

The Lakshmi Avatar Lakshmi The Gopis



Private Lessons Given to His
Personal Pupils

by

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THE LAKSHMI AVATAR

At the time of every Avatara of Vishnu there has been an Avatara of Lakshmi who has become the wife of the Vishnu Avatar, the reason for this being that, in the Kosmic Spirit, Lakshmi has precisely the same relation to Vishnu that the Woman has to the Man, and is in fact related to him as the wife is to the husband. She is in fact his wife, and, for this reason, the Avatara of Vishnu calls down an Avatara of Lakshmi in order that she may be his wife in incarnation as she is in the Pure Spiritual State. Inasmuch as the Kosmic Vishnu and the Kosmic Lakshmi are related as husband and wife, it will follow that, when the Avatara takes place, the two Avatars will also be related in the same way, and, therefore, when they have found their abiding place in human form, when the Vishnu Avatara has incarnated in a man, and the Lakshmi Avatara in a woman, the two Avatars also will be related

as husband and wife. In the Seventh Avatara we have this principle in manifestation, in the persons of Rama, the Avatar of Vishnu, and Sita, the Avatar of Lakshmi. In the Eighth Avatara we have Krishna, the Avatar of Vishnu, and Rhada, the Avatar of Lakshmi, as his wife. It is true, in the Ninth Avatara, there is nothing of this character manifested, but it is to be borne in mind that Gautama was the Buddha or Wisdom rather than Compassion; therefore, we should not look for the manifestation of the love instinct so much as in the Avatara before mentioned. As Kalki is to be the Tenth Avatar, and at the same time the Buddha of Compassion, it will be seen that the love instinct is to be incarnate in its highest aspect: that is to say, the Pure Impersonal Love of the Soul, for this reason and for some others which will be stated later on, it is essential that Lakshmi should incarnate and in this way become his spouse, as she is the spouse of the Supreme Vishnu. Hence, we are to expect an Avatar of Lakshmi at this time, who will be the Spiritual Wife of Kalki.

It will be well for us at this time to try to ascertain the exact relation between Vishnu and Lakshmi. It is to be borne in mind that both are Kosmic Powers and in no sense of the word individualities. They are, in fact, the two Poles of the Universal Spirit, the Electrical and the Magnetic sides of the Spirit, so to speak.

The First Purusha is the Quiescent state of the Spirit, that Peaceful, Motionless state termed the Ocean of Milk. This Spirit, however, is twofold—Energy and Substance. The Energy is Dynamic, whereas the Substance is purely Static, and hence has within it no power of motion, but moves as it is acted upon by the Dynamic Energy. The Energy is Vishnu, the Masculine or Electrical side, whereas the Substance is Lakshmi, the Feminine or Magnetic side of the First Purusha. The Lakshmi substance has absolutely no power of motion within itself, but is absolutely dependent upon the Dynamic Energy of Vishnu, and must at all times respond to the impulse which comes from that Energy. She must, in a word, be absolutely obedient to every impulse coming from him and absolutely submissive to every dynamic activity which is manifested in him. She acts exactly as she is acted upon by him. Lakshmi, then, is the manifestation of Vishnu in a certain sense. She gives expression to his movements, for, apart from her substance, it would be impossible for his Energy to move at all. Motion without something to be moved is unthinkable; therefore, the Vishnu energy can only act as it moves the Static Lakshmi Substance. One could not subsist apart from the other. When the Lakshmi Substance moves under the impulse of the Vishnu Substance, it becomes, under that active impulse, the active outflowing, or

Dynamic force, which enables Vishnu to become manifested in the below; therefore, it becomes the Manifesting Energy emanating from the Unmanifested Vishnu Energy. It is in this way that Lakshmi becomes the Energy of Vishnu. He is the Unmanifest Energy which energizes the Unmanifest Lakshmi Substance, which, under the active or Dynamic Impulse of that Energy, becomes, in turn, the manifesting Energy of that Unmanifest Energy. This is in reality the true and proper relation between husband and wife, and was universally accepted in the time of the Ancient Mysteries, though in the course of time it has been lost sight of, and in some respects it is most fortunate that it has, for the reason that the man no longer is the embodiment of Spiritual Energy, and hence it would be very bad for the woman if she merely expressed his energy in her life. However, the ideal marriage is one in which the wife merely gives expression to the masculine energy of her husband, and he, at the same time, is one who gives to her static substance all the energy which he is capable of expressing.

It is the response of the Lakshmi Substance to the Vishnu Energy, thereby becoming his manifesting energy, which enables the manifestation of the Second Purusha to transpire, for the reason that Brahma is but the Lakshmi Substance moving centripetally, whereas Shiva is but the same Substance moving Centrifugally,

and Vishnu of the Trimurti is the balance between those two motions. In the light of this it will be seen that the two aspects are presented in the Second Purusha the same as in the First Purusha, for it is still Energy acting upon Substance; that is, the Essence of all things. Lakshmi is the Manifesting Energy of the Supreme Vishnu, but the Substance of the Second Vishnu, and is the highest sense of Shiva and Brahma as well.

The Third Purusha is the result of those opposing forces in the Second Purusha, causing an infinity of distinct vibratory rhythm, each of which becomes a Whirl which gathers together a number of Spiritual Atoms and thus organizes a Form, which is the origin of the Monad. The Vibratory Whirl is the Life Side, and the Form which it organizes the Form Side, of the Monad. The vibratory rhythm is the Vishnu Energy, while the Spiritual Atoms are a part of the Lakshmi Substance, and thus it is acted upon by the Vishnu Energy, so as to organize out of its Substance a Form; and thus the Monad is born. Vishnu gives it the Life Side, that is to say, he is the Life Giver or Father, whereas Lakshmi gives it the Form Side, that is to say she is the Molder of Form, or Mother. The sum total of all those Vibratory Rhythms and their resultant forms constitutes the Third Purusha, or Ishwara, and, therefore, it is to be seen that the Third Purusha is the Child of Vishnu and

Lakshmi, begotten by the Spiritual Energy and born of the Spiritual Substance. At the same time it is to be borne in mind that the two sexes are present in the Third Purusha, for Vishnu constitutes the Life Side, the energy, and Lakshmi the Form Side, the substance. Not only is this true of Ishwara, but also, in each Monad, there is the Vishnu Energy, constituting the Life Side, and the Lakshmi Substance, constituting the Form Side. This Monad is the Atma in each one, hence it is to be seen that we have in all things the continuance of this twofold force, Energy and Substance. As a matter of fact, the masculinity in man is only the preponderance of Vishnu in him, and the Femininity in woman only the preponderance of Lakshmi in her, and so, in all life, we have nothing but the manifestation of Vishnu Energy and Lakshmi Substance.

The Lakshmi Substance being the Manifesting Energy of the Supreme Vishnu, it will follow that it is not possible for an Avatar of Vishnu to completely manifest himself in the world save through the help of an Avatar of Lakshmi. She will be just as essential to the manifestation here as is the Kosmic Lakshmi to the manifestation of the Supreme Vishnu. At first it is difficult to realize this, but we must bear in mind that Vishnu is Pure Energy, therefore he can only effect the Life Side of the Universe and of men. Of course, he will influence their thought,

reason, and all the activities of their life principles, but to make a complete manifestation of the Supreme possible, the Substance, the Form Side, must be acted upon—that is to say, men must be born again, and this is only through the action of Lakshmi, never through that of Vishnu. Of course, it is only by reason of the fact that the Vishnu Energy is acting upon the Lakshmi Substance that it is enabled to mold the Spiritual Substance in the Individual so as to provide a suitable Form for the expression of the New Life which the Vishnu Energy has implanted within him. The great problem at the time of an Avatara is this: the Vishnu Energy must be perfectly expressed in the life Side of the Atma, and at the same time the Lakshmi Substance must mold the Form Side of the Atma in such a way as to express the new Life Side as completely as the Lakshmi Substance gives expression to the Vishnu Energy. If the Vishnu Energy acts directly upon the Substance of the Atma, it can not bring to bear upon it any very great degree of molding force—in fact no greater than that of the incarnate energy of the Atma—hence it may be qualitatively equal to Vishnu, but it will be only quantitatively equal to that of the Atma. In order to bring its full force to bear upon the Substance of the Atma so as to mold it in a proper manner, it is essential that the Vishnu Energy should act through the medium of the

Lakshmi Substance, and in this way the resistance of the Form will be overcome. Here is the great problem: Owing to the plasticity of the Life Side, it is not difficult to start the Energy in the right way, but the greater rigidity of the Form, owing to the greater tenacity of the Substance of which it is composed, refuses to respond to the new vibration, and so, for want of a medium of manifestation, it is neutralized and in a short time descends to a plane almost the same as the old activity before the time of the new impulse was imparted to it. What is needed is a molding force sufficient to transform the substance of the Atma in such a way as to cause it to move in accord with the new energy, and this can be realized only through the action upon it of the Lakshmi Substance, for a plus-quantity of Energy can only act upon Substance through the medium of a plus-quantity of Substance. It therefore follows, that inasmuch as all life is the simultaneous action of Energy and Substance, therefore the Vishnu Energy and the Lakshmi Substance must act simultaneously upon the diverse Atmas in order to be effective in any transforming action. And what has been said with reference to Atmas is in the same degree applicable to the Purusha itself.

The united action of the Vishnu Energy and the Lakshmi Substance being essential to the Spiritual Birth of the Atmas, it follows that

the all-important thing is the bringing to bear of those two Principles upon all the Atmas, as well as the Third Purusha itself, and all things are of value only as they conduce unto that end. If an Avatara of the Vishnu Energy is the only way that it can exercise its transforming influence, it naturally follows that an Avatara of the Lakshmi Substance is the only way in which it can exercise its molding influence upon the Form Side of things. Therefore, it is only reasonable for us to expect an Avatara of Lakshmi at the same time that there is one of Vishnu. However, if we bear in mind the relation which the two bear to each other, it will be seen that this could not possibly be otherwise. The Lakshmi Substance is perfectly static; therefore, it must at all times perfectly respond to the slightest dynamic impulse of the Vishnu Energy. It must make the same movements that the Vishnu Energy does, and hence it will do whatever the Vishnu Energy does. In the light of this it will be seen that if the Vishnu Energy descends in an Avatara, the Lakshmi Substance will have to do likewise, hence we will have an Avatara of Vishnu and also one of Lakshmi, representing the two aspects of the One Spirit in the Avatara, the same as they are presented in all existence. By reason of the sexual affinity which exists between the Vishnu Energy and the Lakshmi Substance, the Avataras, being those two aspects in the descent, will continue

to preserve the same affinity for each other so long as they are active in the manifested universe.

If it is true that an Avatara of Vishnu is unable to manifest in the world until it has incarnated in a body, through which it may manifest in consciousness, it is but logical to assume that the Avatara of Lakshmi also must incarnate in a body, through which it may manifest in consciousness, before it can express itself in the world.

Hence, there must be an Avatar of Lakshmi as well as an Avatar of Vishnu. Of course, both these Avatars may take place in the same person, so that he will become the Avatar of both at the same time, and that is evidently the reason why Gautama had no Spiritual Wife—he incarnated both Vishnu and Lakshmi; but the reason side of the Buddh was so strongly manifested in him, that he constituted a decided masculine type, notwithstanding the fact that he was the Avatar of Lakshmi; but, on the other hand, they as a rule incarnate in different people, Vishnu in a man, and Lakshmi in a woman.

The Avatars being affinities, the result will be that the moment they incarnate they will cause the Avatara to be affinities likewise. The real import of this will be that the two persons in whom the Avatars are incarnate will fall in love, will in fact become affinities, and, in the

true sense of the word, Soul Mates, which is the true marriage. Of course, this love will be purely spiritual, there being nothing carnal in it, for it is an affinity of the Spirit and not of the body, being in fact the result of the union between the two incarnating Avatars. Though as the Lower Principles and body also become attuned to the activities of the Spirit and of the Avatars, they will at last respond, so that there will be the same feeling as is awakened by sexual love between husband and wife, with the exception that there will never be any feeling of carnal desire. However, there will be the perfect magnetic interchange between the two, for it is in this way that the real work is to be done for the spiritualizing of the Universe and of the souls of men. The love between them will be intense, though of course the Lakshmi Avatar will have only the most Adoring Love for the Vishnu Avatar, while he will have a similar love for her, although, of course, the love between them will preserve her in a perfectly static relation to him, he being the Dynamic Side. She will, in fact, be related to the Avatar of Vishnu exactly as Lakshmi is related to Vishnu the Supreme—for she is in reality Lakshmi in human form and he is Vishnu in human form. There is no human individuality in either one of them, but each perfectly manifests the Avatars that is incarnate in them, and thus we have the Divine Union of Vishnu and Lakshmi

manifested on the earth. And it is through this relationship that the universe is to be spiritualized and souls are to be born again.

The relation between the Avatar of Lakshmi and that of Vishnu is very similar to that between him and the Gopis, the difference being one of quantity rather than of quality. The Celestial Gopi, it is to be borne in mind, is one on the Plane of Vishnu—that is to say, she is a Para-Nirvanee—and, therefore, is of the same nature as Vishnu, but she is far less in degree, though equal in kind. It was even stated that all of the Gopis that ever have lived on earth combined, or even all the Atmas that ever have existed in the history of the world, were alike unable to measure any more than a drop of water in the ocean in comparison to Vishnu. At the same time it is to be borne in mind that, when he incarnates in an Avatar, he fully manifests himself, therefore an Avatar is the quantitative as well as the qualitative manifestation of the Supreme Vishnu. In the same way an Avatar of Lakshmi is the quantitative manifestation of Lakshmi, hence both qualitatively and quantitatively the equal of the Avatar of Vishnu, he being the Energy, or Masculine Side, and she the Substance, or Feminine Side. She is the same then as a Gopi, only she is quantitatively the equal of the Avatar of Vishnu.

The question then presents itself, why should there be two separate Avatars rather than one.

This love relation between the two is found to be of greater utility when it comes to acting upon others than the double sexed relation. Of course, the latter will give the Avatar himself greater knowledge, and will be of greater service when a teacher is wanted, but when one is wanted to originate a special type of humanity, it is found that the Spiritual Sex, Relationship between the two Avatars, is of the greatest value. It is true for the same reason that it was found best in the beginning of the human race that they should be separated into two sexes as a means of insuring perpetuation.

Now, it must be borne in mind that the relation between the two Avatars is precisely the same as that between husband and wife, with this exception: that in the former case the love is purely Spiritual, that it is Adoring Love and nothing else, and that there is no trace of physical desire, and, of course, no thought of copulation. And again, while their relation is of a sexual character, where there is a certain sex relationship it is in the Avatars and not below them, and the children that are begotten are in the Spiritual Atmosphere of living men and women, so that instead of physical children being born as a result, those men and women are spiritually born again. It is in this way that a Spiritual Type of humanity is born. Thus it is in a kind of psychical way that the children are brought forth in the souls of those who are now living.

At the time when a new Racial Type is to be produced, or when there is to be a great manifestation of the Spirit in individual incarnation, it is necessary that there should be an Avatar of Vishnu as the Father, and one of Lakshmi as the Mother.

It is further to be borne in mind that, when we have reached the Plane of Buddh, it is of the greatest importance that there should be the two sexes presented. The Buddhic Plane gives forth two distinct aspects, *viz.*, Intuition and Reason, the Intuition being feminine and the Reason masculine. It is for this reason that women are more intuitive than men, and men more rational than women. It is from ignorance that some persons place one above the other. Intuition bears the same relation to Reason that Perception does to Thought; in fact, it is the perception of Truth in contradistinction to the perception of phenomena. However, it is to be realized that Intuition sees each truth separately and distinctly and never connects it with another, or with either cause or effect, this being the work of the Reason. An Avatar of the Buddh will incarnate the Reason Side in its perfection, though in many instances he will have less Intuition in proportion to the Reason. The Avatar of Lakshmi will of course represent the Feminine Side of the Spirit, and as this descends to the Buddhic Octave, it will give the Intuition in the same way that the Reason

is manifested in the Buddha. However, it is the Spiritual Intuition that is the all-important faculty in her, for here it is infallible for all Spiritual Things, though of course it still requires the Analytic and Synthetic Reason of the Male side to reduce the Spiritual Intuitions to substantial truth. It is, therefore, to be seen that the greatest function of the Lakshmi Avatar is that of the true helpmeet for the Vishnu Avatar, and she is as much so to him as is the human wife to her husband.

It is necessary that Kalki should have such a Spouse in the person of the present Avatar of Lakshmi that she might help him in the accomplishment of the work which has been placed in his hands. Let it be clearly borne in mind that all that has been stated in regard to the relationship between the Avatars of Vishnu and Lakshmi is applicable in its most literal sense to Kalki and the present Avatar of Lakshmi. They are Spiritual Husband and Wife. This does not mean that they are joined in the legal sense, but rather that they are the most perfect affinities, and, therefore, the two poles of one Avatar, manifesting sexually in different bodies. It is through this Heavenly marriage that the world is to be spiritualized and that souls are to be born again. Every Terrestrial Gopi, as a result of her devotional love for Vishnu, must be begotten by him and born of the Avatar of Lakshmi, and that will mean that she is to be

born of Lakshmi herself, and thus become a Para-Nirvanee. When she grows up to Spiritual womanhood, she will then become a Celestial Gopi, and be brought to Kalki, and through him to Vishnu, but the Avatar of Lakshmi ever abides by the side of Kalki as his perfect Spouse, of equal rank with himself. The relation is very similar to that of an Eastern King to his Concubines on the one hand and to his Queen on the other, with the exception, however, that in this case it is perfectly Spiritual all the way through.

The Lakshmi Avatar's work is of equal importance to that of the Kalki Avatar, of which it is the complement. It is because of the assistance of the Mother Side that this Avatara is to be that of Pure, Impersonal Love, and that Maitreya is to be the Buddha of Compassion rather than of Wisdom. Kalki is the Spiritual Head, and his consort the Avatar of Lakshmi is the Spiritual Heart, and they are One. In the Union of the Heart and the Head in a complete Avatara of the First Purusha we have the promise of deliverance for all that lives and breathes.



LAKSHMI

Lakshmi is the wife of Vishnu, the preserver, and, generally speaking, the wives of the gods represent the same principle that the god does, only the god represents it as a universal, kosmic principle, unmanifested, while the goddess represents the same principle as it manifests in the world. The god is the universal principle, the goddess the principle in its particular application; so, from this standpoint, Vishnu will represent the great, working, kosmic force—the will, the balance—equilibrium as a kosmic principle universally applicable in the unmanifested region—while Lakshmi will represent this principle in its particular application as it works in the concrete position in the Universe. It is thus that principle which perpetuates each object, which preserves its integrity. Were it not for this working of Lakshmi, the individual object would disintegrate, just as the universe would disintegrate were it not for Vishnu.

Also, in another sense, the magnetic principle is symbolized by Lakshmi, while the electrical principle is represented by Vishnu. Lakshmi also represents the preservative force of the feminine side of nature, the preservative force of love, tenderness, etc., while Vishnu represents the preservative influence of the positive forces, reason, intellect, will, etc.

The story is told that Vishnu found Lakshmi; that they were not always united, but he found her and they became united. This evidently indicates that the particular preserver, Lakshmi, is a product of the universal preserver, Vishnu, and this is really true, because it is the universal preservative principle that is operative in the particular object that constitutes the preservative force in that particular.

At the time Lakshmi was found she was lying, naked, in a rose of one hundred eight petals. Of course, it may be a little difficult to conceive how a rose could have an opening large enough to contain a woman; nevertheless, Lakshmi was found lying in a rose. The rose is the color of Prana, the life principle, thus we have the rose as the symbol of the Kosmic Life. Lakshmi is, therefore, the symbol of the kosmic life force, operative in the individual, and the life of each individual is dependent upon the presence of the kosmic life force within it. This really is the key to the Rosicrucian symbol of the Rose on the Cross, and we shall

find shortly that the rose here symbolizes Prana, and that in Prana, in the universal life force, Lakshmi is found; that is, in the vitality, the resistance within any object, the life of that object is found to be resident. The result is, if we can keep up the life within an object, if we can perpetuate that life, we are able to preserve it. Life is here used in the sense of Prana as a force of nature. Now, in proportion as we can maintain the presence of this Prana in the Astral Body, we are able to perpetuate that life—thus the *elixir vitæ* of the alchemists, which would perpetuate life indefinitely—in so far as this supply of Prana in the body can be kept up, the life can be perpetuated. This is the Fountain of Youth for which the old Spanish cavaliers searched so long. It certainly will perpetuate life and restore the bloom of youth if it is employed. It is usually conceded that if one were to receive magnetic treatments regularly from a healer, taking them just as regularly as he would nourishment, every day, being magnetized with vital magnetism, he never would get any older. We believe it is quite practicable for a person to live to be a thousand years old without his hair turning gray if he be treated with a sufficient quantity of vital magnetism, of Prana, daily. He simply would be living on that, and in this way the perpetuation of the individual would be possible.

In the case of Lakshmi, it is this life prin-

ciple, in its spiritual aspect as Jiva, which is the source of the preservation of the individual type. Whenever the life force dies out in the individual, whenever it becomes weakened so that it is unable to perform its work, the individual dies, the individual form disintegrates.

What is meant by the one hundred eight petals of the rose? The one hundred eight petals are an index to the character of Lakshmi. The Hindu rosary has exactly one hundred eight beads, and the use of the rosary by the Hindus is a part of the worship of Lakshmi. In all the religions of the world containing a mystical element there will be found the worship of some feminine principle. It may be a little hard to find, but it is there, and there will be found, also, the use of the rosary. It is used by the Buddhists, by the Hindus, by the Mohammedans, by the Christians; in fact, you cannot find a great religion that does not use the rosary, and the majority of them have a regular ritual for it; and the rosary always is the symbol of the feminine element in religion. The litany of the Blessed Virgin has its place in all the religions of the world. You will find it among the Buddhists, the Mohammedans and the Hindus quite as much as among the Catholics.

But let us see what is meant by the one hundred eight petals. Kabalistically, the "one hundred" is the Letter Qoph, and the "eight" is the letter Cheth. Now, let us see what that means.

The "Cheth" means composite; that it is composed of the other elements, and, as we have shown previously, the preserver is the union of the destructive and constructive forces of nature in a harmonious manner. It is the uniting of all the elements. Thus we have the bringing together of the diverse elements, the head, the starting point of something. It does not say what it is, but it is the head from which other things proceed—the apex, the highest attainment, the culmination of everything, the appearance of heaven, the work of the heavenly realm, the exalted, uplifted condition, the spiritual eye, the prince of the exalted state, the prince of heaven, and that which is lifted up. The "Cheth" thus gives the general character, and the "Cheth" means balance, attraction and repulsion, life, terror, promise, and threat.

We have, then, the balancing force first, and that state is Vishnu, representing the Law of Balance, again attraction and repulsion, the two forces working in harmony, and this, of course, is attraction and repulsion through the manifested, the particular world, just as Vishnu would represent it through the universal.

Life.—We have just shown that the rose is the symbol of Life; it is the spiritual life force.

Terror.—Because these principles awaken terror in the one against whom they are directed.

Promise and Threat.—This force, this preserving influence of the life force gives a promise of perpetuation of life to the one who is faithful, but it threatens with destruction the one who antagonizes it.

Thus, Lakshmi is not only the preserver, but she is the destroyer of any who may stand in the way of the preservative work. She will destroy only in order that a greater work may be preserved, but still this conserving instinct is so strong that the force will destroy everything which stands in the way of the greater conserving force in the universe.

Again, if we take the symbols of the letters, "Cheth" is the force—that is, the enclosure, the garden; in a sense it is the harem, the place of the women. "Qoph" is the back of the skull, which means the vital center and the seat of the family, hence the maternal force. Therefore, one hundred eight means the seat of maternity, enclosing all the universe within her arms, as by a fence.

Realizing, now, the meaning of the number of the petals, this is the activity which the life force takes in her case.

She becomes, thus, the consort of Vishnu; that is, the universal life operates in this respect in particular, and in order to conduct her service, her worship—that is, the worship of the conservative force in its particular application—the rosary was formed with its one hundred

and eight beads, one for each petal of the rose. Thus the rosary is the Rose of Lakshmi, each bead representing a petal, and when the Hindu tells his beads he is thinking of Mother Lakshmi and concentrating his attention upon the petals of the rose. Thus he is attracting the great life force.

We find the rosary used by Buddhists to represent, not Lakshmi, but Sangha, which is here taken as being the feminine. Now, of course, the Sangha is, literally, the assembly of the Buddhists, but, above all this, it means the spirit which constitutes a true Buddhist. Now, this spirit of Sangha becomes embodied in the individual Buddhist, and, becoming embodied in him, he becomes a member of the particular or manifested Sangha; therefore, we have the Sangha bearing a close analogy to the Christian conception of the Holy Spirit. When one has become a Buddhist, this Kosmic Sangha becomes embodied in him in the same sense that the Holy Spirit is supposed to be embodied in the Christian, he becoming filled with the Holy Ghost. Thus he is one of those who carry the spiritual Sangha, and he becomes a member of the visible Sangha in the same way that the Christian becomes a member of the Church, which also is the tabernacle of the Holy Ghost. Thus we can see the same conception that is present in the Idea of Lakshmi presented in that of the Mystic Sangha as it becomes em-

bodied in the public. But Lakshmi represents that spirit which is embodied in all nature, shown in the particular, not the universal. We have, therefore, the feminine element in Buddhist worship, perpetuated in the rosary.

Again, we find the Mohammedans using the rosary, although most people are unwilling to believe there is any feminine element in Mohammedanism. Mohammedanism *appears* to be the most masculine of all religions, but such in reality is not the case. The Mohammedans early adopted the Houris of the Arabs, or those spiritual beings who were supposed to dwell in the embrace of the faithful, so we have the particular application of the spiritual feminine in the various Houris which was held by all the orthodox Mohammedans. But the Sufis have gone farther and they have made Allah, who is not simply a male god, as there is a feminine aspect of Allah, which is spoken of as "The Beloved." Do not understand by this that they mean there is a god and a goddess, but they recognize a feminine aspect, and to this feminine aspect they attach the principal importance. They love Allah through the feminine side, and never speak of Allah, but always of "The Beloved." They speak of mystical experiences as banquets, and speak of their ecstasies as being intoxication. They speak of the Spirit as wine, and of the lessons of truth which they learn as the "Cup" or "Chalice," and their fellow mystics

are spoken of as their drinking companions; and "The Beloved" is, to them, their companion or paramour in these drinking banquets. We read of their becoming intoxicated with wine, and being in the arms of The Beloved, kissing her lips—of the joys which they have received in her presence; about receiving forbidden sweets, drinking forbidden wine—and all of this means states of spiritual exhilaration, when they were enjoying something which, ordinarily, was beyond the reach of men, and so we see this conception cropping out here. In other words, the Beloved is the same as the Virgin Sophia among some of the Christian Mystics; it is the feminine element. Wherever this feminine element appears we find the use of the rosary. The Egyptians used it in the service of Isis. The Christians adopted it quite early for the same reason, in the service of the Divine Feminine.

The rosary was not at first the symbol of the worship of Mary, but of the worship of the Divine Feminine in the same way as the worship of Lakshmi, which is the Virgin Sophia. In time, however, this idea grew up, which was analogous to that of the Buddhists, in which the Divine Feminine, the Virgin Sophia, became associated with the Church; each member being supposed to be one of her children and to embody her character, so that the Church became associated with the idea of the Divine Feminine, then became that, and we find all

through the Bible the Church spoken of as the Bride of Christ. Here the Divine Feminine has become embodied, this principle is now embodied in the individual—a clear conception of the Christian version of Lakshmi as given in Buddhism, although, of course, of a higher order. This conception grew up, and it was this that the rosary was first employed to represent among Christian Mystics. This was much earlier than the Church of Rome. It is impossible to say just when the Christians began to use the rosary; long before the separation of the Latin and Greek churches, however, because they both use it.

Where did the litany of the Virgin come in? The litany of the Virgin is older than the worship of the Virgin Mary. It was originally a litany used in praise of the Virgin Sophia as the Divine Feminine, and of the Church as the embodiment of the Divine Feminine. We find, first of all, the conception of the Divine Feminine; then we find the Church as the embodiment of this principle, and in the various individuals collectively constituting the earthly embodiment of the Bride.

In a certain sense the Virgin Sophia is the Divine Mother of all those who come forth into the higher life, but, inasmuch as this has become incarnated, as it were, in the various beings, who have come into the fold, they collectively constitute the Divine Mother Incarnate in human

form. Thus we have the Mother above and the Mother on earth. It is in this sense that Catholics speak of the Church as being the Holy Mother.

The Church was the first embodiment of the Virgin Sophia, and has a very close analogy to the earthly Sangha, as the embodiment of the heavenly Sangha, and to the conception of Lakshmi embodied throughout the world. In time, however, the Virgin Mary was taken as the symbol to represent the Virgin Sophia. She, being that Virgin who had given birth to a child without contact with a male, was, therefore, adopted to symbolize the Virgin Sophia, who bears innumerable children—children of wisdom—and who is not contaminated with materiality. Mary thus was used as the symbol to represent the Virgin Sophia and also to represent the Church as the embodiment. The Church is now the general embodiment, while Mary becomes the ideal, representing the ideal embodiment of this.

Now, when Mary was first worshipped, the litany first introduced, everybody knew that, when Mary was spoken of, the Virgin Sophia was meant first and the Church afterwards. It was thus a litany, used, not in the service of Mary as a woman, but used in the service of praise to the feminine aspect of God, the "He" expressing itself as the Virgin Sophia, and of

this as manifested in the individual mystic and in the Church as a whole, and manifested in the heart of the devotee himself. Mary merely was a symbol used to represent this principle. The rosary was used in that service. The rosary, as used by Christian Mystics, therefore, means the same thing, practically, as it does when used by all other religions—it is used to aid in concentrating the mind upon this Divine Feminine aspect. In time they lost sight of this meaning of the service and it became the worship of Mary herself; thus Mary was exaggerated into a goddess—the exact parallel of the worship of Lakshmi as it is now. Probably not a thousand Hindus in all India, worshippers of Lakshmi, know that it is merely the *Preservative Principle* in the Manifested World that they are serving; that it is simply the principle in the manifested universe. She has become, to them, a personal goddess. In the same way Catholics no longer realize that in the ritual, in the litany of the blessed Virgin, they are really praising, first the Virgin Sophia and then the Church. The *symbol* has taken the place of the *spirit* symbolized.

Now we have the explanation of the apotheosis of the Virgin Mary. It is not the Virgin Mary herself, but the great *principle* which she is used to symbolize that is represented. And in the assumption of the Virgin, it did not

originally represent Mary at all. It is not the assumption of the woman or her spirit or anything of the kind; it is simply the symbol used to represent the elevation of the Divine Sophia and the elevation of all the Saints—of all those who have embodied her, their elevation, their exaltation to the heavenly state. The assumption of the Virgin Mary is really the assumption of all those who embody the Virgin Sophia. Not that they shall be carried to heaven alive, but it means elevation to the heavenly state. This, of course, has been misunderstood, the same as everything else.

The worship of Lakshmi, therefore, gives us the key to all those things. Now, we said that explained the Rosicrucian Rose of the Cross. The rose is this vital principle, the preservative, vital principal of nature. This is put on the Cross. The Cross is the symbol of crucifixion, of destruction; and the Rose on the Cross means, therefore, the crucifixion of the natural life, the human life, the crucifixion of all in order that the divine life may spring forth; that the rose of the Spirit may blossom when the human rose has been crucified; in other words, the natural human life is destroyed, as it were; the human ceases that the Divine may spring forth. This is the great truth represented by the Rose on the Cross. The ordinary interpretation that it represents the uniting of the spiritual and physical

as a protest against asceticism is absolutely untrue. It represents the highest asceticism in the Great Lesson of Sacrifice. It shows that, when we sacrifice the natural, the transcendental is made possible, and the key to this is given in the myth of Lakshmi. We have here the preservative life force representing the natural life.

What is the difference between the use of the rosary in the Orient and in Christian Mysticism? Simply this: Lakshmi represents the preservative force, whereas the Christian Rosary symbolizes the preservative force of the Divine Feminine, the Virgin Sophia, in opposition to the merely natural aspect, and, for this reason, the cross is attached to the rosary, symbolizing the crucifixion of the natural so that the transcendental, the divine, may manifest. The natural preserver gives way to the divine; thus we find that which was symbolized by the Blessed Virgin—namely, the Virgin Sophia, taking the place of Lakshmi, the natural mother of the universe in this aspect, the natural feminine preserver—and more on this subject cannot be said. There is a much deeper mystery disclosed by the symbolism of the rosary and the symbolic litany of the Virgin than so far has been said, but it does not belong to a course of instruction in Mythology. Suffice it to say that the myth of Lakshmi teaches the very same thing in relation to the

natural mysteries that the litany of the Virgin Mary, when correctly understood, teaches in regard to the Divine Mysteries. Lakshmi, in fact, is the Blessed Virgin of the natural Mysteries, although she is not to be supposed to be a Virgin in one sense, being the wife of Vishnu; nevertheless, in another sense, she is, and we have here the key to the worship of the feminine principle wherever it occurs in all the various religions. We find in the Myth of Lakshmi the key to the problem of the One Hundred Eight Petal Rose.



THE GOPIS

One of the greatest Mysteries connected with the Oriental teaching is that of the Gopis. There were women who in the time of Krishna were very much devoted to him—were, in fact, his lovers. The very name is used in the Puranas with reference to the lovers of Krishna. This being a mystery, it behooves us to try and see just what is meant by the term.

Literally, a Gopi is a Milkmaid. However, we must find out just what is meant by the term Milkmaid, for we are dealing in the Mysteries. The Gos or Cows are the Minds, Manas, or Mental Bodies. They feed upon the grass—that is, the objects of sense—and this is exactly what the mind does, for all of its apprehensions are drawn from the senses, being the result of sensuous intuitions. It will be seen that the Cows feeding on the Grass is but another term for the Minds drawing their intellectual Pabulum from the objects of sense. The Milk from

the Cows was the Buddhi, which grew up out of and beyond the Mind. The Milkmaids were those who milked the Cows for the Milk—that is, drew forth the Buddhi from the Manas, and thus partook of the increment of the Cow or Mind.

In other words, they were the Atmas, which drew to themselves all the results of the realization in the Manas and Buddhi. Therefore, we see that the Gopis merely were Atmas who were in love with Krishna. Krishna was the Avatar of Vishnu, and, therefore, represents Vishnu all the time; therefore, the Gopis, while in love with him, were in reality in love with Vishnu, the Supreme. The entire Mystery is that of the love of the Individual Atma for Vishnu, the Universal Spirit, as her Beloved, and this is the Path of Bhakti in a nutshell. The Bhakta is the Lover of Vishnu, and it is the love which brings her to Union.

The Gopi may be a Free Soul, or she may be one very far below this plane; but in every case it is her intense love for Vishnu, the Supreme Spirit, which lifts her up to the point of Union with Him.

The Path of Bhakti is the Path of Love and Devotion to Vishnu as the Beloved, hence the relation of Subject and Object is clearly maintained between the two; but this is only because at this stage it can be in no other way. But it must be borne in mind that Bhakti is a Path,

and a Path leads somewhere; hence, this relation of Subject and Object is not permanent—it is but the means unto the merging of the Subject and Object into one. For, when the Bhakta has attained unto Para-Nirvana, she will be merged into Vishnu's Self, and hence they will be one, she having no ego apart from Him. Therefore, it is to be seen that the Love and Devotion which constitutes the Path of Bhakti, the Love which the Bhakta has for her Beloved, is the means of bringing her into that state of Union with Him where he will become her Self. The Gopis are identical with the Bhaktas, and, in fact, the legends of the Gopis are for the sake of teaching the exact nature of Bhakti; hence, all that is stated in reference to Bhakti is applicable to the subject of the Gopis, and all that may be stated with reference to the Gopis will be found to teach some aspect of the Bhakti Marga.

The story is told of Krishna that at one time he married sixteen thousand wives at one wedding, and, strange to say, there are those who think that this mystery is to be literally understood and that this is merely a case of unlimited polygamy on the human plane. The truth of the matter, however, is that it is all a Mystery and relates to the Union with the Gopis.

It will be borne in mind that all the Gopis were women. Is this to be understood as teaching that men have no place on the Path of Love?

No, this is not the case; but at the same time there is a very deep meaning in this exclusion of the masculine term. There is a story which makes the matter quite clear. Once there was a woman who was a Bhakta, who went to call upon a Great Saint, but when his disciple brought him word of the call of the woman, he, assuming that she was not a serious worshipper of Krishna, declined to see her, on the ground that he was not permitted to see a woman. When the word was brought to her, she said: "Is he, then, a male? If so there is no salvation for him, he should know there is but One Male, and that is my Beloved Govinda. All others are women." When they brought this word to the Saint, he at once commanded her to be admitted to his presence, realizing that she was a devoted worshipper of Krishna, and, besides, understood the Mystery. Krishna here is the same as Vishnu, hence it is to be seen that Vishnu is the only male, and all his Bhaktas become women in their relation to Him as soon as they enter the Path.

Let us see just what is meant by the Bhakta becoming a woman in relation to Vishnu. First, we must realize the exact relation between the masculine and the feminine in all things. We have throughout all nature the Two Truths, of Water and Breath, or Matter and Spirit. In the higher sense they are Substance and Energy. These two are simultaneous in their activity,

neither one being able for a moment to exist apart from the other. Substance is perfectly static, while Energy is perfectly dynamic. Static Substance is the Feminine side of the Kosmos, and Dynamic Energy is the Masculine side. On the Spiritual Plane we have Vishnu as the Masculine, Dynamic Energy side, and Lakshmi as the Feminine, Static side.

The point to be borne in mind is this: The Masculine is at all times Dynamic Energy, which must be acting upon something, while the Feminine is Static Substance, which is absolutely passive until it is acted upon from without. In so far as either a man or woman departs from this state, they become unsexed, for Statics are the very *esse* of Femininity, and Dynamics are the very *esse* of Masculinity. Now, this in reality is the basis of the belief of the ancients that the woman must be subject to the man. The woman, being the Static side of nature, must be acted upon because that is her very nature, whereas the man, incarnating the Dynamic side of nature, must act, for that is his nature. In other words, they made the attempt to have the family the very expression of the Mysteries. The wife must be subject to her husband for the reason that Lakshmi is subject to Vishnu, and so in all the planes of the Kosmos. Inasmuch as the Static aspect is purely Feminine, it will follow that as one becomes Feminine he will be more and more Static, and, therefore, the

increasing of the Static condition in one will make them more and more Feminine, for that is the *esse* of Femininity.

All of the Bhaktas, through their love for the Beloved, are rendered perfectly Static in relation to Him, for that is what is meant by non-action—they are moved solely by their love for him, and not from within themselves; that is to say, by reason of their love they are rendered Static so that they move under the impulse of His dynamic activity, thus being perfectly responsive to his molding influence. The result of this is that their relation to Him is in the Chemical sense, exactly what the relation of Lakshmi is to him, and the relation of the feminine side of the Kosmos to the masculine side, what the relation of the woman is to the man. Thus it is a perfect sex relationship in the Kosmical sense of the word.

In this way it will be seen that every Bhakta is in the same position with relation to Vishnu that the feminine is to the masculine, and hence that relation will be strengthened the longer it continues, without reference to the sex of the individual. From this it will be seen that it is perfectly true that Vishnu is the only male, and that all Bhaktas are women, hence the Gopis are identical with the Bhaktas, whether they be men or women. In this way we will be able to see where every one of the stories of Krishna and the Gopis has its place with refer-

ence to Vishnu and his Bhaktas in all ages of the world.

However, there are two classes of Gopis, what we might call the Terrestrial and the Celestial Gopis. When an Atma becomes devoted to Vishnu as the Beloved, and continues to love and adore him for some length of time, she is brought to Nirvana, and continues to be the Lover, until at last she is born on Para-Nirvana, and in this way she becomes His child, and this is the meaning in the myths of wives being born as the children of their husbands. As soon as the Gopi has reached Para-Nirvana she is born as a baby in the spiritual sense and is the child of Vishnu and Lakshmi. The child grows to maturity. Now it is to be borne in mind that at the time the Para-Nirvanic birth takes place, it is solely in the Spirit or Atma, hence the growth of the infant consists in the descent of the Para-Nirvana into the lower principles, and, in proportion as it descends, the child approaches unto maturity. When the descent has reached the sex principle and has completely transformed the sex energy into the Spirit, so that the sex energy is now purely spiritual—that is to say, Para-Nirvanic—so that the organs do not act in a physical but only in a spiritual way, the child, being no longer human in the sexual sense, but having the sex entirely on the Para-Nirvanic Plane, has reached her Para-Nirvanic or Spiritual Puberty.

When the descent has gone so far as to take complete control of the Physical Body, so the Human has been completely eradicated and the Para-Nirvana has gained entire control of all the Principles, then has the Child reached her majority, for she is now full grown. At this time the daughter of Vishnu is taken to Him and becomes His wife. This is what is meant by His marriages with so many women; they were all his children who had come to maturity and were now made his Spiritual Wives. This also is the meaning of the Myths where the gods marry their own children.

When one has perfectly realized Para-Nirvana, he is identical with Vishnu, for there is now no separate self. Vishnu is his Self, therefore there can be no such love for Him as the Gopi had, for the relation of Subject and Object is now at an end, hence there is but one higher form of love, and that is to love him, not as the Beloved, but as the Self. In this way does the Child become the Wife, for she sees in the one who was her father, while she was completing the Para-Nirvana, her present husband, for he is her Self; therefore, she loves Him as her Self. In the former state as the Gopi, her Amativeness and her Conjugality were directed to him; then, as she became his child, all her filial Love, her Veneration, etc., are turned to Him. Now all her Self-Esteem is turned to Him, for she sees him as her Self, and, therefore, all

her Self-Love is directed to Him as her Self. This is what it means to be the Celestial Gopi, or Spiritual Wife of Vishnu the Self.

In reality, is not this the true relationship between husband and wife in the human world? We are told that they must be one flesh, that when a man hates his wife he is in reality hating himself, and it is well known that at one time it was held in the English Common Law that at marriage the very identity of the wife was merged into that of her husband, so that the married woman had no existence in law, existing only in the husband. Is this not the clear indication of a belief that the man and wife have but one self, that the self of the woman is completely lost in that of the husband, and that a married woman can have no separate self, but that the husband is her self? It is plain, therefore, that in this Union with Vishnu as the Self, we have a perfect marriage in all that the name implies. And hence the Celestial Gopis are as literally the wives of Vishnu as was Eve the wife of Adam, and a thousand times more truly his wives than is any woman at this time the wife of her husband.

At this juncture the question may be asked, How can Vishnu have so many wives whereas a man can only have one? The reason is this: When one reaches Para-Nirvana, he or she is qualitatively the equal of Vishnu, but He is so far beyond her, quantitatively, that if all the

souls in the world, and all that have ever lived in the past were at the same time to realize Para-Nirvana, they would not be as a drop in the sea to him; therefore, he can be the husband of all and still be unaffected Himself. He is the completeness of the Energy Side of the Universal Spirit, just as Lakshmi is the completeness of the Substance Side of the Spirit, whereas the Celestial Gopis are but so many forms of that Spiritual Substance, and are all a part of Lakshmi. They will not detract from Lakshmi for the reason that they are but forms of her and are not in any sense distinct from her. Therefore, His absolute devotion and love for her does not in any sense interfere with his love for the Celestial Gopis, for they are the same thing. On the other hand, the man and wife in the human sense of the word are equal both quantitatively and qualitatively, hence monogamy is absolutely essential for the proper expression of this relation between man and woman.

Krishna, being the Avatar of Vishnu, was in reality Vishnu expressed in Form. He had no separate and distinct existence, he was not a man in any sense of the word. He was Vishnu the Supreme, only he was in Form, and the other aspect was Formless. The only distinction between things is one of vibration, and as he was the Avatar of Vishnu, he vibrated exactly the same as the Kosmic Vishnu, and just as completely as He did. Therefore, He

was the Kosmic Vishnu in every sense of the word. Because he was in every sense of the word Vishnu, therefore, any love for Vishnu would be love for Him, and in the same way, any personal love for him would be love for Vishnu, *whether the lover knew that he was the Avatar or not*. For this reason it will be seen that all that has been said with reference to the relationship between Vishnu and the Gopis relates in the same way, and in the same degree, to the Avatar and the Gopis as well.

Love for Krishna as a man would bring the lover into the same relation to Vishnu, for the reason that they were identical and so would love for Vishnu cause one to love Krishna, since they were the same. It is in this way that the Krishna Avatara was at that time of so much service to the human family. He was, indeed and in truth, the bridge which would lead them into Union with Vishnu, and it was for this purpose more than for anything else that Vishnu incarnated in him.

The same work which was at that time performed by Krishna is in this age being performed by Kalki—that is to say, Kalki has his Gopis the same as Krishna had his. Love for Kalki is love for Vishnu, and will lead to Union, and so every one who really loves Vishnu will be forced to love Kalki in the same way. This relation of Lover to Kalki constitutes one a lover of Vishnu, and *vice versa*.

There is, however, one distinction between the two Avatars: Krishna was the Lotus of the Heart, and, therefore, purely Emotional Love for him would lead to Union. He might be loved as a man, with pure affection, and it would be the proper form of love, and would lead to union with Vishnu; but Kalki is the Lotus of the Soul, or Buddhi, hence all affection, all personal or human love is out of place with him. No love which springs from the Heart will be acceptable to him. It is only the Soul Love—that is, the Pure, Adoring Love of Buddhi—that will attract him. This is the one form of Love which will draw any one to him, and thus to Vishnu. Therefore, the only way to love him is to venerate, reverence, adore, to love him more as a god than as a man, and to do this they must realize who he is, or, if not conscious of that, they will have to love him with the same kind of love that they would have for him if they did know who he was. The attitude must be that of love to him as the Beloved, and if they are not aware that he is the Beloved, they must love him with that Love which is only proper for the Beloved.

From this it will be seen that the principal distinction between the two Avatars is this: One might love Krishna in ignorance of his identity, and still reach Union, but, to love Kalki in the proper manner, one must be aware of his identity, or at least he must feel it. But while

it is more difficult to love Kalki than Krishna, love for the former will take one into a more close and a more rapid Union than would love for the latter. For, while the Celestial Gopis were unknown or at least practically unknown in the Krishna Avatar, they will be the common type in the time of the Kalki Avatara, otherwise the two Avatars are the same so far as the Path of Love is concerned.

The fact that either man or woman is married in the human sense of the word is no bar to either becoming a Gopi, for the reason that all their love for the Avatar as the Beloved is on the Spiritual Plane, it being the Spirit that is in love with Him, whereas the love for the human husband or wife usually is in the personality. When the Gopi has come to birth, it will be seen that she will be on the Spiritual Plane, and when she has come to maturity on Para-Nirvana, she will be incapable of any human love, and, therefore, the love which she has for the Self will not interfere with the relation of husband or wife on the human plane for the reason that she will no longer be human, and, therefore, is incapable of any human love, even though she was not in love with the Self. In this way it will be seen that there is no cause for jealousy on the part of the human husband or wife. The thing that in reality separates them is the liberation of the Soul, not the relation to the Beloved which leads up to this, or the rela-

tion to the Self, which follows it. This relation, of course, will at all times be perfectly pure and perfectly spiritual, relating as it does to the Manifesting God, and not to anything of a human character.

This relation of the Gopis to the Avatar, and hence to the Beloved, is one of the principal means in the hands of the present Avatara for the perfection of the race and the liberation of humanity, and particularly for the formation of the New Races. It is of the highest importance that we realize all that it implies. All that is stated in the Puranas with reference to Krishna will be applicable to Kalki, subject to the exceptions above indicated.

The Gopis are, in a sense, Avatars of Lakshmi on a small scale; that is, the Celestial Gopis are; although, of course, this does not apply to the Terrestrial Gopis, who are still human. It is through his Gopis that Kalki is to be enabled to overthrow the present order of things and to usher in the new order. And this is why they are to play such an important part in the work of the present Avatara. Their relation to an Avatar of Lakshmi is something like that between the minor wives of an Oriental Despot and his true Queen.

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