discussed with the lecturer the subject of the individual colors, etc. Nearly all members handed in to him a slip containing their address, color, etc., for future reference in correspondence. It was proposed by the lecturer that he write an essay in which to embody the subject of "personal" color, etc. Such an essay is now superfluous because all necessary information has now been embodied in the first two lectures, which have been re-written and are practically new.)

SEVENTH LECTURE.

You want to be entirely familiar with the foundation on which you stand. You want to know what Nature is to do for you, so as to learn what you are to do afterward. I want you at once to go to work to find out all about the colors you have selected. I will give you such a work as Bezold, a German work translated into English. Or, take any other work; but Bezold is very good. Read there about the color which you have determined as yours; you must read symbolically. I want you to read with direct reference to yourself. That is, not read the book as so much theory about color, which would be of no use at all and purely abstract and indirect information. But when you are reading of the relations of colors to one another, etc., read all that as descriptions of yourselves, as if they were your character delineations. You can take any other book, but Bezold is very good. It is worked out on the vibration theory. Whatever book you read on symbolical color, read it personally, as a delineation of your own character. Do you ever try that sort of reading? Read as if it were somebody; a phrenologist, for instance, that had written out your character. Those of you that have, or think you have, found the nation to which you belong, should go to work and see if you cannot get some book, anything that suits yourself and will give after a fashion the Inner Life of those people to which you think you belong. Read that in the same way as a delineation of your own character; say, for instance, the character sketches of the old Egyptians; George Ebers' little book *Uarda*. Or, take Maspero's *Life of the Egyptians and Assyrians*. Or, Wilkinson's *Customs and Manners of the Egyptians*. Books that will give you an insight into the Inner Life of the people.

A member: Is there any book on the Parsees?

The lecturer: Yes and no; it is very hard to get anything popular on the Parsees; the only one I could recommend is Haug's essays on the Parsees, and that is unsuitable. Read that if you wish, and read it also as a personal character delineation of yourself. You may also for such a purpose be benefited by S. Johnson's *Persia*.

A member: Is it an infallible indication if we like a color that it is our color?

The lecturer: Yes, I think so. The color that rests you the most is yours. And if it is not, while you are reading this character delineation you will find where the mistake comes in; but do not be too hasty in concluding that I have either told you something wrong or that the matter does not fit in, or that you cannot understand it. Read it again, and daily, a month or two, or something like that, and you will after a while see that it will

come to you. Nobody can teach you; you must do it yourself. It is there for you. You will discover where you are.

A member: Suppose one had no preference for any particular color, or particular people, what should they read, or what would that signify?

The lecturer: That might indicate several things; either an indifferent position, that nothing had yet grown on that soil as a definite character; or it might indicate that such a soul was far behind; that such a soul had not found out yet where to begin; it might also mean that that soul is away ahead, fully balanced, that all the characteristics are equally balanced. If you will note those points, you will then know how they will apply to yourself.

The member: Suppose you had always preferred a certain color and then changed; say heliotrope, for instance?

The lecturer: It would show that there was a change in disposition; either a growth or a retrogression. You should hold on to the first color and not drop it. That color has done a great deal for you so far, and is certainly one side of your character which has been developed and must remain in force. Later it will come back again for further use and development. But you can start in and throw all the energy you can command into the new color, the new discovery, and let the other be in abeyance, after a while it will assert itself.

A member: Do you consider white and black among the colors?

The lecturer: That is a disputed question. You know it depends entirely upon where you are. Color is a subjective thing; there is no such thing as color in the whole creation, no such thing in existence. Color is a reflex of your mental condition. Universality with one would be black and with another would reflect itself as white. I have put these people here (indicating) in black. If I could have printed the map as I would have liked it would have been a perfect dark. Some would say: "Do you consign all these people to the earth, perfect darkness?" No; but to give them the very highest. I have mentioned the fact that the mystics considered darkness as the spring of life. You can take black as representing everything, "the ground," "the garden," and say these people have grown out of the "night." On the other hand, I could have reversed the order in which the colors succeed each other and made the lowest age perfectly white and the last (the New) black.

A member: Do you mean modern Europe is blue or green?

The lecturer: It is meant for blue; it should be the cold, barren blue, that you all know so well. The character of European civilization is one of rationality without warmth; a cold, bar-

ren intellectuality. The map is rather old; I drew the map in 1876, and it has been hanging on my wall all that time except when in use; of course the sunlight has faded and spoiled the colors somewhat.

A member: Do you accept Goethe's theory of color?

The lecturer: I do not know it sufficiently. I have not studied it enough. I have had other guidance. If I had any influence over your life I would not turn you to the study of books at all, but remove books. I have a large library myself for mystical use, but I have not read any of the books fully, and I do not purpose to read them. I have them for reference. When I discover a new form of truth, for instance, and want to see if anyone else knows it, then I compare notes with my books. That is what books are for. That is the way; you might do the same. The reading of a book is lost time; it is living thought reduced to the very narrowest formula; it is like reading thought into a stone or out of hieroglyphics. Books are nothing but hieroglyphics; if you have not the life you cannot find it in them.

A member: Can a color be horoscoped?

The lecturer: Yes. I do not care whether you give the color of birth or the colors you are now in, it is utterly indifferent. They are your color in some feature of your life; they are the dominant color of yourself for the time being; and all mystic and Inner Life begins exactly where you are at the time. Ten years hence you may have another color. We start where we are to-day.

A member: In regard to a friend of mine who was present this morning, and who is very fond of all colors; she really has no preference, but is fond of them all?

The lecturer: You say fond of all, and not indifferent?

The member: Yes, she is extremely fond of them all.

The lecturer: It means that each color has a lesson to teach, and that if a person admires fully and completely, he can be carried up as on a fiery chariot by any color. If your statement is a correct statement, that person is certainly very far on the road, and can probably do a great deal more than we are doing at present. The sides are all there, and I should certainly call it a well-balanced character.

But we must go on with the subject of this morning's lecture: The Absolute Being and its emanations. The Absolute Being is the Ground of the world. Originally the world was in Being in uncreated simplicity, but when the Absolute saw Itself, the world emerged. This seeing Itself and this emerging is not a temporal act. There never was any creation, in a literal sense. In the Absolute there is no work; there all is one NOW, "change without change, becoming without becoming." "The Now in which the Absolute made the world," said Eckardt, "is the Now in which I

speaking, and the day of judgment is as near to this Now as is yesterday."

The thoughtful in all ages have occupied themselves with the problem: How the Divine Being communicates with man and by what stages man may raise himself to the Divine Being. In the allegory of the birth of Eros, Plato shadowed forth one solution. Dionysius Ariopagus, "the father of all Western mystics," essayed another in his Hierarchies.

Dionysius defined Hierarchy to be "a sacred order, and science and energy, which approaches as near as possible to the godlike." The scope of the Hierarchies is "the assimilation to and Union with God." In other words, a Hierarchy is an Emanation from the Deity, and as such partaking of all attributes of Being. An Hierarchy is both personal and impersonal; may be a science as well as an activity; is an order of existence as well as degrees of knowledge; a fellow-worker with God as well as a "ladder of perfection," etc. Dionysius has elaborated the idea Hierarchy in a number of ways. I give them below in the form in which the West has gotten them through Dean Colet. From Chapter I, entitled, On the Emanation from God the Father of all spiritual light and grace; and on the means through which it is conveyed to man, I quote: "From the Father of Lights there goes forth and spreads through all creation a bright and spiritual light, recalling all things to itself, so far as their several natures permit. . . . That light is one and entirely the same through all things, not changed by the change of objects, but rather, so far as is possible, drawing what is various and diverse to a likeness and unity with itself. . . . Now, as for rational creatures, which have a capacity for the divine nature itself, that marvelous shining of the heavenly sun rarefies them, as it were, and lightens them by its touch, and lifts them up closely to itself, yea, and draws them, and even makes them one with itself. In this great happiness are all these spiritual natures, which we call by the common name of angels, on whom the light is shed forth in its untempered purity. For by reason of the singleness of their nature, they are not unmeet to be suffused with open and unalloyed truth. But as for men, who occupy the last place among rational beings, and who are not themselves of a single and undivided nature (since there clings to their souls the heavy and wearisome mass of the body, in which the soul, degenerating from its simplicity, becomes in some degree corporeal, so as now to be unfitted and altogether unable to gaze upon the purely spiritual, and so weakened also by the admixture of the body as to be powerless to endure any strong light, but to shrink from it, as though sickly and feeble, and to shun it and stumble at it); as for these men, I say, when our good and beautiful God would not have them wholly void of his light and truth and grace, it was

brought about by the ministry of angels, that, to suit their nature and capacity, the ray of the heavenly sun and the truth of God should, as it were, abase itself a little to their condition; bodily, that is, and sensible; to the end that the mind of man, become well nigh corporeal in the body, might behold the radiance of so great a light without shrinking from it; and, with countenance now akin to it and more able to endure, might give it entrance, and under cover of sense, so far as is possible, might behold the truth, now rendered almost corporeal through the indication of corporeal signs and figures. . . . And so, that which flows from God pure, simple and unmixed. . . . becomes by the administration of angels to some degree perceptible to their (man's) senses. The very objects of sense. . . . thus. . . . represent the truth; that man, placed midway between the material and the immaterial, may be led by the body to the spirit, by the senses to the understanding, by the shadow to the light, by the image to the truth; that finding the truth at length. . . . and striving after the Spirit may rest in spiritual truth alone. So, and by such ways, would the good God, of his marvelous loving kindness recall degraded men to his own loftiness, and restore them at length to truth and light itself.

"To speak briefly, the topic treated of in this chapter is the flowing forth from God of a common spiritual and divine light, and its gracious passage through all things, and reception by each, according to each one's capacity. On the angels, who are of clear and transparent natures, the light poureth forth in naked simplicity; but for men, according to the wonderful goodness of God, it is administered* with folds and coverings, so to speak, that it may not by its excessive brightness dazzle and offend the weak eyes of their mind; and that men may be more conveniently drawn, through fit, sensible signs, to the truth signified."

Chapter III, which is entitled: On the Angelic Hierarchy, and its threefold Office of Purifying, Illuminating and Perfecting, I quote: "God, who is one, beautiful and good; Father, Son and Holy Ghost; the Trinity which created all things is at once the purification of things to unity, their illumination to what is beautiful, and their perfection to what is good. God, by pouring forth his light which purifies, illumines and perfects, unspeakably deifies and makes godlike the threefold hierarchy of angels; among whom, though all things be shared by all alike (for purity and light and likeness to God are inseparably connected), yet there are, as it were, personal attributes; so that perfection is the property of the first hierarchy, illumination of the second, purification of the third. Likewise, in the first hierarchy, the office of perfecting is specially assigned to the order which is first; that of illuminating to the second; that of purifying to the third. In

*Translator's note: Perhaps the reading should be "overspread."

this threefold way the threefold hierarchy resembles the triune God. The whole endeavor of all spiritual beings is to represent God. God first by his power makes like himself those beings who are near him; then they make others like in turn. Thus there proceeds a diffusion of the Deity from order to order, from hierarchy to hierarchy, and from better creatures to worse, according to each one's capacity, for the rendering godlike of all."

Chapter VII is entitled: On the Seraphim, Cherubim and Thrones. I quote: "First after the Trinity comes the Seraphic Spirits, all flaming and on fire, full of the Deity they have received, and perfect. The word Seraphim signifies fire. They are living beings of the highest order, rejoicing most sweetly in the divine beauty. In the contemplation of his blessedness they love, worship and adore.

"Next after them, in the second place, are the Cherubic Spirits; most glorious beings of light, shining in nature, beyond aught that can be conceived, with the multitudinous wisdom of God; they may be called loving Wisdoms, as those first Seraphim may be called wise Lovers. For there is in each both love and wisdom. But in the first Seraphim, inasmuch as they are nearer to God, the very sun of truth, this exists in a far greater degree.

Therefore that which is in them is named love. In those next after these Cherubim all things are in a less degree; and they, as compared with the first, appear to be only Lights. Therefore they have the appellation of Knowledge. Such, then, is the difference between these Orders, namely: that in the latter is knowledge proceeding from love; in the former is love proceeding from knowledge. In the latter, love is knowledge; in the former knowledge is love. For in the angels an intensity of knowledge is love; a less intense love is knowledge. Do not imagine either that the highest angels have not knowledge, or that the second in rank do not love; but consider that the latter have knowledge accompanied by love, the former love accompanied by knowledge. Conceive also that in this difference and personal attribute, so to speak, there is a certain compensation and equality; to the effect that, just as the first subsist by their fire of love, so the second by their light of knowledge; and the one represents the wisdom of God, as the others do his love."

'In the third rank are those who, from their unity, simplicity, constancy and firmness, are sometimes called Thrones, sometimes Seats;* who themselves also are wise and loving. But from their simplicity they have the attributes of unity, power, strength, for-

*Translator's note: The three properties of a Seat, or Throne, which suggest to Dionysius a meaning for the name as applied to angels, are, elevation from the earth, stability, and capacity of bearing those seated on it; as the angels, in this last respect, have strength to endure the immediate presence of the supreme God.

titude, steadfastness. Which very attributes the Cherubim and Seraphim also possess; but they are applied by a special appropriation to these, as representing the first Person in the Trinity, and the power of God, of which the scope seems to be the most extensive in the universe. For in them there dwells in greater measure the power of God, and his authority and strictness, and as it were his fixed and settled resolution and unchangeableness of purpose. Hence it is that God is said to sit on a throne, and to exercise judgment, and to give an unalterable decision. For by means of these angels, the images of his power, he will execute at the last judgment that which will abide by an immovable decree. Steadfastness comes from simplicity, simplicity from purification. For when each object is purified back to its own simple nature, then, being uncompounded, it remains indissoluble through its unity. Whence it is clear that purification is assigned to the Thrones. Moreover, when a thing is purified, it is illumined, and after it is illumined, it is perfected. This last office is given to the Seraphs, the other to the Cherubs. Among them all, in every threefold manner, there is a striving with all their might to imitate God, who is Purification itself, the parent of unities; who is the very Illumination of those unities; who is lastly the very Perfection of the Illumined. Power cleanses, clear truth makes serene, finished love makes perfect."

Chapter VIII is entitled: On the Dominations, Virtues and Powers. I quote: "In the second Hierarchy, the first have the name of Dominion, being an express image of the true and archetypal dominion in God. For the dominion in them is simple and unmingled, and devoid of all subjection, ruling over all, useful to all, a true and unmixed liberty of bearing sway, after the form and pattern of God. And they not only strive to exhibit in themselves this divine domination, but they strive also most earnestly to draw all things everywhere to a true dominion, and to an imitation of the dominion in God; in order that whatever takes upon it the character of dominion may bear true lordship in God.

"In what way we poor men are to imitate the dominion of God, the Lord Himself, Jesus Christ, in his human form, has plainly taught us; by whom we learn that dominion among men is a free subjection, and willing obedience to God and to man, that they, too, may obey God.

"To the second Order the name of Virtues is applied; by which word Dionysius wishes to be signified a certain manly and masculine and unshaken strength in them, and an unconquered and unconquerable valor, and a marvelous imitation of the divine virtue itself, in which nothing is done feebly, nothing weakly, and nothing cowardly.

“In these Valors and Virtues is zeal and care and energy, that all things in God may be strongly and manfully valiant in chaste and masculine virtue; that in virtue also God may be everywhere displayed.

“The third order have the name of Powers assigned them, because they exhibit in themselves the divine unity, simplicity, power and authority; and present in a manner the all-powerful state and majesty of the Father, ever imitating God in begetting each to something that is grander. And this they not only endeavor in their own persons, but also summon all things to a majesty productive of power, so to speak, fertile and fruitful in God; summoning first those that are nearer to them, which then in turn diffuse to their neighbors what they have received.”

Chapter IX is entitled: On the Princedoms, Archangels and Angels. I quote: “The last hierarchy is that of the Princedoms, Archangels and Angels. These Orders also have in God himself their models which they represent. For what else is principality than an image of the true and exalted principality in God, and than a spiritual effort to draw all things throughout the world, which hold principality to an imitation of the true and predominant principality of God; in order that whatever is in chief place may exercise lordship with all love, and may join love with lordship?”

“Angels, who hold the last place in the series of divine spirits, and one nearer to worldly and corporeal objects, and who obtain the name of Angels in a more special manner, from being chiefly and most manifestly occupied in the care of bringing tidings to the world,—they, I say, specially express the bountiful and profitable messages of God, and exercise themselves truly and holily in announcing, as far as they can, among one another, and then in turn to mankind, the things which come derived from God through a long series of angels. As their nature is more akin to our human minds, and more nearly connected with them, so is their life more familiar to us.

“Midway between these Orders is interposed that of the Archangels, as it is called; who have by nature, power, office and operation, as well as by position, an existence of an intermediate kind between the Principalities and the Angels; representing and imitating in God a certain supreme and wise and virtuous power of bearing tidings.

“These Orders, like the others in the remaining Hierarchies, are distinguished by their special properties, and yet at the same time are coequal; which I judge to be on account of their representation of the Trinity, in which the Three Persons are equal. Such attributes of the Deity, lastly, as are expressed in the order

of Angels, it is their constant business to introduce among men and to bring men also to an imitation of them and of God. . . .”

The last chapter (XVI) is called: Supplementary; on the distinctions in nature and office of the Celestial Orders, and their representatives on earth. I quote: “Upon that unspeakable Trinity the blessed spirits, whom we call angels, unceasingly turn the eyes of their mind. And all of them indeed gaze earnestly upon the Three Persons, but severally in a varying manner; yet so that all contemplate everything, and all the hidden principles of things.

“The Seraphs, who turn their looks with more nearness and intensity to the End, gaze upon all things in the End lovingly and sweetly; as also they do upon the Beginning and Middle, both the power of God and the Wisdom. But they contemplate the End itself more attentively than they do the rest. The Cherubs also gaze upon the End along with the Seraphs; but in that End more the middle, while the Thrones behold more the beginning in the End.

“And so these three orders of the first Hierarchy turn rather toward the good End,* and the Holy Spirit of God. But among those who are so rapt by the force of the End and of the good as to be occupied about God alone, although, in the contemplation of that End, the Seraphs, as gazing on the End most chiefly, are called Flames and Loves, the Cherubs, as gazing on the middle in the End, and on order and beauty, are called Knowing; whilst the Thrones, as gazing chiefly on the beginning in the End, and on power and steadfastness, are called Standing; yet still all this third and highest Hierarchy, inasmuch as it is especially bent upon the third Person, in which each order chiefly marks that which is peculiar to it, is therefore on the whole so situated with respect to the other two Hierarchies, supposing it to be compared with them, as the first Order in it is to the remaining two.**

“In like manner the second Hierarchy, which as a whole is directed toward the Middle, and in the Middle, and in order and wisdom, beholds all things, albeit in a triple and varying method, whence in it also three orders are stationed; this second Hierarchy, I say, when compared with the others, may be designated on the whole as Knowledge.

“Finally, the third, which as a whole is principally turned to the Beginning, in which its members discern and adore all things,

*This term is used to denote the Third Person of the Blessed Trinity, as the terms Beginning and Middle denote the other two. So, in like manner, they are described by the attributes of Power, Wisdom and Love, respectively, corresponding to the Father, the Son and the Holy Ghost. A glance at the table will make this clear.

**That is, as the Seraphim are to the Cherubim and Thrones; distinguished chiefly by the attribute of love.

but on account of their diverse nature in a threefold order, may on the whole, as compared with the preceding, be rightly named Thrones and Seated.

“Moreover, all the spirits that are in the second Hierarchy, although they admire all things, yet do they more nearly, and so to say more readily, gaze upon the very Middle, and pattern, through which all things are made. But the Dominations observe the end in that Middle; the Virtues the middle in that Middle; the Powers the beginning in that Middle. This middle Hierarchy gazes on all things in the Middle; and, as compared with the others, may on the whole be called Knowledge. It is occupied chiefly in that method and wisdom through which all things are finished beautifully and in order.

“The third Hierarchy depends in the highest degree on the Beginning; and in it are the Principalities, intent on the end in that Beginning, the Archangels, intent on the middle in that Beginning; and the Angels, intent on the beginning in that Beginning.

“Thus the last order of each Hierarchy tends toward the beginning; Angels to the Beginning itself; Powers to the beginning in the Middle; Thrones to the beginning in the End. The middle Hierarchy tends toward the Middle; and in each Hierarchy all the middle Orders toward the middle; the furthest in each toward the end.

Accordingly the first* Hierarchy, the one more remote from God, seems, in the power of God, to attend to the being of each one; the mid one, in God’s system, to attend to the form of each; and the last and highest one, the perfection of each. Further, in the first, those Spirits who are of the first Order most care for the being of each; those of the second, for form in being; those of the third, most for perfection in being. In the mid Hierarchy, those of the first Order most care for being in form; those of the second for form itself; those of the third for perfection in form.

“In the third and highest, those of the first Order care most for being in perfection; those of the second for form in perfection; those of the third, for perfection itself.

“Thus by the ministry of angels all things have their being, form and completion.

“Moreover, for the work of founding a Church of Christ for a time beneath the angels, out of men that shall be purified, illumined and perfected under Jesus Christ, the angels are ministering spirits. The first Hierarchy purifies, and as it were begets men again to exist by hope in God. The mid one reveals and illumines, that men by faith may have clear insight in God. The last inspires love, that men by love may be made perfect in God. But in the first Hierarchy, the Angels chiefly make it their busi-

*Or lowest, reckoning upwards.

ness that man may be purified and established in hope; the Archangels produce light and faith in hope; the Princedoms love in hope. In the mid Hierarchy the Powers work hope in faith; the Virtues faith itself; the Dominations love in faith. The Thrones, moreover, in the third, work hope in love; the Cherubs faith in love; the Seraphs love itself, the perfectress of all.

“After this manner does this threefold Hierarchy, triply, in a triune God, constantly work out a threefold Christianity among men, soliciting by faith, hope and charity....”

Colet arranges in this same chapter the Hierarchies in the following order and strictly according to Dionysius, thus:

		God.				
		Beginning. Father.	Middle. Son.	End. Holy Ghost.		
First Hierarchy	{ Seraphs Cherubs Thrones	}	contem- plate the	{ End in the End Middle in the End Beginning in the End	}	Good
Second Hierarchy	{ Dominations Virtues Powers	}	contem- plate the	{ End in the Middle Middle in the Middle Beginning in the Middle	}	Wise
Third Hierarchy	{ Princedoms Archangels Angels	}	contem- plate the	{ End in the Beginning Middle in the Beginning Beginning in the Beginning	}	One
					}	God
The first of each Hierarchy	{ Seraphs Dominations Princedoms	}	contem- plate the	{ End in the End End in the Middle End in the Beginning	}	Good- ness
The second of each Hierarchy	{ Cherubs Virtues Archangels	}	contem- plate the	{ Middle in the End Middle in the Middle Middle in the Beginning	}	Truth
The third of each Hierarchy	{ Thrones Powers Angels	}	contem- plate the	{ Beginning in the End Beginning in the Middle Beginning in the Beginning	}	Unity

In conclusion I give a few of the Triplets of Dionysius as quoted and arranged by Colet:

God.		
Father.	Son.	Holy Ghost.
Power.	Wisdom.	Goodness.
{ Thrones.	Cherubs.	Seraphs.
Powers.	Virtues.	Dominions.
{ Angels.	Archangels.	Princedoms.
Faith.	Hope.	Charity.
Jews.	Christians under Christ.	Christians after the As- cension under the Holy Spirit.

God.

Father.	Son.	Holy Ghost.
First.	Second.	Third.
Beginning.	Middle.	End.
Unity.	Beauty.	Goodness.
Center.	Radii.	Circumference.
Prayer.	Fasting.	Almsgiving.
Hope.	Faith.	Charity.
Repentance.	Baptism.	Eucharist.
Thought.	Word.	Deed.
Root.	Stalk.	Ear.
Fire.	Light.	Heat.

At first sight all this detail about the Hierarchies may seem trivial and uninteresting. But a close study will reveal a deep philosophy. Without this study or one on the Gnostic Emanations or Aeons or on those of the Cabbala we shall get no insight into the mystic Cosmology and Ontology. These Hierarchies are ascending and descending degrees from the Deity. They are personifications of the two streams of Being I spoke of in the beginning of my lectures; they are also degrees of Nature; in other words, they represent the life that connects man, the world and Deity. These Forms reappear in all mystical systems in the West. Swedenborg's doctrine of Series and Degrees, his doctrine of Influx from the Lord, his science of Correspondence are unintelligible except by help of Dionysius, and I think borrowed from him.

Nature is always like herself. In the minor parts she repeats what she does in the larger sphere. If you then will understand the connection of Ultimates with Originals, the Omega and the Alpha, you must follow up the special form of creation, you study, through all these degrees, up and down, and you shall get an insight into mysteries that no science by means of mere observation can give.

But to continue. God then alone is true Being and the real substance of all things; both cause and effect, mode and substance, design and work.

God being the Being of all beings, the only real existence—and that was the second fundamental principle—lead the mystics unavoidably to consider all things, without exception, as comprised in Him. Even the smallest and meanest creature is a participant of the divine nature and life. When the Beghards entered the Bishopric of Constance in 1339, they declared that "the power of God is manifested in a louse as well as in man." Of course, "every creature is full of God;" all blades of grass, and wood and stone.

Every creature, being full of God, very logically yearns to return from earth estrangement to the bosom of the Divine. This yearning is the strongest force behind all forms of Contemplation. The Mystics say "all creatures seek for something God-like," they

all seek their "original condition," for all, that is divine, when absent from the Divine Being, necessarily strives to return to its source, seeks to lay aside its finite condition and from a state of division to re-enter into Unity.

Some of the mystics, such as St. Theresa and Bonaventura, have declared that that yearning at times was so powerful and painful that it threatened to rend their bodies to pieces. It costs something to restore our original condition as "trailing clouds of glory!"

The Mystics further teach that God's main attribute is Mind and that He therefore is chiefly present where there is mind, consequently in man. Says Eckard: "The Lord is a living, existing, acting and self-comprehended rationality." With that idea in mind the author of Gulschen Ras declared, "I am by birth a man of heaven," and asserted:

With treasure in our sleeves, with empty purse,
We, though road-dust, reflect the universe.

And Jami added: "Unceasingly a divine affluence—Mind—flows down from the world unknown into the soul."

God's main attribute is Thought. Thought is not an abstraction, but substance. Thought is correlated with heat or love and force. These constitute the elements of Being. You understand, I am not now speaking of logical thought as before. That God's main attribute is Thought is the prevailing idea with the Mystics. Some say Love, some say Holiness, some say Rest—but the majority say Thought, and it seems that they must be right.

The ancient cosmogonies, it is true, account for the origin of the world by Desire, but they silently place Thought as a preceding act. The Deity awakened—that's Mind!—The Mind reflected and this action of the Mind or mental force upon its own substance transformed spiritual elements into molecular motion and from molecular motion proceeded radiant energy or light. Thus I translate the old ideas into modern language. It was not till Desire or Will had arisen that Mind acted upon its own substance.

How do we know such things? "The spirit testifies in our spirit!"

The whole of Oriental psychology turns upon "the thinker" or the middle power of the septenary division of mind. No doubt the eastern mind, so intuitive and so "original," declared the truth.

Thought is the fundamental reality of the universe; not Will. Will is Nature's symbol. Thought is the mark of Mind. Everything "originally" is thought. Nothing exists but in and through thought. External matter so-called is but thought of a certain quality and variety.

"What is time," said Henry More, the Cambridge Platonist, "but the perseverance of the motion of the soul of the world, while she by her restless power brings forth these things in succession, that Eternity hath at once altogether? Distance of life makes time and the prorogation of life continueth time."

If we look upon thought in that light and learn to use it we become gods.

The mystics further teach: The Deity is neither good nor bad, and cannot be subject to anthropomorphic definitions. To call the Deity good, they say, would be just like calling white black. His glory is equally revealed in all things, yea, even in all evil, whether of guilt or penalty. Hence, if it be his will, that I should sin, whatever the sin might be, I ought not to wish not to have committed it. To be sensible of this is the only true repentance. But the will of God is manifest by the disposition which a man feels toward a particular action. Hence, though he may have committed a thousand mortal sins, still, supposing him to have been disposed for them, he ought not to wish not to have committed them. Neither, to speak strictly, has God enjoined external acts. No external act is good or bad; God exerts no influence upon it, all depends upon the mind.

That being the case, man ought not to desire or pray for anything, save what God ordains. Whoever prays to God for a particular thing or blessing, prays for the wrong thing and in the wrong way, for he prays for a thing contrary to God's nature.

This no doubt is shocking to many. To understand the metaphysics of it you must know that to sin, to pray, to act, imply an existence on the external plane of life, an existence of relationships, an existence of opposites, the very condition the Mystic denies or wants to get rid of. He lives or wants to live in Being, but pure being is without conditions of space and time, without relationships. When the Mystic claims to be above morals, he does not mean that he on the actual plain of life, as far as he lives on it, is not bound to the commandments of law and order; he means that his real existence is beyond. Morality involves distinctions. "To love the neighbor as oneself" is really not the highest Ethics. That commandment involves Separateness; that I or you can or do exist separately or apart from the rest of men, that we are distinct from others and from the world. It really involves antagonism; the mine and the thine. Such a teaching springs from ignorance. The mystics know nothing worse. All mystics insist upon Non-differentiation both as regards thought and morals. We should love our neighbor for the Universal there is in him, not for his personality.

Before we part let me describe the state of the Beyond by means of a story attributed to Tauler, but probably belonging

to Rulman Merswin. Here it is: There was once a learned man who longed and prayed full eight years that God would show him some one to teach him the way of truth. And on a time, as he was in a great longing, there came unto him a voice from heaven and said: "Go to the front of the Church; there wilt thou find a man that shall show thee the way to blessedness."

So thither he went, and found there a poor man whose feet were torn and covered with dust and dirt, his clothing not worth many cents. The learned man greeted the beggar, saying: "God give thee good morrow."

Thereat made he answer: "I never had an ill morrow."

Again he said: "God prosper thee."

The other answered: "Never had I aught but prosperity."

"Heaven save Thee," said the scholar, "how answereth thou me?"

The beggar retorted: "I do not need your prayer for salvation. I was never other than saved."

"Explain to me this, for I do not understand."

"Willingly," said the poor man. "Thou wishest me good morrow. I never had an ill morrow, for, if I am hungry, I praise the Father; am I freezing, if it hails, snows, rains; if it is fair or foul weather, I praise the Father. Therefore I never had an ill morrow. Thou didst say: 'God prosper thee.' I have never been unprosperous, for I know how to live with God. I know that what he does is best, and what God giveth or ordaineth for me, be it pain or pleasure, I take it cheerfully from Him as the best of all, and so I have never adversity. Thou wishest God to bless me. I was never unblessed, for I desire to be only in the will of the Father, and I have so given up my will to the will of the Father, that that which the Father willeth, I will."

"But," said the scholar, "if God cast you into hell? What wouldst thou do then?"

"Cast me into hell? His goodness holds Him back therefrom. Yet, if He did, I should have two arms to embrace Him withal. One arm is true Humility, and therewith am I one with His holy humanity. And with the right arm of love, that joineth His Holy Godhead, I would embrace Him, so He must come with me into hell likewise. And even so, I would sooner be in hell, and have God, than in heaven and not have Him."

Then understood the learned man that true abandonment, with utter abasement, is the nearest way to God the Father.

The learned man asked again: "From whence comest thou?"

"From God."

"Where hast thou found God?"

"Where I abandoned all creatures. I am a king. My kingdom is my soul. All my powers, within and without, do homage

to my soul. This kingdom is greater than any kingdom on the earth."

"What has brought thee to this perfection?"

"My silence, my heavenward thoughts, my union with Deity. For I could rest in nothing less than Deity. I have found the Deity and have everlasting rest and joy in the Deity."

You have the whole of mystical life in that little tale. Do you see it? There is everything there about trust and full consecration. One arm is represented by what he calls true humility; and there is a full exposition of the holy godhead which he calls the other arm of love; and here is a man who has a trust which is simply sublime. He lives in utter abandonment and utter abasement.

Connected with that story is another one, perhaps belonging to it:

"Where do you come from?"

"I never came from anywhere."

"What are you?"

"I am not."

"What will you?"

"I will not."

"This is strange. Tell me your name?"

"Men call me the Nameless Wild."

"Not far off the mark, either; you talk wild enough. Where do you come from? Whither are you bound?"

"I dwell in absolute freedom."

"What is that?"

Here the mystic grew silent. He knew that it would be absolutely impossible to explain what absolute freedom is to one who has not experienced it.

You have heard enough of mysticism for the last two days to bring out the meaning of this conversation.

A member: Do you approve of anyone saying that he dwells in absolute freedom, and for them to choose to become beggars rather than to go out and make their way in the world and set the example to others by industry?

The lecturer: There never was such a man. The story has been invented. But suppose you were the beggar and had had this experience, you must never under any circumstances speak of it, or that you have been in the Beyond. Let other people find it out; and they will do so by the presence that you present. Teach more by your presence and actions than by words; the word of mouth only comes in direct teaching.

If it were possible, we would be better mystics if we had only hearts and not heads.

A member: It seems to me that if we owe God for anything, we owe him for the head, the intellect, which is the highest.

The lecturer: That is all perfectly correct so far as it goes; but intellect is only a low form. The mystic life lies above that. I have had two objects in view in speaking of the brain and intellect, which are simply candles. The divine fullness fills the temple; it is that you enter in to worship, and to which you bow down in holy silence and reverence. The Shechina, the invisible presence, has nothing to do with your brain; it is beyond everything bodily. That is the mystic life, and you come there only through such courses as those represented by my stories; and yet that life is so easily attained, it lies all in the human heart.

A member: Do you advise that we all follow this life, and retire from the world?

The lecturer: No. If you are sent into retirement, go. You must always obey. But do nothing of that kind of your own accord or seeking. A chicken must break its own egg. After it has come out it can do something, but not before. All this idea of going into the woods with preconceived plans is absolutely wrong. I will venture to say that there may be exceptions, but it is practically all wrong. You will in all the nine hundred and ninety-nine cases out of the thousand be wrong. You cannot be your own Providence. Do not enter into any undertaking to help Providence with regard to other people.

So many of you are forgetting certain duties that you all have. Many have the idea that as soon as we have obtained some of this Inner Life we should rush in to help other people, our fellow-men. Theoretically, this is all right, but you are to help them not according to your ways. When you are sent, go, but do not send yourself. You may be used. There is no question that in many cases you are used, but you get no thanks for it, and it is a pretty hard thing to have been doing something, to have made some tremendous sacrifice, to come sneaking home all naked and used up, and having had no thanks for it. Providence will use you but you will get no thanks, if you come uncalled.

A member: You will have the knowledge and satisfaction that you have done right.

The lecturer: That is not worth a row of pins. Such a humiliation is a clubbing, the worst you can receive.

A member: We may not get anything here materially, but would not our spirit be regarded?

The lecturer: I think only very seldom.

A member: I think that is a hard teaching.

The lecturer: Your remark is selfish, madam. That sentiment is a selfish sentiment. The majority of people would rise and say: "That is not just; we will not serve such a Providence."

Keep your tongue and be silent! Do not say anything! Then, there is another thing you may go and do; you may get your own throat cut. What right have you to expect being protected, if you go on an errand you have sent yourself on? What right have you to ask Providence to go and protect and keep you?

A member: How do we know when we are sent?

The lecturer: You will always know that! There is no doubt when the call comes. Say No! as long as you possibly can. Don't be too eager to go and do that work. It is a hard job to say No! for many; we are so eager. But keep on resisting. That is one of the cases where you can say No! to Providence. You need not be afraid of showing unwillingness or anything of that kind. There is some power behind you wiser than you. Say No! until you are absolutely sure, and then go and do your call.

A member: Should we not do regardless of consequences and rewards?

The lecturer: Of course.

A member: You made the remark, I think, that we oftentimes received no thanks; that those who sought to teach were reviled?

The lecturer: I said they often got no thanks for it. That is a phrase I should think would explain itself. You may be used for certain occasions; not literally or absolutely reviled, but without thanks; you are treated with indifference. You have not the appreciation your own selfishness and desire require that you should get.

The member: That should not deter us!

Mrs. Peeke: How far would you think it wise to trust in material things?

The lecturer: What do you mean?

Mrs. Peeke: I am asking these questions because someone here wants to know how much to trust for everything; must they begin and work with their hands rather than to trust the law and live for the highest?

The lecturer: The present duties are never to be neglected. No one of you has a right to give up any of the moral obligations which you have undertaken. The mystics never allow that; they say the Inner Life is above law, they do not say beyond it; they say it is of a higher order; but the higher order always permeates the lower ones. If I have undertaken a thing, I have bound my will. It is not an intellectual thing I have undertaken, but I have set my will and the divine will on something. I say I. That is not correct, for the Divine in me has set itself in me to do something. If I should step in and prevent the divine will from having its free course, you can readily see what a tremendous obstruction and mistake has been made, and that sin and crime lie that way. Be careful in undertaking and promising things. When you have promised a thing, you

are bound forever and forever, and there is nothing that can absolve you from that bound condition, until the thing has been fully and completely accomplished. Be very chary in undertaking things. If things come up to be done, undertake them with certain provisions. Do not say definitely: "I will do it, thus and so;" but always add to it: "If it is God's will;" "if it be possible;" "under such conditions I will." "I will reserve my freedom." Only in exceptional and very few cases in life can you undertake definite promises. It was a small thing for you yesterday to write those slips, and say that they represented with you a stage of the new life. But you have done it. You can withdraw the slips yet, so far as the external is concerned; but if you said to yourselves at the time the slips were made up, I am going to do thus, or thought that way; if a desire for a greater life, or a desire with any kind of intensity permeated your organism at the time, then you are bound; you have performed a volitional act, and you are bound. There is nothing criminal or terrible in that. But I want you to understand that you have set yourself on a course of development which has been, if I can put it that way, the Divine manifesting through you its desire to take a certain course. If you change your mind and slam the door and say: "I won't do it!" What a fearful condition!

A member: You would not change a promise as you outgrew your color, if conditions change?

The lecturer: There are no changes in the way of turning around and going away; if you are still going on, all right. You can switch over, but you must progress to the same goal. You cannot wriggle out of it unless the promise was a wrong and stupid one, and was a mistake and hindrance, and even then; under many circumstances, you cannot. Here is a case in point, of importance. You hear, time and time again, of a man and wife who have been married, finding out later in life that they did not match, and they feel they should not have come together, that it was a mesalliance. And they say, that such recognition justifies their separation. I say it does not; you cannot voluntarily do that. If circumstances separate you, you can take the result, but you cannot break that moral obligation intentionally, though it was a wrong and stupid thing you did. You must bear the burdens and live it down to the uttermost, and if you do, you will be justified in that course.

A member: I think there is still a little misunderstandings in regard to what you said about undertaking to do for other people; the phrases you used about doing a certain deed you thought you should do, and not being appreciated, and going back naked and stripped, and feeling that you have been wrong. Should that feeling that you have not been appreciated keep you from doing what is your duty? I feel sure you do not mean that?

The lecturer: No; by no means; keep on working and forever,

and never getting any thanks for it; it is a hard contract, but you are in for it.

The member: We must not take into consideration the reward?

The lecturer: No; but you are certainly entitled to know that you are working for the Divine, and in that way doing the right thing. Some years ago a woman came to me whom I had never seen, nor she me, and said she had been sent. I asked her what she wanted; she said she was ready to live for humanity, and was going to sacrifice herself entirely for the universal good, asking me to direct her. "All right," I said, "you are a courageous woman; go on and do it. I am probably not your teacher and helper. If you are sent to a work of that kind, you know where to get your strength and help." I was surprised to know that there was some one ready to take such a contract. She was astonished, and we said nothing to each other for a while. She finally asked what I would have her do. I said I will not have you do anything; it is your affair; giving her the cold shoulder. After a while she said: "No matter, I must begin somewhere, set me going." I said: "Try to hold your tongue for twenty-four hours." She turned around and used her tongue on me as cuttingly and sharply as you can imagine. What became of the universal mission I do not know.

Mrs. Peeke: It all comes back to the idea of being, instead of doing; is not that it?

The lecturer: Yes, of course. There was that woman ready to rush in and do a work. She was under the pressure of the first inspiration, and she had not considered what she had undertaken. The first demand upon her set her off cutting with a tongue as sharp as sharp can be, showing how little she was prepared, or rather, how utterly unprepared she was for a world mission.

A member: Are we under obligations to take care of and teach the insane, for instance, and those who cannot take care of themselves, in any direction?

The lecturer: Yes, I saw that thought of yours and was going to say so. Now, here is a work which you can all do at once, and you will not be interfered with, but you will never get any thanks for it in this world. I will give you a work which you can all do. Go and teach the existences which are all about us. This room, or wherever else you go, is filled with layers of beings which lie on top of one another in the same way as certain geological layers lie on this globe of ours. You have all seen the Geological Section of our country. Go into a Museum and see how the layers are placed above each other. In the same way, you could have a section of the atmosphere where innumerable of these existences are. There they lie, all ready to be helped. They have come there for some reason or other, and are unable to pass on. They are "the spirits under the altar" who cannot pass on. They are waiting for our redemption before they can be

redeemed. Through the work you are doing they are being benefited. There is something for you to do! Speak right out in the air and tell them, that you wish to help them. They can and will hear it. Show them your thoughts. They will be benefited by them. All those that may cling to you from various circumstances, let them cling and hang on and take all you can give them. Let them have it. You are then elevating untold existences and doing a work most marvelous and extensive and beautiful. You are all asking to do something for your fellow man. If you are so ready and willing to do that and your fellow men are unwilling to take your help, these existences will be willing. Some of them have been unable to have a body and some have had; and they are unable to go forward or backward. Give them all you can. Go there and do your work! You are all called to it, and ever so many others! There you have a splendid opportunity to show your selflessness, and the world cannot say that we are selfish in that. There is no glory and no money in it.

A member: How shall we know that they are there and get it unless we see them?

The lecturer: They will get it; I assure you of that. There you have a marvelous field for unselfish work. Just take that work up with the feelings, thoughts and desires to help them, and anything that you may throw off wishing that it may come to the benefit of an unborn soul, or someone that may have been thrown out of existence by some cause; you know: all of those who should have lived but never got the life, because someone committed a crime; you know what I have reference to.

A member: Is that what Christ spoke of as "in prison?"

The lecturer: No; I speak of another class of spirits. These are not in prison. They are the undeveloped and unfortunate souls, "under the altar," waiting for our redemption; they are connected with us and belong to that long stream and current in which we lie. They have your colors and belong to our life courses and streams, and you can help them by your individual lives. They will gravitate into the way we are going. They are more intense than we are. The whole spiritual world is one of intensity. They need no post, or telephone or telegraph. They need only that you step in and offer your services and that will help them.

A member: If you are very selfish, you will know it, then?

The lecturer: Yes, if you cannot do that kind of work which lies before you, I need not say any more. You will know what your chances are in the pure and simple mystical life.

A member: May we hinder the spiritual progress of souls, that have gone away, by holding them, desiring their affection and return?

The lecturer: Yes; but that brings us into another sphere, that I would not like to touch upon at present. All those who have

had a certain existence, who have been born as children and have become attached to us, we are doing in many cases a great wrong. Most mothers come to consider their children in a certain way their property; that they belong to them; they claim a certain exclusiveness. Now, that is not correct. You have been the means of bringing them into the world; that is true; and you are certainly entitled to a great credit for that; it is an enormous undertaking, a service of the most extraordinary character; but that is the end of it. You did not start them; you had nothing to do with it, as laws of an entirely different order control matters of that kind. That child came into the world through you, to be sure. That ends it. As for creeping on into the other sphere and following that poor little creature, it is just as though you had a chain on it and kept it down. There is an old proverb that such children are tied to the leading strings of the mother. It is an Italian proverb, I believe. You could not lay any heavier chains on them. Let them go! They are not yours! You are not entitled to them!

A member: Do you not think we should look after these little ones when they are given to us?

The lecturer: Yes, of course. We are now talking about them after they have gone away again. They were here on a visit, and they are off again. Let them go! They will be taken care of! You need not fear at all! But this belongs to another sphere; let us leave it out of our consideration now. There are several laws that may be mixed up. Let us get back to those that have not got so far as being born. You will understand what I mean: all wasted life, those that have not had their chances as they should have had. Those are the particularly unfortunate ones, that you should help and give your life to in the other world, and also those who are there clamoring for existence and wanting to come in; and also those who are never to come in here, but perhaps in some other existence, who are there in all the preparatory and preliminary stages of growth. Those that belong to the earth sphere also lie in those layers. They are the most unfortunate ones, and there you should let your love and devotion go, and there you have all the work to perform that you can wish, everyone, married or unmarried, young and old, of whatever condition. You can all do that work, because it is in a universal sphere.

A member: Do you mean to say that when the foetal life has been disturbed, so that no birth came, that that ego that was trying to embody itself has lost the power to make a second effort?

The lecturer: I do not know. I could not say. I know that it is there. But I do not know about the rest. Whoever else is coming to help it in, I do not know. I know those souls

are there and need your help, be they clamoring for a new existence or not.

A member: It seems an awful injustice.

The lecturer: Injustice or not, that is not for us to settle.

The member: I mean unjust to the soul.

The lecturer: Let us say that those souls are unfortunate, unhappy, and that they need your help. If we get the idea of justice and injustice in our minds, certain harsh notions may arise, and we lose the mellowness and willingness necessary for work. Any tear that you shed for their good will help them! An emotion helps them! They float on sunbeams, visible and invisible, and we want to start them and set them going so they can climb up.

A member: They are conscious beings?

The lecturer: Well, don't press that question too hard. They are conscious, yes. They are no doubt not conscious as you and I are conscious at this present moment. But they are conscious in this way, that their soul-life is created and is concentrated.

A member: Why are they not happy, floating on sunbeams?

The lecturer: Suppose they do not know; suppose sunbeams were scorching. You cannot tell what the condition is, how the little creature has come there. It may be the wrong vibration. In all probability most of them are in wrong vibrations. Think of the unfortunates who have come into the world, their fathers and mothers being unwilling; they are not likely to be on happy sunbeams. As for the state of consciousness, it is not of practical import to us. You are not to meet them by philosophical and abstract teachings, but by sweetness and love and your whole personality. Love is the source of light, not vice versa.

A member: Will you not define the dangers and duties of a parent, and how children should be trained?

The lecturer: The dangers of motherhood and fatherhood?

The member: Yes? The dangers of unfolding and repressing that soul, with regard to the child, developing or repressing the soul.

The lecturer: I think it would be very difficult to state it in so many words. It would all depend upon the circumstances in each case.

The member: Mistakes may be made through ignorance?

The lecturer: When the child is come into the world, the customary educational method is wrong at the very bottom. If I had my way I would abandon all the nurseries and schools and the whole rigmarole of modern civilization, and let these little children creep as they would naturally. My children have not gone to school. When they later on in life wanted to and prepared themselves for

school and went there, they have done all right; but I will give you this idea: all that which the child spends from early life, say from four or five, when we first drill them, up to fifteen and seventeen, all that is practically wasted. My first boy, who is now married and has children himself, never went to school. He was allowed to run free and see whatever he wanted to see, and break to pieces whatever he wanted to break and see the inside of it, which was his main disposition. To be sure, he was not far off from home, and we kept an eye on him for precaution. Any stone on the street that he wanted to have in his pocket, he picked up. And in all his life he picked up a great many stones that seemed brilliant and bright, because the water was on them, as you have seen on the seashore, and he considered them treasures. It seemed that this little chap was growing up as a little beast, but we never reproached or punished him. When he was fourteen, I think, or a little over that, he was put to learn something practical, as I put all my children to stand on their feet and learn their own way of life. We must have the daily bread. I took him into the library—think of it! he had never been to school—and let him run as he pleased, and he was everybody's servant, etc., and he had a pretty good time. At that time he read a great many things here and there that I never knew of. Well, it happened one day—which was in a certain way a misfortune, but it proved to be very good,—he got religion. Now, I will tell you, that when he got home we did not have any very pleasant time for a little while; but we compromised matters for a time. We agreed that he should keep his religion and go to Africa as a missionary, which he wanted. But I insisted that he should have some other qualification than that of a missionary, when he went there, so as to be useful; that he should go as a doctor and first take a medical examination. He was willing. But he had never been to school and the question was how to do it without preliminary training. I told him to go ahead as he liked. The boy went to the New York University and got the examination papers and the list that stated the requirements necessary for admission to the College. We considered the matter. We found it would probably take some years to go through the course and be admitted. He went entirely by himself; I do not think I helped him, nor did his mother. We knew that he was trying to get in by one year's course. One day, after one year's preparation, he came and said that he had been admitted to the New York College, and showed a testimonial for it. Well, he studied there for years, and used to come home and throw out medals from one pocket and the other, just as he used to do with the stones in the past. In the meanwhile he had recovered his common sense and forgotten all about going to be a missionary; he had become a practical boy, and he is now a practicing chemist. I know of other cases of the same kind. Edward Eggleston's children are brought up in the same way, and he is

proud of it. He says that you may ask his girls a great many things that are known by others and they do not know them, nor care beans about them.

A member: Mrs. Cheney's children are brought up in the same way.

Mrs. Peeke: So are mine.

The lecturer: I do not say that that is infallibly right in all cases. It may miscarry in some cases. But I know of a couple of other cases, and I know the children have done well. One young lady I have in mind now. She is married, and knows as much, I think, as the young man she married, and I am sure that if she has children they are going to be brought up in the same way. There are others that I know of that are doing well; at any rate, they have never been arrested yet. All of which goes to show this, that if you can freely and fearlessly throw a young soul upon itself, if tolerably well organized and balanced and provided by Nature with an ordinarily good foundation, living in a pretty good temple, that soul cannot go very far astray; the very surroundings and organization teach it. And I would say that if they do not have that foundation you may attempt what you like and they will go astray anyhow.

EIGHTH LECTURE.

I now come to the last lecture of this course. I shall read and explain the story I have referred to before.

Perhaps this little story needs no introduction. It is a Shawnee Indian tale; and you may marvel when you hear the story, that it is so consistent and so explicit, and that such things could have come from the poor Indians. Henry Schoolcraft has heard these stories at the evening camp-fires and in the wigwams of these Indians. For him they were nothing but folk-lore, and so he was bent on getting them right, absolutely correct, as a scientist. That was fortunate, for it prevented him from mutilating them, or making any comment; in all probability he had no idea of what was in them. You will see that it is simply marvelous that the story should contain so much, and that it contains it is a proof that Schoolcraft has not meddled with it, for he could not have improved on it. It is only the simplicity of a pure natural mind that could have made this story. The Cupid and Psyche of Apuleius, which is parallel to it, is far inferior. This story represents the development of a masculine soul; Cupid and Psyche represents the development of the feminine soul. Both stories are of the uttermost importance to you. You must learn to know them by heart.

Here is the tale and your psychological pattern.

THE CELESTIAL SISTERS.

Waupee, or White Hawk, lived in a remote part of the forest, where animals abounded. Every day he returned from the chase with a large spoil, for he was one of the most skillful and lucky hunters. His form was like the cedar, and the fire of youth beamed from his eye. There was no forest too gloomy for him to penetrate, and no track made by bird or beast of any kind which he could not readily follow.

One day he went beyond any point which he had ever before visited. He traveled through an open wood, which enabled him to see a great distance. At length he beheld a light breaking through the foliage of the distant trees, which made him sure that he was on the borders of a prairie. It was a wide plain, covered with long, blue grass, and enameled with flowers of a thousand lovely tints. After walking for some time without a path, musing upon the open country and enjoying the fragrant breezes, he suddenly came to a ring, worn among the grass and flowers, as if it had been made by footsteps moving lightly round and round. But it was strange; so strange as to cause the White Hawk to pause and gaze long and fixedly upon the ground—there was no path which led to this flowery circle, there was not even a crushed leaf nor a

broken twig, nor the least trace of footsteps approaching or retiring, to be found. He thought he would hide himself and lie in wait to discover, if he could, what this strange circle meant.

Presently he heard the faint sounds of music in the air. He looked up in the direction they came from, and as the magic notes died away, he saw a small object, like a little summer cloud that approaches the earth, floating down from above. At first, it was very small, and seemed as if it could have been blown away by the first breeze that came along. But it rapidly grew as he gazed upon it, and the music every moment came clearer and more sweetly to his ear. As it neared the earth, it appeared as a basket, and it was filled with twelve sisters of the most lovely forms and enchanting beauty.

As soon as the basket touched the ground, they leaped out and began straightway to dance, in the most joyous manner, around the magic ring, striking as they did so a shining ball, which uttered the most ravishing melodies; and kept time as they danced.

The White Hawk from his concealment, entranced, gazed upon their graceful forms and movements. He admired them all, but he was most pleased with the youngest. He longed to be at her side, to embrace her, to call her his own; and unable to remain longer a silent admirer, he rushed out and endeavored to seize this twelfth beauty who so enchanted him. But the sisters, with the quickness of birds, the moment they descried the form of a man, leaped back into the basket and were drawn up into the sky.

Lamenting his ill-luck, Waupee gazed longingly upon the fairy basket as it ascended and bore the lovely sisters from his view. "They are gone," he said, "and I shall see them no more." He returned to his solitary lodge, but he found no relief to his mind. He walked abroad, but to look at the sky which had withdrawn from his sight the only being he had ever loved.

The next day, selecting the same hour, the White Hawk went back to the prairie and took his station near the ring; in order to deceive the sisters he assumed the form of an opossum, and sat among the grass as if he were there engaged in chewing the cud. He had not waited long when he saw the cloudy basket descend, and heard the same sweet music falling as before. He crept slowly toward the ring; but the instant the sisters caught sight of him they were startled and sprang into their car. It rose a short distance, when one of the elder sisters spoke: "Perhaps," she said, "it has come to show us how the game is played by mortals." "Oh, no," the youngest replied, "Quick, let us ascend." And all joining in a chant, they rose out of sight.

Waupee, casting off his disguise, walked sorrowfully back to his lodge; but, ah, the night seemed very long to lonely White Hawk. His whole soul was filled with the thought of the beautiful sister.

Betimes the next day he returned to the haunted spot, hoping and fearing and sighing as though his very soul would leave his body in its anguish. He reflected upon the plan he should follow to secure success. He had already failed twice; to fail the third time would be fatal. Near by he found an old stump, much covered with moss, and just then in use as the residence of a number of mice, who had stopped there on a pilgrimage to some relatives on the other side of the prairie. The White Hawk was so pleased with their tidy little forms that he thought he too would be a mouse, especially as they were by no means formidable to look at and would not be at all likely to create alarm.

He accordingly, having first brought the stump and set it near the ring, without further notice became a mouse, and peeped and sported about and kept his sharp little eyes busy with the others, but he did not forget to keep one eye up towards the sky and one ear wide open in the same direction.

It was not long before the sisters at their customary hour came down and resumed their sport. "But see," cried the youngest sister, "that stump was not there before." She ran off frightened towards the basket. Her sisters only smiled, and gathering round the old stump they struck it in jest, when out ran the mice and among them Waupee. They killed them all but one, which was pursued by the younger sister. Just as she had raised a silver stick which she held in her hand to put an end to it too, the form of the White Hawk arose and he clasped his prize in his arms. The other eleven sprang to their basket and were drawn up to the skies.

Waupee exerted all his skill to please his bride and win her affections. He wiped the tears from her eyes. He related his adventures in the chase; he dwelt upon the charms of life on the earth. He was constant in his attentions, keeping fondly by her side, and picking out the way for her to walk, led her gently toward his lodge. He felt his heart glow with joy as he entered it, and from that moment he was one of the happiest of men.

Winter and summer passed rapidly away, and as the spring drew near, with its balmy gales and its many-colored flowers, their happiness was increased by the presence of a beautiful boy in their lodge. What more earthly bliss was there for them to enjoy?

Waupee's wife was the daughter of one of the stars, and as the scenes of earth began to pall upon her sight she sighed to revisit her father, but she was obliged to hide these feelings from her husband. She remembered the charm that would carry her up, and while White Hawk was engaged in the chase she took occasion to construct a wicker basket which she kept concealed. In the meantime she collected such rarities from the earth as she thought would please her father, as well as the most dainty kinds of food.

One day when Waupee was absent and all was in readiness, she went out to the charmed ring, taking with her her little son. As they entered the car she commenced her magical song and the basket rose. The song was sad, lowly and mournful, and as it was wafted far away by the wind, it caught her husband's ear. It was a voice which he well knew, and he instantly ran to the prairie. Though he made breathless speed, he could not reach the ring before his wife and child ascended beyond his reach. He lifted up his voice in loud appeals, but they were unavailing. The basket still went up. He watched it until it became a small speck, and finally it vanished in the sky. He then bent his head down to the ground and was miserable.

Through a long winter and a long summer Waupee bewailed his loss, but he found no relief. The beautiful spirit had come and gone and he should see it no more. He mourned his wife's loss sorely, but his son's still more, for the boy had both his mother's beauty and his father's strength.

In the meantime his wife had reached her home in the stars and in the blissful employments of her father's house she had almost forgotten that she had left a husband on the earth. But her son as he grew up resembled more and more his father, and every day he was restless and anxious to visit the scene of his birth. His grandfather said to his daughter one day, "Go, my child, and take your son down to his father, and ask him to come up and live with us. But tell him to bring along a specimen of each kind of bird and animal he kills in the chase." She accordingly took the boy and descended. The White Hawk, who was ever near the enchanted spot, heard her voice as she came down the sky. His heart beat with emotion as he saw her form and that of his son, and they were soon clasped in his arms.

He heard the message of the star, and he began to hunt with the greatest activity, that he might collect the present with all dispatch. He spent whole nights, as well as days, in searching for every curious and beautiful animal and bird. He only preserved a foot or a wing or tail of each. When all was ready, Waupee visited once more each favorite spot, the hilltop whence he had used to see the rising sun, the stream where he had sported as a boy, the old lodge, now looking sad and solemn, which he was to sit in no more. And last of all, coming to the magic circle, he gazed widely around him with tearful eyes, and taking his wife and child by the hand they entered the car and were drawn up into a country far beyond the flight of birds or the power of mortal eye to pierce.

Here I stop. There is just one short appendix more which is simply Indian, and has no relation to the story, trying to account for the origin of the white hawk, as nearly all Indian stories have some way to account for birds and animals. Do you see anything

in the story? Do you not think it is very rich? It is certainly a very charming story. Think of the treasures you have on this continent. The book of which this is the first story has a great many more stories. Several others are very full, but not another is as full as this. This most wonderful one is a treasure which, in my opinion, fully counterbalances anything to be found anywhere else. You probably understand the right way of looking at it. White Hawk is a prophetic spirit, as I have defined it to you, the color blue is his. That will be an encouragement and help to all who have the color blue as their color. He is a prophet. He is a hawk, which is an eagle, and the eagle is a symbol for a prophet. The apostle is the lion, the prophet the eagle, the evangelist is the man, and the pastor and teacher is the ox, the faithful animal which treads out the corn. Here you have a prophetic spirit under the influence of spiritual power in its course of development. Moreover he is white, which shows his natural bent and disposition. You can interpret white as you like, either as a fundamental color or the complement of all the colors, in any way it fits into the situation. It is most marvelously stated that he lives in a remote part of the forest, away out from the ordinary surroundings of common life. He is not a conventional somebody. He lives in the forest; in truths. All things in nature which rise or form a straight line represent truth. Anything that rises represents truth, the masculine force. And he lives under such surroundings, forests, particularly. When you go into the woods you will not have any influences of love, you will have influences of truth. White Hawk lives under such circumstances, and that is perfectly correct for the prophet lives under such circumstances. The prophet is concerned with the object of giving truth-expression to spiritual influences. There is one characteristic here: this forest abounds with animals. The animals are passions, etc., and all kinds of sensuality; and so this world which you come into will be found to abound in such; the more you enter into it the more animals you will find there. The moment you set yourself to do good that moment you awake the other side; like in the garden, if you go away for a time the nourishment has got to work somewhere, somehow, and it does work; the weeds take it. Nature must do some work. If you want her to do it in your way, she will do that; if not, and you go away, she does it in her own way. She must work, produce, create, even unto creating the wrong thing. This wood is full of animals. Here is a practical teaching: If you set yourself on what you call "dead sure" of doing a thing, it is "dead sure" you will not do it; for, by contraries the other side will rise up and make void your best attempts. The best thing you can do is as I said in one of my first lectures: the best thing is to "sneak" through life and not take the bull by the horns. Go quietly and steal along; do not try to blow any trumpets and make a flourish; you will have

too much on your hands; too many people will be coming out of the side streets to see the show; go perfectly quietly and with humility and with steadiness and do the work. Be thankful that you are capable of doing the little things. The sum total of life is made up of little things. Do the little things without creating any great splurge. All this relates to these animals that live in the woods where you are. He is a good sort of fellow, a fine specimen of man. We learn that every day he returned from the chase with large spoils. He was one of the most lucky hunters. This young fellow is going to work bravely to call out something. As I told you, nothing is to be killed, these very powers that you are taught by some to kill are the very powers that you need to use. You want to put them into the right place. The killing out does not mean to destroy, but to reduce them and put them into the right position. You are all hunters; if not, you are good for nothing. You must bring home good spoils every day as a proof of the toil of the day; you should be able to count up your spoils as the hunters do in the forest, hang up bear, deer, wolves, etc. Waupee brings a large spoil, and we find why he does it, and this will interest all of you. His form was like a cedar, and fire beamed from his eyes. Among the characteristics of the cedar is that it does not rot. You can put it into the water and it is strengthened and not rotted. And that is why the earlier temples, before they erected the houses of stone, were erected of cedar or similar wood; Solomon's temple, for instance; because it stands symbolical for form. It is that skeleton that I have been talking about. Those of you that have come into the details of this will understand that this temple is the skeleton from which the muscles and ligaments, etc., arise. It does not matter whether you have more or less muscle, when you come to the skeleton it remains firm and solid and the foundation from which to grow. So this measurement of force relates to this kind of foundations, that is the temple. His principal characteristic is, of course, the fire that beams from his eyes. There was no forest too gloomy for him to penetrate. Where cannot the prophet see? Having the light in general, any particular light is superfluous. Knowing the general truths, all the particular truths come up of themselves. There is no track of bird or beast that he cannot follow. There is nothing hidden for those that have the great initiation, those that have the Inner Life. No track is too gloomy, no forest that cannot be penetrated. There are a great many other things said about him. In short, this is a very fine fellow, to put it in a vulgar phrase. He has all the natural dispositions and propensities that are suitable for war; and he is true to this, that he knows what he is here for. You will see that from the story that follows: You will remember it begins by saying that ONE DAY he had gone beyond any point which he had ever before visited. Now, this is like the psychological

development. It depends upon states of mind. A certain day comes, a certain state or condition of mind, and he is taken further than ever before. He comes there not by any force of his own; he comes in a gentle, unobtrusive sort of way, which advises you not to go along expecting anything glorious, any glamour, not letting people know what you are about; if you do go hunting that way, you will find the great prairie rising before you. What is that territory? It is the great spiritual world, that opens upon you in enthusiasm and joy, and that elevates you and carries you out of yourself. The prairie has blue grass. He is a prophet, and everything is blue to him. Not blue in a bad sense, but a good sense. You will see what interests you. He knows immediately when he sees through the big forest what is outside of it. Have any of you really come through the big woods and know the effect of coming into the open land on the other side, so strange and new and untraveled, so that it almost physically puts you into a new frame of mind. You need not go through the Dark Continent as Stanley did; but you can understand what a tremendous sensation, revelation, it must have been to those men who had dragged themselves for months through the wet and damp woods. Even to us. I presume I need not tell you how the forest is continually receding; trying to keep its secret. The trees keep their secrets much better than human beings. They must keep the gap filled up. But the trees stand up and do their daily work. ' They may whisper, but nobody but a tree can understand it. Learn that and many other things from the woods. They are very bashful; you cannot find the middle of the woods. When you think you are there, you are just as far away as ever. So it should be. You should continually slip away from any persecution, or any inquiry of any mind that wants to find you out and understand you. Give them the slip as the woods do.

What does he find when he comes out of the woods and comes into the prairie? He sees this ring in the grass. I will not go into the botanical part but leave that out; the ring is, of course, a symbol of infinity. You all know how it is when you have been carried into the ecstatic state, you are carried off the feet and see something marvelous. That's the ring. Do never say a word about such things! White Hawk wonders why there is no track into the charmed circle, nothing to indicate an approach to it. It is because nobody else has been there. How could anybody else have been there? It is your circle. Nobody has gone over the road you are traveling or ever shall. It is your sacred precinct and way, and woe unto you if you dragged anybody else in there or even told them the road into which you go into the infinite. You can tell them that you have been there in general terms; in many cases do not even admit that. There must not be a broken twig or turned leaf into the charmed circle; if there is, it is all spoiled and

faded and there is nothing left in it. You know all about the circle, how it is produced and what it represents, etc. Of course he wonders and he is all in amazement the first time. That is all very clear. Here comes a very peculiar thing, and you can all read your characteristics. Indian-like and true to Indian characteristics, he thought he would hide himself to find out what the charmed circle meant. Here is the thing in which a mistake is always made in the beginning of spiritual life. We start in invariably and always by making a mistake the first time, and the mistake consists in trying to do this thing by main force, our own force, intellectually, which is all wrong and absurd. And yet, the last step is always by our own means and is intellectual, and if it is not by our own means, it is not of much profit. The first step is always mistakenly selfish and usually miscarries, while the last step, when we finally attain the goal by bringing all our forces to bear on the subject, is successful. So don't hide yourselves or lie in wait to see if you can find it out. You cannot find it out that way. No amount of intellectualism, no teaching, no formula will cover this wonderful experience; for, as I have repeated so many times, this life is an experience. We shall see how he is cheated and finds this thing out. He hears the sounds of music coming down and sees the little cloud, that finally materializes as a basket, and out of it come twelve sisters, and it is the youngest one that he loves best of all. It is the coming down to us of the Spiritual in the form of a cloud, in the form of obscurity. You never get it directly; you always get it mediately, never immediately. You always get it through a medium of some kind, and the most general term and best expression is that of a cloud, under a veil, in a symbol. In this basket from the clouds are twelve sisters. You can explain twelve as you like. You can readily see how it is here. You know all about the four, the natural foundation, your temple. The three, you probably know all about, as the triangular number and figure of the Eternal. You have here a very fortunate circumstance as to the natural and spiritual. The powers, that come down here are sisters; there are no men and wives, nor children yonder; they are sisters. If I had time here, I would show you that all through mythology (I am sorry there are so many men here, they won't like to hear this remark), that all through mythology the primary conception of the Divine is that it is feminine. The Deity is represented as feminine in mythology. We could not expect anything else but that this Descent would be characterized as sisters. In the spiritual world we know nothing about marriage, that is a purely natural arrangement; but we do know relationships like sisters, a union of souls, of spiritual likes on the same plane, and communion and relationships of that kind. In fact, when we meet again, we will have one great communion service. Then this whole sister-

hood will be the characteristic of our meeting, and there will be twelves, fours, threes and any other division of the twelves, etc.

Of course they are lovely and enchanting; that is to be taken for granted; how could they be anything else? How could you expect anything else in twelves, anything distorted or out of harmony? Waupee is still lying in wait, and seeing this thing, these sisters come down and dance. The primitive occupation was nothing but dancing; not exactly whirling around in the abominable style in which some people dance nowadays, and crush the life out of each other, not flying around like wild beasts. Dancing in primitive ages followed the laws of the circles, and movements could be nothing else but symbols, representations of laws; those that are full of truth cannot move in any other way but forms of truth and love. We cannot possibly conceive of twelve sisters dancing anything else but in squares and triangles, perfect forms that represent typical, beautiful things. It is an expression of their own nature, and it is a teaching in that which they want to say; they are not talking; they appear! They are! The whole spiritual life works by appearance, PRESENCE! We recognize one another by color, appearances, influences, feelings, fulnesses that come from us. Thus are we known, and so we cannot possibly conceive of any deeper or more sensible occupation than dancing. You know perfectly well that in the earlier days generally dancing was in the groves; where else could it be? Of course they dance to the most ravishing melodies. Their dance is melody and melody is dance. They proceeded in their dancing by symphonies. That of course you can readily see. But I might go on talking and get no further. But here is the point: White Hawk on whom our attention is centered, sees all these things; but he is attracted to the younger sister. Why does he prefer the younger and not the eldest?

A member: Because she is more childlike?

The lecturer: How does he know that she pleases him best?

A member: He is drawn to her; feels himself drawn to her?

Another member: Because she knew less?

The Lecturer: Because she represents the form of truth that lies nearest to his condition! You cannot jump over the degrees. It was a clever arrangement of former days when the fathers and mothers demanded that their daughters should be married off in the order of their age. Otherwise, they would not be married off; a man would seek those which were nearest to his condition; so the patriarchs followed the other way to suit their selfish purposes. But all such tricks are contrary to the spiritual. Now he makes a mistake, almost fatal; he makes a blunder. He makes the mistake of rushing in and trying to do all by force, just what he must not do at this stage. He wants to seize her and take her away. He knows no other means than those he has been applying in the chase. It is

perfectly natural that people should rely on the methods with which they are familiar, but the law is that they shall miscarry in order to learn the spiritual truth. He gets his punishment in a very emphatic way: the girls are off and away and the vision vanishes immediately; the whole thing is gone before he realizes it, because he has made the mistake of laying hands on the Divine; trying to take the Kingdom of God by force. This man does not know what is coming in the future, so he laments his present ill-luck, thinking that he has lost all. He has no reason to expect anything to come. YOU have heard the story and know what is to come, but HE did not. It is perfectly natural he should make this mistake and be in despair, and see himself lost and never expect the sisters to come again. He has no reason to expect anything else. But, well disposed fellow as he is, he comes back from time to time to the prairie to the same spot, where he has seen the revelation. That means for you when you have made this mistake to come and be comforted, for, though you do not know it at the time, it is possible for you to get it later on. Somehow, somewhere, you will once more have a chance. White Hawk goes back to the prairie, to the place where he has seen the sisters, viz., he returns to the same mental condition where he was before. He puts himself into solitude and silence and contemplation, and does the best he can, because only thus will there be any chance at all for him. All this is told us here as being in "one day." His whole first state is not, of course, one day. It covers a period of his life, may be years, any length of time. The story goes on and tells us that "the next day," viz., when he next comes into the same condition, "at the same hour," he goes back to the prairie and takes his station again by the ring, and that this time he is going to play the possum. He failed once by rudeness, and now he is going to take the Divine by a trick, taking it for granted the spirits do not know anything about the games of earth. They come down again, but the youngest one, who is an attraction to him, and probably knows what is coming, asks this question: "What is it there for?" And the sisters immediately are off. They pass off rather quickly. Spiritual Union must not be attempted by a trick; that is despicable. A rude attempt can be justified, but coming in and attempting to get Union by a trick, by a false disposition, is so completely out of consideration that it meets instantly with the disappearance of the sisters. Falsehood, or assuming a disguise, no matter whether in worldly matters or spiritual matters, is beyond justification, so much so that spiritually there cannot be anything but disappearance. White Hawk casts off his disguise and goes home. On the following day he says to himself, that he has now failed twice; if he fails the third time there can certainly not be any hope for him. Now, what to do? He sees these little mice in the field. Now, mice, anywhere in mythology, represent all kinds of things. That is the only weak

point in the story. Of course they should here carry a direct symbology, but I can find in none of the mythologies that they represent Humility, and yet it is evident that here the mice cannot represent anything but Humility. It is evident that they did not look formidable, did not create alarm; and we can readily see that there could not be anything more contemptible than a mouse, in an Indian's opinion; for an Indian to assume the form of a mouse is a humiliation indeed, a step far down, as far as an Indian could possibly come. The facts of the story prove that the mice represent Humility. He creeps into the stump as a mouse. He sits there and waits and watches. He is right in that; you have a right to do that; to be on the *qui vive* all the time. And the sisters come again and they run off and to the basket; but the youngest sister remains; her time has come, it is drawing near, she is there. To White Hawk, when she approaches him to strike and kill him, the moment, the extremity, has arrived; he has proved his willingness; when she is coming to kill him by a stroke of a silver stick, which is truth, he arises, clasps her in his arms and keeps her. He succeeds by force this time. We will get onto this law from another point of view. The biblical story is, that the Lord in extremity on the cross cried out: "My God, my God, why hast Thou left me?" What does that mean? It means that the man at that moment was the supreme. The form of Divinity at that moment was suppressed. The MAN cried out. He found himself in the utter and absolute darkness and in despair, for he was thrown back upon his own human resources. Divinity was gone. Therefore he cries: "My God, my God, why hast Thou left me?" Immediately after we hear: "It is consummated!" What took place? And why was this? The mystery was this: If the Divinity had not left him, if the Divine part of his nature had not been obscured so completely that he could not dwell in that and draw strength from that, the sacrifice on the cross would not belong to this part of our sphere at all, it would have been in the air, and in another part of the world, and would not have benefited the earth at all. It would be nothing but a gnostic act, an act performed in the spiritual world, if the Divinity had been there and had carried him through the sacrifice. But the thought of the Divinity was removed, the MAN did the sacrifice, and that is why the act was being done by a man and was for the benefit of man; it was performed on the earth-sphere; otherwise the whole thing would amount to nothing. He was in that utter mystery where all that the soul can do, left to its own resources, is to cry out in despair. The struggle which the Saviour went through that moment was the realization that the one individuality and personality should carry the sin of all other human beings that have lived and should live; a human personality would naturally succumb, though it might have lived up to that moment, under divine influences.

Applying this to the story we are studying, you will find why he succeeds by force the second time, though not the first. If the man Waupee had not come in at this time and used his whole force, his whole individuality and all its forces, there would have been no reality to his life; he might have had a union in the abstract with the sister, but no more; he was an Indian and must have more and was to have it. "Two worlds are ours." He takes her and—she stays with him.

The description is now, that he tried to please her, and these descriptions are perfectly correct and symbolical. Here you have the two movements that I have talked about several times. He is the natural man. Out of that rises the correct form, the child, the boy, as I showed you him in Helen's lap this afternoon. It is the strength of that boy that brought the mother back. We read: "She had almost forgotten." Why? Because she gravitates to the other sphere. But the boy had not forgotten. He had the double nature, and wanted to see the sphere where his father lived. You can see when the boy is born, that the whole sphere of existence has been covered, and you have the three again, a whole humanity in three, the Divinity in three. It is that little boy that represents the mediator, the connecting link between heaven and earth. He is the Savior.

The story tells us that she was the daughter of one of the stars, and wanted to visit her father. All that shows that she was gravitating to her origin. Finally she comes with a message to Waupee that he come up on high; but he must first prove that he is worthy. The order is that he shall bring with him a specimen of all the animals, etc., that he kills in the chase. They are to be his passports into heaven. Not exactly that they will not open the door unless you have something to show for yourself, but you must have something about you to show that you are worthy. This demand upon Waupee is a representation of a fact that underlies the whole psychical development. Now, when does her escape happen? When Waupee was ABSENT. It seems strange that a man like Waupee could ever be absent, but one gets tired of sweet-meats after a while, you know, and the reaction sets in. Speaking of this in a literal way, in all marriages there comes sooner or later a period where there has been enough of the association for the time being and the two ask the question: "What is all this?" "what is the meaning?" and all those questions have to be settled, and very promptly and definitely; if not, there will be a drag all the rest of the life. Here, in Waupee's case, he has evidently been too often absent and attending too much to business and the hunt; for she has been preparing a basket, and one day has become tired of the absentee and is gone. Spiritually, that is attending to some THING else. It is as if one should use his call for worldly purposes;

that is to be absent and very badly absent indeed. Or, if you should sit down and enjoy your call and indulge it, and be proud of attaining what somebody else had not attained, then, too, are you absent, and while you are absent, somebody else will slip away; you will come home and find your treasures are gone and the doors are closed and you have to go around a summer and a winter crying. A summer and a winter means the rotation of seasons,—at least four years, four periods of life; may be, more than four years. This all comes upon him that he may go up higher. He must bring proofs that he is at home again and is worthy to go up higher. The best thing is not to be absent, so to avoid all these trials and tribulations. We can “go up higher” by simple evolution.

All the rest is quite evident. Those are the main points of the story. The little sentimental things that follow are brought in to fill out the story and are only amplifications. You have now heard the frame-work of the story.

A member: Will you tell us why he only took the foot and wing and tail, etc.?

The lecturer: These are the characteristics of animals. Some have wing, some tail and some a foot, as the most characteristic emblem of their existence. You need not drag in the whole animal, only the characteristics of it; that is evidence enough that the animals have been killed. Here is a pattern for you. Here is the frame-work of development. You can explain this story religiously and call it a process of regeneration, if you like, in biblical phraseology; or you can put it in the most general terms, possibly, of psychology. I advise you to study it diligently. It will save you many sorrows and tears.

A member: Is this like the twelve labors of Hercules?

The lecturer: That comes in much more definitely in the Cupid and Psyche story, because Psyche is sent to perform twelve works, which are parallel with the twelve labors of Hercules. The peculiarity of that story is that the woman is performing it, and her mistake consists in curiosity. She is only forgetting herself when she opens the basket. She has done everything, gone to the very depths of Orcus, that is why Cupid takes her back, though she finally failed. Psyche is said to be the youngest of three sisters, the soul being a product and only coming in as the youngest one, the others being the intellectual and spiritual power and the body-power. They are the older sisters and hope to get her possessions, after Psyche has made that mistake of trying to find out who Cupid was. They are hoping Zephyr will take them and bring them into that glorious condition which she had left. But they are swept down by a sudden gust of wind and dashed to pieces on the hard rocks. Psyche finally triumphs. The Venus of the story is not the Uranian Venus, but the lower, or beastly one. She it is that imposes the

twelve labors. Not exactly the same problems are laid upon every one of us, but similar ones are, I think very likely twelve in some cases, or at any rate three or four will come, possibly seven; some such combination; a series of such overcomings are laid upon us to struggle with, and in each case we have to prove our having conquered, in the same way as this young man who had to kill so many animals and preserve parts, to prove his worthiness to be initiated into higher truths. If there had been no fall in Psyche's case, or no mistake in Waupee's case, they would have entered in directly, without developing what we now call the "spiritual" condition; viz., they would have entered Paradise as innocents having no earthly experience. But Waupee and Psyche entered the celestial condition plus their experience in the world, viz., with a humanity. That is also the meaning of Christ being born as a man; the Divine had descended and has assumed Humanity; THE DIVINE NOW IS HUMAN. That humanity has now been lifted out of this plane and into another sphere and is Man, that Jehovah is not a man, but Man, that is the meaning of the whole doctrine of the incarnation of the Savior. Psyche and Waupee are entering the Celestial state with an experience which they could have attained in no other way, they are richer than they could have entered in any other way. You can enter which way you would rather enter! If you could die young and go right into the theological heaven, you would enter there in the same condition as the one in which you came out of that heaven; but on the way of development you are entering plus the experience of this earth. You are having an experience that cannot be attained in any other condition, on any other globe. As far as we can make it out, there is no condition as rich and full as this human condition in which we are now, therefore is the theological doctrine correct: this life lost, everything lost.

A member: Will you explain the word "Man" when you say Jehovah became "Man?"

The lecturer: I say it perfectly literally: Jehovah is as human as you and I. I do not look upon you as you are sitting there clothed in flesh. I consider you as a soul clothed in a form. Essentially, you are human, and we meet as such. We are meeting as Human, we are not meeting as Material. Human as such represents a condition which is of eternal value. You are Human and shall always remain Human. If you preserve your Human you shall retain it forever, and it will be your glory and your castle.

A member: Why did you say Waupee represented a prophet?

The lecturer: He has all the characteristics of a prophet. He is a hawk, that is, an eagle, and everything appears blue to him. That is another characteristic of a prophet. He has the eagle-soaring disposition, that is another; he has simplicity of mind, or purity; he is bent on one thing; he is not fickle, in any sense of the

word. He is bent upon the one thing which is the prophet's particularity. There are four reasons for saying he has the prophetic disposition.

A member: You say that blue is the color of the prophet?

The lecturer: It is the soaring or sky color; you rise into it. Prophecy expresses itself in rational, viz., blue forms, viz., in the Spiritual World Truth appears blue. I do not mean cold, intellectual, but rational (the adjective that corresponds to reason), and reason in this sense is the complete Prophetic, both as to essence and form of expression of any impression received, both above and below.

Mrs. Peeke: When is there going to be a standard of the meaning of colors, there is so much difference?

The lecturer: There always will be differences. Color has no reality, but is purely the subject of conditions, the way we see things, and colors are always shifting. That is why in the spiritual world we are recognized by the color that exudes from us; we are recognized by the way we appear. In the Spiritual World we bear our soul right in view of everybody, in that aura that appears around us.

A member: What do you interpret the color yellow by?

The lecturer: It is strength. It is the lion; he stands throughout all mythology as the representative of power, ruling power. Gold stands also for the same thing in mythology. Gold is also a strength or love principle; just as colors shade off one side or the other, gold has a shade of yellow that partakes of love.

A member: What is violet?

The lecturer: That depends upon whether it is more blue or red.

The member: That fleeting violet that is so transitory, like a fading sunset; that is everything combined and the next instant nothing.

The lecturer: It is the pure characteristic of a mental mood. The prophet is very much of that. A prophet cannot turn around and tell you what he said before; he cannot sit down and write out his own prophecy or explain his own prophecy; he does not know what he said; it is so vague and indistinct and fleeting—apparently a mood.

A member: What is pink, and yellow?

The lecturer: Yellow is the royal power, the power of government; and pink is, as we have said, red and white, or, love and wisdom. That is invariable, and there is no dispute whatever among symbolists about that. There is none about blue, sky blue. There is most dispute about the green. It is very singular that in Egyptian mythology green represents death; the god of death in Egyptian mythology is represented by green.

A member: Others interpret it as the hope of glory, the resurrection?

The lecturer: Yes, I know.

The member: What about the four periods?

The lecturer: Four states, four conditions of relative lengths of time. Of course it is impossible to say how long they will be.

The member: You said they might be four years?

The lecturer: Yes; but when we come into the question of dividing up into months or years, everything is arbitrary; they are nothing, spiritually; four may perhaps be four minutes, or four centuries or four thousand centuries. Four thousand centuries are no longer than four minutes. They are all relative terms.

A member: Has orange any special meaning?

The lecturer: I suppose so; it lies between red and yellow. All such colors shade off one side or the other. You must determine where it approaches right or left, shades one way or the other, as it partakes of one kind or the other. When that is settled we can say what the meaning is.

A member: Won't you give us the meaning of red, yellow and blue?

The lecturer: About red, there is no dispute with anybody; red represents love, always, invariably; of course, it represents many other things, red blood, vigor and vitality, and all that. They are all terms more or less synonymous with love, intensity, warmth, heat, etc. You will find it in heat and flame. Yellow is the royal color. Then blue, there is no doubt about that, either. It is the sky color. It everywhere, always, stands as a type of the rising life, that of purity. The more intensely you look into the sky, the more intense and purer it appears. You will know what I say if you have tried it. You are carried off to infinite depths that you cannot fathom. That is exactly the perfect condition of blue. It is simply infinity.

A member: You said that we are to run away from people who ask questions. Are we not to help anybody?

The lecturer: Yes, you are to help them, but not by telling them your private experiences. It is the worst thing you can possibly do.

Mrs. Peeke: Please put that on heavy.

The lecturer: I will underscore it in deep lines. By all means keep still, keep from talking. If you make an expression you set yourself apart and disturb everything. Of course you cannot conceive of anything worse than for two lovers going to other parties and betraying their private lives and intercourse. Would not that be a shameful act? Apply it to the divine! Can you conceive of anything more shameful than an act of that kind; and the punishment consists in absence, in letting you alone the next time. The

lover would go from the beloved he could not trust, and vice versa, if she cannot trust him; they part. It is next to impossible to patch up a disagreement of that kind. The will, the promise has been given, and that means everything, and that being found to be unreliable, what can you rely upon? If not upon a word of that kind, you can upon nothing! So, of course, in spiritual life; everything is as keen as anything can be and as sensitive as possible, and trespasses cannot be excused and allowed. It is revealed instantly; it cannot be hidden; it is a crime of the worst kind. Life is a very serious business, that we are engaged in, and you have to carry that out under the conditions under which you have received it, now or never. You have assumed a great responsibility the moment you have learned a truth and you are bound by it from that time on. Whatever you have understood in these few days is your law henceforth; you are bound by it. It is easy for some one to come and instruct you, but do you consider the cost? It costs you terribly if you are not following the truths received. There is nobody to see whether you do it but yourself. There are no other judges than you. But they are very severe! The day of judgment is coming, surely. The old idea of the judgment book is correct; literally true. It is a dreadful truth; you are keeping the entries yourself, whether you will or not. You never go to bed without having that book made up; that ledger is always up to date.

A member: Is one of the fruits of the divine knowledge the man going into heaven, etc.?

The lecturer: Yes; hereafter you shall be seen as a Man, as a human being, clothed with forms. That is why I have been talking of sculpture; that is why, in my opinion, it is the highest of all arts. It leads us on to this perfect state in which we are going to come. You shall hereafter be known as Human, if you do not fail in the Human now.

A member: Are we responsible for what we did before?

The lecturer: I wish you had not asked me that question. It involves much that I do not know, and I do not like to say anything about it. It is too vague a question. I would like not to answer. On general principles, we are responsible for what we do, have done before—on general principles. How far that is carried out, I cannot say and I do not know, and in a certain way it is an idle problem. It is not exactly of practical value to-day. The immediate duties that lie before us are more practical. We are here as a result of earlier lives; but are also here with new elements, and of course we cannot say, at least I cannot, and I doubt if anybody can say, how much this new element that comes in, has the power of destroying everything that has gone before. I quoted you twice, I think, a statement from the famous Meister Eckhardt, who had a wonderful insight in many ways, in many things of this kind. He said that the will being

the center of man, therefore, the will having turned, being set right, in harmony with the Divine, from that moment on all the past was swept out and forgotten and we started anew. The question is only how far we shall understand that, what is the full meaning of that, how far can it be carried and understood? I presume we can understand that in a general sense it is so and must be so.



