

THE COSMIC CHRIST

by

VIOLET TWEEDALE

Author of "MELLOW SHEAVES"

RIDER & CO., Paternoster House
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To

My beloved husband I dedicate this book, with gratitude for the great intellectual help his deep studies provide me with, and the strong moral support he has given me through a long wedded life of perfect companionship.

VIOLET TWEEDALE.

17th March, 1930.

FOREWORD

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THE Archbishop of Canterbury, speaking in Canterbury Cathedral on the evening of 22nd December, 1929, said, in his New Year message to the nation :

“ In many ways the foundations of the Christian faith are being undermined. The public outlook is dominated by the marvellous success and range of the material civilization which science has built up.

“ The immensity of the universe which science has opened out before our eyes makes it hard to believe that, even if there is any place for a personal God within it, this tiny planet, only one of millions, can have been the scene of His Incarnation.”

The Primate deals with the main object of this book, wherein we seek to present the Cosmic Christ as a universal Being Who, as Lord of the Solar system, is *not* concerned exclusively with “this tiny planet”.

We contend that there is overwhelming evidence of this, and we produce all that can reasonably be included in a work of one volume. We have striven to show the Christ in His Cosmic significance, thereby removing the very natural reluctance to accept Jesus, the Christ of the three years' ministry in Palestine, as the Divine Son of God.

We claim, by means of historic facts, to reveal Him as the Solar Logos, the Light of the World, Who was from the Beginning the supreme manifestation of God, Who directs and governs the universe. A Being unconnected with what we term time and space, and Who has manifested through all the great civilizations of antiquity and in all the sacred Scriptures we possess.

Our contention is that “the immensity of the universe” and

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the Cosmic Christ are in close relation, and that "the foundations of the Christian faith are being undermined" because of the poor and stultified conception of His universality and sublimity which is offered to the world by the churches.

By dwarfing and confining the existence of the Christ to a short life lived only two thousand years ago, and practically ignoring His sublime work in the evolution of humanity, our theologians render it wellnigh impossible for modern intelligence to accept the offering of Christology as given forth to-day.

"The immensity of the universe which science has opened out before our eyes" is certainly a great achievement, but it is empty and devoid of life. Without the spiritual relationship which is its complement the universe remains quite meaningless. Science is the history of man's growth up into God, and God's descent from eternity into man's understanding. When the two unite science will gain the revelation of heavenly things and the intelligent use of earthly things. Spiritual knowledge and material facts must evolve separately, until science becomes great enough to blend the two into a balanced and perfect whole.

VIOLET TWEEDALE.

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THE COSMIC CHRIST

CHAPTER I

THE COSMIC CHRIST

THIS book is written in deep earnestness and in the simplest language that can be employed in dealing with so vast a subject.

Our aim is to unfold to our fellow men the true sublimity and grandeur of the Being Whom we term the Cosmic Christ. The Being Who is worshipped by many as simply Jesus of Nazareth, a Saviour sent by God to die for our sins two thousand years ago in Palestine.

This simple teaching has ceased to have any meaning for modern thinkers.

To many this undoubted fact may seem extremely reprehensible, yet it is a sign of progress, not decay. It is a revolt against the stultified presentation of the Christ which the Church offers, a presentation which produces only a weary lack of interest and which is nothing short of a world-wide calamity.

Yet there exists such an immeasurable mass of knowledge that can be given out concerning the historical passage of the Christ throughout the ages up to the present day, that a swift interest, quickening to a vivid reality, could be effected within a very short space of time in the Cosmic Being Who is termed the Light of the World.

Such an appellation has no meaning when confined to the three years' ministry two thousand years ago.

Our endeavour is to represent this Supernal Being as a Cosmic Deity, Whose manifestations can be traced from "The Beginning". When that conception is accepted Christology is lifted out of the

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narrow confines of the Biblical student and emerges as an enthralling and wholly satisfying history of man's evolution and the splendid civilizations through which He has lived and learned under divine guidance.

Narrow dogmas fall away and are replaced by an enormously enhanced view of our past and future, and our present slow emergence into the world of spiritual life, which is so pre-eminently essential if we are to live in a balanced state of human existence. The present chaos is due to our unbalanced condition and our non-understanding of true values. Thus the spiritual life is crushed out of our world by the weight of a dense materialism.

We give the result of many years of study, and we claim for it that, though many must continue to hold opposite views to those we set forth, *no human being* can know more than we do of the grand general sweep of spiritual evolution.

This may sound an arrogant claim, as the sum of knowledge on any given subject must be infinite, but there does come a limit to human investigation, and we have found that limit reached in the various books written by the greatest authorities on spiritual evolution, past and present.

We have searched for new truths, new lights. We have found none. They know no more than we do.

We have therefore no hesitation in giving expression to certain conclusions which we believe have never been laid before the public.

Conclusions vary considerably, but what for us at this epoch represents fundamental truth remains the same though often veiled. The treatment of that truth is subject to variation. Broad views, narrow views, superficial study, predetermined conclusions, fanatical obsession, scepticism and credulity—all are brought into play according to the mental equipment of the writers in dealing with the Divine Father and Son in history.

Outside the flood of literature poured over the world upon this all-important subject we set forth to answer an urgent question constantly presented and never logically answered.

What is that question? It is this:

“How near can I get to the truth of who or what is the Christ?” If it is true that He is the divine Son of the Absolute, then the presentation by the Church of so sublime a Being

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seems miserably inadequate. We are given His brief life-story of thirty-three years, from Bethlehem to Calvary: this having taken place only two thousand years ago. We are told of His resurrection and ascension, and that, having accomplished our salvation, He stands now betwixt God and Christians. Is there nothing more to tell us of One "Whose goings forth have been from of old, from everlasting"; Who claimed for Himself "I am He Which was, is, and Which is to come"; Who prayed "Glorify Thou Me with the glory which I had with Thee before the world was"?

Where can we find any evidence of the everlastingness of this Divine Being? Jesus, the Christ. "The same yesterday and to-day, yea and for ever".

The Church celebrates Advent. The word Advent signifies the pre-existence of the Christ, but upon the nature, the activities of that pre-existence, the Church is silent.

The earnest student feels strongly that there is something lacking here. He does not desire to turn aside, as multitudes do, saying, "The Church's presentation of that three years' ministry by One Whom they announce to be the Divine Son of God is utterly unsatisfying and stultifying. I cannot believe that so sublime a Being, as such a title denotes, came to earth for the first time two thousand years ago in the body of a Jewish carpenter. If there is any truth in this story, then there must be something more to it. Something is being withheld which would make it more probable. What of the mighty civilizations that flourished thousands of years B.C.? Had they no Christ? Who taught them the marvellous knowledge they possessed? What of the sacred Scriptures of the world, other than the British Bible, which teach the same fundamental Christ truths? Who inspired those scribes who wrote Bibles thousands of years B.C.? Had they no Christ? If it be true that the Being Who walked the earth in Palestine was the real Christ, then it is impossible for the ordinary intelligence of to-day to limit Him to Western Christianity. To dwarf so mighty a subject is childish. If the Christ is a reality, then traces of Him must exist throughout the world. Of such traces the clergy say nothing."

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The foregoing roughly states what multitudes are saying and thinking to-day. Is there any way out of their difficulties? These multitudes want an intelligent faith. They want to form a conception of the Christ that is in keeping with the stupendous claims made for Him. Is there anything to be learned and taught of this Divine Being? Can we in any measure restore to Him in the hearts of men some, at least, of that cosmic grandeur which the Church omits?

There is a vast amount to be learned, provided the mind is wide enough to hold it, and never was the time so ripe for an international and cosmic outlook upon life. The moment has come to sweep the mind clear of its mouldy, cobwebbed dogmas, to cleanse the windows of the Soul and admit the broad beams of spiritual truth which will revolutionize the life and show the Cosmic Christ to be what He is—a supernal glory filling the universe. The Cross with the dead Saviour must give place to the living immanence of the Light of the World.

In order to find Him He must be searched for with “the whole heart” in every faith, in all history. The folly, so childish, of supposing that one book and one church can contain the Son of God must go, with much else that is cramping the spiritual life and dwarfing its Divine Inspirer.

“In the day that ye seek Me with your whole heart ye shall find Me,” is God’s message to the world.

“Your whole heart.”

If that heart be not big enough to admit a universal in place of an exclusive Christ the search will be in vain. The Light of the World is for every soul, for all nations, all peoples.

When found, He will disclose Himself as the mighty Cosmic Lord Who came forth from the spiritual sun of the universe, Who has guided humanity from the beginning onwards. The seeker will find Him to be Alpha and Omega Which is and Which was and Which is to come.

“I am the first and the last and the living One. I was dead and, behold! I am alive for ever more.”

In the following chapters we will set forth a little of what can be gleaned from history, tradition, the great sacred books of other peoples and that spiritual lore which has passed orally

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through countless ages. We may sometimes use the statements of science, but only to translate them into what is conceived to be their spiritual meaning and significance.

The real forces of history are not material but psychological. The meaning of events is of consequence. The material facts, as such, are of little importance.

Lord Haldane wrote :

“The way to the truth lies in idealism. The finite and the infinite appear in the end to be no longer independent existences. The higher comes out as the most real, and it is always the more spiritual that appears as the highest. The belief that the more experience is spiritual the more it is real has influenced me through the course of life during more than fifty years.”

That has also been the experience of others, and with the words of so great and profound a thinker to fortify us we need not attempt to curb our idealism, nor shall we fear to spiritualize materialistic conceptions when it is necessary to pit one against the other.

One cannot explain the spiritual in terms of matter, and the outside world is intelligible only in terms of consciousness which is not matter, though it works through matter.

Of the cosmic life of the Christ science takes no note, though historians are forced to record the evidence of His teaching in the great civilizations B.C. and the sacred literature of all lands. Science does not yet concern itself with the spirit. The pre-existence of physical life interests it, but not the life urge which sustains the continuity of living organisms. A few scientists still called eminent are convinced that the grave is our end, but it is only fair to state that the younger men, who are more modern and alive, are strongly inclined to recognize a Creator, sustainer and law-giver, though, owing to undeveloped spiritual life in themselves, they are chary of expressing actual reliance upon Deity.

Some of us may resent this attitude, but the better way is to use in our own studies the findings of science and illuminate its dry bones with our own light. Those of us who have sought the light know that it can be found.

We repudiate any desire to attack the churches, as we believe

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them to be of great comfort to many and a national necessity of the present. At the same time we are compelled in our studies to do more than regret many of their shortcomings.

With the Catholic Church we hold but one bond of accord: its reverence for Mary, Mother of Jesus, the Christ. Consequently we believe this lack of reverence to be a serious de-merit in the national Church. We do not subscribe to the Catholic worship of Mary, believing, as we do, that our worship is due solely to the Father and the Son.

We claim for ourselves liberty of belief and we do not seek to curtail that of others.

We lay little stress upon organized religions, believing that the time for them is passing. No truthful observer can deny that all churches collectively are in slow decay and that Church attendance declines yearly. This state we attribute to the growing power of the Christ Spirit in the hearts of men where the true spirit of guidance is to be found.

Average Christians who are immersed in breadwinning and the cares of a family accept unquestioningly the narrow view of Christ, and undoubtedly the narrow view is all that multitudes of the mentally undeveloped can digest.

They think of Jesus as heralded by the Old Testament Prophets. They look at the Nativity in Bethlehem as an exclusive gift to usher in Christianity: an exclusive code of ethics preached by Jesus which later was embodied in the Church. Why God required the death of His Son to save us from our sins is to them "what no man can understand". They leave it at that, and at their stage they are right. We have never heard any satisfactory explanation given out from any pulpit. Each soul must work out the problem individually. It can be done.

The earnest seeker very soon discovers a curious change that seems to have come about only in the last twenty years. Doubts as to the existence of God and the divinity of Christ are largely confined to orthodox churchgoers and many of the clergy. Dean Inge is reported to have said:

"Modern astronomy has destroyed the hope of a place called Heaven. With it must go the physical resurrection of Jesus." Being unorthodox, we believe that astronomy has added gloriously

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to the power of God and our conception of the Kingdom of Heaven. Believing Christ to be divine, we see no difficulty over the resurrection. If, as is proved overwhelmingly, ordinary men and women can return after death, show themselves and communicate with their friends, how simple it must have been for the Christ to do likewise and assume any body He pleased.

Where lies the crux of this matter? One accepts or rejects according to faith and the belief, Divine or human. The Kingdom of Heaven we believe to lie beyond the reach of astronomers. Christ says it "lies within".

The unorthodox, spurred on by their own apostasy and unhampered by worn out dogmas, have satisfied themselves once for all, and the two parties, orthodox and unorthodox, have actually changed sides, though the latter retain freedom of thought. They feel that the Omniscient God understands how greatly one soul differs from another. The mental world of each individual necessarily differs in many respects from that of every other individual.

After a long lifetime of patient study of the world's sacred Scriptures and the profound works of learned humanity we have come to the conclusion that the divine attribute for which we have most to be thankful is the Omniscience of the Absolute: the universal conscience of the one and only God "in Whom we live and move and have our being".

When all is said and done, if we can but hourly live in that belief, what need have we for any other teaching? We will be on the Way, in the Truth, and living the Life.

The unorthodox have delved very deeply in search of hidden treasure which they believed to exist, and have discovered it to be the Christ within, the divine Spirit of guidance of the one God Who is Spirit. It is in the light of this guidance that the unorthodox strive to live, and for that reason "the Practice of the Presence" is the one vitally important religious office in life.

Thus study, devotion and a keen desire to unveil the mystery of Jesus the Christ result in the discovery of a mighty Cosmic Being Who has always been at work in the world amongst all peoples. We see in the incomplete picture of Jesus of Nazareth the last and greatest manifestation of the Cosmic Christ, but,

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nevertheless, scarce a breath in the life of One to Whom time is non-existent, Who always has been, and ever is, "I am", and Who can be found in no one book but must be spiritually apprehended.

There are many who believe Christ to be a mythical Being, but scepticism brings to the surface many strange paradoxes. One belief is rejected and at once another is called for, to replace it. The human mind, when used, abhors a vacuum.

Those who reject the three years' ministry of the Christ in Palestine two thousand years ago discover that something is required to replace Him, or else how can one account for the growth and steady persistence of Christianity up to the present day?

How can it be accounted for? Why has it not died out long since? Agnostics tell us it has not a leg to stand on. Then what upholds it? Strange mystery! Wipe out that short ministry, not a word of which Christ Himself recorded. Apparently He did not even keep a diary. Remember the omissions of countless things we want to know: the contradictions in the script and the uncertainty as to who the scribes were who, sixty or seventy years after the tragedy of the Cross, bethought themselves to make a record. The ruthless raking out of what is termed Higher Criticism and the sheer lack of what we to-day call reliable evidence. What remains?

A steady, unshaken continuity, for which millions have lived and died, standing on the impregnable Rock of Ages against every and any attack.

If any man asks to see a miracle in being, here is one. A vast and growing spiritual impulse with all the world in opposition to it, with the practice of the teaching absent from amongst us, with the Sermon on the Mount untried, surely such undeniable truisms make it only stranger that the Ideal of the Christ known to us by hearsay, or by spiritual revelation which so few are able to receive, was actually fought for in Parliament and at the first rejection of the Prayer Book brought the packed "House" to tears.

What, save a threat to their Ideal of the living Christ, could cause this strange stirring of the stagnant pool of the collective spirit? Certainly not the Deposited Prayer Book in itself, compiled by man and used in the disused churches. Not over the

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book, but over the threatened Ideal for which it stood, was the battle set.

Surely it is strange that this untried Christianity, this Christ of Whom men know so little, should be the living spirit of guidance in the lives of multitudes who never enter a church or speak of religion.

Such are seekers who have found, who have knocked and seen the door open, who have proved to themselves beyond a shadow of doubt that the Cosmic Christ lives and is alive for evermore. This is "the kingdom that cometh without observation". This silent, spreading influence of spirituality that is too vast, too dynamic, to be contained in any one religion or book.

So it seems that one may scorn and neglect the life of the Spirit, but, like the theory of ether to the scientist, it is a necessity, unless one moves automatically through life, simply animated by "The Breath" and learning nothing more than do the cattle in the pastures. This tired, jaded world calls out for the Spirit to help it to understand the dark maze of current events.

The word "Christos" represents the collective aggregation of the many messengers who have been sent to earth to guide and instruct infant humanity.

So far as the remotest whisper of history makes itself heard there has ever been a bearer of that divine torch in the world.

We send missionaries to convert the heathen. What is needed is not conversion, but an *unveiling* of the One God Who lies buried under ages of priestly ritual heaped upon Him.

The author of "Christ of the Indian Road" is unveiling the universal Christ in the land of his adoption.

There is abundant evidence to show that always the One Being has overshadowed or ensouled the mighty Initiates of the past and has sent them to teach "The Word" which was from the beginning, though expressed under many different aspects and through many different forms.

There has never been any division of the Godhead, though manifestations there have been in plurality. In the Godhead there is one-ness for evermore. Plurality of manifestation was given to suit the needs of the world.

The Initiate teachers who were sent to us established great

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doctrines that have swayed vast numbers of humanity for thousands of years up to the present day. They wait to be drawn into the fold of the Cosmic Christ, where they rightly belong: the fold He had in mind when He spoke of His "other sheep".

St. Paul, in I Corinthians, x, says: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud and all passed through the sea and were all baptized unto Moses in the cloud and in the sea. And did all eat the same spiritual meat and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ."

Here Paul emphasizes the fact that the spiritual teachings and sacraments have always been the same, given forth from the beginning by the Rock of Ages.

In Proverbs we read how the great Initiate Solomon is instructed of the Lord. In Chapter VIII he repeats the teaching. From verse twenty-two onwards there is a perfectly clear account of the everlastingness of the Cosmic Christ and His one-ness with His Lord and Father.

"The Lord possessed me in the beginning of His way before His works of old."

In Solomon's time the works of the Lord were already very old, before the creation of man, here described as "The highest part of the dust of the world".

The chapter is as wonderful as any in the Bible. Studied carefully in conjunction with the New Testament teachings the natural similarity becomes apparent. The Christ of the Cosmos taught the Word and was faithful to it.

St. Paul, in I Colossians (twentieth century Bible), says:

"Christ is the very incarnation of the invisible God. First-born and head of all creation. For in Him was created all that is in heaven and on earth, the visible and invisible—angels and arch-angels and all the powers of heaven. All has been created through Him and for Him. He was before all things, and all things unite in Him."

As St. Peter told the men of Israel:

"The very guide of life you have put to death."

CHAPTER II

COSMOS

“ In the Beginning God created the heavens and the earth.”

SIR JAMES JEANS, our greatest astronomer, sees no reason against supposing that the whole universe may have been created or come into being at the same instant. All astronomers agree that this earth was originally a part of the sun. Modern science also accepts the occult teaching that our solar system was originally evolved from the Saturnian nebula. Kronos, the God of time, or Saturn, is our oldest god: the one with whom time began.

Throughout the whole universe we find the law of reincarnation in operation. Ancient worlds are sunken in slumber (Pralaya) to awaken again in new and improved form after a vast period of time. Before becoming the Earth we know this globe had passed through three incarnations.

In occult cosmogony we call the first of those incarnations Saturn.

“ And the earth was without form, and void and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”

This Saturnian nebula, the first beginning of our planetary system, was in darkness and without form, but the great Creators belonging to the supreme Hierarchy, named in the Bible the Elohim, were already at work upon it.

We may think of those lofty Beings as God in action. In the singular as divine universal principle. In the plural as divine power in action through the Elohim Hosts.

It was the Elohim who gave of their essence to the primeval Saturn and inspired it with warmth. Thus the first beginning of humanity was evolved in darkness and heat. The heat that

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now pulses in our blood was given to the rudimentary forms of humanity on ancient Saturn.

“And God divided the light from the darkness.”

The dark night of Saturn came to a close when the Spirit of God moved over the face of the waters and a star of light, a fiery globe, was born and the solar period began.

During seven periods (days) of vast duration the plans of the Absolute were carried out by His supernal Hierarchy of angelic builders working under the lordship of the Light of the World.

The occult records take us back to a primeval past called “in the Beginning”. This appears to have been a period of time during which our earth was being slowly prepared for its destined scheme of evolution. Matter was slowly built up in the way in which the Divine Architect ordained, and we are witnessing to-day, after millions of years, the evolution of spiritual chemistry and physics, for even in the minutest particle of the world the substance is permeated with the Christ Spirit. Science is now constantly held up by fear of crossing the border from the exoteric to the dreaded esoteric. “Let us keep our feet on solid earth,” has always been its cry, but it is even now passing through the borderland of the seen to the unseen.

We, on the contrary, look upon the march of events and humanity in such a way that what takes place in the physical world must be looked upon as effects and manifestations, the true causes of which are to be sought in the spiritual world.

As an example—why is our world becoming more and more a race of sun-worshippers? Everyone who can afford to do so now chases the sun. We get vita glass fixed in our windows. We take sun baths and have sun rays administered. Sun traps and sun parlours are common. House agents specialize in sun, for everyone wants it. Holiday-makers in the past did not go about half-naked in order to get tanned, nor did they sit in the sun till the skin blistered, as thousands do to-day. Ridiculous as this may appear, it has a deep significance. This craving for the sun we attribute to the growing power and nearness of the Solar Logos, Who is drawing all men unto Himself and in Whom we will eventually become absorbed. We came forth from the sun,

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and the time will come when, in spiritual bodies, we will return to the sun, after this globe has served its purpose.

Meanwhile the great Spirit of the sun, our life-giver, is drawing humanity nearer and nearer to Himself: now in objective manifestation; later to dawn upon us in spiritual realization.

In our prehistoric past we, or rather our globe, formed a part of the sun. Here we are in agreement with the findings of modern astronomy. Earth and sun originally formed one body.

Man at that period lived under entirely different conditions from those we know of now. His organism, an etheric embryo, was fitted for the world he then inhabited. Needless to say, he possessed no physical body or physical senses. He might be termed little more at that sun period than the seed scattered by his Creator; seed tended and nourished by heavenly beings termed the Spirits of Wisdom.

Another stage followed in which the earth was being prepared for its severance from the sun. Its destiny was decreed. A man-bearing star poised alone in the heavens.

Then came the time when the sun and earth actually separated.

This earth of ours was known of old as the ancient moon, and for long ages it was in a fluid and vapoury condition. Slowly it solidified, and what is above spoken of as the ancient moon broke away from it; earth, sun and moon existed as three separate globes in the heavens.

During these earliest beginnings sex did not exist. Fertilization took place from without and was showered upon our earth by the great Sun Beings, the manifested Sons of God.

During those first ages the Cosmic Christ and His Angels worked upon the fashioning of our globe, as we hope to prove later on. Not once only has He descended to earth, but from the earliest beginnings of these primitive times His guidance has been manifested.

Later still, before what is termed the Lemurian epoch, He withdrew with His mighty servants and returned to His kingdom, the Sun.

Henceforth and up to the time of the Palestine incarnation man's progress was effected through the messengers of God: Spiritual Beings who had arrived at an advanced stage of evolu-

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tion in former worlds and who incarnated in our world and became Christ ensouled.

The foregoing and what follows we term esoteric teaching. There is nothing new in it. No other teaching is so ancient, but it has been guarded knowledge, not offered to the materialist, but freely given to the students of heavenly lore who have thrown themselves open to the forthflowing of the Inner Light.

Institutional Christianity could not be expected to accept our statement that the Cosmic Christ is the great solar Deity. It would say "God sent Christ to us two thousand years ago straight from heaven."

We hold that God is everywhere, not excluding the sun, which He has appointed to be our life-giver. To those of us who believe the Cosmic Christ to be the ruler of this globe, the sun, owing to its functions, would be the natural sphere from which the Christ would broadcast upon our earth His spiritual forces. It must always be remembered that the sun we see is but the objective manifestation of the great Spiritual Sun behind it.

Again, the angelic world, though freely spoken of in the Bible and Prayer Book, is not a subject which seems greatly to interest the Church, and science ignores its existence; therefore no corroboration of our statements can be expected from either quarter. The future of the Church may, however, be changed by the entry of the new Archbishop and Dean of Canterbury, both of whom we know to be intolerant of the heavy dead hand of dogma and materialism. We know that one has said, "The Christ attracts, the Church repels," and the other has written, "The impatience of a parson." Both men have the vision without which "the people perish". Although it may appear as if the Spirit world was now a thing of the past, it is really still with us, working and making fruitful, and, if we choose, we can find it at work tending the seed for all future time, the seed which we know as "the Spirit of the Lord filling the whole earth".

We will pass on to a later period, to what is called the Lemurian epoch. Lemuria was destroyed through volcanic fire and seismic convulsions. It lay south of the present Asia, and east of what is now termed Africa, and north of Australia.

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Humanity then had little resemblance to its present form. The earth was still a half-watery structure. Though shone on by the sun, the earth men could not see the heavens, as the sense organs were not developed. The fertilizing forces, pouring upon earth from the spiritual sun beings, acted upon the sexless human powers from without.

It was during this third stage that the Divine Ego first entered into man, and at this stage sexual reproduction began and those great beings who had governed the still undivided forces of earth withdrew once more to the sun. The great moon forces went forth with the separated moon, and this globe hung alone in the heavens, leaving primitive man influenced, as he still is, by the spiritual forces of sun and moon.

To some it may seem strange that the great ones who guided infant humanity in Lemuria, and later on in Atlantis, should have destroyed their own work, but it must be remembered that the *lives* were not destroyed. Only the very imperfect forms containing the lives were swept away as being failures. Tradition tells us only a few of the most advanced entities were preserved and passed on to Atlantis.

Clairvoyantly, or in the spirit, Jeremiah (iv) records :

“I beheld the earth and, lo, it was without form and void, and the heavens and they had no light. I beheld the mountains and, lo, they trembled and all the hills moved slightly. I beheld and, lo, there was no man and all the birds of the heavens were fled.” This vision may possibly refer to the great catastrophe of Lemuria.

The great Atlantean period followed and was succeeded by the post-Atlantean epoch in which we are still living. Atlantis ended through flood and submergence, but, as was the case in Lemuria, a few of its more advanced inhabitants were saved, and, led by divine leaders termed Manus, they spread abroad over the earth, through Africa, Asia and Europe.

During these primeval ages men lived in close touch with heaven-sent beings, who dwelt with them as guides and instructors. They were the first sent Initiates, and their true home was Venus and Mercury. Both these planets being spiritually in advance of us. Bees and wheat were sent to us from Venus, and other

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stable means of physical sustenance which are still in use amongst us.

It would be well here to divest ourselves of the childish belief that because our stars and planets are unfitted to be physical man-bearers they are consequently uninhabited. When we part from our physical bodies at death those of us who believe in immortality hope to continue our lives in rarified bodies suited to more spiritual surroundings. We are accustomed to note that nothing in our ken is wasted by Nature, therefore it is probable that the Creator peoples His worlds with beings suited to the various conditions of existence under which they have to live. There are men alive to-day amongst us whose intellectual and instructional capacity is so unusual that their origin is impossible to account for. When their heredity and educational past is inquired into there is nothing even remotely hinting at a great inherited past. We do not think deeply upon such questions as whence come and whither bound, but we read their books and listen to their lectures and say "how marvellous they are".

They are no more marvellous to-day than they were in days of old. We still require beings with super brains to push us along and instruct us. When we leave school our real education begins, at least for those of us who "fall upon" every scrap the super brains throw to us. No wonder that it is said "the scientists are the happiest men on earth". Sir Francis Younghusband, scientist and explorer, in his "Life in the Stars", develops the theory of stellar influence upon our earth in a profoundly interesting and convincing manner.

The instructors of old taught the science of metallurgy, how to smelt and mould metals; also the use of fire for other purposes. In our present and so-called advanced civilization is there any known or imagined human being who could, *without instruction*, have produced iron and steel from certain earths dug out of the ground? Is there any genius in our time great enough to have discovered, *unaided*, the workings of the Solar system or devised the Egyptian calendar in use to-day? A dozen names of nineteenth and twentieth century discoverers may leap up in our minds without the question being answered. From whom did *they* derive their inspiration? Why did we not think of

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these discoveries ourselves? Why must we always wait for a genius to come along? Talent copies but the genius creates, and is derived straight from the Creator. It is quite conceivable that the Great Ones Who watch over us decided when we were ready to use, let us say "steam", so they sent those into incarnation whom we at the time called The Marquis of Worcester, Sir Samuel Morland, and Watt, to instruct us, all three having been previously instructed in earlier worlds.

The art of spinning was taught to us in Atlantean days by those who had reached a high grade of knowledge in a previous evolution, and later followed a primitive form of worship, the knowledge of a Supreme Being Whose symbol was represented in the sun—the Cosmic Christ.

These different stages in our evolution were all carried out by lofty spiritual entities working under the guidance of that same Sublime Being Who, throughout the universe, exists as vitally to-day as He always has existed, and always will exist. Both creation and wisdom, the cause of all things, were established from everlasting in the Divine Mind which conceived all that followed.

The great Initiate, Solomon, took reincarnation for granted, and being one who was so constantly in touch with his divine instructor it is logical to suppose that his beliefs had a sure foundation. In the "Book of Wisdom" he tells us:

"I was a witty child and had a good spirit. Yea, rather, being good, I came into a body undefiled."

Again he tells us:

"I called upon God, and the Spirit of wisdom came to me. I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her."

The soul is always feminine in sacred and occult literature. Eve, Isis, Mary, are constantly spoken of as "Wisdom, the world's soul. Intuition, the female Principle of Life."

"I loved her above health and beauty, and chose to have her instead of light, for the light that cometh from her never goeth out."

Solomon goes on to detail some of the marvels communicated to him:

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“ To know how the world was made and the operation of the elements: the beginning, ending and midst of the times: the alterations of the turning of the sun, and the change of seasons: the circuit of years and the position of stars: the natures of living creatures and the furies of wild beasts: the violence of winds and the reasonings of men: the diversities of plants and the virtue of roots, and all such things that are secret or manifest, them I know.”

It was through such Divine teachers that the men of old learned the secrets of the universe and passed them on orally to their worthy successors. The knowledge has never been lost. Now that the Christ is more vitally with us than ever before, there is a slow filtering through of spiritual science undreamed of by our forefathers, and this same “Spirit of Wisdom” is available for those who ask for it with holy purpose.

Solomon in wonderful language tells us what the attributes of “The Spirit of Wisdom” are:

“ For in her is an understanding spirit: holy, one only, manifold, subtle, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, ready to do good, kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding pure and most subtle spirits. . . .

“ She is the breath of the power of God, and a pure influence flowing from the glory of the Almighty; therefore can no defiled thing fall unto her. For she is the brightness of the everlasting light, the unspotted mirror of the power of God and the image of His goodness.

“ And being but one she can do all things, and remaining in herself she maketh all things new, and in all ages entering into holy souls she maketh them friends of God and prophets.

“ For God loveth none but him that dwelleth with Wisdom. For she is more beautiful than the sun, and above all the order of stars; being compared with the light she is found before it.”

The mystery of who Solomon was is only known to the few outside the Sufi schools, the Jesuits, and the inner schools of esotericism, but with the mystery of the Blessed Virgin it is gradually being unveiled to true seekers, though it cannot be

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divulged here. Incredulity is a hindrance to spiritual progress, and where no foundation exists only incredulity could result from giving strong meat to spiritual babies.

A study of Solomon's Proverbs, viii, is very enlightening :

"The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting from the beginning or ever the earth was."

These words show that the Beginning period was an established fact before the work of Creation began.

"When there were not fountains abounding with water : before the mountains were settled : before the hills, was I brought forth. Whilst as yet He had not made the earth : whilst He prepared the heavens, I was there. When He set a compass upon the face of the depths : when He appointed the foundations of the earth, then I was by Him."

Rudolph Steiner says : "It is not only a learned error but a farce when some book on history is considered as even approaching the value of the Old Testament, for the Old Testament portrays in mighty pictures the descent of man from divine heights and at the same time historical experiences are connected with these cosmic events. All this is contained in Old Testament history, and above all it corresponds exactly with the events in evolution."

Let us try to make somewhat clearer the position in the universe of the Second Person in the Trinity—the Son.

Firstly, let us think of Him as the totality of the Solar system, and the Sun of the seven sacred planets : Jupiter, Venus, Mars, Mercury, Saturn, Moon, and Sun.

He expresses the life of God, and His immediate servitors are the Seven Spirits before the Throne—by some schools called the seven heavenly men.

The body of expression of each of the Seven Spirits is one of the sacred Planets.

We must try to think of the relationship of the Son of the Father to the Sun, as similar to man's relationship to the body through which He functions. He animates the entire solar system, and eventually the spiritual light will be seen and felt beyond His immediate sphere of influence.

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The sun, the objective body of His manifestation that we study as a blazing mass of incandescent fire in the sky, is no more than the outward symbol of the three great cosmic centres,

The central spiritual Sun,
The Heart of the Sun,
The physical Sun.

The sun is heart-shaped,¹ and the words "the Heart of the Sun" must be conceived as meaning more than a point situated in the interior recesses of the solar body. It has a deeply occult connection with the nature of the solar sphere. The Sun holds a position analogous to the nucleus of life at the centre of the Atom. Science now tells us that the Atom is the universe in miniature. Occultists have long taught this; also that the human heart corresponds with the sun. In catholic symbolism the Sacred Heart illustrates beautifully this mystery of the Trinity in Unity seated in the physical body.

For those students who have had the patience to wade thus far through this book we will develop the above statements and try to elucidate them. There is an enormous amount of information now available, but it is not desirable to complicate what is at its simplest an abstruse subject.

Man is the creation of the thought of the Absolute. He is material, spiritual, male, and female. He is thus an individualized Son of God; a minute replica on the lowest plane of being of the Creator; the Son, appointed by the Father to breathe into man the breath of life.

The Cosmic Christ is Himself evolving into an even greater cosmic Entity through the sun and the seven sacred planets. The creative Thought of God is always in action in the tens of millions of suns and constellations revealed to us by the unaided eye and the telescope, and their incalculable millions of sentient existences who are all moving onwards to some unfathomable future not to be visioned until the human consciousness has expanded to an unimagined extent. It is only a rough outline of the history of the heavens that can be disclosed to the inner vision of the student.

¹ Alice Bailey in "Cosmic Fire", 1182, and Esoteric Schools

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The Cosmic Christ or Solar Logos is the sum total of all evolutions, of which there are several, within the entire solar system.

He manifests through Light :

“ I am the Light of the World.”

He manifests through Heat :

“ I am come that ye might have more abundant Life.”

The Body of the Cosmic Christ must be thought of as radiant electric fire :

“ Our God is a consuming fire.”

The sun is the kernel and matrix of all in the solar system, and from its sphere of influence manifestations are poured down upon us.

The Christ Body consists of vibrations thrilled through with Deity, absolute intelligence, universal consciousness, and the concrete manifestation of universal energy.

It is this universal consciousness that brings so near to us the Christ, “nearer than hands or feet”. It is this *all knowing* attribute that “numbers the hairs of our heads and the grains of sand on the shore”. Myriads of people never think of Him, yet no one could exist a second without Him. Verily “in Him we live and move and have our being”. Those who reject Him are the children of the shadows.

The Pleiades are the centre around which our solar system revolves, and the tiny little Electra in the heart of the “Seven Sisters” has a very special relation to this earth. Alcyone, a name coming to us from prehistoric ages, is the foundation and real centre of the astral system of which our sun forms a part. Modern astronomy indicates that “the sweet influence of the Pleiades” is the centre of the revolving systems of the universe.

“ From God, the Originator, the Creator; from God, the Former, the Fashioner, the Sustainer of the Cosmos; from God, the Head, the Source, the centre of all things, proceed to the circumference of the immense circle of the universe the powers divine, that bring forth from the chaotic swirl of the spiral nebulæ, the order, the arrangement, the form and beauty, the organization, and the life in its manifold unveilings of the Cosmos.”¹

¹ Our Race Quarterly.

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The whole cosmos is controlled, guided and animated by an endless series of Hierarchies of sentient Beings, each having a certain mission to perform. Though in the church service we join with "Angels, Archangels, and all the company of heaven" in praise of the one glorious Name, we do not think often of the Angelic Host in our daily lives. Many are sceptical as to Guardian Angels and the powers of our solar Angels, yet they are sent to us as Guides, companions, and Friends.

The time must come when our idea of the Cosmic Christ will be incomparably greater than anything we at present imagine, and a recognition of the Spiritual and Angelic guidance of humanity will enable us to come to the truths lying behind sense appearances. As Rudolph Steiner says:

"When St. Paul became clairvoyant before Damascus he could recognize that That which had formerly been in the Cosmos has passed over into the Spirit of the earth."

There are only four Archangels mentioned in the New Testament: Raphael, Gabriel, Uriel, and Michael. Older religions mention seven: the seven immortal Preservers of the universe who form the members of the divine company of heaven, personifications of God. In the early races to add a new god to the divine Pleroma was, to the wise, but to enlarge the conception of the supreme qualities of the Eternal.

The seven planetary Spirits rule over the seven sacred Planets. They are called by several different names:

The seven spirits before the Throne,
The seven Logoi,
The Lords of the seven rays,
The seven builders,
Heavenly men or Archangels.

They are included in the radiant Christ aura. In themselves they contain the three major principles: Will, Love-wisdom, Intelligence.

Each one rules and is the Logos of a planet and has his primary colour and keynote.

Each one presides over a ray, of which there are seven. Each of these seven Rays of Light differentiates into seven, making

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the forty-nine aspects of the Logic psychic nature, or the forty-nine Fires.

We are taught that "all these spiritual Essences are individualized self-conscious Entities, and the 'Fiery Lives' are real and conscious vital Existences. Thus we see the Logos manifesting as One Unity, yet Three in One. We see the three-fold Unity differentiating into the seven great Lives, containing within themselves all lesser lives."

Each one, as a Logos, or Word, is responsible for the gradual building up and spiritualizing of a centre of knowledge in the world and a love of God. There are seven such centres, each organized according to the needs of the different peoples and their evolutionary age.

Into each centre has been inbreathed, inspired, the sacred Scriptures which have the Cosmic Christ and coming Saviour for their underlying foundation.

As president or ruler over one or other of the seven rays, each Logos is directly linked with us on earth. We are all born on one or other of these rays up and down which the angelic messengers of God are continually passing.

The Rays may be tabulated as follows :

Initiate. Ray of Devotion (Spiritual Wisdom, Power),
Poet. Ray of Art. (Imagination),
Philosopher. Ray of Knowledge. (Thought),
Priest. Ray of Religion. (Emotion),
Ruler. Ray of Action. (Impulse),
Merchant. Ray of Trade. (Sensation),
Physician. Ray of Healing. (Vitality).

Many people who have distinguished their Ray, pursue it exclusively, but an all-round development is the better part.

A great school of occultism in the United States tabulates the Rays somewhat differently :

Three Major Rays—

Ray of Will and Power,
Ray of Love or Wisdom,
Ray of active Intelligence.

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Four Minor Rays—

Ray of beauty, harmony, art, rhythm,
Ray of concrete knowledge or science,
Ray of abstract Idealism,
Ray of ceremonial order or organization.

From the central Spiritual Sun, through the seven sacred Planets, down to earth and to man, runs the golden road trodden by the Great Ones of God.

Here may be mentioned the fundamentals of Astrology.

Rudolph Steiner, who did more than any man living to glorify the Christ and set before us His true position in the Cosmos, writes of a misconception that does great harm to Christianity. He says :

“ Literary works appear in which great pains are taken to show that the Gospels can be understood through an astrological interpretation. The greatest opponents of the Gospels employ this astrological interpretation in such a manner that the way, for example, taken by the Archangel Gabriel from Elizabeth to Mary is supposed to signify nothing more than the progress of the sun from the constellation of Virgo to another. This, in a sense, is correct, but . . . people are induced to make belief that the Gospels present only allegories in the place of definite cosmic relations. The truth really is that in the Christ the whole Cosmos finds expression, and therefore one can express the life of the Christ by connecting its separate events with the cosmic relations which work into Earth existence unceasingly *through* the Christ.

“ A right understanding of this matter will thus lead to a full recognition of the Christ having lived on earth, whereas the above-mentioned error, if it were true, would mean that the Christ life in the Gospels is expressed by cosmic constellations, and shows that it was only a matter of constellations being treated allegorically, and that there was no real earthly Christ at all”.¹

This misconception has obtained a firm hold upon the English speaking races, and arises out of the failure of the churches to express the fullness of the Christ and His Cosmic life. Isaac Newton pointed out that the Christian festivals are determined upon an astronomical basis, and to this is added the fact that

¹ “ The Spiritual Guidance of Mankind.”

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Virgo is a constellation whose assumption into the Sun's brightness corresponds with the feast of the Assumption of the Blessed Mary, ever Virgin, on August the fifteenth.

All humanity is really impressed, influenced, and governed by strong planetary attractions. There is the terrific sway over us of the Planetary Logos under whom we stand, and who presides over our special ray. A clever modern Astrologer can always draw out a fairly good horoscope by shrewdly guessing at the ray on which the subject stands, and one can generally spot a Mars, Mercury, or Saturn man at a glance; but there is an unknown influence which may ruin the best drawn horoscope.

It is understood that somewhere in the solar system is another planetary scheme, not belonging to our scheme, which has a strong interplay with ours, and which powerfully affects different groups of beings here.

With this scheme our planetary Logoi are in harmonious vibration. Again there is the strong pull of what is termed our Polar opposite.

When an earnest desire to know more of heavenly things enters the heart of man he is led to the discovery that there is a western esoteric tradition which rests upon the Cosmic Christ as the axis of humanity. The knowledge he gathers brings with it a brilliant enlightenment.

The first effect of this knowledge is to clear right away all the puerile difficulties that assail the workers on "Higher Criticism", and the sceptics in the Church. No sooner is the true perspective reached than all doubts and questionings fall into their proper place, as parochial vapourings, as the natural uneasiness of the ill-instructed or totally ignorant seekers after truth, who have not known where to look for the Christ, and shrink intellectually from the stultified, limited Saviour presented to them by our orthodox teachers.

When it is once realized, as unquestionably as research and spiritual aspiration can make for absolute certainty in this world and this stage of our evolution, that the Cosmic Christ belongs to the *whole* world and not to western Christianity alone, then one begins to sense a great unfoldment of His Mighty power and sublimity.

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When it is discovered that there is but one God supreme in the universe, and that this universe is manifestly operating under natural law; that creation is the manifestation of the Creator of the heavens and earth; that there is no division in the Godhead, but manifestations earthward there *are* in plurality; that plurality of manifestation is given to suit the needs of humanity, then it will be seen more clearly that the revelation of that sublime Sun Spirit we call the Christ is the revelation to the whole earth, the Creator incarnate in the Cosmos.

It cannot be too strongly emphasized that no view which fails to locate Christ in all the sacred Scriptures of the world can approach a conception of His all-embracing reality. The parallels existing between so-called pagan and Christian beliefs and practices must be read for what they are—demonstrations of the one divine Teacher, Who prepared humanity for His coming incarnation on earth. If Christianity is to depend upon a belief in certain miraculous events related in the British Bible, then an ever-increasing number of reverent and spiritually minded people will say that they do not believe in such a Christianity.

Cease to limit the divine workings from the beginning; cease to limit Christ to the God to Israel; see in Him the Saviour-Teacher of the whole earth; unveil Him in the sacred Bibles of all lands where He has revealed Himself under a multiplicity of names; then a Cosmic understanding will dawn upon the world, infinitely more inspiring than our present conceptions, and more worthy of the nature of the Great Quest.

CHAPTER III

INDIA AND THE CHRISTOS

No country is so rich as India in the teachings of the Christos. The literary remains of these divine Ambassadors are only beginning to be known in the West. They are of very early date and show traces of an advanced civilization. They are of such enormous length and the number of sacred books is so immense that we can only glance at a few. There are accounts of the sacred writings extending back for thousands of years, besides which there are many secret books treasured by some of the schools of India which never have been allowed to be translated. The Canon of the Upanishads is, for instance, not closed, and the future may add to the admitted books.

Between 2,000 and 1,500 B.C. an Aryan race led by a divine Manu (spiritual leader) descended from the Western Himalayas into Northern India and gradually spread over the country. They brought with them the elaborate Sanskrit language, and founded capital cities on the Ganges, the excavations of which are now beginning and are expected to reveal the oldest civilization yet discovered. In a district of Sind and at Harappa on the Ravi River relics of a civilization at least a thousand years older than the earliest Aryan invasion have been found, and show traces of contact with Sumeria.

These people were originally refugees from the destruction of Atlantis. The flower of that great civilization was preserved and sent forth under a divine guide to spread the Christ light elsewhere. They received the name of Hindu from Hind, the quarter in which they first settled in India. A great Aryan initiator named Rama had established a vast civilization in Iran previous to this descent into India, and the Hindu brought with him a cultured and civilized life which showed a highly moral

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condition. Rama is remembered as a great teacher and guide of the highest morality. "The great example" he is called.

They also brought with them the Vedic religion and produced the sacred verse of the Vedas, and the legends or history on which the two grand epics, the Mahābhārata and the Rāmāyana were later founded.

Before the advent of the Hindus there were, and still remain, traces of aboriginal races gradually to be absorbed by the cultured invaders, but as time passed the Vedic system became corrupt, and about 600 B.C. the influence of the Buddha began to make itself felt and gradually established its sovereignty over the whole country.

Some hundred years after the Christian Era Buddhism gave way to a revival of Hinduism in an elaborate form, which should be called Brahmanism, and which represents the modern Hinduism.

In the eleventh century, A.D., the first Mohammedan invasion took place, and the great Mogul Empire was established in the fifteenth century A.D. After but two centuries it began to fall before a revival of Hindu power, and in the eighteenth century the British influence spread over the length and breadth of the land.

Through this brief, rough survey we see how infinitely complex and strange is the civilization of the Indian Empire. To the European the interiors of the temples present nothing but hideous idols with many faces, and arms brandishing skulls and sabres, but above all these creatures of his imagination, above all these deities the Eastern has placed a supreme Master, alone, solitary, creator and uncreate, the Master of the universe, Brāhm. No statue is ever raised to Him but a single mystic word represents Him—Aum—the heavenly thought which is the foundation of every religion on the face of the earth.

According to Brahmanic traditions civilizations on our earth began fifty thousand years ago, but at present we will give a brief sketch of the three periods of divine teaching, the Vedic, Epic, and Purānic, surviving in the sacred books called the Veda. The second period from the epic poem the Rāmāyana and the Mahābhārata. The third period from the works known by the names Purānas and Tantras.

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The Rig Veda is the oldest literary document existing, written about 2,000 years B.C. The great epic poems called Rāmāyana are supposed to be much later, perhaps 300 B.C.

Nothing could be grander or simpler than the Vedic religion which shows us the root ideas of esoteric teaching. The word Veda means *knowledge*, and the savants of Europe have found in these sacred books a profoundly religious and metaphysical system. "That the spiritual man need not be a recluse, that union with the Divine Life may be achieved and maintained in the midst of worldly affairs, that the obstacles to that union lie not outside us but within us, such is the central lesson of the great Hindu scriptures."

The Vedic poet exalts Savitri, as the great sun, the creative power which animates and brings into being the solar system. India personifies, as divine warrior, the power of the sun in atmospheric life, the winds, storms, thunderbolts. Varuna represents the Majesty of the sky. It is He who has set the heaven and earth on their foundations; none can approach Him, but He is omniscient: the sun is His eye, the heaven His garment, the tempest His breath.

With the symbolism of Agni, divine fire, as the Cosmic Being we meet with the heart of esoteric foundation.

"Our God is a consuming fire," says the British Bible. Says the Vedic hymn: "He is not only the terrestrial fire of sun and lightning, His real home is the invisible heaven."

The Vedas attach the utmost importance to prayer, and the immortality of the soul is affirmed in the loftiest language.

"There is an immortal part of man: this it is, O Agni, that Thou must warm with Thy rays, enflame with Thy fire, carry it across the world of the godly in the glorified body Thou hast formed."

"Where is the soul born?" asks the Vedic poet. The reply is: "There are some that come back to us and return, which return and come back again."

Here is the doctrine of reincarnation which later was to play so large a part in Brahmanism, Buddhism, Egypt, and the philosophies of Pythagoras and Plato.

The principles of Christ teaching are even more apparent in the

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Vedas than in the other sacred books of India by reason of their simple lofty ethics. One of the Divine attributes of the Cosmic Christ has always been His pure simplicity of doctrine. How beautiful is this Vedic hymn to our God who is a consuming fire, the Solar Logos :

“ O Agni! Sacred fire! Purifying fire! Thou who sleepest in wood and mountest in shining flames on the Altar, Thou art the heart of sacrifice, the fearless aspiration of prayer, the divine spark concealed in all things, and the glorious soul of the sun.”

The Mahābhārata is a résumé of the history of Aryan India before Brahmanism was definitely inaugurated. Below the poetical exaggerations of these books can be discerned the powers of the ascetics of the white race who sought to control the exegeses of temporal power by the might of spiritual power.

It was a mighty Son of God, a divinity incarnate and Christ-filled, Who created Brahmanism; His name was Krishna.

Krishna was said to be the eighth incarnation or Avatar of Vishnu (first Principle of the Hindu Trinity). His history and teachings appear in the Hindu epics known as the Mahābhārata, with its supplementary writings known as Harivamsa, the Pancharata and Bhagavad-Gita. These compose the mighty Hindu epic.

The Bhagavad-Gita, that exquisite fragment interpolated into the great poem of the Mahābhārata, and which the Brahmans regard as one of their most sacred books, contains the doctrines of Krishna. It is carried in the pocket of thousands of the English-speaking races, who treasure it as a precious Bible.

Edouard Schuré writes :

“ It is impossible to affirm by positive documents that a real personage is hidden beneath the myth of Krishna . . . yet it is impossible to explain a character like that of Krishna by saying, as do the majority of Europeans, ‘it is an old nurse’s tale added to a solar myth’. Such is not the foundation of a religion which lasts thousands of years, gives birth to a wonderful poetry and several mighty systems of philosophy, resists the attacks of the Mongolian and Mohammedan invasions, the English conquest, and even in its decadence retains the sentiment of its lofty origin lost

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in the mists of time. There is always a great being at the birth of a mighty institution. Considering the dominant rôle of Krishna's personality in epic and religious tradition, his human side on the one hand, and on the other his constant identification with God in manifestation, we are compelled to believe that he was the creator of the Vishnu cult which gave Brahmanism the virtue and prestige which it attained."

Krishna taught two organizing principles: the immortality of the soul through progressive existences by reincarnation, and the corresponding one of the Trinity or of the divine Word revealed in man.

Krishna was born of a virgin named Devaki through Immaculate conception. The legend of Krishna enables us to grasp from its very source the idea of the Virgin Mother, the "Mary God", and the Trinity, with its profound metaphysical significance, though the churches have lost the key of its mysteries.

In Book V, Chapter II, the Vishnou-Pourana, after relating the conception of Krishna by Devaki, adds: "No one could look at Devaki by reason of the light in which she was enveloped. The gods (angels), invisible to mortal eyes, were continually singing her praises, since Vishnou (Holy Spirit) was embodied in her person. They said: 'Thou art the infinite and subtle Prakriti (Life) who formerly bore Brahma (Brâhm—Supreme God, must not be confused with Brahma, who over His existence to Brâhm) in her womb; thou was afterwards goddess of the Word, the energy of the Creator of the universe, and the Mother of the Vedas (wisdom); thou eternal being comprising in thy substance the essence of all created things; thou art one with creation; thou wast the sacrifice whence proceeds all that the earth produces; thou art the Word which by friction engenders fire (this has a very profound significance, meaning more than the conjunction of male female creative power); thou art the light whence springs the day; thou art humility, mother of true wisdom; thou art the politics of kings, mother of order; thou art desire from which love is born—from thee proceeds all that exists; thou hast descended to earth for the salvation of the world. Have pity on us, O Goddess! Show thyself favourable to the universe. Be proud to bear the God Who upholds the World.'"

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This eulogy (not given in full) will be better understood by Catholics than by Protestants, who have failed to give honour to the Mother of God and thereby have greatly dishonoured themselves. Some of the several schools of Krishna-Vaishnava insist upon the worship of the Infant Krishna with a related Madonna worship.

The Brahmans identified the Mother of Krishna with the universal substance and the female principle of Nature. They made of her the second person of the Trinity. The Father—eternal masculine; the Mother—eternal feminine; and the Son—creative Word. In other terms: Intellectual principle—plastic principle—productive principle.

It is just to recognize that this primitive idea sprang from India two thousand years before the Cosmic Christ manifested in Palestine.

The Indians believe that the great Avatars, or Christs, took human incarnations for the purpose of regenerating the race and lifting it out of material conditions. Other Avatars are promised from time to time as they are needed.

The Bhagavad-Gita promise, which is held sacred, says:

“Although I am above birth and rebirth or law, being the Lord of all there is, for all emanateth from Me—still do I will to appear in My own universe and am therefore born so by My Power and Thought and Will. Whenever the world declineth in virtue and righteousness, and vice and injustice mount the throne, then come I, the Lord, and revisit My world in visible form and mingle with men, and by My influence and teaching do I destroy the evil and injustice and re-establish virtue and righteousness. Many are the times I have thus appeared—many are the times hereafter when I shall come again.” (Bhagavad-Gita, Part IV.)

This promise was kept two thousand years ago, about two thousand years after it was made. To-day there is a nearly universal belief that the Lord's next coming is at hand.

Krishna is regarded by his worshippers as the Saviour of mankind, inspiring love and devotion to a degree impossible in the case of an abstract Deity. There is the personal relation akin to the true Christian's love for the Christ of Palestine. Some Hindus

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pray Krishna to intercede for them with the Supreme Being, and, when remonstrated with by the missioners for the absurdity of the proceeding, often reply that it is no more absurd than the missioners' teaching that prayer to God should be made through Jesus the Mediator when Jesus is equal to and one with the Father.

Krishna was born in a cave during a time when a reigning king ordered all young infants to be killed. He was given into the hands of a herdsman in order to save his life, and he spent his early youth herding sheep. His fellow-herdsmen called him "The Radiant".

Later Krishna withdrew for seven years to the solitudes of Mount Merou, there to meditate on the way of salvation for men. When the seven years had elapsed Krishna felt himself so identified with God that he might claim to be His Son.

Krishna began teaching and gathering disciples, amongst whom was Arjuna, who became passionately devoted to the Master.

Krishna taught the doctrine of the immortal soul, its rebirths and mystical union with God. The body, envelope of the soul which makes therein its dwelling, is a finished thing, but the indwelling soul is invisible, eternal. (First Book of Bhagavad-Gita.)

His disciple exclaimed: "Lord, thou art our Master, thou art the Son of Mahadeva (God). Wheresoever thou leadest we will follow. Why did we not see thee sooner? It is Mahadeva speaking in thee."

Krishna replied: "Your eyes were not opened . . . you are my elect; you know the goal. The crowds see only a portion of the path. Now let us go and preach the way of salvation to the people."

At eventide the multitudes gathered round him, and what he preached more particularly to them was love to one's neighbour and the Sermon on the Mount.

The scene of the epic is a field of battle where Arjuna, the beloved disciple and warrior prince, seeks to destroy a usurper who oppressed the land. He fights for the deliverance of his nation and to restore peace. The contest wrings his heart and he is torn betwixt love of kindred and duty to his people. Finally

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he learns the lesson : how to perform duty regardless of self, to do the best he can and leave in God's hands the issue. Arjuna is the type of the struggling soul of the disciple, and Krishna is the Logos of the soul. The divine lesson points to the one goal. Though paths to it are many, they finally merge in unity.

After many adventures and escapes from those who sought to slay him, Krishna felt that his mission was at an end and needed only the final seal of sacrifice. He ceased to avoid his enemies and set out for a lonely spot. None of his disciples guessed his purpose save two.

"Master, do not forsake us."

"I know where thou goest; as we have loved thee, give us leave to follow thee."

Krishna replied :

"In my heaven love shall be refused nothing. Come!"

"The earth is far behind and heaven is dumb," the disciples cried. "Wherefore hast thou brought us to this wilderness?"

"Pray," answered Krishna, "if thou wishest the earth to draw near and heaven to speak."

"With thee heaven always is at hand, but wherefore is it now to leave us?"

"The Son of the Most High must die, pierced by an arrow, for the world to believe his message," replied Krishna.

"Explain this mystery to us."

"You will understand after my death. Let us pray."

For seven days they prayed and the face of Krishna was transfigured.

On the seventh day, at sunset, a band of archers invaded their retreat.

The holy women entreated Krishna to defend himself. Krishna continued, on his knees beneath a cedar, praying.

At first the archers sought to rouse him by insults and by hurling stones. Then they flung themselves on him and bound him to the tree.

Krishna offered no resistance and, when the first arrow pierced him and the blood gushed forth, he cried :

"The Sons of the Sun are victorious."

When the second arrow pierced him he cried :

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“My radiant Mother, grant that those who love me enter with me into thy Light.”

As the third arrow pierced him he simply uttered the word :
“Mahadeva.”

So with the Name of God upon his lips he gave up the spirit.

The sun had set and a mighty storm arose and beat down upon the earth. The murderers fled.

The Disciples buried the body of Krishna in the holy town of Dwark.

“After Krishna there passed a powerful radiation of the solar Word through the temples of Asia, Africa and Europe. In Persia we have Mithras, in Egypt Horus, son of Isis and Osiris, in Greece Apollo, god of the Sun and the Lyra, Dionysos who roused souls to life.

“Everywhere the solar God is a Mediatorial God and the light is also the Word of Life. Then is it not from this life-giving Word of Life that the Messianic idea springs forth? In any case it was by Krishna that this idea entered the ancient world. It is by Jesus, the Christ, that it is to shed its rays throughout the whole earth.

“He Who is ceaselessly creating the worlds is threefold. He is Brahma, the Father, Maya, the Mother, and Vishnou, the Son. Essence, substance, life. Each contains the two others, and all three are one in the Ineffable.”

In the Upanishads, called the holy Bhagavad-Gita, is contained the science of the supreme Spirit. It is written by an unknown Scribe who teaches the Sermon on the Mount in a hundred different forms.

There are several cheap and good pocket-editions, and students should never be without a copy. It has been said that in time the Holy Scriptures of India will dominate the world of literature. Maeterlinck is reported to have said that the Mahābhārata in time will become the Bible of Humanity.

“The Word” which was from the Beginning is given forth in lofty language and absolute clarity. The Christ of the universe has never inspired a greater Bible than this.

It is the Light by which all the mystics have lived for thousands of years, in which “the practice of the Presence” is constantly

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enjoined, and the vital necessity for meditation upon the Supreme is made the corner stone of the divine life of contemplation.

The injunctions given for the practice of meditation are to-day being followed in all religious communities. Myriads of devotees all over the world are advancing spiritually on these lines, following the advice of their earthly teacher, and in most cases unaware of the source from whence it originated. We have nothing earlier than the following :

“ He who has attained to meditation should constantly strive to stay at rest in the Supreme, remaining in the solitude and seclusion, having his body and his thoughts under control, without possessions and free from hope. He should in an undefiled spot place his seat firm, neither too high nor too low, and made of Kusa grass, which is covered with a skin or cloth. There, for the self’s purification, he should practise meditation with his mind fixed on one point, the modifications of the thinking principle controlled and the action of the senses and organs restrained. Keeping his body, head and neck firm and erect, with mind determined and gaze directed to the tip of his nose, without looking in any direction, with heart at peace and free from fear, the Yogee should remain, his thoughts controlled and heart fixed on Me. The devotee of controlled mind who thus always bringeth his heart to rest in the Supreme reacheth that tranquillity, the supreme assimilation with Me.”

This is simply what Christ again taught in Palestine four thousand years later. He taught us to seek privacy and “rest in the Lord”. To be “free from hope” surely means ceasing to ask and being willing to listen to that inspiration from within which is the voice of the Spirit. Concentration is urged, just as it is to-day.

How interesting it is that a scribe writing thousands of years ago should speak of “when in ancient times”. We do not know how old these holy books really are. All we know is that they existed millenniums before the Palestine drama.

“ As a single sun illuminateth the whole world, even so doth the One Spirit illumine every body.

“ I am the Ego Which is seated in the hearts of all beings. I am the beginning, the middle, and the end of all existing things.”

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(Our bodies are the temple of the living God. I am Alpha and Omega.)

“I am the same to all creatures. I know not hatred or favour, but those who serve Me with love dwell in Me and I in them. I accept the offerings of the humble soul who in his worship with a pure heart offereth a leaf, a flower, or fruit, or water unto Me.

“He who living in this world and before the liberation of the soul from the body can resist the impulse arising from desire and anger is a devotee and blessed. The man who is happy within himself, who is illuminated within, is a devotee, and, partaking of the nature of the Divine Spirit, he is merged in it.

“When in ancient times the Lord of creatures had formed mankind and at the same time appointed His worship, He spoke and said: ‘With this worship pray for increase and it shall be for you.’”

(Be fruitful and multiply.)

“Be thou free from worldly anxiety and the desire to preserve present possessions, self-centred and uncontrolled by objects of mind or sense.

“Seek an asylum in mental devotion which is knowledge, for the miserable and unhappy are those whose impulse to action is found in its reward.”

(Be careful for nothing. Lay not up for yourselves treasures on earth. Your reward is in heaven.)

“I am the origin of all. All things proceed from Me. Believing Me to be thus, the wise gifted with spiritual wisdom worship Me. Their very hearts and minds are in Me, enlightening one another, and constantly speaking of Me they are full of enjoyment and satisfaction. To them, thus always devoted to Me, who worship Me with love I give that mental devotion by which they come to Me. For them do I, out of My compassion, standing within their hearts, destroy the darkness which springs from ignorance by the brilliant lamp of spiritual discernment.”

(In Him we live and move and have our being.)

Let us glance at Buddhism, a term applied to the philosophy of Gautama Buddha, who founded it in 600 B.C. His followers number roughly three hundred millions in China, Japan and

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Thibet, whilst only about ten million survive in India, the land of its founder.

Gautama taught, as did Krishna, that when the spirit is almost extinguished a new messenger is sent to revive the truth. Gautama is one of that long line of Christs, or Christ-ensouled teachers, Avatars of Divinity, who come to save the world from falling into total darkness. Christians regard Buddha as a heathen teacher, though they are forced to concede that his teachings were amazingly akin to those of Jesus, the Christ, being filled with wisdom and purity. The Buddhists, on the other hand, freely acknowledge Jesus, the Christ, as a Divine Avatar sent to teach the heathens in the West. They regard Him as a Western Buddha.

Like Jesus, the Christ, Gautama came as a teacher without temples or churches or creeds, and, like Him, he unwittingly became the founder of a great church with dogmas, creeds, ritual, priests and ecclesiastics. It seems that wherever dogma and ritual supplant the pure, simple "Word" the living faith burns low. It ever has been so and ever will be so. In the East as in the West.

Professor Jackson says:

"The element in Buddhism which more than any other gave it an advantage over all surrounding religions and led to its surprising extension was the spirit of universal charity and sympathy that it breathed as contrasted with the exclusiveness of caste. In this respect it held much the same relation to Brahmanism that Christianity did to Judaism. It was a reaction against the exclusiveness and formalism of Brahmanism, an attempt to render it more catholic and to throw off its intolerable burden of ceremonies. Buddhism did not abolish caste, but only declared that all followers of the Buddha who embraced the religious life were thereby released from its restrictions in the bosom of a community who had all equally renounced the world. High and low, the twice-born Brahmin and the outcast were brethren. This was the very way that Christianity dealt with the slavery of the ancient world."

Max Muller writes:

"The Buddha addressed himself to all castes and outcasts. He

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promised salvation to all, and he commanded his disciples to preach his doctrine in all places and to all men. A sense of duty, extending from the narrow limits of the house, the village and the country to the widest circle of mankind, a feeling of sympathy and brotherhood to all men, the idea, in fact, of humanity, were first pronounced by Buddha."

The religious equality of all men was the new teaching. Neither the doctrines of reincarnation nor the law of Karma, rendering to every man according to his deeds, were new ideas in the religion of Buddha. He is sometimes accused of preaching Nihilism, or nothingness, simply because he forbade speculation regarding the nature of the Absolute, holding that only when Nirvana (absorption in the Divine) was reached could the answer to such questions be grasped by the human mind. He held that the only spirit in man was the animating reflection or manifestation of the One Spirit—the Absolute.

We do not propose to go more deeply into the teachings of Gautama Buddha, for so many of the doctrines enforced in his Scriptures were practically repeated, with a slight change in the phraseology of the British Bible, many centuries later. We will quote two parallel passages to emphasize this fact.

BUDDHIST

Hatred does not cease by hatred at any time; hatred ceases by love. This is an old rule. (Dhammapada 5.)

Let us live happily then, not hating those who hate us. Amongst men who hate us let us dwell free from hatred. (Ibid 5.)

Let a man overcome anger by love, let him overcome evil by good. Let him overcome the greedy by liberality, the liar by truth. (Dhammapada 223.)

Him I call indeed a Brahmana who, though he has committed no offence, endures reproach, bonds and stripes, who has endurance for his force and strength for his army. (Dhammapada 399.)

CHRISTIAN

Ye have heard that it was said "Thou shalt love thy neighbour and hate thine enemy", but I say unto you "Love your enemies and pray for them that persecute you". (St. Matthew, Chapter v. 43.)

If thine enemy hunger feed him, if he thirst give him to drink, for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil by good. (Romans, Chapter xii.)

For this is acceptable if for conscience towards God a man endureth griefs, suffering wrongfully. For what glory is it if, when ye sin, and are buffeted for it, ye shall take it patiently? but, if when ye do well and suffer for it ye shall take it patiently, this is acceptable with God. Peter, Chapter ii, 19)

It is true of the Buddha, as it is true of his great successor, Jesus the Christ, that he did not come to destroy the earlier law

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and the Prophets, but to fulfil them. Buddha, as a mighty Christ-sent Being, was a spiritual liberator who laboured to perfect the doctrines he found in existence.

The serious student of the great faiths of the world will find them all preparatory. The Christ-ensouled Beings who came into the world to stir the stagnant pools were roadmakers sent to prepare the way of the Lord. As some facet in the great heavenly jewel of spiritual knowledge grew dim, one or other of the cosmic Avatars was sent to flood it once more with light and give the fading and dimmed truth back to the world.

Gautama Buddha spoke not of the creation nor of the means by which sin and death entered the world. He never represented himself to be a Saviour able to take upon himself the sins of the world. He knew of the One approaching who was to bring to man a knowledge of the indwelling Christ, and through that ever living enshrinement forgiveness and deliverance were to be gained.

Buddha sought to remove from men's minds that a callous God suffered evil and sent a visitation of sickness.

"By one's self the evil is done," he preached; "by one's self one suffers. Purity and impurity belong to one's self; no one can purify another. Rich is he in the best of wealth, the wealth that is the fruit of the Path, the wealth of those who are ever seeking the highest of the attainments."

Gautama preached unsparingly that what we sow we reap, and the final destiny of mankind, Nirvana. The return to the Father and to that state of perfection when there shall be no more "going out" from His house.

Let us try to find out what is being done to unveil the Christ in India.

Mr. John Hoyland, a missionary with sixteen years' experience, throws considerable light upon the subject¹ in the *Nineteenth Century Magazine*, June, 1929. He writes:

"The position of the Christian missionary in India has entirely changed during the past fifteen years. Before that time it was still possible for him to stand before the people as the representa-

¹ The Presentation of the Christian Message in India

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tive of a high culture and of a successful world order, as well as of a religious system which claimed innumerable conquests in every part of the world and in every relation of life.

“The War changed all that. To-day the missionary finds that he can accomplish nothing unless in his contact with educated Indians he is willing from the start to adopt an attitude of teachableness and humility to confess that Western civilization has failed to establish a world order which can be regarded as Christian, as stable, as genuinely beneficial.”

To quote the words of Dr. Garfield Williams, which are eminently true: “At the end of the War the Westerner had for the educated Indian hardly a shred of reputation left.”

The *Indian Social Reformer*, a Hindu-edited paper of very enlightened views, writes:

“The Christian missionary has no chance of getting a hearing now unless he distinguishes between Christ and Christianity.”

The late Mr. Gokhale, the most distinguished of all Indian statesmen, said:

“I am more interested in religion than in politics, and I intensely revere Jesus, but He is handicapped by His connection with the West.”

Another distinguished Indian has said: “India rejects Christianity but accepts Christ.”

Mr. Holyand goes on: “India is prepared to accept Christ but not Christianity, therefore it behoves the Western representatives of Christ first of all to learn from India the right setting in which he shall endeavour to paint before her a portrait of his Master which shall teach her to love and follow Him better than we have loved and followed Him in the West. . . . We must endeavour to comprehend how our Master, Who was Himself an Easterner, in an Eastern environment can be made most Eastern and least Western in His appeal to those Easterners who, once they are given a chance, are going to understand Him better than we do.

“One of the main tasks of the missionary is that of training

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Christians for the fulfilling of this great duty, the finding of the Eastern Christ."

India is very blest in possessing certain outstanding spirits in incarnation who unveil the Christ to those ready to open the lotus petals of their hearts to the Divinity within. These outstanding men are all natives of India and are naturally better adapted to the work than the poor and narrow British missionary who has no real conception of universality in dealing with such a subject as the Christ of the universe. However adorable to them is the Christ of Palestine, the three years' ministry can have little or no appeal to so vast a nation, to such a multiplicity of gods and creeds all thrown off in the past millenniums from the Tree of Life.

To Kipling we owe the vast untruth that "East is East and West is West and never the twain shall meet."

His star has already been seen in the East, and men in the East were worshipping Him millenniums ago, whilst Britain was a rough country peopled by beings hardly removed from the animals they hunted. The East and West have their special missions to fulfil, but the goal is one, and in time a universal religion will overlay the many partial expressions of religion. When we find an English missionary with years of experience stating that India will accept the Christ but not Christianity we feel that the work of the universal has begun, for Christianity, as practised in our land, is not what any conscientious person would try to implant elsewhere. To unveil the Christ in His multiplicity of manifestations throughout His creation should be the missionary's work, and to use the sacred Scriptures of India in conjunction with our Bible and to point out their similarity of doctrine and that the later Bible is but a continuation and consummation of their earlier one ought not to be so hard a task. We know that this is being done in several cases, but to use exclusively our Bible and condemn theirs is hardly the way to the Christ.

The great outstanding figure in the spiritual life of India is Rabindrinath Tagore, a universal nationalist and a master of wisdom. His books make a wide appeal to the West and are extensively read; his poetry is exquisite.

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"THE SMALL"

"What is there but the sky, O Sun, which can hold thine image?
I dream of thee, but to serve thee I never can hope,"
The dewdrop wept and said;
"I am too small to take thee unto me, great Lord,
And thus my life is all tears.
I illumine the limitless sky,
Yet I can yield myself up to a tiny drop of dew,"
Thus said the Sun and smiled;
"I will be a speck of sparkle and fill you,
And your tiny life will be a smiling orb."

Tagore does active and splendid work in his Shanti Niketan School. He is thus described by the great Indian scientist, Mr. Bose :

"His great personality silently permeates the whole atmosphere of the school and inspires every member of the Institution with the divinity and nobility of his character. When he is in the school he meets the boys twice a week regularly in the Temple and speaks to them simply and in his own homely way on the great ideals of life."

Here are translations of the Mantras which are chanted in unison by the scholars morning and evening and which wonderfully express the universal religion :

"Thou art our Father. May we know Thee as our Father.
Strike us not. May we truly bow to Thee.
O Lord, our Father, take away all our sins and give us that
which is good.
We bow to Him in Whom is the happiness.
We bow to Him in Whom is the good.
We bow to Him from Whom comes the happiness.
We bow to Him from Whom comes the good.
We bow to Him Who is good.
We bow to Him Who is the highest good.
Shanti, Shanti, Shanti Hari Om."

The evening mantra runs thus :

"The God Who is in fire, Who is in water, Who interpenetrates the whole world, Who is in the herbs, Who is in the trees, to that God I bow down again and again."

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Other great spiritual leaders are the Anagarika Dharmapala, leader of Buddhism in India and England; the Sadhu Sundha Singh; the Sadhu Crishta Singh; the Swami Paramananda, whose centre of learning is in California; the Swami Yogananda, whose centre of spiritual activity is in Western America.

The two latter have extremely important preparatory work to do for the Cosmic Christ and the sixth race, which is already in nucleus—the Flower of humanity.

Rabindrinath Tagore says :

“He whose spirit has been made one with God stands before man as the supreme flower of humanity. There man finds in truth what he is, for there the light is revealed to him in the soul of man as the most perfect revelation for him of God; for there we see the union of the supreme will with our will, our love with the everlasting love.”

The Sufis, who claim origin from the Beginning, unite the whole world in the following words :

“And to God belongeth the East and the West, and whithersoever ye turn there is the Face of God.”

CHAPTER IV

THE STAR OF THE EAST

ZOROASTER, IRANIAN PROPHET

IF we look for the traditional cradle of our race a star overhangs the Orient.

The course of evolution cannot be more clearly traced than in observing the various creeds, in the past up to the present day, which have formed the spiritual preoccupation and guidance of Humanity.

These creeds or religions slip imperceptibly into one another, overlapping as the ages roll on, and we find as we study them that the one is invariably derived from the other. Adjustments to suit diverse climes and nations are made, though names of divine rulers are changed and modes of worship altered. Coming as they all do from the one Source, this is to be expected. The solar Word was from the beginning.

The failure in our time to accept reincarnation has done much to mystify our historians. They cannot fail to trace strong similarities betwixt many of the great beings in ancient history who crop up from time to time as powerful leaders or gods, but, as they are differently named in different centuries, confusion naturally arises. The occult student traces the spiritual being from one epoch to another and finds him incarnate under one name in one civilization and again incarnate under another name a hundred or perhaps a thousand years later.

The confusion as to who built the Great Pyramid is a case in point. If we choose we can say Enoch was the master Builder, because he can be identified with several other claimants bearing different names, and those different entities can each claim, by comparison of dates, sacred titles, etc., to be identified with Enoch.

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In the building of the Great Pyramid, which common sense at once shows to be fundamentally non-human work, it is probable that several great ones were employed, or, as the centuries passed in its construction, one sublime entity returned several times under different identities to see the work completed.

It ought clearly to be understood that seven consecutive epochs of civilization have been planned for us by the Creator, and that since Atlantean days and the destruction of that great continent four of those civilizations have run their course and exhausted their utility in evolution. The fifth is our own, and two more are to follow. The first of these consecutive epochs of civilization was the ancient Indian. It was followed by the Asiatic, the Iranian, or, as it is often called, the ancient Persian; the Egypto-Chaldæic was the third, and was followed by the Græco-Roman. Our own civilization, dating from about the twelfth century, now shows signs of merging into the sixth epoch, the nucleus for its higher evolutionary status being already installed in the West of the United States, America.

The seventh epoch we are not concerned with at present.

In dealing with these ancient civilizations we must always bear in mind the difference between men as they were then and men as they are to-day, after millenniums of earthly experience. In olden times their abilities were very different and their powers of observation mainly drawn from a sort of dim clairvoyance. They were all influenced by the strong spiritual streams of pre-Christian times which their great spiritual teachers directed, streams which met together two thousand years ago when a totally new dispensation was ushered in with the coming down to earth of the Cosmic Christ.

The first great stream poured out upon India and reached its height during the incarnation of the Boddhi-Sattva, Gautama Buddha. The second stream is what we are about to consider, that which streamed over Asia and inspired the teachings of Zoroaster. The third stream inspired the old Hebraic people.

Divine revelation in its application to humanity came through Christ-ened instructors, one of the greatest of whom was Zarathustra or Zoroaster.

The *historical* Zoroaster was really a being who took the name

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and imparted the teachings of a very much earlier holder of that name. It is the original Zoroaster with whom we deal. The One Great Sun Spirit used and inspired him, and his mission was to infuse into his people a spirituality which would counteract their strongly material outlook upon life. He had to make clear to the ancient Persian that in man was a conflict between light and darkness and the former must ultimately prevail. Those powers he named the Spirit of Light, the Aura of the Sun, Ormuzd. On the other hand he represented the darkness of materialism as Ahriman, working powerfully wholly to engross the Soul. They had to be taught that behind the absorbing sense world there existed a spiritual world of light.

The Zoroastrian Bible, the Zend-Avesta, like our Bible, is a collection of documents of widely different ages.

One portion, the Gâthas, are infinitely superior and totally distinct in character from the rest of the Avesta and from the Veda. They deal with the worship of the Creator of Nature. The order of Nature played a large part in Zoroaster's pre-conceptions, and the glory of the Creator was stamped indelibly upon his religion. The omniscience of God is everywhere insisted upon, and it survived into the Magian theology. The date of the Zend-Avesta cannot be accurately determined, but modern scholars place the date of the great Iranian prophet about 2,500 B.C. Pliny says he lived a thousand years before Moses, which date accords with that suggested by modern Orientalists. The Zend name for the prophet is Zarathustra. Zoroaster is the later Greek form; in it is contained the word "star".

Some say he was born in Baktria, others say Teheran, and at the time of his birth ancient Iran and Persia were inhabited by nomad tribes descended from the pure white race. All worshipped the Sun and made the sacrifice of fire on altars of turf.

Zoroaster is of special interest to students and lovers of the Cosmic Christ, for all esoteric schools teach, and all tradition affirms, that he it was who through many incarnations prepared his body for complete Christ-ensoulment and was born into Palestine as Jesus of Nazareth. He was one of the greatest Sufis of whom we have an historical account, and the Prophet

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Daniel based his teaching largely on that of the Iranian Prophet with whom he had been associated in a former life. Let us remember that the Magi who were led by a star to the birth-place of Jesus of Nazareth were Zoroastrian Priests. This priestly tribe carried on the faith after the Prophet's death and exist to this day.

The Zend Scriptures state that at an early age Zoroaster came under the dominion of a great one named Vahumano, whom the Kabalists, Gnostics and Rosicrucians of the Middle Ages identified with that mysterious divine being, Melchisedek, the Initiator in after-years of Abraham.

Vahumano was the Patriarch and Priest of the Sun, and the holder of a tradition which could be traced back to Atlantis. He taught his disciple all he knew of the divine wisdom, promising that he should become an apostle of Ahura-Mazda, the aureole of the omniscient, the living Spirit of the universe.

In the Zend-Avesta Vahumano explains to Zoroaster that the chosen race of Aryans had fallen under the yoke of the Turanians. They worshipped Ahriman and were in subjection to him.

"Who then is Ahriman?" asks the youth Zoroaster.

I append Schuré's translation of the answer. He adopts the Greco-Latin names as being more familiar to our ears.

"There are spirits beyond number between heaven and earth," said the Patriarch. "Their forms are innumerable and, like the boundless heaven, so has unfathomable hell its various degrees. There is a powerful archangel named Adar-Assour, or Lucifer, who plunged into the Abyss in order to carry the devouring fire of his torch to all living creatures. He is the greatest example of pride and desire, seeking God in himself and in the depths of the abyss. But even in his fall he retains a memory of divinity, and some day he may wear again his crown, his heavenly star. Lucifer is the Archangel of light. Ahriman is not Lucifer, but his shadow, his reverse side, leader of the hordes of darkness. Frenziedly attached to the earth, he denies heaven and knows only the forces of destruction. It is he who has degraded the fire altars and revived the serpent worship, he who propagates envy and hatred, vice and oppression, and all furious passions. He rules over the Turanians, he incites their evil genius. He it is

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who must be fought and overthrown to save the race of the pure and strong.

“‘But how,’ asks Zoroaster, ‘can I fight the invisible one who weaves his plots in darkness?’”

“By turning your face to the sun that rises behind Mount Hara Berezaiti. You will see the sun rise every morning above the rock peaks. By day pray to the Lord of the Sun to manifest Himself to you. By night await Him and attune your soul to the stars like a lyre. You will have to wait long, for Ahriman will seek to bar the way. But one night in the peace of your soul another sun will rise, more brilliant than that which flames above Mount Berezaiti—the Sun of Ahura-Mazda. You will hear His voice and He will reveal to you the law of the Aryans.”

Zoroaster spent ten years dwelling in a cave at the edge of a cedar forest, and Vehumano’s herdsmen fed him on buffalo milk and bread, and he was clothed in sheep-skins. Years passed, so say the Persian records, before he heard the voice of Ormuzd and saw his glory. Meanwhile he suffered a series of the most terrible temptations.

Finally the time came when he felt that the unnameable Cosmic Power was about to be made manifest to him by means of the language in which the gods speak to men. “And the Lord of spirits, the King of Kings, Ormuzd, the solar Word, then appeared to him in human form. Clothed in beauty, strength and light, He shone upon His fiery throne, which was supported on either side by a winged bull and lion. Around Him, in three glorious semi-circles, stood seven Cherubim with golden wings, seven Elohim with azure wings, and seven Archangels with purple wings. From moment to moment a blaze of light issued from Ormuzd, penetrating all three spheres, and the Cherubim, Elohim and Archangels shone like the God Himself with the dazzling whiteness of snow and then reassumed their former colours.”

And Zoroaster heard a voice, vast as the universe, which said :

“I am Ahura-Mazda, who created thee. I have chosen thee. Hear now my voice, O Zarathustra, best of men. I will speak with thee by day and by night and reveal to thee the living word.”

Zoroaster had fallen with his face to the ground. When he awoke he retired to the darkest corner of his cave.

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From now onwards Zoroaster heard the voice of Ormuzd continually, both by day and by night. Sometimes it was as if an inner voice spoke to him, sometimes he was shown glowing symbols which were like the living thoughts of God. Ormuzd instructed him concerning the creation of the world and the manifestation of the living Word in the universe, the hierarchies of cosmic power, the necessary combat with Ahriman, spirit of evil and destruction, and how to vanquish him by prayer and the fire sacrifice. He taught him how to fight demons with vigilant thought and the Turanians with consecrated arms. He told him of the love of man for the earth and of the earth for man who cultivates her, of her joy in being fertilized and in the splendours of her harvests and of her secret forces which are poured forth upon the family of the labourer. The whole of the Zend-Avesta is one long conversation between Ormuzd and Zoroaster.

“What is the thing which gives most pleasure to the earth?”

“When a pure man walks upon her.”

“What is the next most pleasurable thing to her?”

“When a pure man builds a house where there is a fire, where there are cattle and fine flocks, where there is a woman and children. In such a house is abundance of righteousness.”

Zoroaster is said to be the divine teacher who first taught his people agriculture and how to live the family life; also he was the first great Sufi who, through his knowledge of the religion, God taught His Angels to raise the status of woman from slave to man's helpmate.

Ormuzd condemns violence and injustice, but upholds courage as man's primary virtue. We feel, in the thoughts of Zoroaster, the constant presence of the invisible world and of the cosmic hierarchies, but the attention is fixed upon action, upon the conquest of the earth through spiritual discipline and exercise of the will.

The Prophet made a practice of recording his inner revelations upon a sheep-skin with a wooden pen charred in the fire, using the sacred characters which Vahumano had taught him. Later his disciples took down his thoughts from dictation, and so the Zend-Avesta came into being, first written upon skins of animals

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like the Koran and kept in a sacred ark in the cedar forest—a record of the cosmogony, the laws, the prayers and the ceremonies of the Zoroastrian religion.

When Zoroaster returned, after ten years, to his native tribe his people recognized him. A warlike flame burned in his eyes and his voice had a tone of sovereign authority. He convoked the people to incite them to war against the Turanians and announced to them the revelation that he had received the living Word of Ormuzd. This Word, the Zend-Avesta, became the animating centre of his work. Purification, labour and combat were the three disciplines it taught. *Purification* of the spirit and the body by prayer and the fire sacrifice, fire being known as “the son of Ormuzd”, the first breath of God. *Labour* upon the earth and the cultivation of sacred trees, cypress, cedar and orange, labour crowned by love with the spouse for priestess at the fire-side. *Combat* against Ahriman and the Turanians. The life of the Aryans under Zoroaster was a perpetual armed watch, a ceaseless struggle, softened and made rhythmic by labour in the fields and by the joys of the domestic hearth. The hymns of Ormuzd were chanted at the daily fire sacrifices. Progress was made step by step. On every place of conquered land Zoroaster built a camp, the germ of a future city.

After forty years of fighting the King of the Turanians was killed and his fortress taken by the Aryans. Zoroaster crowned a new king and instituted the religion of Ormuzd at Baktra. Having now accomplished his task, he desired to retire to his mountain cave to learn from Ormuzd the future destiny of his race and to transmit his knowledge to his followers. He ordered his three foremost disciples to rejoin him at the mountain in a month's time to receive his last instructions, for he desired to end his life on the Mount where he had first heard the voice of Ormuzd. He knew that there God would speak to him again. Before he left the world he gave this recommendation to his people as conclusion of the Zend-Avesta :

“ Let those who have listened to me contemplate not Ahriman, the appearance of things and shadows, but the primal Fire, the Word, Ahura-Mazda, that they may live. Those who listen not will repent at the end of time.”

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Ahura-Mazda, the aureole of the sun, represents the Crown of divine spirits who created the sun and who form his aura, of which Ormuzd is the animating essence. This spiritual aura is the living soul of the sun in Zoroastrian thought.

When Zoroaster reached the cave it was snowing upon the mountains, and the herdsmen who had accompanied him made a fire and left him alone. The aged and weary Prophet fell into deep thought, looking back upon his life and striving to pierce the future. The task was ended. The Aryans were free. He cried out to his God :

“ Let me at least know what is to be the future of my race.”

Then Zoroaster heard the rolling of thunder; the mountain trembled, and the Voice of God sounded.

Zoroaster fell fainting to the ground, but soon he beheld Ormuzd in all His glory but without His Angels. The three sacred animals, the bull, the lion and the eagle, supported the throne, and the voice of Ormuzd rolled through space and echoed in his heart, saying :

“ Why desirest thou to know that which pertains only to thy God? No prophet can know all the thoughts of the divine Word. Do not doubt Ahura-Mazda, O Zoroaster, best of men, for I carry in My scales the destinies of all beings and thine own also. Thou wouldst know the destiny of thy race? Behold then what the peoples of Asia will make of the three animals who uphold My throne.”

The blazing vision vanished and Zoroaster was transported in spirit into the future.

He saw plains and mountains rapidly unrolled at his feet like the pages of a great book. He saw the Caspian Sea, the Taurus Mountains, the Caucasus, and the Persian Gulf. He saw a horde of Turanians retake the fortress of Baktria and profane the temple of Ormuzd. On the banks of the Tigris he saw proud Nineveh arise, palaces, towers and temples. A gigantic winged bull with a human head, symbol of power, looked down upon the town whilst the pure Aryans fled north. Then he saw a still greater city arise on the banks of the Euphrates, Babylon, with its mighty walls and pyramids. Finally Zoroaster saw the winged lion marching victoriously at the head of an army of Medes and

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Persians, which destroyed the people and the priests even within the Sun temple on the banks of the Nile.

The Prophet awoke with a cry of horror.

“ If such is the future of the Aryans, the race of the pure and strong, I have fought in vain. If this is the truth I will gird on my sword, which has hitherto remained free of the stain of blood, and will plunge it up to the hilt in the blood of the Turanians.”

Then the voice of Ormuzd arose :

“ Stay thy hand. Stay, Zoroaster. Thy hand shall never again grasp a sword. Thy days are ended. Climb to the mountain-top, where the sun can be seen rising above the peaks of Berezaiti. Thou hast seen the future through human eyes, thou shalt now see it through the eyes of the Gods. On the heights the justice of Ormuzd reigns and the Angel of victory awaits thee.”

So Zoroaster climbed the mountain and seated himself, exhausted, to await the dawn. A great shuddering seized the body of the old man.

“ It is death,” said the voice of Ahriman from out the dawn.

“ It is resurrection,” said the voice of Ormuzd in the sky.

Then Zoroaster beheld an arch of light which stretched across the sky, and his soul swept out of his body as though on the wings of an eagle, and he rushed across it.

When the three disciples sought to rejoin their Master he was nowhere to be found. In the cavern there remained only his pilgrim's staff and the golden goblet which he used for pouring fermented liquor on the fire. On the mountain-top there was no trace of him. They searched everywhere in vain.

Thus was translated that great soul we speak of as Zoroaster. His work was continued by the Magi in Chaldea and Assyria, twin civilizations that played an important part in history, giving birth also to a massive and colossal art, gigantic animals and giants such as are preserved in our museums, also huge temples.

Rudolph Steiner writes :

“ We have seen how the people had to develop little by little, from generation to generation, from the time of Abraham, so as to bring forth later as their flower the human being in whom

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could be contained the individuality of Zoroaster. We have seen how all the qualities peculiar to the Hebrew people, qualities which had to become more and more intensified in the course of their descent from one generation to the next, were based entirely on the principle of physical inheritance. The character of the mission of the old Hebrew people differed from that of others in that it had to inherit certain qualities which could only be attained by physical inheritance and which had gained in intensity from the oldest generation of the time of Abraham down to Jesus."

Steiner¹ goes on to show that the most important of all the old intermediaries for the incarnation on earth of the Cosmic Christ was Zoroaster.

"In order that he might become what he was to be, at that time a body had to be prepared containing an extract of what had been given to a whole people, a people who had to give to humanity the qualities which can only be communicated through physical inheritance. The most essential thing in the Hebrew people was the duty of developing in successive generations from father to son those qualities which had to be inherited in a continually increasing form till they finally appeared in their highest and best form in the body which was derived by inheritance from Abraham and Solomon, and which was finally occupied by Zoroaster. We have a great deal more to learn before we shall be able to understand the full mission of the old Hebrew people. This necessitates that we should learn how the qualities needed for the body of Jesus were more and more ennobled in the course of the descent from generation to generation. It had to be made as perfect as possible for the fulfilment of its world historical mission, for that mission which could only be carried out if all that pertained to the body of the Solomon-Jesus Being was as perfect as possible in itself as regards these qualities."

The Prophet Daniel was the vital thread that carried on the Zoroastrian teachings after the translation of the Iranian Seer, and students should study carefully—with its Messianic prophecy of the investiture of the Son of Man with dominion over the earth—the Seventh Chapter of Daniel. These last chapters, written in the first year of Belshazzar's reign, are descriptive of

¹ "The Christ Impulse and the development of the Ego-consciousness"

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what may be termed the *earthly* career of the Cosmic Christ and His *physical* ancestry and dominion over the earth. Lest the student should be puzzled over the identity of One, "The Ancient of days", Who has mystified so many, we may state that advanced occultism identifies "The Ancient of Days" with "The Lord of the World". We give the explanation of one who is a great Bible student but not an occultist, the Rev. Pascoe Goard.¹

"What a beautiful name this is. Who is this and why is He so-called? Let us observe closely that this Daniel literature was written in a strange land and for the information of a stranger people. Therefore the name Jehovah is not mentioned. God is referred to as the most high, as the God of my fathers, as the God of Heaven, but not as Jehovah. The Jehovah name was not used by Daniel at the Court of the Babylonian and Persian Monarchs. 'The Ancient of days' is another descriptive title for Jehovah, the God and King of Israel. He declares 'I am the first and with the last.' That is to say, He created and formed Israel, as we read most clearly in the Isaiah literature. He was literally El Shaddai, the Father God of Israel. He travelled all the pathway of the ages with Israel, never for a moment separating His Presence from them; although the manifestation of that Presence was for a period withdrawn, He is still with the last of them at the end. None other has been with Israel for more than a generation of human life, for all others have been men and mortal. He has been with them from the beginning, therefore He is called 'The Ancient of Days'."

Daniel writes:

"I saw in the night visions and, behold, one like the Son of Man came with the clouds of heaven and came to 'The Ancient of days', and they brought him near before him.

"And there was given him dominion and glory and a kingdom."

The Son of Man was brought before "The Ancient of days" to be invested with "dominion and glory and a kingdom".

This is the King of David's line Who is to be invested with the supreme kingly authority on earth. "His dominion is an everlasting dominion which will not pass away and His kingdom that which shall not be destroyed".

¹ "National Message and Banner", 29th June, 1929

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Why this latter form of expression regarding the kingdom? "His kingdom that which shall not be destroyed". It is manifestly a reference to the setting up of that kingdom by the God of Heaven referred to in Daniel, Second Chapter: "And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed. . . ."

The Son of Man shall be invested by "The Ancient of days" with the kingdom which the God of Heaven set up "in the days of these kings".

In this connection it is well to remember that "these kings" are listed and numbered so that there shall be no error.

It is at the close of the fourth kingdom that "The Ancient of days" comes. He gives to the Son of man a kingdom, "and His kingdom that which shall not be destroyed".

The Angel Gabriel tells to Mary what that kingdom is and who shall receive it.

"God shall give unto Him the throne of His father, David, and He shall rule over the House of Jacob for ever, and of His kingdom there shall be no end."

Jesus, speaking of this matter, said: "A certain nobleman went into a far country to receive for himself a kingdom and to return."

We take this to refer to the Son of Man: the *physical* embodiment of the Cosmic Christ through Zoroaster, Abraham, David or Solomon, Jesus of Nazareth.

Occultists would not say that the Being brought before "The Ancient of days" or "Lord of the World" was God or Christ. They would read the vision to refer to Zoroaster, who was designed to be the Son of Man, Jesus, who rendered up his body to the Christ. Let it be remembered that Daniel was a strong follower of Zoroaster and an advanced occultist. It is inconceivable that he would credit a vision which placed God or Christ *before* "The Ancient of days" to be *invested*. Even so as great a Being as "The Lord of the World" is but a servant of the Absolute.

If what we might term the lack of morality in Solomon causes the Jesus genealogy to seem strange, let us remember that individual human beings at a definite stage of their evolution do not always

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display in their outer life the germs of qualities they are to transmit to their descendants. Great men have great faults, perhaps because of the great forces latent within them.

Though the children of Israel were oppressed and afflicted by the fierce Chaldean and Assyrian kings, yet they were never destroyed, and there arose up in their midst the great Isaiah, Ezekiel and Daniel. The Chaldean priests and Magi, preaching the Zoroastrian tradition, gave to the Hebrew religion much of their wisdom and cosmogonical data.

The Magi were those who studied that divine science which leads to a participation in the attributes of Divinity Itself. Magic is based on the inner powers in man's soul. It is occult psychology. The Magi learned to work from the heart and to manipulate that energy which streams from the Heart of the Spiritual Sun. In old days they were essentially Christ's servants and Christ-ened men.

We read that Nebuchadnezzar made Daniel "Chief of the governors over all the wise men (magi) of Babylon", and his influence over the Jewish people carries with it the ineffaceable Zoroastrian imprint.

For over three thousand years the priesthood had been powerless to restrain kingly ferocity. In amazement they beheld the taming by Daniel of the tyranny of Nebuchadnezzar.

They had heard the prediction of the fall of Babylon. They recalled the death of Belshazzar and the writing on the wall. "In that night was Belshazzar, King of the Chaldeans, slain, and Darius the Median took the Kingdom."

He set the Prophet above "the presidents and princes because an excellent spirit (Zoroastrian 'good thought') was in him, and the King sought to set him over the whole realm."

It was after the ordeal of the den of lions that Darius wrote: "I make a decree that in every dominion of my kingdom men tremble and fear before the God of Daniel, for He is the living God and steadfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be ever unto the end." So "Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian".

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The ancient Iranian language called Old Persian comes to us from the wonderful rock inscriptions of the Achæmenian kings of Persia, and especially the great one of Darius I at Behistun. On this Darius tells the history of his campaigns with constant reference to the deep religious faith that sustained him.

Darius concentrated his creed in the following lines :

“ A great God is Ahura-Mazda who created this earth, who created yon heaven, who created man, who created welfare for man, who made Darius King, one King of many, one Lord of many ” (Elvend inscription).

Under the reign of the great Darius, the Aryan aristocracy and Zoroastrianism flourished, Ahura-Mazda, greatest of gods, was worshipped, and the Magi were firmly established as a sacred caste.

The Mohammedan extension of the seventh century drove out the depositaries of the traditions from their ancient haunts. When fanatical hordes of savage Arabs, disciples of a prophet of a different order to Zoroaster, swept over Persia, the larger part of the Avesta was lost, and about twelve hundred years ago a party of exiles landed in India on the Gujarat coast and were hospitably received by the Rajah. They were the Pilgrim fathers of Zoroastrianism, and to-day they are represented by the Parsis who have produced many notable men and women. Zoroaster House has just been opened in London as a meeting-place for all followers of the Iranian sage from East and West.

We will now turn back to the pure and simple teaching of Zoroaster, as set forth in the Gathas or hymns which form the central part of the Avesta, and we will quote from “The treasure of the Magi”, a study of modern Zoroastrianism, by the late Professor J. Hope Moulton, one of our greatest Orientalists, who has given us a book of unique interest.

In 1917 the ship in which he was returning to England was torpedoed in the Gulf of Lions. Dr. Moulton was one of twenty-five souls who escaped in a boat, which, owing to storm, only reached Corsica after four days' buffeting, but of the twenty-five souls God called twelve, amongst them Dr. Moulton, before land was sighted. A few days previously he had written :

“ Only He can know whether service here or service yonder is

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better for any individual for the supreme interests of His Kingdom."

A mere handful of men exist who are competent to deal with the Zend-Avesta.

Zoroaster taught the doctrine of Personal Immortality which the Prophet did not invent and a momentous step is taken in the history of religion. . . . This doctrine may have been in the revelation of Sinai; it was a thousand years after Zoroaster when Jesus drew the inference for the first time.

Side by side with the ethical rewards and punishments for the individual stands unshakable optimism. If God is just and Almighty He cannot tolerate the victory of wrong except as a means towards a greater triumph of right. . . . "If God is just and Almighty . . ." and how did Zoroaster know that? Whence did the Sage of Iran receive his axiom in an age when men had not even realized the preliminary doctrine that God is one? How did his conviction of God's justice and omnipotence come to him? No one can now say. Zoroaster taught that everything pouring out from the Sun into Cosmic space came from the great Hierarchies centred in the Sun and was ascribed by Zoroaster to the Spirit Ahura-Mazda or Ormuzd. Steiner says: "That Spirit who carried the forces of His Being from the centre point of the Sun into the periphery was everywhere opposed to the abnormal spirits of the different Hierarchies, which in their totality form the kingdom of Ariman. Zoroaster pointed out the connection of the Light of Ormuzd streaming from the Sun and the kingdom of Ahriman embedded within it. That which is hurled against the light in opposition he represents as darkness. The individual light imprisoned within is darkness." The essence of the Zoroastrian Initiation was that the connection between the earthly part of man and the sun life was revealed.

Two fine stanzas may be quoted :

"He that in the beginning thus thought, 'Let the blessed realms be filled with lights,' he it is that by his wisdom created Right. Those realms that the Best thought shall possess thou dost glorify, Mazda, by thy Spirit, which, O Ahura, is ever more the same.

"I conceive of thee, O Mazda, in my thoughts that thou the

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First art also the Last, that thou art Father of Good Thought, for thus I apprehend thee with mine eye, that thou didst truly create Right, and art the Lord to judge the actions of life."

There is a very striking parallelism throughout, in that "Good Thought", like "Spirit", is found in men—the Divine within us. The theological implications are too obvious to need stating. Truth, Order, Right, the Reign of Law—such a conception of God's Being is not likely to be under-valued by those whose Theology has been drawn from the New Testament and illuminated by modern scientific discovery. "Good thought" reminds us of the Logos idea, coming nearer indeed to the Christian doctrine of the spirit of God. That "dominion" belongs to God and is to be realized at the end of all things when His victory is complete is, of course, a fundamental principle of Zoroaster and of Jesus. Piety, Salvation, and Immortality are gifts of God, but He always gives Himself.

We will now briefly consider Zoroaster's doctrine of evil and see how far he is open to the charge of Dualism. Much turns on our understanding of one of his great passages.

"Now the two primal spirits, who reveal themselves in vision as Twins, are the Better and the Bad in thought, word, and action. And between these two the wise ones choose aright, the foolish not so. And when these twain spirits came together in the beginning they established Life and not Life, and that at the last the worst existence shall be to the followers of the Lie, but the Best Thought to him that follows Right. Of these twain spirits he that followed the Lie chose doing the worst thing, the holiest spirit chose Right, he that clothes him with the massy heavens as a garment. So likewise they that are fain to please Ahura-Mazda by dutiful actions."

We may take the "Twins" as a spiritual metaphor. What is probably conceived of it the logical eternity of Good and Evil as an obverse and reverse which cannot be conceived of apart. Zoroaster is manifestly concerned here with the tremendous fact of *choice*. Free will is the pivot of his whole theology.

"When thou, Mazda, in the beginning did'st create beings and men's selves by thy thought, and intelligences, when thou

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didst make life clothed with body, when thou madest actions and teachings whereby one may exercise choice at one's free will."

By far the most fundamental doctrine of Zoroaster's is that which takes us down to the springs of action and makes *Thought* of equal importance with Word and Deed—of greater importance we should say, since Good Thought is enthroned where Good Word and Deed do not appear.

Let us note that this great Prophet, dated by Pliny at one thousand years before Moses, is here preaching what we call to-day "New Thought." "Thoughts are things." "How to discipline Thought." "Thought Control." "Thought the Foundation." We are to-day only beginning to learn that Good Thought produces good words and actions and Bad Thoughts the reverse. This is a fine example of how the Cosmic Christ teaches us from one age to another. Each one of His great Messengers gives supreme emphasis to one particular facet in the great jewel of divine Life.

Centuries pass, the great fundamental gets dim with age, when, lo! the divine workers who watch over us send forth a fresh Christ-impulse to be caught up by the ready. Zoroaster condemned violence and cruelty, arrogance, and above all, falsehood. His great triad is Thought, Word, Deed.

Zoroaster spoke of "seeing the Sun at midnight", meaning by this that when not looking at the physical sun one might see the beings associated with the Sun that work into the physical body the forces from the sun that build the different portions of the human brain. The sun forces work upon the complicated lobe structures of the brain behind the human face. "Amshaspands" is the name Zoroaster gave his pupils for these beings. The Amshaspands are the beings who arouse the cosmic forces so that the human brain could come into being and also the uppermost nerves of the spinal cord with the exception of the lower twenty-eight pairs of nerves. Further, he showed that from twenty-eight groups of entities "Izods" proceed currents which construct the spinal cord with its twenty-eight lower pairs of nerve strands. The physical and etheric bodies are thus built up from currents which proceed from cosmic beings.

We now reach a point which to us is of supreme importance.

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Have we anything in Zoroaster's words to support esoteric teaching and tradition, both of which affirm that he was eventually destined to furnish a physical body for the Cosmic Christ? Had the great Prophet any knowledge of the great destiny awaiting him?

He teaches of "The Bridge of the Separator". The separation between the good and the bad is done before the Bridge is passed.

Zoroaster promises his people to recount their wrongs in Paradise :

"Before him who shall separate the wise and the unwise through Right, his prudent counsellor, even Ahura-Mazda."

He is to act himself as his people's advocate at the Judgement, and he is himself to be their guide across the Bridge.

"Those whom I impel to your adoration, with all these will I cross the Bridge of the Separator."

There is a still more exalted function for him :

"The action, the word, and the worship by which I will give for thee Immortality and Right, O Ahura-Mazda, and the dominion of Welfare."

He will be judge at the last by the message he gives; the thought is like that of John xii, 28. There is a sacred formula in Kathic dialect, in which the community declares that Zoroaster is to be both Lord and Judge hereafter. It is explicitly stated in another verse :

"If by reason of these things the better part is not in sight for the soul, then will I come to you all as the judge of the parties twain, whom Ahura-Mazda knoweth that we may live according to the Right.

"Mazda, who will be Lord at the resurrection, appoints the Prophet to be Judge."

We read also of an Angel of Judgement, "followed by treasure-laden Destiny (Karma) who shall render to men severally the destinies of the two-fold award."

By his teaching of the truth Zoroaster clearly claims to be amongst "those who will deliver".

"Let the revelation of Good Thought be confirmed unto me, the future deliverer should know how his own destiny shall be.

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“Then let them seek the pleasure of Mazda . . . making straight the paths for the religion of the future deliverer which Ahura ordained.

“Teach us that way of Good Thought, O Ahura-Mazda, of which thou didst speak to me, whereon, a way well made by Right the selves of the future deliverers shall pass to the reward that was prepared for the wise, of which thou art determinant, O Mazda.

“So may we be those that make this world advance.

“Let the helper hear the ordinances, he that is created to bring deliverance”.

After the passing of Zoroaster there is a long strange silence. During a dozen centuries his footsteps are lost in the sands of time.

Dr. Spooner makes an interesting suggestion which orientalists accept as extremely probable: That Gautama the Buddha was “The Iranian Monk”. Cakya Muni, Gautama’s title, is regarded as “Iranian Silentiary”, and Zoroaster was said to have been a Silentiary Monk for years.

The Buddha’s special mission brought to men the doctrine of compassion and love. He lived in the fifth to the sixth century before our era. For those who have no belief in reincarnation, the dates of these two sublime teachers require some adjustment.

Of Zoroaster it can be said that pointing to the Sun he spoke to his followers in words such as these: “In the sun there lives the great Spirit Ahura-Mazda, Who will one day come down to earth.” “For the beings out of the region of the Archangels who guided Zoroaster pointed to the great Sun-leader who had not at that time come down upon earth but had only begun His journey thither, in order later on to enter directly into the earth evolution.” So writes that great seer, Rudolph Steiner.

We will close by quoting Moulton’s beautiful reference to the coming of the Zoroastrian priests—the Magi—to the birthplace of Jesus of Nazareth, Whom they associated so closely with their Christ-ensouled leader Zoroaster, the Prophet of Iran.

Dr. James Hope Moulton was asked by the Indian National Council of the Y.M.C.A. to go to India in order that he might

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use his ripe Iranian scholarship in lecturing to the Parsis on Zoroastrianism. He received from that community everywhere proofs of the warmest possible friendship. In Bombay they placed at his disposal a large theatre and have since published his lectures in both English and Gujarati.

Why did the Y.M.C.A. invite a church of England clergyman to lecture on the religion of Zoroaster to the Parsis? Firstly because Zoroaster preached a perfectly pure faith and proclaimed the coming Christ.

Secondly, because the Parsis, claiming to be Zoroastrians, had fallen from the pure faith, and required to be reminded that the proclaimed Christ of Zoroaster actually came two thousand years ago, and is now with us. There is no straighter road the missioner can take to Christ than through Zoroaster.

To us this is doubly natural, as we believe that the Cosmic Christ, the lofty Sun Spirit, appeared in the human form of the great Iranian Prophet to give to humanity the great ideal for human life on earth.

Few people amid the congregations assembled in Europe's churches at Christmas to listen to the story of the coming of the Magi, have any idea who the Magi were. Such details the pulpits do not deal with, yet how interesting they make the Christ story.

James Hope Moulton, a truly Christ-ened soul, wrote as follows :

“ Nineteen hundred years ago, according to a story that is lovingly repeated all over the world every Christmastide, a company of Eastern priests found the goal of a long journey in the Holy City. Far away in Media, it may be, as they watched the skies for tokens of the future which they believed to be written therein, they had seen a star their practised eyes discerned to be new. It was the Angel of some great one newly born. In visions of the night it was expounded to them that they should seek a king in Jerusalem and offer treasure in worship. Directed thence by the interpreters of prophecy, they set forth on the south road when the night fell, and the star rose as they started and moved to its low culmination, so that as they drew near to the hill on which was the City of David they saw it hang like a golden lamp over the place where their *Saoshyant*, the 'Future Saviour' lay. And

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so they entered in and did reverence before the manger over which their eyes seemed to see the Glory that was lost when the first man sinned. They gave Him gifts of their own country's treasure. But it was not material gold, and frankincense, and myrrh, that the Angels saw as the Magi opened their caskets. They saw the pure gold of a great Prophet's unshakable faith in God—the fragrant incense of his powerful prayer—the myrrh of self-denial and upward striving that sought to provide an anodyne for the woes of men. And in this—the purest offering that the Gentile world had to give—they recognized a divine manifestation that in every nation he that feareth God and worketh righteousness is acceptable to Him.

“Nineteen hundred years ago—and still there are Magi ministering before the sacred fire, and chanting the same hymns that were hoary with antiquity even when their ancestors chanted them every sunrise as they travelled towards Bethlehem. But very few indeed, priests or people, have set foot on that pilgrim road. Like the Jews, though with more excuse, they missed their Saviour when He came, and languidly they look for another who may come some day. Forgetful of their Prophet who longed ‘to convert all living men’ to his high views of God and of duty, they cling to caste privileges, and a justifiable pride in their small, well educated, and progressive community. But the gold of pure faith is dim with incrustations of ceremonial and materialist indifference to religion. The incense is stale, the myrrh has only availed to dull the smart of sin. The fire may burn enthroned and crowned and venerated in shrines that none but a born Parsi can enter, but where it should kindle in men's hearts it flickers and burns low. Yet the treasure is there still, and when they shall turn to the Lord the veil shall be taken away. We hear Zoroaster's own voice calling upon his forgetful people to learn a new song.

“ See how from far upon the eastern road
The star-led wizards haste with odours sweet;
O run, prevent them with their humble ode,
And lay it lowly at His blessed feet;
Have thou the honour first thy Lord to greet,
And join thy voice unto the angel quire,
From out His secret altar touched with hallowed fire.”

CHAPTER V

CHINA AND THE TAO

WE will now turn our attention to some of the earliest activities of the Cosmic Christ in other parts of the world. Though our Bible means so much to us we must remember how narrow is the ground it covers, and that it is mainly a history of the Jews into which nationality Jesus of Nazareth was born.

Early religion in China is prehistoric, but there is evidence of the worship of God in heaven and spirits on earth inhabiting all nature. About 2,000 to 3,000 years B.C. there flourished a great Chinese civilization, the traces of which remain in the exquisite handicraft of the Celestials and a tradition of lofty intellectual attainment.

As this exalted faith began to show signs of decay, the Solar Logos of our system sent a divine messenger named Laotzu, a man of extraordinary loveliness and attractiveness, which all his students instantly experience. In studying his life and teachings the mystic instantly recognizes an immanence, a stirring of the spiritual depths, which they can only explain as being a proof that Laotzu was profoundly Christ-ensouled.

Dwight Goddard and Henri Borel write of him thus :

“ An interesting fact in regard to the thought of Laotzu is this: Although for two thousand years he has been misunderstood and derided, to-day the very best of scientific and philosophic thought which gathers about what is known as Vitalism, is in full accord with Laotzu's idea of the Tao. Every reference that is made to-day to a cosmic urge, vital impulse, and creative principle, can be said of the Tao. Everything that can be said of Plato's Ideas and Forms and of Cosmic Love as being the creative expression of God, can be said of the Tao. When

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Christian scholars came to translate the Logos of St. John, they were satisfied to use the word Tao."

What is the Tao?

Let us quote Laotzu's own words:

"There is no beginning or end to the Tao. The Tao cannot be heard; what can be heard is not It. The Tao cannot be seen; what can be seen is not It. The Tao cannot be expressed in words; what can be expressed in words is not It. Do we know the formless which gives form to form? In the same way the Tao does not admit of being named.

"The great Tao has no bodily form, but It produces and nourishes heaven and earth. The great Tao has no passions, but It causeth the sun and moon to revolve as they do. The great Tao has no name, but It affects the growth and maintenance of all things. I do not know Its name, but I make an effort, and call It the Tao."

To translate the word Tao is almost impossible. Approximations are "Nature, Way, the fundamental reality of the universe".

Westerners would call it God.

Laotzu is supposed to have been born 604 B.C. Whilst the second Isaiah was preaching his radiant promises, Laotzu was preaching the Sermon on the Mount, and Buddha, otherwise known as Siddartha, "The understanding that comprehends air", was preaching in India reincarnation and Nirvana (absorption in the Divine), a religion palpitating with love for all, a life one with universal intelligence and cosmic consciousness. Zoroaster was also in Persia, preparing for that terrific ensoulment awaiting him on the Jordan. Laotzu belonged to that wonderful period when the Cosmic Christ was speeding forth a mighty new impulse which was to herald His coming.

Laotzu held the position of custodian of the secret archives of the State of Chew. We have two hundred and forty-eight Chinese words written by him and given out five hundred years after his death. The Tao, the Bible of the Taoist religion, is attributed to him, though some students say it was compiled after his death.

As we would naturally expect from a Christ messenger, one who was preparing the way of the Lord, Laotzu's teaching is in

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accordance with the Mighty One of Nazareth. It will be seen in the few translations to follow that they at once call to mind the teachings of the New Testament.

Two thousand years previously there had ruled over China a divine King whose name has come down to the present day as "The Yellow Emperor". Nothing is known of his rule, but he is supposed to have given the name "The Celestials" to his people. He is said to have founded a civilization of high perfection in which all the objects in common, everyday use were exquisite. The Kingdom of China in those days was one great temple of art and beauty: now it has sunk to its lowest ebb, whilst the whole of its vast surface is undergoing transformation.

Here are a few excerpts from the philosophy of Laotzu:

"He who knows the Tao does not care to speak about it. He who is ever ready to speak about it does not know it.

"These two things, the spiritual and the material, though we call them by different names in their origin, are one and the same.

"It is the way of Heaven not to strive, and yet it knows how to overcome; not to speak, and yet it knows how to gain a response; it calls not, and things come of themselves; it is slow to move but excellent in its designs.

"Cast off your holiness; rid yourselves of sagacity, and the people will benefit a hundredfold. Renounce your scheming and abandon gain, and thieves and robbers will disappear.

"If you would take, you must first give. Those who know do not speak, those who speak do not know.

"Do nothing by self-will, but rather conform to the Infinite Will, and everything shall be done for you.

"All things in nature work silently. They come into being and possess nothing. They fulfil their functions and make no claim. He that is empty shall be filled. He that is worn out shall be renewed. He who has little shall succeed. He who has much shall go astray.

"He who, conscious of being strong, is content to be weak, he shall be the paragon of mankind. Being the paragon of mankind, virtue will never desert him. He returns to the state of a little child.

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“He who is great must make humility his base. He who is high must make lowliness his foundation.

“Be gentle and you can be bold; be frugal and you can be liberal. Avoid putting yourself before others, and you can become a leader of men.

“The best soldiers are not warlike. The best fighters do not lose their tempers. The greatest conquerors are those who overcome their enemies without strife.

“He who strives his utmost after tenderness can become even as a little child.

“Amongst men reject none. Amongst things reject nothing. This is called comprehensive intelligence.

“To rest in weakness is strength. The mind directing the body is called strength. To the good I would be good. To the not good I would also be good in order to make them good.

“Requite injury with kindness.

“The Sage never affects to do anything great, and therefore he is able to achieve great results. Use the light that is in you to revert to the natural clearness of sight. Then the loss of the body is unattended with calamity. True words are not fine; fine words are not true.

“Birth is not a beginning; death is not an end.”

We would draw special attention to the words “Use the light that is in you” as betokening a knowledge of the Divine indwelling Christ Spirit.

Becoming as little children as a desirable state to be attained is typically Christian. It will be seen that whilst the outward forms of the sacred writings of the world are various, the inward sense of all is the same.

James Freeman Clarke puts it clearly :

“From those and similar statements it would appear that the philosophy of the Tao is that of Absolute being or the identity of being and not being. In this point it anticipated Hegel by twenty-three centuries. It teaches that the Absolute is the source of being and not being (just as Zoroaster’s Ahura-Mazda is that of Spenta Mynuish and Angro-Mynuish). Being is essence, not being is existence. The first is the neumenal, the last the phenomenal.”

“On the positive side,” writes Dr. Martin, “the thought of

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Laotzu was that a man should aim to possess that inward deep morality of the Spirit which makes him indifferent to rules and spontaneously guides him to what is right. Just as Jesus in His discussion with the lawyer took the ground that he who has the spirit of love to God and love to man in his heart has that out of which all good actions will spontaneously flow, so Laotzu held that there is in every man the Tao, that divine spirit which has its counterpart in the external world as the basis of nature's order and harmony, and in devotion to which the incomplete achieves completion, and the ideal of perfection, realization."

"Tao is the sense of heaven and earth. One begat two" (the Father and the Son). "Two begat Three" (Father, Son, and Holy Spirit). "Three begat millions. And Millions return again into One."

There we have the Divine Trinity and creation in a few words dated centuries before the British Bible was collected together.

Like the great One who came after, Laotzu "was despised and rejected of men, a man of sorrows and acquainted with grief". He told himself that "to withdraw into obscurity is the way to heaven", and he made up his mind to disappear off the face of the earth.

He reached the frontier, and the Captain of the garrison arrested the old man and ordered him to write out his philosophy before going forth into the unknown.

Laotzu undertook the task demanded of him, and wrote the book which is the whole Taoist religion.

Being liberated, the aged messenger of Christ walked out through the gates and was never seen again.

Probably he knew *The Way*.

Again, like the great One who was his follower, his memory was revived after a long forgetfulness, save for a handful of disciples who treasured his memory and lived by his faith.

To-day he is worshipped with sacrifices throughout the land of China, and the priesthood have spun a dense grey web over his Christhood.

Confucius or K'ung the Master.

The educated man of to-day, if asked what he knows of

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Confucius, would probably reply: "He was the first teacher to give us the Golden Rule."

Certainly he was the first *known* master to do so. Hillel, president of Jerusalem about 30 B.C., said: "Whatever is not pleasant unto thee do not unto thy fellow men. This is the substance of the law and the prophets; all the rest is but commentary thereon. Go and reflect on it." (Talmud.) Hillel died when Jesus was about ten years old.

Here is a translation given by Allen Upward:

Asked about perfect virtue, the Master, Confucius, answered:

"It is, when you go abroad, to behave to everyone as if you were receiving a great guest, to employ the people as if you were assisting at a great sacrifice, *not to do to others as you would not wish done to yourself*, to have no murmuring against you in the country and none in the family."

The date of birth of Confucius is given as 551 B.C., and it is certain that he knew the venerable Laotzu. Their teachings, though on one lofty level, were different. Laotzu gives the impression of a far deeper spirituality and direct divine inspiration; Confucius was more concerned in China's mighty past, in reviving the work of her old sages, and he invariably placed deeds before words.

Though born poor and forced at first to earn his living as a government official, he was by birth an aristocrat, and his descent has been traced to the famous Yellow Emperor who, two thousand years previously, had established the Chinese era of marvellous attainments. He was related to the ducal house that was then in power, and he might have risen to high social position had he not refused to countenance behaviour he considered to be wrong.

Much of his teaching is on good statesmanship, and his mind was essentially that of a statesman, though he lived the life of a poor missionary after resigning his government post.

Like his Christ Master, he had no home, but to-day he is deified with two thousand temples to his worship. His influence over China is as the Christ influence here. Of himself he announced that he was no founder of a faith, but only a transmitter. His chief delight was in reviving the literary achievements of his

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country's great past, and he wrote but little himself, saying: "I am come not to destroy but to preserve."

Luckily, his great disciple, Mencius, spread his teachings widely, though many years after his death.

We will quote some of the sayings of Confucius:

"I am not one who was born in the possession of knowledge: I am one who is fond of antiquity and earnest in study."

When asked what his wishes were, he replied:

"In regard to the aged, to give them rest. In regard to friends, to show them sincerity. In regard to the young, to treat them tenderly."

Confucius rarely addressed his followers, and when pressed to do so, he retorted:

"Does heaven speak? The four seasons pursue their courses, and all things are produced, but does heaven say anything?"

The following are some of the Master's teachings on government which to us to-day read like a council of perfection:

"Let there be sufficiency of food, sufficiency of military equipment, and the confidence of the people in their ruler."

A disciple asked: "If it cannot be helped, and one of these must be dispensed with, which of the three should be forgone first?"

The Master answered:

"The military equipment."

The disciple again asked: "If it cannot be helped, and one of the remaining two must be dispensed with, which of them should be forgone?"

The Master answered:

"Part with food. From of old death has been the lot of all men, but if the people have no faith there is no stability."

Asked about government, the Master said:

"To govern means to rectify. If you lead with correctness, who will dare not to be correct? Let your desires be good, and the people will be good. The relations between superiors and inferiors is like that between the wind and the grass. The grass must bend when the wind blows across it."

A disciple asked in what way should one act in order that he may govern rightly. The Master answered:

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“Let him honour the five excellent and banish the four bad things, then may he govern rightly.”

Asked what he meant by the five excellent things, he replied :

“When the person in authority is beneficent without great expenditure. When he lays tasks on the people without their repining. When he desires without being covetous. When he maintains a dignified ease without being proud. When he is majestic without being fierce.”

Asked what he meant by the four bad things, he answered :

“To put the people to death without having instructed them—this is called cruelty. To require from them suddenly the full tale of work without having given them warning—this is called oppression. To issue orders as if without urgency and when the time comes to insist on them with severity—this is called injury. And generally speaking to give to men and yet to do it in a grasping way—this is called acting the part of a mere official.

“He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it.”

Here is one of the Master's sayings that might have been written for the present day :

“Anciently, men had three failings which now, perhaps, are not to be found. The high-mindedness of antiquity showed itself in a disregard of small things. The high-mindedness of to-day shows itself in wild licence. The stern dignity of antiquity showed itself in grave reserve. The stern dignity of the present day shows itself in quarrelsome perverseness. The stupidity of antiquity showed itself in straightforwardness. The stupidity of the present day shows itself in deceit.”

How interesting and instructive it is to read of this sage, living five hundred years before Christ came to Palestine, yet speaking to his followers of “antiquity”.

Antiquity must have meant to a man of his mental calibre and spiritual status an age lying very far back in the womb of time. It helps us to realize what vast ages have passed in our evolution, and how many great civilizations arose and crumbled, leaving little or no trace of their existence.

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Those who left their records graven on stone must in future survive for millenniums after our paper records are dust.

Here is a delightful remark applicable to to-day :

“Hard is the case of him who will stuff himself with food the whole day without applying his mind to anything. Are there not gamesters and chess players? To be one of these would still be better than doing nothing at all.

“Hold faithfulness and sincerity as first principles.

“When you have faults do not fear to abandon them.

“Let the will be set on the path of duty. Let every attainment in what is good be firmly grasped. Let perfect virtue be accorded with. Let relaxation and enjoyment be found in the polite arts.

“When a country is well governed, poverty and a mean condition are things to be ashamed of. When a country is ill governed, riches and honour are things to be ashamed of.”

Confucius laid down to his disciples the dictum that they should “recompense injury with justice and return good for good”.

Of no ancient sage do we have fuller information than we possess of Confucius.

He died in 479 B.C., lamenting the failure of his life, but soon after his death his ardent disciples gathered together his teachings and doings, and his fame and merit sprang into new life.

Duke Ai caused a temple to be built, where sacrifices and offerings should be presented to the sage from generation to generation, and now the law requires that there shall be a temple to him in every prefecture, sub-prefecture, district and market town, in the land.

Whilst China had an Emperor, it was his custom to go every year to Peking to do homage to Confucius: “Ancient teacher, perfect sage, in virtue equal to heaven and earth, whose doctrines embrace both time past and time present. Thou didst digest and transmit the six classics and didst hand down lessons for all generations.”

His lineal representatives rank next to the Imperial House.

China is a country that supports nearly one-third of the human race, and on an area equal to half that of the United States, a country with twenty-five hundred miles of coast-line, and three

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immense river valleys, aggregating six thousand miles: a country that has witnessed the rise and fall of successive civilizations, the oldest of which antedates the Pyramids and the Sphinx.

It is a country whose industry is world renowned, and symbolized by the gigantic wall—twelve hundred miles long, twenty-five feet high, surmounted by a parapet on which six horsemen can ride abreast. It was built twenty centuries ago, yet its masonry still commands the admiration of the world.

Dr. Alfred Martin writes: "We of the Occident are altogether too apt to think of the Chinese as a barbarous or semi-civilized people, remarkable for the peculiar arrangement of their hair, their yellow skin, and slanting eyes, their opium, debauchery, and dirt. We forget that China has her centres of culture and refinement, as well as her slums, and that she is no more to be judged by the denizens of those degraded districts than is America by the population of the corresponding quarters of her great cities.

"Let it be remembered that if China has her coolie cooks, and laundry folk, and salmon canners, she has also her magnificent men, of the stamp of Li-Hung-Chang, who has immortalized himself in the American heart by his touching memorial to General Grant. Men of the stamp of Minister Wu who fairly electrified an immense audience in Carnegie Hall by his candid discussion, in a memorable address, of the relative merits of Confucianism and Christianity. Men like Prince Pung Kwang Yu, author of a most scholarly and exhaustive essay on Confucianism read at the world's Parliament of Religions. Men of the calibre of the Regent, Prince Ch'un, who, on behalf of the infant Emperor, on the 2nd of December, 1908, inaugurated a new era in Chinese history, issuing a decree in his Majesty's name, requiring all his subjects, on pain of extreme penalty, to assist in the gradual rehabilitation of the empire."

For some years China has been working out her destiny in bitter pain. The disintegration of the old and corrupt is struggling with the agonizing birth-pangs of a new revelation. Her old love of peace and desire to remain aloof from other nations, pride in her ancient title of "The Heavenly Kingdom", have rendered her unfitted to resist the inevitable encroachment of evolution.

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Out of the ruin, bloodshed, and misery of the present, a new life will arise. Her young men have dreamed dreams, and will become torch-bearers. Out of the present conflicts will emerge the necessary conditions for the rule of the new race which has long been evolving out of the old. In the Chinese scriptures it is written :

“God is the parent of men. He is compassionate and unwearied in blessing. He inspects kingdoms and makes no mistakes. Clear-seeing and intelligent, He dwells with men in all their actions.”

Ought it to be a difficult task to unveil the Cosmic Christ in China? Surely not, for His divine impulse has been poured out on the land for millenniums. There is yet another religion in China, the Buddhist, and out of the pure Christ aphorisms of the three—the Tao, Confucianism, and Buddhism—how marvelously the Logos is given forth!

The Persian scriptures ask :

“Have the religions of mankind no common ground? Is there not everywhere the same enrapturing beauty, beaming forth from many hidden places? Broad indeed is the carpet which God has spread, and beautiful the colours He has given it. There is but one lamp in this house, in the rays of which, wherever I look, a bright assembly meets me.

“The paths to God are more in number than the breathings of created beings.”

It seems to us that to try to teach China a new religion is a hopeless and insulting task. China knew Christ millenniums before we did. He spoke through Laotzu six hundred years before He came to Palestine, and taught him what he knew of profoundest wisdom.

“How do I know that the universe is coming to full perfection through life?”

“The witness is in life itself.” (Laotzu.)

He gave to Confucius the Golden Rule, and armed with these few words but little more would be required of any missionary who was willing to preach the universal Christ, and to make full confession of the crying need of the West for the same teaching.

No country should seek to coerce or teach another state or

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people without this understanding. Each has its own national soul, and should be free to express God in its own way.

The Book of Wisdom says of the Christ :

“I came out of the mouth of the Most High and covered the earth as a cloud. I dwell in high places, and my Throne is in a cloudy pillar. I alone compassed the circuit of heaven and walked in the bottom of the deep. In the waves of the sea and in all the earth and in every people and nation I got a possession.”

The cruelty of the Chinaman has become a proverb. The old sacred symbols have grown into priestly monstrosities over which the eternal peace of the Buddha, “The Blessed One”, broods everlastingly.

The exquisite handicraft of the Chinaman is known and valued by the whole world. No other nation can approach it. To those of us who are clairvoyant there is a marvellous revelation to be obtained by sitting in the silence with an old and exquisitely-carved figure or chessman held in the hand. All over England, in great houses and in little abodes of ancient peace tucked away in a fold of our “green and pleasant land”, are to be found fragments of “The Heavenly Kingdom”. “The Celestials” sold for “a song” a work of art that had taken years to execute, yet could be carried in a small pocket. The pioneers of our race, sailors and merchantmen, penetrating into far Cathay, brought home such treasures in thousands a hundred to two hundred years ago. To-day they repose in cabinets of Chinese lacquer or under glass cases. They are so common, no one counts them of much worth, yet no other nation could reproduce them. Chinese art is a something quite apart and unique.

It is doubtful if many people trouble to-day to read the news from China in the daily papers. We are all weary of the civil war which is rending the country. The rival troops are massed for battle, but as often as not an unrehearsed fraternization of the opposing forces averts the clash. It is never safe to take Chinese wars for granted. Yet, though we can now as a nation take but a faint interest in these events, they are really of stupendous interest to the whole world. The dissolution of the husk is liberating the life. China elected to live alone and has produced

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no fruit. She must die to live again in greater strength for the ultimate benefit of the whole world.

The souls of the nation are at war with each other. Not "against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places". God is manifesting. "In Time's great revolutions all must pass again into the void from which they came, until another play He stages for the soul of man". China's mighty past ensures a mighty reincarnation.

One, and only one, great lesson Britain learned from the Great War: that was that, after all the agony and bloody sweat, all the irreparable loss of life and treasure, no one country could honestly claim victory. We saw the mighty laid low; we saw thrones fall like ninepins; we saw the flower of the land, high and low, mown down like grass, and for eleven years it has been our portion to lie low and lick our wounds.

That is the lesson China is learning now. The utter futility of war. The cycles of life soar to a giddy height then slowly recede into a period of brooding quiet, but "as in Adam all die, even so in Christ shall all be made alive". China is being prepared for a mighty new unfoldment which will arise over the ashes of the West. The new day of the East is approaching.

"Let us adore the supremacy of that spiritual Sun, the God-head Who illumines all. Who recreates all, from Whom all proceed. To Whom all must return. Whom we invoke to direct our undertakings aright in our progress towards His holy seat".

So saith the Hindu Scriptures.

We have said that China has three great religions—Taoism, Confucianism and Buddhism—and we will say a few words upon the latter faith, which found its way into China in a peculiar manner.

About 123 B.C. a celebrated Chinese general penetrated with his army beyond the borders of Turkestan so far as Baktra. From thence he brought back to China a golden image of the Buddha. Later on, about 65 A.D., a mission was sent to discover its origin.

This mission originated through a dream or vision that came

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to the Emperor Ming-ti. He saw a golden messenger float through the palace. The figure was resplendent as the sun and spoke to the Emperor thus :

“ Buddha bids you send to the Western countries to search for him and to obtain books and images.”

The Emperor obeyed the command, and his mission returned after some years, bringing with them books and images from the Indian frontier. They were accompanied by two Masters, Saddharma and Kasyapa Matanga, who began at once to translate the Buddhist books into Chinese and to inaugurate the Buddhist religion.

The worship of Kwan-yin, a development of Buddhism, is common in China. The “down-looking god”, or god of mercy, is represented as a female with the child upon her knee. The Chinese everywhere invoke her aid, and she possesses as elaborate a ritual as does the Blessed Virgin in Europe.

The advent of Buddhism caused a great spiritual activity. Its fundamental thoughts, its vast hope, the belief in the mercy of the “all-glorious and eternal One”, and the promise of rest in the hereafter, formed the wisdom and piety which may become incarnate in men. It was expressly taught that Buddha—“the enlightened one”—was only one in a succession of mighty teachers: the one who came as *His predecessor*, the “*Rightly Come*”. Great order, power and benevolence are leading thoughts in his system, and there are temples in China called the Great Benevolence or Loving-kindness temples.

“ The man who foolishly does me wrong, to him I will return the protection of my ungrudging love,” says Gautama. “ Render good for evil,” says our Bible. The evil principle Buddha called “The Lord of this World,” and the words of the Christ will be remembered: “The Lord of this World cometh and hath nothing in Me.”

Many foreign teachers came to China, and they all brought books and translated them, and temples and monasteries sprang up all over the country. There were intervals of reaction and persecution, but there was a spiritual activity abroad which had never before been equalled in the land.

The great Orientalist, Professor Samuel Beal, asks: “What

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was the origin of this?" Partly it resulted from an enthusiasm derived from the foreign teachers, but principally from the system.

The secret of the power of the Buddhist doctrine lies in this, that it is an utterly unselfish one; it teaches us from Buddha's example that the greatest good and happiness a man can enjoy is to do good to others. The thought of self is evil. The love of others than ourselves is the end of religion.

These thoughts are not Chinese, they are not Indian; they are universal. They are the Word Which was from the beginning, and how apt and familiar they are to us who belong to the modern world of to-day.

"All that we are is the result of what we have thought. It is founded on our thoughts, it is made up of our thoughts. If a man speak or act with an evil thought pain follows him as the wheel follows the foot of the ox that draws the carriage."

What are these words, written seven hundred years before Christ, but the foundation of the great "New thought movement" flooding our world of to-day?

"As a man thinks so he is. Thoughts are things. Mind control. The power of thought."

Study circles abound. Lectures pour out by the million, books are produced by the thousand, and their contents are embodied in these few words given forth by Buddha. We urge all students to read, mark, learn and inwardly digest the Dhammapada, which contains the cream of all the philosophies that have since been given to the world.

Where, from whence, originates this sublime knowledge?

Professor Beal says: "They must be looked for in that neighbourhood where in the early beginning there was a knowledge of truth as it came from the *Source of Truth*, and which, though dimmed by the accretions of time, still survive to give some faint light and hope to nations that sat in darkness and under the shadow of death."

CHAPTER VI

ABRAM—CREATOR—FATHER

CREATOR. Father. That is the meaning of the name Abram, the Father of a great nation.

Records tell us that from five to ten thousand years ago there were men living upon our earth of a mental and spiritual altitude far surpassing any man living to-day. The Christs or Divine Messengers of the pre-Christian ages were many. They passed away when their missions were fulfilled as silently and mysteriously from the ken of man as Moses from Pisgah.

We will deal in this chapter with the oldest-known great civilization that our excavators have as yet unearthed, that of the Sumerians: a civilization that had done its evolutionary work and was falling fast into decay when Father Abram was called out of its fading greatness by Jehovah, in our Bible translated "The Lord", but Who later on, in the time of Moses, asserts His one-ness with the Cosmic Christ.

It is well to glance roughly at this mighty civilization governed by Priest-Kings, as it serves to show us what was going on in the world thousands of years before our Bible history commences and how much the Cosmic Christ had by then actually accomplished in His spiritual and creative guidance of humanity.

The first chapters of Genesis deal briefly with the first creative epochs and the propagation of sex as we know it, after which we are abruptly plunged into quite an advanced state of civilization. We read of agriculture, and city buildings, musicians, performers upon the harp and organ, cattle farming, artificers in brass and iron, etc., and all this thousands of years before Abram lived in Ur of the Chaldees or the Flood took place. Biblical Metallurgy seems to stretch back to earliest times. In Genesis ii we read of the "land of Havilah, where there is gold, and the gold of that land is good".

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Professor Turner states, in his "Metallurgy of Iron", that "we can only conjecture as to the period in which iron was first extracted from its ores and applied to the use of man". Iron is reduced to a metallic state from ore. Meteoritic iron is not found in sufficient quantities to be commercially useful, and Moses tells us of the "iron furnace", proving that pure iron was then in use and that in his time civilization was in an advanced state.

We are far too prone to think of the Bible Patriarchs as wandering nomads who lived in a semi-savage state, whereas they lived in an age behind which stretched great Empires, with stone-built cities and extensive foreign trade. Kingdoms like that of Sumeria, which was falling fast to ruins as the Babylonian kingdom superseded it, but which was known to have derived its greatness from a former age of progress hidden in the womb of time.

Who taught primitive man how to mine or quarry iron ore? Who taught him how to extract the iron from the ore and prepare it for the blast furnace? Can any unprejudiced person assert that there are men alive to-day clever enough to evolve this knowledge, *without instruction or hint*, out of their own mind stuff?

We assert that in the early dispensation primitive men were provided with Christ-ensouled teachers, who taught them agriculture, metallurgy, the science of the heavens and the first form of divine worship, which shows signs of being the future and last form of divine worship, namely, Sun worship: the giver and sustainer of all life, the Spiritual Abode of the Solar Logos, the Cosmic Christ.

We are accustomed to the calm, matter-of-fact manner in which the early writers speak of their intercourse with Spiritual Beings, and we desire to emphasize the active personal part the Cosmic Christ took in the evolutionary progress of His creation and what a disastrous mistake we make in ignoring the fact that we also live in the presence of the Divine. No part lives to itself or dies to itself. If the Christ withdrew His active participation in our lives everything would lapse into chaos.

In the present time we are very greatly retarded by our deliberate ignoring of the spiritual side of life in everyday events

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and our habit of developing our scientific discoveries in complete oblivion to their spiritual origin.

Sir J. H. Jeans writes that "everything points with overwhelming force to a definite event, or series of events, of creation at some time, or times, not infinitely remote. The universe cannot have originated by chance out of its present ingredients".

In the ambit of such an authority it is not unreasonable to ask why we do not follow the way of the Ancients and strive to regain that close, daily contact with the Creator which obtained in the days before He incarnated in Palestine. There are not lacking many who have already done so to their infinite spiritual and material benefit. Our materialism is costing us very dear and is, in plain language, rank stupidity. The timid scepticism of the caveman is out of place in our stage of evolution.

There are those who believe Abram to be a mythical person. Why should he be mythical?

It is quite obvious to the student that some great entity was required to lead Ben Israel and that some great being answered the call, name him what you please. The man answered and did his work under the Divine Spirit of Guidance. Evidence of history demands a presence such as his, and that presence we call Abram.

The name Abram comes from the Sanscrit root Brahm, which means the Creator, and from his descendants, who were called Ben Israel, sprang three great religions—Judaism, Christianity and Islamism.

Abram was the first to bring the knowledge of mysticism from Egypt, where he was initiated in the most ancient order of esotericism, which has ever been a possession of the Sufis, the oldest esoteric school existing.

On his return he chose to establish as a centre the ancient City of Mekkah, with the idea that some place must be the world centre, Mekkah being a town held as a sacred place of pilgrimage long ages before Mohammed's time.

The family of Jesus of Nazareth is traced in the ancient traditions from the family of Isaac, and Mohammed came from the family of Ishmael.

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The story of the Great Sacrifice is first given to us in the life of Abram and his son, Isaac, and was repeated in 1914, when countless fathers and mothers gave their only sons, a willing and unquestioning surrender to the ideal of the nation. Abram gave to us the first lesson in sacrifice, later to be carried out to the bitter end by the Lamb of God, the only Son of the Father.

Through the patience of scientific research history is being thrust farther and farther back into the womb of time. The excavations in Ur of the Chaldees have brought to light a civilization that flourished there several millenniums "before Abram was": a civilization that many authorities suspect to have laid the foundations of Egypt's greatness.

A small book, entitled "The Sumerians", by Leonard Woolley, tells us much, but not nearly enough of these discoveries. The book is far too modest in its scope and says nothing of the glorious and laborious work of its author and his wife. The discoveries are of the deepest interest to those striving to unveil the work of the Christ in our world. We will quote from the author of "The Sumerians" who tells us that :

"By the second millennium B.C. the formula used by Mesopotamian kings to show that their power extended over the whole land of the two rivers was 'King of Sumer and Akkad'. It was about that period and in Ur of the Chaldees that Abram, father of the Hebrew people, was born. He married his half-sister, Sarai, and migrated, with his father and a following of about seven hundred people, up the Valley of Haran, in the north-west of Mesopotamia.

"There Terah, the father, died, and his son, with his nephew, Lot, obeying a divine command, moved west and east into Canaan and settled in Sichern.

"From there Abram was driven by famine into Egypt. Finally he pitched his tents at Mamre, near Hebron, which continued to be the headquarters of his family and tribe till he died.

"Jews and Christians alike accept Abram as the type of perfect faith and true religion, 'The friend of God'. Later, Jews and Mohammedans select Abram as the incarnation of perfect

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wisdom, and not only the leader and Father of Israel, but the bearer and teacher of those profound esoteric truths of the Sufis which he gave to Mekkah and which live to-day in the closely-guarded Islamic schools. The name Abram means also 'High Father', and, according to the British Bible, he was the restorer of the primitive belief in One God."

The late Sufi Master, Inayat Khan, writing of him, says: "Abram's life does not only make him a Prophet, but a Master at the same time. He was a mystic; he gave counsel to those who came to him in need. He examined them, treated their minds, healed their souls, according to their needs. The most remarkable thing one notices in him, he lived the life of an ordinary human being, one with his fellow-men in their times of pleasure and sorrow.

"The Lord said unto Abram: 'Get thee out of thy country and from thy kindred and from thy father's house unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee and make thy name great and thou shalt be a blessing.'

"So Abram departed, as the Lord had spoken to him."

Here we are shown how the Christ chose from out the multitudes of His people a man who was destined and capable of making important history and who was sufficiently advanced spiritually to be in actual communication with his guide and God. This is a typical example of how the Solar Logos worked in the world of his fashioning. The Old Testament is rich in such examples, and for those whose minds are bent on learning something of their Creator before His incarnation in Palestine there is no better recorder than our Bible of His constant activities and actual presence in the midst of His creation.

We have been taught to think of Abram as a primitive bedouin, though Genesis xiii informs us that he "was very rich in cattle, in silver and in gold", and it is interesting to learn what manner of life he presumably lived before he left his native place and became a tent-dweller.

His existence was that of a sophisticated citizen in a community which had reached the height of its culture two thousand years before his birth. We are used to remarking casually, "Christ

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lived about two thousand years ago", and we talk of "the time of Christ" as if we were dealing with ancient history. Here we are dealing with a Christ activity which took place seven thousand years ago, the Sumerian civilization, out of which Christ called His servant Abram at least four thousand years ago. Our failure to realize the pre-existence of the Christ is a tragic limitation in the mental attitude of to-day.

From the first we discover that the Sumerians were a highly-civilized people "who derived their culture from an even further back and, as yet, unknown source". Their oldest historic cities lay to the extreme south of the Persian Gulf. "This ancient civilization which has been brought to light throws into insignificance those of Egypt and Greece."

At the time of Abram's departure it had passed its zenith and was slipping into death, according to the evolutionary decree which governs the rise and fall of nations when their usefulness is exhausted. "By 1900 the Sumerian Empire had passed away, and even the race was fast disappearing, but Abram, living in Ur, so far from being a primitive bedouin accustomed only to the wide spaces of the desert and the stern traditions of a nomad tribe, was the heir of an age-long civilization sharing the complex life of a great trade centre."

At Harran he would have found the chief worship directed to Nannar, the Moon God, who was the patron Deity of Ur. Later this God has been identified with Jehovah; one of the earliest and greatest manifestations of the Cosmic Christ. It is instructive to note that the mountain on which the Lord proclaimed His laws to Israel bore the name of the Moon God, Sinai, "The Mount of the Moon God".

There has been much confusion of thought betwixt the Moon God Jehovah and Lucifer the Light Bringer, Son of the Morning. The issues are, however, irrelevant to our subject.

"This picture of Abram as essentially a city-dweller who only at the Call of God adopted the nomad life gives particular interest to the discoveries which throw light upon the Ur of his day.

"In 1900 B.C. many of the buildings erected by the king of the Third Dynasty of Ur, who reigned between 2350 and

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2330 B.C., were still standing, and those of them which had been destroyed by the Elamite invasion, which brought that Dynasty to a disastrous end, had been rebuilt by the rulers of Isin and of Larsa. Fortunately most of the temples in that area of the city which we have excavated hitherto belong to the one or to the other of those periods, and we were therefore able to form a very fair idea from their extant ruins of the background against which Abram passed his earlier years."

Here is a description which Major Woolley gives of a dwelling-house such as Abram probably inhabited :

"They were built of brick. Burnt brick for the lower parts of the walls and mud brick above, the whole plastered and white-washed and standing two storeys high.

"From the entrance one passed through a little lobby, where was set a jar of water for the washing of feet, into the paved central court around which the house was built. An outside staircase led up to a wooden gallery running round the walls of the court, from which access was gained to the upper rooms. The nearly-flat roof of the house projected inwards, with wide eaves to protect the gallery.

"There was a reception-room for guests, servants' quarters and kitchen; under the stairs was a lavatory with pipes. There was also a private chapel. In the rooms were chairs and tables with barred legs and ornamental arms. Beds, with string or reed mattresses stretched on wooden frames, had high head-pieces elaborately decorated with carvings of flowers, birds or gods. Clothes were stored in clay or wooden chests. A wealth of feeding vessels were used, made of clay or copper or, for rich families, of silver. In such houses as these of twelve or fourteen rooms a family might live a comfortable and very civilized life, a material existence quite on a par with the highly-developed social and intellectual life of the time.

"Whatever might be the father's business, it would be conducted in accordance with a most elaborate system of commercial laws and precedents. The mother would enjoy a degree of independence unknown at any later date in the East, and might be engaged in business on her own account. The sons, in a school attached to one of the temples, would be taught reading,

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writing, arithmetic and geometry, and might advance to the higher sciences of medicine, astrology or law.

“The oldest royal graves of Ur, with their wealth of rich furniture, are older than the first Dynasty of Egypt.

“The Egyptians traced back their historical beginning to Menes, before whom came darkness and the demi-gods, and the discoveries of archæologists have justified their belief. For the Sumerians their first Dynasty at Ur came at the end of a period of civilization whose duration was to be reckoned in thousands of years, and, though recent excavations have carried us back but a little way into the legendary period, yet they do substantiate in principle the Sumerian contention. The graves belong to a civilization already old, if not decadent.”

Since the above was written important new evidence of the Babylonian tradition dating the Biblical Flood at about 2000 B.C. has come to light. There is a breach in the finds which corresponds well with the Flood tradition. So far, Major Woolley has only made preliminary investigations, but he has established the existence of two similar civilizations which must have been separated as the result of a catastrophe caused by a flood of quite unprecedented dimensions. He has also adduced evidence that indicates a continuity between the civilization which existed before the Flood and that which succeeded it.

In the pamphlet issued by the British Museum, entitled “1929: Antiquities of Ur”, we read:

“In the King lists” (drawn up by Sumerian scribes about 2100 B.C.) “the Flood is merely noted as an historical fact; in literature it gave rise to the legend of Uta-Napishtim, who, warned by a god of the coming disaster, built an ark and embarked on it with his household and his domestic cattle, and so survived when the town of Shuruppak, where he lived, and ‘all the earth’, i.e., all the Euphrates Valley, were overwhelmed by the waters. He saw the destruction of his world, then, as the flood began to abate, sent out a dove, which three times returned, and later a raven, which, finding foothold in the shallow waters, did not come back, and at last the ark grounded and Uta-Napishtim came forth and offered sacrifice to the gods. The story is, in substance and sometimes in phrasing, reproduced by the Noah

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story in Genesis, which must go back to the Sumerian original.

“The figures of ‘a ram caught in a thicket’ are amongst the most remarkable objects which the cemetery at Ur has yet produced.”

Our thoughts naturally turn to the “Ram caught in a thicket” which Abram was bidden to sacrifice in place of his son Isaac.

The ram in the Ur exhibits in the British Museum is a very beautiful object. The fleece is of shell and lapis lazuli, the legs of gold, the belly of silver. The animal is “rampant”, and marks on the forelegs show that it was originally chained to the tree which has leaves of gold and golden trunk and boughs. Other marks show that the ram bore some object on its shoulders.

The “Ram caught in the thicket” of Ur antedates the Ram of Abram by about a thousand years.

Some profound symbolism lies here, but what it is no scientist can say, though it is impossible to doubt the specific lines upon which their private thoughts are bound to run.

We give a pure guess at the symbolic meaning.

The tree to which the ram is chained is the Tree of Life. The ram is known to symbolize perfect strength in creation. It could break its bonds if it desired to do so. It bore on its back the cross of sacrifice. Five thousand years ago, in a hymn to the Unity of God, the Egyptians wrote: “He is Horus of the living souls, the living God of the generations yet to come. He is the creator of every animal under His names of Ram of the sheep, God of the goats, Bull of the cows. . . . He is the God of those who rest in their graves.”

Osiris—the manifested Christ of the Egyptians—was symbolized as a Ram, and in our symbolism of to-day in many of our churches we see embroidered a lamb or ram bearing a cross upon his back. The Lamb of God. We therefore take the Ram of Ur to symbolize the Cosmic Christ sacrificing Himself on the Tree of Life.

A thousand years later we read of the Ram of Abram, which teaches the same lesson: the Sacrifice of the Cosmic Christ for the salvation of humanity. It seems to us that, from all we have learned of Sumerian civilization, the Sumerians were well instructed in this crucial fact in the evolution of the world.

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We have not touched upon the Badarian culture south of the Fayum, said to pre-date dynastic epochs, nor have we touched upon the Indus civilization, said to be older than Sumer, for so little is yet known of them. We are told that about 3000 B.C. a catastrophe overtook the cities of the Indus basin and destroyed a brilliant people and culture. It must also be remembered that men were chipping flints and hunting food in parts of England hundreds of years before the great Ice Age. The maximum date for the dawn of the Palæolithic Age is given at 125000 B.C. At Abram's time a few wild men were hunting many wild beasts in Great Britain. They were cave-dwellers of the rudest.

Berosus, writing in the fourth century B.C., describes a race of monsters, half-man, half-fish, led by a "great One" named Oannes. He came from the Persian Gulf and, settling in the coast towns of Sumer, introduced the arts of writing, agriculture and metallurgy. "In a word," he declares, "all the things that make for the amelioration of life were bequeathed to man by Oannes, and since that time no further inventions have been made."

Who was this instructor who wore the symbol of the fish which runs right through Christology up to the present day, when pious ladies embroider the fish in silk as a church decoration representing the initials of the Christ? Who was Oannes; from whence did he come? He is referred to as "the culture god" who "came out of the Persian Gulf to instruct the people how to grow cereals and fruit-trees, to build houses and temples and frame laws, to cultivate the art of letters".

From whom did those people derive their tradition of creation and the Flood? They could only have been taught in these early beginnings by divine instructors, manifestations of the Solar Logos, Christ-ensouled Manus from some ancient world already far advanced e'er our little earth was objectivized by the Absolute.

The call of Abram from Ur of the Chaldees was an initial event of Divine purpose stretching forward to the coming of the Cosmic Christ to Palestine.

"Your father Abram rejoiced to see my day, and he saw it and was glad," said Christ.

We cannot but believe that "The Lord" Who called out

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Abram was one of His great manifestations, at that period spoken of as El Shaddai, meaning the God Father of the Abramic race. He it was Who came to Abram and Sarai and made known to them the great covenant system from the beginning to the end. Commencing from "The Call", prophecy sweeps majestically forward down through all the intervening ages, embracing in its constantly widening scope all the developments of the seed of Abram, Isaac, Jacob, down to to-day. The whole message of prophecy is "spoken of God in the mouth of His Holy Prophets".

Many prophets have made their contribution, but God, the great Prophet, is one. "In Him is no variableness, neither shadow cast by turning."

In Genesis xiv we come upon the most mysterious figure in Bible history—Melchizedek, King of Salem, Priest of the Most High God. Who was Melchizedek? Many students identify him with Christ. What were the words he spoke to Abram?

"Blessed be Abram of God Most High, possessor of heaven and earth."

Abram, replying, says:

"I have lifted up my hands unto Jehovah, God Most High, possessor of heaven and earth."

Here it seems clear that the God of Abram, Jehovah, is the same Being as "God Most High" of Melchizedek. Again, when Moses brought forth the people out of the camp to meet "God" manifesting as Jehovah, we are told:

"And they saw God and did eat and drink."

We know that no man has seen the Absolute, but throughout history there have been undoubted manifestations of Divinity, the Christ or His messengers.

The God whom "the people" saw was the Great God manifestation of Ben Israel, Jehovah, and they partook of the Lord's Supper: the same feast that Melchizedek administered to Abram, and foreshadowing the time when the Cosmic Christ, walking the earth as man, would administer the bread and wine once more.

St. Paul refers to this in I Corinthians, Chapter x: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud and all passed through the sea.

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And were all baptized unto Moses in the cloud and in the sea. And did all eat the same spiritual meat. And did all drink the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ."

In Genesis xvii we read that "Jehovah appeared to Abram and said unto him: 'I am God Almighty. Walk before Me and be thou perfect, and I will make My covenant between Me and thee.'"

A terrific claim, truly, but to be contrasted with the words of the Christ in Palestine: "I and the Father are one. Be ye perfect even as your Father in heaven is perfect."

What religion was Abram reared in before he left Ur of the Chaldees?

We must remember that when we read of the Stellar Mythos, the Stellar Lunar Mythos, the Solar Mythos, that each corresponds to a different stage in evolution and that they were understood of old in a very different sense from what they now are. The Stellar Mythos was to the ancients the rule over them of the seven planetary Logoi. The Lunar Mythos was the rule of the Female Principle, the Queen of Heaven, the Immaculate Virgin Mother. The Solar Mythos came into force when the power of the Solar Logos was paramount for the time being. At a certain period the Mother is done away with as primary, and the Father takes place as supreme. The Priest Initiates were men who had come down from other and more spiritually-advanced worlds, and took their guidance straight from the fountain-head.

The scientists of to-day exclude from their calculations all recognition of divine beings as having any connection with the stellar world. To them, Sun, Moon and Stars are lifeless objects moving in a lifeless world, but the Ancients, in closer touch with reality, knew better. Sun, Moon and Stars, to them, were the kingdoms of Angelic beings who were in close touch with this earth and were in active governance of it. The stars, to the Ancients, were not mere points of light, but something spiritual streamed forth that they referred to by names, names which we even now to a great extent still use, though we understand little of their meaning. What our scientists called myths

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were, to them, realities, and in time these lost realities will be restored to us again.

In the City of Ur the Moon Goddess was worshipped through two sublime creators; the Parents of all lesser gods were frequently invoked. They were the Father, the Son, and their various manifestations. Here is a Chaldean hymn :

“ Merciful One, begotten of the universe, who founds his illustrious seat amongst living creatures. Long-suffering Father, full of forgiveness, whose hand upholds the lives of mankind. Lord! Thy diversity is as the wide heavens and fills the sea with its fear.”

In the Chaldean creed the Lunar Deity took precedence of the Solar Deity, but later on Sun-worship spread, receiving a strong impetus from the great Semetic ruler, Sargon, 3800 B.C., who by many students is identified with Cain.

Esoteric teaching has always held that our Sun is the objective manifestation of the Solar Logos or Cosmic Christ. In ancient papyré it is written :

“ From the body of the Sun, man's earth came, and into the body of the Sun it shall be absorbed when the consummation of all things cometh.”

The origin of the earth has only lately been discovered by us, yet the ancients knew it thousands of years B.C. The age is beginning to dawn on us which will establish the truth of our earth's ultimate destiny, as stated above. Masonry contains all esoteric truths from the Beginning, but extremely few masons understand anything of their craft.

In Ur every object in nature was regarded as the abode of the indwelling spirit of life which controlled its actions and its relationship to man; a belief which many of us hold in the present day.

A vast host of spirits were grouped in a hierarchy of the spirits of earth and heaven. Here is a Chaldean prayer for protection :

“ Oh, Spirit of the heaven, exorcise thou. Oh, Spirit of earth, exorcise thou. In heaven who is supreme? Thou alone art supreme.

“ On earth who is supreme? Thou alone art supreme.”

The oldest Sumerians believed that life after death continued

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in surroundings as like as might be to those in this world. The Royal tombs that have been unearthed are underground houses in which the dead king was laid with his crowd of courtiers and servants. All that he used on earth, down to his musical instruments, are placed in the tomb.

Thus we find that four thousand years B.C. the belief in individual mortality was held with that conception of the immediate next state now so prevalent amongst our own thinking masses. The next plane is held to be very similar to this plane, save for the absence of physical bodies.

In every important town in Ur there stood a Tower of Babel, or "Zuggurat". This tower belonged to the sacred enclosure, and on its summit was the Holy Shrine, reached by a flight of steps leading from earth to "The Hill of Heaven". The only building existing now which bears the faintest resemblance to the "Zuggurat" is the great temple of learning erected by the late Rudolph Steiner near Basle, in Switzerland.

The Sumerian capital city was Eridu, situated on a fresh-water lake with an outlet into the Persian Gulf. The fact that stone was used for building purposes points to the Sumerians originating from a land where stone was commonly worked, or possibly they were in association with the Egyptians, the greatest stone-workers in history.

The "Zuggurat" was faced with stone, and a polished marble was built into the tower, which had a marble stairway. At the top was the holy of holies, consecrated to the Priests who performed initiations and other sacred rites.

Marble and granite were imported in large quantities, and gold and copper-headed nails were used. We are told of Sumerian cities which contained libraries, works on medicine, drawing, grammar, arithmetic and astronomy. The remains of one great library has been found which was in being seven hundred years before the birth of Abram.

Gold and silver were extensively used for temple decorations, also the emerald, topaz, Chalcedony, onyx, crystal and jade. The rulers of the land were Priest-Kings, and the material and spiritual were not dissevered as they are with us, but were complementary to each other and used in conjunction, which accentuated their

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power to an unlimited extent. They understood the folly of working with the most powerful portion of a human being shut off and kept out of action, as is our practice to-day.

The great Sumerian civilization had a widespread effect in Western Asia in enlightening backward peoples who contracted to work for them, and later on they founded colonies which stimulated abroad the growth of culture.

About 2123 B.C. the famous Hammurabi came to the throne. The ancient Sumerians were superseded by Semetic invasions, and the Semite adopted the old Sumerian life and culture and language.

What is of special interest to us is that Hammurabi was not regarded as a god but as the chosen of God, a Christ-sent ruler. Mackenzie, in his "ancient civilizations", says:

"The rise of Babylon to first place amongst the cities of Southern Mesopotamia has primarily a dynastic significance . . . its rise to prosperity was in no small measure due to the genius and far-seeing mind of Hammurabi, who was a great statesman and a great soldier. Under his rule Babylon became the London of Western Asia."

Abram knew something of this great civilization. When he left Ur of the Chaldees and journeyed forth at Jehovah's command the glory of Sumeria had faded out.

The Hittites, "Sons of Heth", of the Old Testament were coming into power: a strong northern people, from whom Abram purchased "the Cave of Machpelah" and a field in which to bury his dead.

"And Abram weighed of Ephron the silver which he had named in the audience of the Sons of Heth, four hundred shekels of silver, current money with the merchant."

The Hittites address Abram thus: "Hear us, my lord. Thou art a mighty prince amongst us."

It is probable that he was a contemporary of the great Hammurabi, whose glorious dynasty was brought to a close in 1926 B.C.

When we read the concluding words in Major Woolley's little book we begin to see why "The Lord called Abram out of Ur of the Chaldees. He was an Initiate and a mighty Prince, and his was the world-wide work of bringing the *Light from East to West*."

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Later on came Moses, "learned in all the wisdom of the Egyptians", another great Initiate who lived in the high tide of a great civilization. The Christ referred no less than four hundred times to the Old Testament, and St. Luke xxiv records His words spoken after His resurrection.

"These are the words that I spake unto you whilst I was yet with you, that all things must be fulfilled which were written in the law of Moses and the Prophets and in the Psalms concerning Me."

Luke goes on to say:

"Then opened He their understanding that they might understand the Scriptures."

Major Woolley concludes thus:

"It is in the more abstract realm of ideas that the Sumerians have most obviously and most directly contributed to the development of Western civilization through the Hebrew people. Not only did the Semites adopt ready-made those stories of creation and the Flood which, viewed as history or as parable, have affected the Christian even more than the Jewish religion, as it owed not a little of its origin to the Sumerians. So was it throughout the period of the Kings and the captivity brought into close contact with the Babylonian worship, which was taken over from Sumer, and, partly by its precept and partly in opposition to it, attained to higher growth. The laws of Moses were largely based on Sumerian codes, through those same codes which lay at the bottom of the great codes of Hammurabi, and so from the Sumerians the Hebrews derived the ideals of social life and justice which informed all their history and have by Christian races been regarded in theory, if not in practice, as criteria for their own customs and enactments.

"The difficulty lies not in recognizing the fact, but in estimating the importance of the debt which the modern world owes to this race so recently rescued from oblivion."

Hammurabi, in the introduction to his laws, states that he received them directly from the Great Sun God, Who to us is the Cosmic Christ. Some of these laws bear a striking resemblance to those of "The Book of the Covenant". (Exodus xx.)

Let it be remembered that the Christians took over the British Bible from the Hebrew people.

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We believe it to be a book which must always present insuperable difficulties to its readers until it is clearly understood that the Cosmic Christ manifested Himself in diverse places and under diverse names to the whole human family. White, black, brown, red and yellow—all go to make up the sum total of the human race.

Man would never have succeeded, *unaided*, in crossing the deep chasm between instinctive animalism and self-conscious humanity. Only has he done so through the guidance of the Christ-ensouled teachers who have moulded him from generation to generation, from century to century, throughout the millenniums.

This same Christ is the first and last link in a chain that runs unbroken throughout the Bibles of the world, and under Him is that chain of ageless Beings chosen and choosing to make the great sacrifice in the sacred cause of humanity: to prepare the way for that supreme manifestation of God incarnate in the Son of Man who came to reveal the Absolute, for :

“No man has seen God at any time. The Only begotten Son Which is in the bosom of the Father, He hath declared Him.”

There can be no more instructive and fascinating study than that of tracing the workings of the Cosmic Christ through the ages. We see the slow rise of mighty civilizations under the guidance of Christ-filled Beings. Millenniums pass: Decay sets in. The cosmic plan has been worked out, and death supervenes for all that was material in the mighty structure.

The great temples are left to crumble, or are pillaged by an invading host of younger souls. The slain bodies return to Mother Earth, and the spirits of the slain, they also have their period of obscurity during which the world knows them no more till the call to rebirth sounds, and they carry back to earth their God-inspired knowledge and light the torch of truth for some other civilization growing up in another part of the globe.

How likely it is that those who are labouring amid the ruins of Ur of the Chaldees once inhabited those fallen cities five thousand, perhaps ten thousand, years ago. The work of uncovering these ancient glories had to be done for the enlightenment of posterity and for the unveiling of the Christ Power on earth. Those who lived there in a previous life would feel the urge

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and inspiration to surmount the many difficulties, and in the deepest sense their hearts would be in their toil whilst they worked out their individual Karma.

We will end with a fragment of a Chaldean hymn used before the time of Abram :

“ Father, long-suffering and full of forgiveness, whose hand upholds the life of all men. First-born, omnipotent, whose heart is vastness. And there is no one who may fathom it. In heaven who is supreme? You alone! You are supreme. On earth who is supreme? You alone! You are supreme. As for you! Your will is published in the heavens, and the angels bow their faces. As for you! Your will is published on earth, and the spirits below kiss the ground.”

Here is a very beautiful prayer of Nebuchadnezzar :

“ You have created me. Let the fear of your divine power in my heart give me what seems good to you, since you alone maintain my life.”

From the oldest book in our Bible we take the following words, spoken by our Lord to Job :

“ In the ages of faith before the day when men were too proud to weep or pray.” When men did not scorn to make use of their inborn powers of clairvoyance and clairaudience, and were not ashamed to listen in the silence to the voice that spoke from the Kingdom of Heaven which they knew to be within. “ Gird up now thy loins like a man, for I will demand of thee and answer thou me. Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding who laid the corner stone thereof when the morning stars sang together and all the Sons of God shouted for joy. Out of whose womb came the ice and the hoary frost of heaven? Who hath gendered it? Canst thou bind the sweet influence of the Pleiades or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his sons?”

Mazzaroth stands for the twelve signs of the Zodiac. The reference to the sweet influence of the Pleiades points to the centre star of the group, Electra, the importance of which occultists understand.

CHAPTER VII

EGYPT AND THE COSMIC CHRIST

LEIBNITZ tells us that there is an eternal philosophy which constitutes the primordial link between science and religion and the final unity of the two.

This link we accept as the Cosmic Christ operating from the Beginning, throughout the millenniums and on into our future state.

The incarnation in Palestine we accept as the nadir of divine manifestation. This is the end of a finished process by which Deity condescends to us step by step until at last He has taken upon Himself our form and become life of our life.

Having thus condescended to our limitations, He addresses Himself to lead us upwards, step by step, to the higher manifestations, even to the highest, until we are in truth "filled with the fullness of God".

For us He has outgrown the cradle. The Cross is empty. The grave is tenantedless.

He is risen.

We follow to the Mount of Ascension, from whence a cloud receives Him.

The history of the world and of humanity is the evolution in time and space of this central cause, this final end we term the Cosmic Christ.

Unfortunately the grandiose conception of the Absolute and His manifesting Son has faded into a pale uncertainty in our day. Since the stately, divine-filled life of ancient Egypt the Gods—the Christ-filled messengers of the Supreme—have sunk beneath the horizon, and even their Head, the Life-giver, the Sun in the heavens, has lost His divine significance. Our spiritual outlook has degenerated into exclusiveness and formalism. Longstanding

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and ignorant prejudice still regards the older religions as not entitled to our veneration. God and His mighty angels have become to us mythical Beings. The Christ, manifesting through Jesus of Nazareth, is to many as questionable as Osiris, the Egyptian manifestation of God, yet despite the widespread doubt their names remain indelibly graven on the tablets of history.

All outside our own stultified religious tradition and its Jewish stock is still stigmatized as pagan and heathen. The orthodox system is still blind to the fact that in all great religions beneath the undeveloped mind of the dumb-driven multitude and the gross externals of the priesthood there are to be found deep springs, pure and undefiled—the very mystery of godliness itself.

Though the divine-sent teachers remained on earth no longer than the time required to impress upon primitive man the eternal verities, their spirit remains vivid, though latent, in mankind.

From whence sprang the original tendency of all these fathers? Where seek for their derivation? Max Muller, the great Orientalist, writes :

“The time has not yet come, it probably never will come, when we shall be able to assert anything about the real beginnings of religion in general. We know a little here, a little there, but, whatever we know of earlier religion, we always see that it presupposes vast periods of an earlier development.”

More than twenty-five centuries ago the question arose which nation of the world was the oldest, and Psametik of Egypt, in whose long reign literature flourished, is recorded by Herodotus to have attempted the answer and failed. To-day the uncertainty is as great. We know not whether the Sahara or the sea may cover the remains of a myriad of forgotten races. Whether Egypt be the oldest link with the buried past we know not. All we do know is that Ur of the Chaldees and Egypt afford the oldest history yet established.

It has been said that the Egyptians and Hindus are of the same race and have their mysteries in common: that both countries were peopled at the same time from Thibet, which is the highest table-land on the globe, and that the word Ararat is identical with Arhat—spiritual attainment. Such statements cannot be verified.

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Egypt has no rude nomad or tribal history, and we read in an Egyptian papyrus five thousand years old :

“ Beware of producing crude thoughts. Study till thy words are matured.”

There is no sign of youth in this aged admonition written centuries before a word of the British Bible was penned.

About seven thousand years ago there was a reigning Dynasty in Egypt and a capital where was worshipped a Deity called “The Father of Beginnings”.

“ He shineth, then the land exulteth,
Creator of all good things.
He careth for the state of the poor.
He maketh His might a buckler.
He is not graven in marble.
His abode is not known.
There is no building that can contain Him.
Thy law is established in the whole land.
Unknown is Thy name in heaven.
He manifesteth not His forms,
Vain are all representations.”

This is a Nile hymn composed long before any known prophet uttered his voice in Israel.

Here is a hymn to Osiris, written two or three centuries earlier :

“ All men are in ecstasy. Hearts in sweetness. Bosoms in joy. Everybody is in adoration. Everyone glorifies His goodness. Mild is His love for us. His tenderness environs hearts. Great is His love in all bosoms. Sanctifying, beneficent is His name. Veneration finds its place. Respect, immutable for His laws. The path is open, the footpaths are opened. Both worlds are at rest. Evil flies, and earth becomes fecundant. Peaceable under its Lord. Justice is confirmed. By its Lord who pursues iniquity.”

Jesus the Christ as quoted by St. John says : “ Moses gave you circumcision. Not that it is of Moses but of the Fathers.” Who are the Fathers? Abram was before Moses, and one of his descendants is named in connection with the first fruit offering (Deut. xxvi), “ An Aramean ready to perish was my father, and he went down into Egypt and sojourned there few in number, and he became there a nation,” but the Fathers of Memphis,

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the relics of which capital city are now ruined remains, were long before Abram.

Who was Osiris whose name has come down to us as the chief of the Egyptian Pantheon? Was he a myth?

Grant Allen, writing as a pure materialist in "The Evolution of the Idea of God", says "No". He believes that the original Osiris was a real historical king of This by Abydos.

Even in Pyramid times the Osirian religion was complete in all its doctrines. Its extreme antiquity and its strong affinity with Jewish and Christian dogma make it of great scientific importance. Three deities are associated with it: Osiris, the Father; Horus, the son or immediate reincarnation of the Father; and Isis, the Virgin Mother.

Plutarch tells the story of Osiris, and the Pyramid texts of Sakkara date from about 2625 B.C. They consist of the legend of Osiris and a series of prayers and hymns, but by references to perished works and still earlier events these documents of religious literature are probably as ancient as the Vedic literature of India.

Osiris was worshipped as a Sun God in Egypt, but we also recognize him as an historical personage, for he was one of the greatest divine kings or Christ-ensouled messengers who, in archaic times, governed and taught the people. As the humanity of Jesus, the Christ, is to-day gradually becoming merged in His divinity, so it was in Egypt with Osiris. He was recognized as divine and worshipped as such.

The name Horus is intermingled with that of Osiris. How do they stand to one another? Their relationship can be clearly understood by referring back to two thousand years ago—the Christian nativity. God, the Son incarnating as Jesus the Christ, whilst He is at the same time but another aspect of God, the Father.

Horus was born at Christmas time. He is called the Saviour, the only begotten Son of the Father, the Holy Child, the beloved Son of the Father, the Lord of Life, and his image in December was exhibited just as the infant Bambino is to this day exhibited in Rome. He symbolizes the return of new life, of reincarnation, of being reborn in the cycle of earthly phenomena. He is the God

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of light, and the son, or reincarnation, of Osiris, and his Mother Isis, known by the titles of Immaculate Virgin, Star of the Sea (Marie), Queen of Heaven, and the intercessor.

We have dealt with Isis in the chapter dedicated to the Blessed Virgin.

To return to Osiris. He was also born at the winter solstice, of an immaculate virgin. He was called King of Kings and Lord of Lords, and his birth was proclaimed by angels announcing "The Lord of all the earth is born". Our materialistic readings of allegoric lore have been utterly misleading. Krishna in India and Osiris in Egypt were historically the greatest messengers of the Cosmic Christ that have ever visited the earth, though they may have been paralleled or surpassed in prehistoric ages. Who can assert or deny that Osiris *was* the Cosmic Christ? What we do know is that he was the traditional forerunner of the Supreme Being we call Jesus the Christ. He is the Sun in a semi-human form, and the author of natural life. He is the spirit of the visible Sun and the emanation of the invisible Supreme. In his relation to man he is the Redeemer.

Is it likely that a people who had been for long ages so highly civilized would have been satisfied to worship in so grandly elaborate a ritual a mere myth, an imaginary being? If we are to assert that Osiris was but the figment of the astute brain of the priesthood, then logically we must assert a similar belief for the Christ life in Palestine.

We have often cause to lament the stern materialism of the scientists and historians. Not that we deny them the right to think as they please, but the one-sided view which shuts out the spiritual world makes study so very complicated. In place of a natural explanation the materialist has to elaborate the most complex and far-fetched theories to account for his discovery, and in the end he probably does not even satisfy himself.

We therefore welcome the beautiful and common sense words of J. G. Frazer in "The Golden Bough"¹ upon the "origin of Osiris". So eminent an authority upon Oriental religions ought to settle the doubts of all the open-minded. He writes:

¹ Volume II, page 158

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“ We have still to ask how did the conception of such a composite deity originate? . . . Was it a result of brooding over the mystery of external nature? Was it the attempt of a rude philosophy to lift the veil and explore the hidden springs that set the vast machine in motion? That man at a very early stage of his long history meditated on these things and evolved certain crude theories which partially satisfied his craving after knowledge, is certain; from such meditations of Babylonian and Phrygian sages appear to have sprung the pathetic figures of Adonis and Attis, and from such meditations of Egyptian sages may have sprung the tragic figure of Osiris.

“ Yet a broad distinction seems to sever the myth and worship of Osiris from the kindred myths and worships of Adonis and Attis. For while Adonis and Attis were minor divinities in the religion of western Asia, completely overshadowed by the greater deities of their respective pantheons, the solemn figure of Osiris towered in solitary grandeur over all the welter of Egyptian gods, like a pyramid of his native land lit up by the last rays of the setting sun when all below it is in shadow. And whereas legend generally represented Adonis and Attis as simple swains . . . Osiris uniformly appears in tradition as a great and beneficent king. In life he ruled over his people, beloved and revered for the benefits he conferred on them and on the world; in death he reigned in their hearts and memories as Lord of the dead, the awful judge at whose bar every man must one day stand to give an account of the deeds done in the body, and to receive the final award. In the faith of the Egyptians the cruel death and blessed resurrection of Osiris occupied the same place as the death and resurrection of Christ hold in the faith of Christians. As Osiris died and rose again from the dead, so they hoped through him, and in his dear name, to wake triumphant from the sleep of death to a blissful eternity. That was their sheet-anchor in life's stormy sea; that was the hope which supported and consoled millions of Egyptian men and women for a period of time far longer than that during which Christianity has now existed on earth.

“ In the long history of religion no two divine figures resemble each other more clearly in the fervour of personal devotion which

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they have kindled, and in the high hopes which they have inspired, than Osiris and Christ. . . .

“And if Osiris and Christ have been the centres of the like enthusiastic devotion, may not the secret of their influence have been similar? If Christ lived the life and died the death of a man on earth, may not Osiris have done so likewise? The immense and enduring popularity of his worship speaks in favour of the supposition, for all the other great religions or semi-religious systems which have won for themselves a permanent place in the affections of mankind have been founded by individual great men, who by their personal life and example exerted a power of attraction such as no cold abstractions, no pale products of the collective wisdom or folly could ever exert on the minds and hearts of humanity. Thus it was with Buddhism, with Confucianism, with Christianity and with Mohammedanism, and thus it may well have been with the religion of Osiris.

“Certainly we shall do less violence to the evidence if we accept the unanimous tradition of ancient Egypt on this point than if we resolve the figure of Osiris into a myth pure and simple. And when we consider that from the earliest to the latest times Egyptian kings were worshipped as gods both in life and in death, there appears to be nothing extravagant or improbable in the view that one of them, by his personal qualities, excited a larger measure of devotion than usual during his life, and was remembered with fonder affection and deeper reverence after his death, till in time his beloved memory dimmed, transfigured, and encircled with a halo of glory by the mists of time, grew into the dominant religion of his people. At least this theory is reasonable enough to deserve serious consideration. If we accept it we may suppose that the mythical elements which legend undoubtedly ascribed to Osiris were later accretions which gathered about his memory like ivy about a ruin.”

The majority of our great Egyptologists insist on their belief that “Egypt from whence all sprang” is the one home of primitive man. The Exodus spread all over the world when the ancient Egyptians had worked out their stellar Mythos which was carried, North, South, East, and West. A. Churchward writes in his great book, “The signs and symbols of Primordial man :

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“The contents of this book will prove the very origin of all our signs and symbols (Freemasonry) and how these have been brought on through the stellar, lunar, and solar Mythos to the Christian doctrines, proofs which are founded on facts, all written on stone or papyri, that are open to all to read if they so desire.”

In the above we fully concur, but we would go farther and seek to explain why the stellar Mythos came first, to be followed later by the lunar and solar Mythos.

Manetho conclusively establishes the ages of time that have elapsed since Egyptian astronomers began to record time, and the great Pyramids were built. He states that “The Pyramids were built at the end of the reign of the Gods and Heroes at the time of the Stellar Mythos.”

This period we take to be the reign or constructive period of the seven Planetary Logoi and their hosts, preparing the way for the Solar Logos, their fountain-head of the solar system. Manetho states: “The Gods and Heroes were not human, nor ever had been human.”

Churchward goes far along the lines we strive to follow, for he writes:

“The followers of Horus (the Son) were the stellar Mythos People, in the same sense as Christians are followers of Christ. . . . Then the stellar Mythos people, who had divinized the elemental powers, seven of which had been given stars on high, termed ‘The seven glorious ones’, these were the Gods and Heroes. The stellar Mythos people whose cult lasted 258,270 years at least . . . had reached a high stage of evolution, eschatologically and astronomically, which probably has never been surpassed. It was these people who built the Great Pyramid in Egypt, the great Pyramid and temples in Central and South America, and other parts of the world, where we now find the remains of their former greatness.

“The Pyramids were built during the stellar Mythos when the old wise men of Egypt had worked out the Astral Mythology which was then carried all over the world, as witnessed by the ancient remains, huge and magnificent buildings, which once flourished in a high state of civilization, critically proven by the similarity of the buildings, identical signs and symbols, and frag-

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ments of ancient writings, Egyptian Hieroglyphics which can only be deciphered now by the wisdom of old Egypt.

“The Titanic monuments of a forgotten past found in Central and South America and some parts of Asia, like the African ruins of Zambesi, the great Pyramids, lead most men to exclaim “Who were those old builders? Whence came they? By what lost art did they chisel those perfect edges and angles? By what means did they move those ponderous masses to such perfect adjustment and a marvel of delicate workmanship? Overwhelming in their grandeur are those scattered remains.

“The Egyptians had three forms of the boat of souls, one in the stellar, one in the lunar, and one in the solar representation, at three different stages of the Mythos.

“The Sun, Moon, and seven stars are frequently grouped together on the Assyrian Monuments. The Chinese call the Sun, Moon, and seven stars the nine lights of Heaven. The same grouping is observed in the nine Pyramids of the Mexicans—one for the Sun, one for the Moon, and seven small ones for the seven stars. The three Pyramids of Gizeh answer to those of the Sun, Moon, and seven stars elsewhere. The Great Pyramid is in itself a sign of seven, comprising, as it does, the Square and the Triangle in one figure. Its name, Khuti, means also the ‘Seven Glorious Ones’, as well as Light. It was designed by the Har-seshu, or servants of Horus (The Son) which were the seven Khuti in the stellar Mythology, who had been the rulers in the celestial heptanomes before they became the seven servants of the Solar God.”

Gerald Massey writing of the Egyptian Ritual says of Horus: “He is the living soul of Ra (God) in heaven. Horus was the only one of the seven great spirits born of the Mother who was chosen to become the only begotten Son of God the Father when He rose up from the dead. This is he Who says in the Ritual, ‘I am the bright One in glory Whom Atum-Ra (God) hath called into being and my origin is from His eye. Verily, before Isis was I grew up, and waxed old and was honoured beyond those who were with me in glory’.

“Those who were with Him in glory were the seven great Spirits, the Khuti or ‘Glorious Ones’, and amongst these Horus

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became the divine heir of all things, the Son of God who claims to have existed before Isis, His Mother, and was the 'manifestor for the Holy Spirit Ra in all things'."

Egypt will always furnish an inexhaustible world for the scientists and students to work in. Though hundreds of learned books have been written upon her remains, there is room for hundreds more, and the deeper we plunge into her antiquities the more we find ourselves forced off the solid ground of materialism and compelled to deal with what is termed the supernatural. We can get nowhere without being confronted by the question, "Were these builders Gods or men?" and the moment we discard the theory of Gods we are brought to a standstill. There is only one way to deal with the great Egyptian civilization, and many others, if any headway is to be made, any conclusions conformable with what we know are to be reached. That way is to accept the spiritual as the component part of the material and accept the overwhelming evidence that Gods as divine instructors did come down and work with men on earth.

Who built the Pyramids is always an unsolved problem to those who discard the Gods.

The British Israel *National Message and Banner*, in one of its many profoundly interesting and illuminating articles, says:¹

"The great Pyramid could not have been built by mortal man except through divine revelation, and the preponderance of evidence points to Enoch. Besides that, there exist several traditions, the Coptic and the Hermes, that tell us that Enoch was the builder of the Great Pyramid."

In Genesis v we read that Enoch lived for three hundred and sixty-five years, "and Enoch walked with God and he was not, for God took him".

In Hebrews ii we read: "By faith Enoch was translated that he should not see death, and was not found because God had translated him, for before his translation he had this testimony that he pleased God."

In the "Encyclopedia Britannica" we find, under the title "Enoch", a valuable synopsis of the Book of Enoch (Abyssinian)

¹ 3rd August, 1929

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and the Book of the Secrets of Enoch (Slavonic). In both books we read that God instructed Enoch in the fundamental laws of the universe, in the wisdom of astronomy, and in the measurements of the earth. God also informed Enoch of His plans regarding mankind and the time of their existence here upon earth for a period of seven thousand years. He also indicated to Enoch the various events which shall bring about His predestined plan of redemption for His people and the time those said events should occur.

God told Enoch of the coming of the Deluge and His intention to call out a people peculiar and holy unto Himself, that He would send them a Saviour at the end of four thousand years to redeem them from their sins, and that at the end of six thousand years that Saviour would return to rule over His people for one thousand years.

The Book of Enoch is considered the most valuable of the so-called non-canonical books; several of the Church Fathers considered it part of the sacred Scriptures, for it is referred to in Jude in the fourteenth verse.

In the Book of Jubilees we read in the fourth chapter regarding Enoch :

“ He was the first one from amongst the children of men that are born on earth to learn writing and knowledge and wisdom. And he wrote the signs of heaven according to the order of their months in a book, that the sons of men might know the time of year according to their separate months. He was the first to write a testimony, and he testified to the children of men concerning the generations of the earth and explained the weeks of the jubilees, and made known to them the days of the years and arranged the months and explained the sabbaths of the years as we made them known to him. And what was, and what will be, he saw in a vision of the night, and, as it will happen to the children of men in their generation until the Day of Judgment, he saw and learned everything and wrote it as a testimony and *laid that testimony on the earth over all the children of men and for their generations.*”

These words are said to denote that Enoch was the builder of the Great Pyramid.

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“All scholars agree that the Great Pyramid was built by ‘Khufu’, a king of the Fourth Dynasty. Herodotus tells us that ‘Khufu’ was the man who compelled the Egyptians to stop all idolatry whilst the Pyramid was being built. Considering all that we know of Enoch and about ‘Khufu’ comparing also the time that Enoch lived, the time of the dating of the corner stone, and the time that Egyptologists assign to the reign of ‘Khufu’, it is very probable that Enoch and ‘Khufu’ are one and the same person.”

“Khufu’s” date is about thirty-two centuries B.C. This falls exactly within the time defined by the position of the northern corner-stones of the Pyramid, 3223 B.C. to 3173 B.C.

Coptic accounts of Egyptian history have proved to be very reliable, and they give Enoch the credit for being the builder of the Pyramid, so also does the Hermes’s tradition. The Grecian God, Hermes, is identical with the Egyptian Moon-God, Thoth, the god of wisdom, of measurements and of prophecy, who was considered as holding the office of scribe to the gods, also called the Lord of Divine Words. He is said to be the author of the Hermetic Books, forty-two in number, which deal mostly with the subjects of cosmography, astronomy, astrology, and the horoscope. We can trace the origin of this mystical god, Thoth, back to Sesosteris or Sothis of the Third or Fourth Dynasty, after whom the Sothic cycle was named.

The year of Enoch’s birth coincides with the year of Sothis, after whom the cycle was named, and, as Enoch was the first man to whom were revealed the secrets of the universe, occupying the same function as Hermes—Thoth, Sesosteris, or Sothis—it appears that Enos and Sothis are identical. As we have also established the probable identity between Enoch and “Khufu”, it also appears that the three names belong to one and the same person. If, further, we compare the words Khuti and “Khufu”, the one meaning Light, the other meaning Light-giver, it seems that the identification is almost complete, that Sothis, the measurer, was Enoch, the Light-giver, “Khufu”.

The Egyptians believed that Enoch returned after one thousand four hundred and sixty-one years after his birth as the mysterious Melchisedek, King of Salem, Prince of Peace: he who was

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without mother, without father, without descent, having neither beginning of days nor end of life, but made like unto the Son of God”.

“The context of the books from which we quote seems to establish Enoch as the originator of the signs of the zodiac and the groupings of the other constellations; the Hebrew names of those stars give us another revelation of God’s plan of salvation. Upon no other basis than divine inspiration can the difficult, imaginary figures surrounding the constellations be explained. All authorities agree that the naming and the grouping of the constellations is of antediluvian origin and is absolutely supernatural, not human. The grouping of the twelve signs of the zodiac into precisely thirty degrees each requires a knowledge of exact mathematics.

“Here is a question for the evolutionist to answer. If man has been evolved from a primate to his present state how is it that man, five thousand years ago, could divide the sidereal circle into twelve sections of thirty degrees each when, according to our text-books on physics, the circular motion of the heavenly bodies was not perceived until the time of the Greek philosophers, and that knowledge was again lost for two thousand years, until the beginning of modern astronomy in the fifteenth century?”

The confusion of names probably arises from the different incarnations of the same divine instructor.

Little as we know of Enoch, it is enough to suggest strongly that he was one of those in close touch with the Cosmic Christ, the Light of the World.

In Egypt, as in India, Chaldea, Greece, Phoenicia, the ideas of Deity were expressed by multiples, three, four, seven or more Gods symbolizing the powers and properties of the one and only God. These Gods had all the qualities and attributes of the one supreme and were overshadowed by the One.

“O, God Ani” (Spiritual Sun) “Thou resident in the agglomeration of Thy divine personages.”

Certainly there were the initiate priests of the temples who gave to the people a simplified wisdom religion, such as they were capable of receiving. Moses was initiated in Egypt and well versed in all the mysteries.

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It is here that the symbolical and astronomical meaning of that "mystery of mysteries", the Great Pyramid, must be sought. Moses utilized his knowledge of the cosmogony in symbols, such being more accessible to the minds of his people than the abstruse doctrines taught in the sanctuaries. He understood the danger and futility of giving strong meat to babes, hence he veiled his knowledge as he veiled his face when he had communed with his God and descended from Sinai.

"Moses wist not that the skin of his face shone . . . and he put a veil upon his face." (Exodus xxxiv.)

The esotericism of Egypt was that of the whole world at one time, and its glories were the result of that grand Christ impulse that swept over our little star from about 5000 B.C. up to the time of the drama in Palestine.

From the divine Osiris comes Masonry, with its close relationship to Solomon, his temple, the construction of the temple, and the biblical Hiram who is "The Sun God. The Architect".

To the multitudes Osiris was the Sun in the heavens, but for the instructed he was something much greater.

"Glory to thee, O Sun. Divine child. Thy rays carry life to the pure and to those ready. The Gods" (Sons of God. Angels) "who approach thee tremble with joy and awe. Thou art the first-born, the Son of God. The Word."

Do those words read like a laudatory hymn to a myth?

In truth it is a perfect and simple praise, given to the Cosmic Christ in His manifestation as Osiris. Does this detract in any way from the dignity of Christ as an ideal or of Jesus the Christ as divine man? On the contrary it shows Him forth as the ever-present, ever-creating divine ruler. Head of all that long line of Sons of God who were and are eternal symbols of the personified Sun in its mystical significance as life-giver and sustainer.

The great Gods were not myths. They were symbolized in order that the eternal verities might be understood by the multitude.

The immortality of the Spirit was strongly inculcated in the Egyptian neophytes, and they were commanded never to forget the Christ within, the inner God or seventh principle—Divine Spirit. This vital teaching is only now being slowly restored in the

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Christian churches. It is being far more strongly inculcated in the mass of New Thought teaching, coming originally from America and now flooding Great Britain.

Here are some rules of instruction for the Egyptian student :

“Never desire or seek revenge. Be always ready to help a brother, even at the risk of your own life.

“Bury every dead body. Honour your parents. Respect old age. Protect the weak. Bear in mind the hour of death and the resurrection of a new and imperishable body.”

From the above it will be seen that “The Word” in the thirty-three years’ ministry of the Cosmic Christ was very similar to what He taught in Egypt 4000 B.C.

One of the earliest symbols of the Cosmic Christ and one in use in the present day is the figure of a lamb carrying a flag and often with the Cross as a background. Our Lord is addressed in our Prayer Book as “O Lamb of God that taketh away the sins of the world”.

The Bull, the Ram and the Lamb have been venerated by all the nations of antiquity. The former probably symbolized the power of Life-giving. The latter signified sacrifice. In an Egyptian hymn to Osiris he is thus addressed :

“King of eternity, great God, risen from the waters that were in the beginning, strong hawk, King of Gods, Master of souls, king of terrors, Lord of Crowns, Thou that art great in Hres, that dost appear at Mendes in the likeness of a ram, monarch of the circle of Gods, King of Amenti (Hades), revered of Gods and men. Whoso knoweth humility and reckoneth deeds of righteousness thereby knows he Osiris.”

Osiris is slain by the serpent even as Jesus the Christ was put to death by the principles of evil. Osiris is represented as crucified in the vault of heaven with arms outstretched. He descends into hell even as Jesus the Christ does, but, as in the Palestine drama, he rises again and, conquering the “old serpent”, robs him of his power. He becomes the judge of souls, as it was said of the Christ who was ordained to be the judge of the quick and the dead. All over the world the same story is told. The name of the Saviour varies, but the subject is always the same. There

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is the archaic version of the Christian nativity, God the Son reincarnating as Jesus Christ, whilst He is at the same time but another aspect of God the Father. Then the death of the redeemer upon the Cross as an atonement for the sins of humanity.

Why is the significance of this historical fact ignored by the Christian churches? Why not take the words of the Cosmic Christ to be true when they are supported so overwhelmingly by historical evidence from all parts of the world: Egypt, Persia, India, China, Mexico, Great Britain, Scandinavia, Thibet, Babylon, Peru, Greece, etc. "I am Alpha and Omega. I am He that liveth and was dead, and, behold! I am alive for evermore, Amen; and have the keys of hell and of death." "Heaven and earth shall pass away, but My words shall not pass away."

The manifestations of the Cosmic Christ, descending from the spiritual world to the physical, required millenniums, and its primal cause lies in the arcana of our planetary system. The Spirit which spoke to the world in the name of Christ is closely related to the ruling star of our system, the Sun. His being is rooted in the immensities.

Let us now turn to the Egyptian Horus. In "Monumental Christianity" (Rev. J. Lundy) there is a representation of Isis and the infant Horus on her knee. She gazes with pride into her son's face, and on the back of her seat is graven a cross.

Osiris is slain by the serpent of evil and becomes Lord of the life beyond the grave and judge of all souls, but Horus, his son or immediate reincarnation, is the redeemer who in turn bruises the serpent's head. Osiris is the setting sun. Horus the rising sun. The Egyptians spoke of the sun sinking westward as going to Osiris and the land of rest. The dead slept with Osiris as the dead are now said to sleep in Jesus.

Horus was symbolized by the sun's disc, and how beautiful is the prayer of Queen Nefer Thü of the Eighteenth Dynasty, given to us by Sir Erasmus Wilson:

"Thou disc of the Sun. Thou living God. There is none other beside thee. Thou giveth health to the eyes through thy beams. Creator of all beings. Thou goest up from the eastern horizon of the heavens to dispense life to all that thou hast created. Thus they behold thee and they sink to sleep when thou settest. Grant

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to thy son, who loveth thee, life in truth that he may live with thee in eternity."

The Egyptian priests wore a sun disc on their mitres, and to-day we find the sun disc on the Roman Catholic Monstrance, with the Sun (Son), the invisible God, veiled from the eyes of the profane and rayed around with gold.

Now what of Isis, whose name is always associated with that of Osiris. She is but one of the immaculate virgins to be found in all great religions the world over.

The Egyptian initiates represented her as the virgin mother, nourisher of man. She is sister and wife of Osiris, the two characters answering to the personified symbol of the earth, both she and the son being the progeny of the Father, because the earth is fecundated by the sun. To-day in the Catholic Church the Blessed Virgin Mary is the daughter, spouse and Mother of God.

Dr. Budge writes: "Isis was the great and beneficent goddess and mother whose influence and love pervaded all heaven and earth and the abode of the dead. She was the personification of the great feminine creative power which conceived and brought forth every living creature and thing."

We, who believe in the existence of heavenly beings, have no hesitation in believing that the Virgin Mother of the world at times took form as did her divine Son. She it was who, according to esoteric tradition, brought corn to Egypt from Venus; hence she was named "Lady of bread", "Lady of abundance". The Romans deified her as Ceres, and the Greeks identified her with Demeter, who was called "the mother of the ears of corn".

Greek and Roman artists depicted her with a wreath of corn on her head.

Right on, up to the present day, the serene and saintly form of the Virgin Mother of the world is immortalized with mysterious sanctity, and the replica of Isis with the sacred child Horus may be seen to-day in a myriad churches as Madonna Mary holding in her arms the infant Christ.

Frazer writes¹ of the worship of Isis in Egypt:

"Indeed her stately ritual, with its shaven and tonsured priests,

¹ "Golden Bough". Volume II, page 118

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its matins and vespers, its tinkling music, its baptisms and aspersions of holy water, its solemn processions, its jewelled images of the Mother of God, presented many points of similarity to the pomps and ceremonies of Catholicism."

Churchward says: "The Osirian religion is at least twenty thousand years old, and may be fifty thousand for aught any Egyptologist knows to the contrary. This has been proved by the recent discoveries at Abydos, showing that the Osirian doctrines existed there in all their glory and perfection more than fifteen thousand years ago."

Ages before our present knowledge of stellar photography the following was written on ancient papyri:

"Then God, seeing that they sought Him not but longed after material pictures and attractions, sent forth His Edict unto each one of the Suns and commanded them to emanate worlds, and when the Suns heard this edict of God they prepared themselves to do His bidding, and every sun that was in the universe sent forth from his bosom a choir of planets. Thus began the solar system that exists, each sun being the centre of the planets which he evolved and every planet revolving around that centre from whose glowing bosom he had birth. Many and various were the planets evolved, according to the nature of the suns from which they came, according to the manifold existences which God foresaw would be produced henceforth, wherefore the earth-sun is called Parent of the Earth of man. From the body of the sun man's earth came, and into the body of the sun it shall be absorbed when the consummation of all things cometh. When the planets were evolved from the sun they were sent forth at first in gaseous vapour, immense, revolving spheres projected into space, but bound by laws unto the parent star. When this vapour subsided and condensed they became mighty spheres of water, whirling ever in their appointed circles and proceeding along their regulated paths. When ages and ages rolled into the gulf of ages and ages, and ages and ages vanished into the abyss of time, the sphere became solidified with earthly particles and ceased to be a watery globe, and thus as years revolved on years and the forces of Nature exercised their powers and heat contended with

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cold, and vapour with solid, there were volcanic changes and fiery revolutions and many deluges. Then the earth gradually assumed its present shape, having been the grave of successive generations until the race that now exists upon it assumed unto themselves living developments."

From this papyrus, written thousands of years ago, we discover that the ancients knew of our "latest discoveries".

We learn that there was a revolt in the heavenly places long ages before our earth was ejected from the sun. Our old esoteric teaching, that eventually we are to be re-absorbed by the sun, is plainly stated, and the suns are referred to as active powers and intelligences who created the Planets with their "choirs" or hosts. We are told of the laws which bound the Planets to their Suns, the birth and death of many generations, and finally the Egyptian scribe states that the Egyptians have assumed unto themselves "living developments" (Divine Teachers).

They knew that the soul of Humanity was open to Angelic forces. They knew that they were in communion with Divinity.

All this heavenly intercourse we have lost, and, though we know that eventually it must be regained, we are still buried intellectually under a dense morass of materialism. Of all great civilizations of the past, Egypt has the most to teach us. From her we have most to regain from the knowledge that was ours when we wore Egyptian bodies and dwelt upon the banks of the Nile.

So immense is the spiritual knowledge, so overwhelmingly great their book of ages graven in stone (how wise the gods were to give them so enduring a medium of recordance), that only the concentration of a lifetime can serve to scratch the surface. Egyptologists are Egyptologists and nothing more. There is no time to be anything else, and the work is absorbing. No lifetime suffices to do more than gather up a few fragments from out the colossal remains.

Yet! we have to regret that no real attempt has yet been made to join the spiritual impulse of Egypt to the West and to teach the British something of the Christ-work in ancient times. It would be Church-work were anything to be hoped for from that

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crumbling institution. Astronomers continue to record wonderful "discoveries" through stellar photography and mathematics, all of which were common knowledge thousands of years B.C. But whilst they condescend to accept the findings of the ancient astronomers (for example, the fact that our earth was once contained in the Sun) they do not always acknowledge the source of their discoveries and they reject the spiritual connection betwixt heaven and earth, which was the main feature of Egyptian life for thousands of years.

This failure to accept the spiritual side of Egyptology (though it is generally recorded), added to the determination to treat as pure myth the stupendous Christ impulse which formed so glorious an accompaniment to the lives of those favoured people, is deeply to be deplored. This materialistic attitude might be excusable if there was any ambiguity in the knowledge to be gained, but there is none. The Book of the Dead is a marvellous and beautiful Bible, and the stone records are so clear and concise for those trained to read them (and to whom we owe a debt of gratitude for having passed them on to us) that the presence of the Cosmic Christ and all His workings can be attributed to no other source. Egyptian eschatology reads like a grand rehearsal of that final incarnation in Palestine which, though outwardly simple, was to bring to birth a new dispensation, carrying with it the fullness of the divine indwelling spirit.

The Egyptians named Menes as their first leader on the physical plane to be recognized as a human teacher. In earlier times the gods themselves guided the Egyptian nation, and by gods they meant beings who had preceded men in evolution. These beings belonged to the Moon period before its separation from the Earth, and only at the end of this Earth's evolution will we have arrived at the stage which those beings had reached at the end of the Moon period. It is understood that those of us who have advanced to-day beyond the spiritual laggards of our race will in a future evolution be used in a like manner.

In Egypt there were also spiritual directors who were at a less elevated stage of development than the gods, and they assisted in bringing the people to a definite stage in evolution, and we of the present were the people of that period. In our age we are

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actually living in a revival of Egyptian civilization, and the discoveries made to-day are revivals of what was familiarly known during that epoch. In our modern science live the forces of ancient Egypt and Chaldea, and the power of the Cosmic Christ is working in it. The majority living to-day have still to realize that in Palestine Jesus the Christ was the earthly expression of a definite connection between the Cosmos and the forces of man, and He brought to man what was needed for his future development. He pointed mankind the way back to the spiritual world.

Above all is it necessary for us to realize quite clearly that Christianity is no mushroom movement inaugurated two thousand years ago. Christianity has always existed, and always will exist, simply because there is only one Son of God, the Cosmic Christ.

There is only one religion in the world, Christ-ianity, simply because there has never been any other Initiator save the Great Solar Spirit by Whom this earth was made and to Whom it wholly belongs.

Through our dim understanding we draw lines of demarcation betwixt those whose understanding is not on the exact level of our own. We think of them as above or below, as Christian or heathen, but in our sense of the term the heathen does not exist and the Christian has yet to be made. The life of the Christ, representing the whole universe, penetrates all evolution, and humanity stands but at the beginning of that evolution to-day.

The new inspiration, so urgently needed to-day, is that there is but one Christ, one humanity, one world (so far as we are immediately concerned), a Trinity of supreme power. This world and all in it are but fragments of His body of Power; "God is said to be in all things by essence, but by His own essence", and when the truth is realized, when we touch the ultimate reality, that the world and all in it are nothing more nor less than a minor manifestation of Christ, that in truth *nothing* exists save and outside the Christ, then will dawn in the hearts of men an idea of the Christ incomparably greater than anything which we have so far conceived.

Through the ages we have lived in the divine Presence and we have not known it. We have lived in the dynamic wholeness of things and in integral relations with reality, yet we have been

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innocent of the fact, simply because in our ignorance we have persisted in severing the natural from the supernatural. Let us cease echoing the childish demand "Give us proof" and remember that there is nothing of the smallest importance that can be proved. Proof can only be experienced individually. It cannot be passed on. Life orientates towards the Divine, and evolution is simply adjustment towards that Ideal. To some this Ideal must yet be crude, but to others it may be Cosmic, the Spirit of the universe and the Light of the World.

CHAPTER VIII

THE AKASHIC RECORDS OR THE BOOK OF GOD

THE Akashic Records are little understood. What are they? Where are they located?

Collison says: "There exists in the hidden world that which is called the Akashic Record, a kind of cosmic cinematograph. In this record everything that has happened lies reposing, and it is for us to waken it up to life. When we do this we become, for the time being, one with the picture on the record and have a true experience of the event or the person we are trying to find in the spiritual world."

Let us strive to simplify a complex subject. Roughly speaking, the Akashic Records are the indelible history of the world and all in it from the Beginning. No act, however great, however trivial, that is performed on this earth but has its spiritual prototype graven on the everlasting Record, which is sometimes called "The Memory of God".

Alongside the words "The Memory of God" let us place the words "The Omniscience of God".

What does this mean? Not a sparrow falls to the ground without our Creator knowing it. The very hairs of our heads are numbered.

In these two magnificently simple yet pregnant statements we are shown the meaning of the all-consciousness of the Divine. We can conceive of the Creator knowing and understanding the birth of the solar system and the immensity of space which is paralleled by that of time. We can conceive God as the creator of Betelgeux, the largest known star, which can comfortably hold twenty-five million suns within it.

Not so simple is it for us to conceive of universal Divine consciousness including the infinitely minute and humble.

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The Biblical words bring home to us what this all-embracing consciousness, untrammelled by space and time, must be. Thought out to its logical conclusion, this world and all within it

IS WITHOUT PAST, PRESENT, AND FUTURE!

We exist in the ever-existing mind of God. "In Him we live and move and have our being." Is it strange that there is something to be read in the mind of God, faintly though it be reflected to our spiritual vision?

Is it conceivable that any thought of the Creator, great or small, can fail to be In Being?

As the Creator permeates and is expressed in and through Creation this eternal memory necessarily resides in all humanity.

The memories we habitually use in our own recollections of past events are the faintly whispered echoes, the fleeting glimpses of the Divine records.

We all have the power of memory. Some of us more, some of us less. This power is but one of the many, teaching us that "in Him we live and move and have our being". The vehicle through which memory functions may be destroyed, but, though the man has lost his memory, the events he once recorded are still preserved in the Book of Life, the Akashic Records.

Let us try to realize that everything that happens in this physical world has its counterpart in the spiritual world. Nothing happens here without leaving its spiritual traces.

For simplicity's sake let us think of the Akashic Records as a gigantic gramophone record upon which this world's events are faithfully reproduced. This is as near to the material as we can reduce the subject.

Akasha is, however, not material. Some students seek to translate the word into Ether, the invisible agent required by the scientist. It will, however, only be in the next, the fifth round of evolving humanity, that the fifth element, Ether, the gross body of Akasha, will become a familiar fact of nature, just as air is familiar to us now.

During our next round those higher senses, the growth and development of which Akasha subserves, will be susceptible of

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complete expansion. At present there is a partial familiarity with that permeability which carries on its bosom the Akashic Records.

The majority living to-day only know what can be heard, tasted, touched, smelt, and seen. There are only five responses open to man as he contacts the vibrations. As study and concentration are persevered in, a time comes when higher rates of vibration open up. When he can use the mind itself, not only as the unifier of all the five senses, but as a sixth sense also.

Through the mind the soul realm is cognized, just as through the senses the objective world is contacted. Later on the man depends no longer on the organs of sense. The intuition can be developed into a usable organ for direct apprehension.

An intuitive flash uprushes—is noted and is analysed. Imagination, the handmaiden of the eternal memory, speaks, and the Akashic Records are impinged upon. Later they are understandingly read. Then comes the knowledge of what the Akashic Records really are.

The Divine mind in age-long creative operation. Universal intelligence. Omniscience. The Logos.

The universe is still in the making. Creative evolution never rests in the eternal mind, which is translated on earth by the universal Christ of the Cosmos.

Where are the Akashic Records situated? The answer is: "Everywhere in space."

If this be so, how can we contact them?

When we look within ourselves we find that of which we speak as "I am". This "I" is distinct from all other objects in the world and, when spiritually apprehended, it forms the connecting link with the Great "I am" of the universe. If Jesus, the Christ, is the most momentous Figure in the evolution of Humanity, if, as we believe, the Cosmic Christ has His source in the Absolute, in God Himself, then there must be some close connection between what is fundamental in man and this same Cosmic Christ. What is that connection?

The realization of our one-ness with God. That we came forth from God and that, if we choose, our divine source can be made manifest in us. The divinity latent in all mankind

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takes the form of a special manifestation in Christ, Who "was from the foundation of the world".

Dion Fortune writes: "The record of every action performed, or feeling felt, or thought conceived, is preserved as an image in the reflecting ether, which is really the memory of the planetary spirit. It is as if a mirror retained impressions like a photographic plate. These images are not stored in any haphazard fashion, but obey the same law of association of ideas as do our own subconscious memories. These things which occur in sequence are linked together, so that if one thing is recovered by consciousness all those connected with it tend to be drawn into consciousness also."

Before going further in pursuit of procedure, let it be stated that there are people in this world who have a natural-born faculty for reading the Akashic Records. Probably a certain number who read this book will, for the first time, realize that they have accomplished the feat and rejected it on the common misunderstanding of the word "Imagination".

Some persons are born with the power but have no idea how to use it or what it means. They are constantly mystified and often bored by sudden visions in full waking consciousness which obviously belong to bygone times and in which they have little or no interest.

We know a master plumber and electrician, a hard-working tradesman, who is liable to such glimpses into the Records at any moment.

Sitting down, resting after his day's work, he has described to us what happens to him. Suddenly the air in front of him is rent as a curtain might be. Through the rent he sees a scene strange to him, with human beings performing various actions.

On one occasion, when he asked of one of these beings, clad in armour and carrying a pike, what this vision was intended to convey to him, the man's face faded out and the face of his dead father was superimposed. This the seer understood to mean that he was witnessing his father in a former life or incarnation. He was reading the Akashic Records.

On another occasion he was motoring out in the country to superintend a big piece of work he was carrying through. At the

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time he was in a deep state of depression and dreaded the conditions he would find. He had been accused of certain acts of which he was absolutely innocent, and as he drove along he was pondering on life's injustices and wondering how he could right himself in the eyes of his wealthy employers.

Suddenly lifting his head, he was startled to see written on the sky before him the words "Your tribulations are at an end".

The words proved to be true. On arriving at his destination he found that all his troubles had been cleared up, and the injustice under which he had laboured was fully recognized and compensated for.

We are recording here the case of a very strong, natural-born seer. What he sees has no connection with astral visions, though they also come to him at times. They are pictures of the moment, such as a shipwreck which he vividly witnessed whilst sitting at home. The next day he read the account of the wreck, which confirmed in all particulars his vision of the previous day.

It must be realized that the figures seen in the Akashic Records are, as it were, still in action, but not physical action. What the seer witnesses are the spiritual forces, which are behind and prompt the physical action.

Those who have witnessed the apparition, let us say of Catherine Howard in Hampton Court Palace, have read the record of the tragedy. The real Catherine Howard has most probably reincarnated, returned to this world with no recollection of her former life—a merciful dispensation of God, for how many of us could bear to remember the long trail of suffering and misery through which we all have passed in our many lives and through æons of time?

Such apparitions, often accompanied by some violent emotion, such as crying or screaming, are records on the cosmic cinematograph, no more wonderful than the gramophone record in our room of some dead and gone great singer's voice. Very shortly we will reproduce the form of the singer as he or she emits the voice.

There are those who question the great powers of the late Rudolph Steiner to read the Akashic Records as he did. The powers of the plumber are no less wonderful. The difference lies

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in the lives and aims of the two men. The plumber must concentrate upon his shop and his workmen. Steiner lived for and concentrated on nothing else but the life of the Cosmic Christ which he has given to us. His enormous body of followers are drawn from all parts of the world, and all are seeking the Cosmic Christ he discloses. His passing has so stimulated his followers that he is obviously working even more powerfully from the other side than he did from this. Curious anomaly! Steiner is ignored, if not scorned, by orthodoxy, yet no teacher has ever presented to the world the Christ in so grand and glorious a light.

There are readers of the Akashic Records who come to it in another way.

We all know that there are thousands of students all the world over who specialize on one particular period in history and often on one particular historical figure. With one student it might be the time of the Pharaohs, with another it might be Napoleon, or, if inclined to the Higher Criticism, it might be St. Matthew or St. John's Gospel.

These students live out a long life entirely engrossed in their own special subject. They are literally saturated with it. The St. John student throws every ounce of his brain-power into the life of the Saint. The Gospel and Revelations he knows by heart, and every word is weighed and pondered over with fervid interest. Gradually the scribe who wrote the Gospel and Revelations arises up in the mind's eye of the student. As the traces of everything that happened to the Saint are preserved in their prototype in the spiritual world and can be observed there, this living script is actually read by the student as a clearly-defined picture. The accessories of the great writer group themselves. The ardent student, bearing all his mental faculties on John and his work, actually enters the life through becoming at one with that Divine permeation saturating all creation.

Of this Divine mind the student is a fragment, and deep down in his being stirs the God-contact that links him with his Maker.

There wells up within him, in connection with his subject, what he may call imagination, but, if he is abreast of to-day's Psychology, he will recognize this imagination as the great creative force in man from which all great discoveries have originated.

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He has placed himself in the Spirit of John, and gradually he finds he knows a surprising amount concerning him and his life. He wakes up to the fact that a great deal of his information is not to be found in any written records. He is suddenly aware of some interesting incident concerning John, but he is quite unable to trace the source of his information. He simply knows certain details, and knows them to be true, but he has no evidence to adduce regarding them. If he has never suspected the existence of the Akashic Records he reluctantly lays his discoveries aside; he dare not include them in the treatise he is writing. He can only treasure them in his heart. In this world a vast amount of priceless knowledge is lost owing to the ignorant materialism of the seeker.

Again there are certain aids which from another cause make the reading of the Akashic Records comparatively easy. A student who is profoundly interested, let us say, in the ancient Egyptians was probably one himself, as indeed the majority of us once were. He would quite naturally, through deep concentration upon his subject, arouse in his own depths the memory of his former incarnations and rush right into his early home life on the banks of the Nile, though he might be wholly unaware of the fact that he had formerly been an Egyptian. The permanent atom within his heart that persists through all his lives carries with it his eternal memory and easily yields to his deep interest in his former land.

Indeed, this eternal memory within us, without being asked, is constantly allowing its knowledge of the past to escape and flash across the bridge betwixt the subconsciousness and the ordinary waking consciousness. When we travel to-day in a country where once we lived in ages past the eternal memory, stimulated by familiar scenes, often hints to us that we have been there before. We are naturally attracted in our present lives to lands we have formerly known, and, if we happen to be blest with time and inclination for study, we will probably read the eternal memory without being aware of it. Simply by dwelling continuously upon one epoch we will drift into the eternal storehouse of world events and gravitate to that particular country in which our thoughts are centred.

A typical case is that of the author of "Gotama the Man",

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Mrs. Rhys Davids, who is acknowledged to be our greatest authority on Buddhism and whose knowledge as an Orientalist is unrivalled. This book clearly sets forth that its author has been in contact with the mind of the Buddha. It is worthy of note that so eminent a scholar has unveiled this power openly before the scientific world.

Again, it must not be forgotten that there are beings on the other side who are eager to establish contact with the student, and constantly do so. The other side, indeed the whole spiritual life, is so vitally interblended with this life of ours on earth that an enormous amount of activity is ceaselessly taking place, though most of us are quite unaware of the fact. That "Cloud of witnesses" of which we read is not simply composed of idle spectators, like an audience in a cinema enjoying the pictures. They are active participators in the affairs of earth, and if it were pointed out to some of them that they are earthbound they would assuredly reply: "We desire to be. We are helping in such and such work." Or it might be: "We are looking after our own people till the time comes for them to join us." The condition of consciousness of such discarnate souls seems very similar to that of their incarnate existence. It is very rarely that through a medium they display any knowledge of the angelic beings that work amongst us here and who are free of other planes besides ours.

A man who, let us say, is writing a book upon the atomic structure of the Globe may quite unconsciously be writing under control. If he is mediumistic (a suggestion most scientists would indignantly repudiate) he will be easy prey for the prowling physicist on the other side who is searching for a kindred spirit.

Without passing under complete though unconscious control such as the above, a vast amount of information can be dropped into the mind of the writer simply on the principle of wireless when the operator and receiver are *en rapport*.

There are really numerous ways in which the student can contact with the past, some more subtle than others, some more difficult than born clairvoyance employs, but the more surely it is grasped that the possibility really exists the more constantly will facilities open out.

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The most formidable obstacle that exists (excluding rank materialism) is the still prevalent belief that what we call imagination produces only nonsense. One would suppose that ordinary common sense would long since have shown us that imagination is the foundation of every great discovery that has ever been made. Even if you want to make a simple box you must first imagine the type of simple box you require.

When we see something passing that is unfamiliar to us our first instinct (bred from the sad limitations we inherit or acquire and which we refuse to abandon) is to dismiss the whole affair as imagination, to us synonymous with nonsense. No wonder that we do not progress in our mental and spiritual life with greater rapidity when we persist in rejecting and crushing out every delicate little tendril put forth by the tree of Divine life within us.

There are innumerable people in our midst who quite obviously have nothing to do with the West though born into European bodies. Some of those have become famous through their services to Eastern peoples, the peoples with whom they have been connected in previous incarnations. Three names widely known in contemporary history leap to the mind :

Arabia Lawrence. Gertrude Bell. Lord Lloyd.

Both men have found no difficulty in passing as Arabs when dressed as such in the desert. Lawrence, a scorned of Western civilization, has always been one with the tribes he led. To the average Englishman he has always been a mystery; to the student of originals and fundamentals his ancestry is plain enough.

Lord Lloyd is cultured to his finger-tips and a keen and exceedingly clever diplomatist, but his lithe movements and the Orient, stamped indelibly upon his whole personality, proclaim unmistakably his origin. To the British Government his knowledge of Eastern psychology is of the utmost value.

Gertrude Bell's personality gave no clue to her Eastern extraction. She looked typically English and was born English, yet the West was powerless to hold her, and she literally gave her short life to Irak. Whilst still young she returned to the love of her heart, to her old environment.

In studying her life one finds the strongest confirmation of her

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Eastern origin in her sway over the native mind, in the total absence of fear when penetrating amongst wild peoples who had never seen a white man or woman, and her easy mastery of Eastern dialects. She moved unconcernedly amongst those who through many lives had been akin to her. She understood them and loved them.

These three examples must formerly have held dominant positions in the East in their immediately past incarnations. All three were intimate associates in this life and certainly were closely related in the past. The Lords of Karma had work for them which necessitated Western bodies. One can see quite plainly what that work is and how fitted they are to perform it, though one has completed her task and has gone across, probably only for the short rest she required and would not take on this plane.

Gertrude Bell reached the only ultimate she knew by drawing spirit into body, by elevating body into spirit, mind into soul, and mingling in service of love a perfect alliance with the utmost strength of mind.

East is East and West is West, but the High Gods ordain that the twain shall ultimately meet in friendship, peace and understanding. The ultimate fusion is being brought about by such servants as Lloyd, Lawrence and Gertrude Bell, and their work is their offering upon the common altar of humanity.

Thousands of less well-known men and women are working out the evolution of the world under the guidance of the Cosmic Christ and His army of angels, amongst whom stand the Lords of Karma. With even a slight knowledge of a certain number of these men and women it will be seen that they are graded by the great Ones who keep the Book of God and read it with clearer eyes than do we who still see through a glass darkly. The eternal Records point the direction in which the chosen servants must return to those lands with which they were familiar in their former lives.

In the early days of this world the important events were handed down from one generation to another orally, and for long a certain clairvoyance was natural to all peoples, and all took place under the guidance of spiritual Beings.

As humanity fell deeper and deeper into the trough of

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materialism the spiritual faculties receded into the background, and only now are we beginning to reclaim what was lost.

Every day new students are seeking to read the Akashic Records. They are delving into prehistoric times and finding that they are more easily read than those of a later era.

Where no record, other than the Akashic, exists there are no complications; no preconceived impressions blur the untrammelled vision of the seer.

Again, to quote Dion Fortune: "Although all records are readily available in the reflecting ether for such as can read therein, it is the exceeding richness of the material which baffles our researches; we might seek for days and weeks and, while recovering much that was of interest, fail to locate that which we sought, unless we had some definite starting-point."

The laws of revelation and unfoldment pass through many phases, many degrees, on their way to the perfect knowledge of the great fulfilment of the purpose in creation. Assuredly all the past will live again in that perfection of consciousness which is comprised in consciousness of spirit in body, mind in soul, and soul in mind. We must pass from the merely personal into the universal spirit before we can hope to know the mighty life of humanity in God in all the devious past as well as the present and future.

The history of the universal life is writ in the Scriptures of the world. In the perfect state all the imperfect states will be justified in their evolutionary contribution to the mighty whole, and all true judgment depends upon our relations between intelligence and revelation. Those who find and live with the unmanifested must assuredly become one with the Manifest in past, present and future. When this union is attained it will then be as natural to abide in the omniscience of Divine consciousness as to live in the objective world of men.

CHAPTER IX

BIBLES

THE BRITISH BIBLE

WE do not intend to add to the mass of literature dealing with the Bibles of the world. Most of the public libraries contain good translations of British, Indian, Chinese and Persian sacred Scriptures, and the reader to whom they are new will be repeatedly struck by the fundamental similarity of the teaching. It is impossible to avoid the belief that they all derive from the same source.

In pursuit of our object—tracing the Cosmic Christ from the beginning onward through history, from prehistoric times up to the present—we will only touch upon significant points bearing upon our object as we glance through the British Bible.

This book is the history of Israel. It begins with an account of “the Creation” and ends with the Gospels and Acts of the Apostles, after the Jews had rejected and crucified the Messiah.

The Bible only deals with a small portion of the East. The Canons of the Old and New Testament were taken over from the Jews by the Christian Church, and so extraordinary and compelling were the spiritual experiences they contained that criticism, so easily and so ruthlessly applied, has utterly failed to stamp out their message of a creative and redemptive God.

The British Bible continues to be the ever-increasing “best seller” in the world; it contains the key to the mystery of the Cosmic Christ.

“I am Alpha and Omega,” meaning ever present, never absent, from the dawn of Creation to the end. That is why we speak of the Cosmic Christ. Because of that claim maintained throughout the Bible.

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“I am the first and the last. Before Abram was, I am.”

Could that possibly mean: “I came two thousand years ago for only thirty-three years to speak to the people in Palestine. I was then called Jesus of Nazareth. I preached to them for the first time, and that was the only message I ever gave?”

Throughout the New Testament we are shown that Jesus the Christ possessed an intimate knowledge of Old Testament history.

“Your father Abram rejoiced to see my day, and he saw it and was glad.”

Then said the Jews unto Him: “Thou art not fifty years old, and hast thou seen Abram?”

Jesus said unto them: “Verily, verily, I say unto you, before Abram was, I am.”

Here we have the Christ's clear statement that He had been in close touch with Abram, probably when He led him out of Ur of the Chaldees, 4000 B.C. Also we get a glimpse of His everlastingness from the beginning.

No one can hope to understand Christianity who has no knowledge of the Old Testament. The revelation therein presented to us is the free self-manifestation of a Personal God.

The Biblical chronology of the Old Testament is still uncertain. The Abram narratives belong to two dates: one to the ninth and eighth centuries B.C., the other to the age of the Exile. Thus our first written history of Abram dates about twelve hundred years after he lived. Therefore we are dealing with tradition, not history, in the case of the patriarchs.

In every book is vividly present God's divine ambassador at work upon the human soul. The Hebrew does not attempt to *teach* that God is. He writes of what to him *is* a proven certainty.

The Old Testament is a text-book of religious experiences. The scribes, in glowing, ardent enthusiasm, write of the Living God and record their personal knowledge of Him.

What really matters is not what their religion was but what it became.

The rough impression one gets on first reading over the Old Testament is that these people thought of nothing but God and a religion. God is mixed up in all their wars and all their household affairs.

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How did this seemingly intimate relationship with God come about?

By revelation. Through the actual presence of Christ-ensouled rulers and guides and by Angelic ministry.

The testimony to this divine dominance of the timeless God is so clear, so quietly matter-of-fact as to leave no room for doubt.

We ask this sceptical age why this should not be so? We have many grades of human life on earth, all of which serve a purpose of either utility or warning example. We know that ours is not the greatest power of action in the universe.

If we have any logical intelligence we must concede as many varieties of beings above man, namely, the Angelic Hosts, all of whom also serve a purpose; and above them presides the highest of all the orders of intelligence. Then let us remember that the Christian dispensation of the Old Testament is not our dispensation.

It came before the Christ revelation in Palestine. That revelation opened before us a new dispensation: the reign of the Divine Spirit.

God manifesting in Spirit replaced God manifesting through a multiplicity of Christ teachers.

We have mounted one more hill in our long pilgrimage. The visitation of Angels is replaced by the Christ Spirit sweeping through all humanity.

Our bodies have become temples of the Living God.

This the Christ promised and foretold in the Gospels. In the Acts of the Apostles it was experienced.

In the Old Testament prophecy it was given forth that God's kingdom was coming on earth. An attitude of keen expectancy was created. The power of the Spirit would draw all nations together from the ends of the earth.

In the spiritual restlessness of to-day we see the prophecies being fulfilled by the powers of the Spirit working in the hearts of men and stirring the stagnant pool of religious paraphernalia out of its drugged slumber.

“Behold! I make all things new.”

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The rays of truth stream on us from different angles; some are material, some spiritual, but all testify to the same Inspirer.

“God, having of old-time spoken unto the fathers in the prophets by divers portions and in divers manner, hath at the end of these days spoken to us in His Son.”

In the Third Chapter of Genesis we read of what is supposed to be the fall of man.

We have dealt elsewhere with this mystery, which we doubt not has a profoundly mystical meaning, but for courageous, clear thinking on this difficult subject we have met nothing so fine as an explanation given by the Rev. L. B. Ashby, Rector of Dickleburgh.¹ From what we know of his writings we can only say that, if his church is not always full, those who “sit under him” are utterly unworthy of so great a privilege.

Here we have a modern interpretation. In another chapter we have given the interpretation of a great mystical writer of fifty years ago.

Of this third chapter the Rev. L. B. Ashby writes:

“This is popularly supposed to contain an account of what is called ‘the fall of man from a state of primitive perfection’. As a matter of fact it contains nothing of the sort. What it does describe is the moment when mankind reached the stage in his development at which he became for the first time conscious of right and wrong, or, in other words, became a moral being, responsible for his actions (which he had not been hitherto), and this is obviously a step *upwards* and not a step downwards.

“It is a great pity that the Book of Genesis should have had thrust upon it a theory of which it is perfectly innocent and which is a stumbling-block to intelligent people. This theory is that man, as he originally came forth from the hands of God, was in body and soul more perfect than any men have ever been since, and that from this state of primitive perfection he fell. For this fantastic statement St. Paul (misinterpreted), St. Augustine and Milton are almost entirely responsible. There is not one word in Genesis to assert that mankind began in a state of perfection. On the contrary, it describes him as being in exactly the same condition as he is shown to us by science. Adam (who, of course,

¹ *Morning Post*, 2nd February, 1929

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stands for mankind) is described as belonging to the animal kingdom. . . . He is shown to us as living in close fellowship with the animals, unclothed, and subsisting, as they do, on the natural fruits of the earth, doing no kind of work. Like them, he is non-moral; he had been forbidden to eat of the tree of the knowledge of good and evil, and therefore does not as yet know right from wrong any more than the animals do. Like them, he can experience neither shame nor remorse. . . . But Genesis tells us (and here again it is scientifically quite accurate) that this creature-man alone of all the animal creation was furnished with a mind which was capable of coming in due course to think rationally. He was 'made in the image of God'—he was endowed with the beginnings of that intelligence and freedom of will which are qualities of God. And this is where he was differentiated from the beasts, which have never developed these powers.

"The inevitable result of being endowed with human intelligence was that he should presently come to perceive the difference between right and wrong. This fact is expressed in Genesis by saying that he proceeded 'to put forth his hand and eat of the tree of the knowledge of good and evil' and that immediately he did so 'his eyes were opened and he knew that he was naked'. Consequently he began to experience (what no animal experiences) a sense of shame, so that 'he hid himself from the presence of God'. The ascent of man had begun. . . . The only kind of 'fall' described in Genesis iii is a fall from a lower to a higher state of consciousness, which, if it is a fall at all, is suspiciously like a fall *upwards*. . . .

"The fall of man was a direct result of his beginning to ascend. The alternatives for him were, either to remain on the non-moral level of the animals and never rise at all, or to rise with the attendant danger of being liable to fall. God placed the nobler alternative within his reach, viz., that he should rise, even though he might fall; for it is better, is it not, to rise, even if you fall, than never to rise at all?

"This is the fact which the Book of Genesis sets forth in the form of a poetic story or allegory.

"The Bible was not written to teach physical science; it was

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written to tell the story of the spiritual Odyssey of mankind, and when it is dealing with this, its own proper subject, it is an incomparable text-book of accurate moral and spiritual history, if only people will abstain from making it say what it does not say."

What can we know of the Absolute?

"No man hath seen God."

We regard God as pure Spirit, and if we are asked what spirit is we can only reply that it is a name we give to certain non-human demonstrations which are outside the power and jurisdiction of human beings. We take spirit to be omnipotent, omniscient and omnipresent, the perfect intelligence and love in which we have our being. Spirit (God) is revealed to us in the changeless laws governing the universe and in nature, which also is a divine objective expression.

But we are told that God has revealed Himself to us in the British Bible. It is asserted that He has revealed Himself in various offices.

We are now beginning to understand that the One God has now been known in different parts of the world by different names. There is not a multiplicity of Gods but a multiplicity of names through which the Absolute has manifested Himself through that mighty Sun Being, the Cosmic Christ.

Let us here acknowledge our deep indebtedness to "The British Israel Movement". This is the only body of biblical students that has thrown a clear light upon the pre-existence of Christ. By their unique knowledge of every book in the Old and New Testaments they trace the workings of the Christ from the beginning up to the present. Thus they bring before the public an infinitely wider and nobler conception of the divine sovereignty of the universe than has ever before been attempted.

Those who care to study the Old Testament will find that the following will clarify their understanding. The Bible is the most misunderstood, the most misrepresented Book, the most revolutionary book. It is full of mysteries which few try to unravel.

Let us begin with the multiplicity of names by which the One God was known through the Cosmic Christ. We will quote from Henry Proctor, F.R.S.L. :¹

¹ *National Message and Banner*, 25th February, 1928

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The Bible gives the following, amongst others :

Elohim (Genesis i, 1), Mighty Ones (Creators),
Jehovah (Genesis xi, 4), Eternal (ever living),
El Elyon (Genesis xiv, 20), Most High,
Jehovah (Jeremiah xxii, 14), Provider,
Shaddai (Exodus vi, 2), All Sufficient,
Jehovah-Nissi (Exodus xvii, 15), Protector,
Jehovah Shalom (Judges vi, 24), Peace,
Jehovah Shammah (Ezekiel xlvi, 35), Presence,
Jehovah Tsidkenu (Jeremiah xxiii, 6), Our Righteousness,
Abba Father (Romans viii, 15).

Elohim means Mighty Ones: the Trinity concerned in the Creation: the Father who created all things through Jesus Christ. "For in Him was created all that is in Heaven and on earth, the visible and the invisible, all has been created through Him and for Him" (Colossians i, 14-16) (Twentieth Century New Testament). The Spirit—the dynamic Power—is seen also "Brooding upon the face of the waters" to bring all things into being (Genesis i, 2).

The next in Biblical order is Jehovah-Yahwe—the self-existent one; Eternal; Ever-living; Alpha and Omega, the first and the last.

El Elyon—of whom Melchizedek (King of Righteousness) was Priest who brought out bread and wine, a foretaste of the Lord's Supper, and blessed Abram, saying :

" Blessed be Abram by El Elyon,
Creator of Heaven and earth,
And blessed be God most High,
Who has handed over your foes."

(Genesis xiv, 20)—MOFFATT.

Jehovah-Jireh—the Lord the Provider. The first and greatest of all His provisions is symbolized in Genesis xxii, 8, "God will Himself provide the lamb." This was done when He gave us "The Lamb of God, which taketh away the sins of the world". "Shall He not freely with Him freely give us all things?" "By God shall supply all your needs."

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El Shaddai was the name in which God made Himself known in very early ages. It occurs many times in the Book of Job, which is believed to be the oldest book in the Bible. It is usually translated "The Almighty", but "All sufficient" would be better. It means the God of the Breasts, from Shad, a breast. It indicates that God dwelt with them as a mother with her children, giving them all that they needed to sustain life just as a mother does her babe, giving of her very sustenance. "For as a Mother comforteth her children, so comforteth the Lord them that fear Him" (Isaiah lxvi, 13). "As one whom her mother comforteth, so will I comfort you" (Isaiah xlii).

As Jehovah-Nissi—the Lord my banner. "He is our defence against foes of every kind." "And when the enemy shall come in like a flood, the Spirit of Jehovah lifts up a standard against him, and puts him to flight." "The shield of faith quenches all the fiery darts of the evil one."

He is also Jehovah-Shalom—the God of Peace. He is our Peace. He sets us free from all anxiety, saying: "Be anxious for nothing, but let your requests be made known unto God with thanksgiving." "Do not be troubled about to-morrow. To-morrow will take care of itself. The day's own trouble is quite enough for the day." (Matthew vi, 34)—(Moffatt).

Jehovah-Shammah—The Lord is there—is cognate in meaning with Emmanuel—God with us. That, however, is for the old dispensation, *we* have something much better. He who dwells with us now remains with us. "I will inhabit, and walk about in them" (II Corinthians vi, 16). "He is never so far off as even to be near; closer is He than breathing, nearer than hands or feet."

In Jeremiah xxiii, 6, Jesus is called Jehovah-Tsidkenu—The Lord our Righteousness. He who knew no sin, was made sin for us, that we might be made the Righteousness of God in Him. "Him who never knew sin God made to be sin on our behalf (II Corinthians v, 21), that we through union with Him might become the righteousness of God."

Two other comforting names of God are:

Jehovah Rophi—The Lord my Physician, Jehovah Rophekha—in which He declares: "I am thy Physician": a promise to

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the individual believer, fulfilled to every one who believes in Him.

For another name of God—Agape—Love, and “He that dwelleth in love dwelleth in God and God in him.” And the blessed outcome of this abiding is that “He that dwelleth in the secret place of Elyon (the Most High) shall abide under the shadow of Shaddai; and because thou hast made Jehovah, who is my refuge, even Elyon thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling” (Psalm xci, 10).

For He puts you in charge of His angels,
To guard you wherever you go,
To lift you in their hands
Lest you trip over a stone.

(Psalm xci, 11, 12.)

But the power and efficacy of all these names are concentrated in the name of Jesus, which in Hebrew is “Ya Shua”, the salvation of Jehovah. The name of Jesus is exalted above every name—for God raised Him to the very highest place, and gave Him the name which stands above all other names, so that in adoration of the Name of Jesus every knee should bow in Heaven, on earth, and under earth, and that every tongue should acknowledge Jesus Christ as Lord, to the glory of God the Father. Phil. ii, 9—twentieth century.)

In many ages Jesus has been the Revealer, and manifested of the Father, for :

“No man has ever yet seen God. God the only Son, who is ever with the Father, He has revealed Him.” (John xviii, 20—twentieth century.)

The student will discover that all these names represent manifestations of the Supreme Spirit we call Christ, Son of God.

The Jehovah manifestation of Deity has caused more perplexity and misunderstanding than any other in the Bible. The casual reader looks upon Jehovah as merely a tribal God, but the serious student is compelled to a different conclusion.

The Old Testament student is faced by the fact that Jehovah is God over all this collection of Books, God over Israel, and God Almighty over all this b.c. Dispensation. Not only is omnipotent

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Deity claimed for Him, but the claims He makes for Himself are synonymous with the claims made in the New Testament by the Christ.

Genesis xvii: "Jehovah appeared to Abram and said unto him: 'I am God Almighty, walk before me and be thou perfect and I will make my covenant between Me and thee.'"

Isaiah xlv: "Thus saith Jehovah, the King of Israel and his Redeemer, Jehovah, Lord of Hosts: I am the first and I am the last, and beside Me there is no God. I know not any."

In the above we learn that Jehovah is the only God and that He is king of Israel, Redeemer and Saviour, which titles we know are Christ's.

This document belongs to the oldest sources J and E of the Old Testament (Jehovah Elohim), date about 700 B.C.

Though the rule or manifestation of Jehovah was established about 1491 B.C. over Israel, when the nation was organized, Jehovah appears as far back in prehistoric times as the beginning of man as a sentient being. Jehovah, translated Lord God, "breathed into man the breath of life, and he became a living soul".

Betwixt this first period lie millenniums, for we know that when Jehovah called Abram out of Ur of the Chaldees He called him out of a very high state of civilization, as is shown in the chapter headed the Sumerians.

When Jehovah manifests to Moses in the burning bush, He announces Himself as: "I am the God of thy father, the God of Abram, the God of Isaac, and the God of Jacob."

"And Moses hid his face, for he was afraid to look upon God."

After this: "The Lord commands Moses to deliver the Israelites out of the hands of the Egyptians, and on Moses asking what holy name he shall use to gain the allegiance of the people he is to liberate, the answer is: And God said unto Moses: 'I am, that I am. Thus shalt thou say unto the children of Israel: "I am hath sent me unto you."'" It will be remembered how often Christ referred to Himself as "I am".

Throughout all these Old Testament books we have strong evidence that the Cosmic Christ was at work amongst those turbulent and undeveloped Hebrews who in Egypt had been a

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horde of miserable slaves, yet were destined to be used for a great divine purpose.

Who else could "The Lord and Jehovah" have been, save the Christ who was from the beginning?

The Rev. Pascoe Goard says:

"The matter seems to be sufficiently plain. Our Lord is Jehovah *incarnate*. Jehovah is Himself not *incarnate*."

We echo that, going on Biblical evidence, and there is none other: it is perfectly plain.

Canon Vernon Storr writes:

"If the Christian story is true and God Himself took human personality as the medium of His completest self-revelation, that one fact justifies us in believing that at special creative moments in history He called or selected for a special task a Moses here, a Paul there, and by His indwelling Spirit showed them a deeper vision of Himself and His purposes."

Again he writes:

"It is interesting, too, to note that none of our sources limits the power of Yahweh (Jehovah) to the land of Israel. Yahweh called Abram when he was in Ur of the Chaldees and is with him in Egypt. He brings forth the Hebrews from Egyptian bondage, and Jethro, the Priest of Midian, says: 'Now know I that Jehovah is greater than all Gods.'

"Perhaps the most interesting verses concerning Abram are found in the fourteenth chapter of Genesis. For the first time is mentioned that most mysterious name, Melchizedek.

"We read of a meeting between two Initiates, Abram and Melchizedek, King of Salem, a Priest of the Most High God. Melchizedek brings forth bread and wine and administers the Lord's Supper, foreshadowing the time that in the prosecution of His great work Jehovah should become incarnate.

"Melchizedek blesses Abram, saying: 'Blessed be Abram by Elohim, the Most High God, possessor of heaven and earth.' Abram's reply to the King was: 'I have lifted up my hands to Jehovah God Most High.'"

"The achievements of the Prophets stand, a conception of God which is the basis of all our modern thought about God. We bow in wonder before it. We see in it evidence of a divine

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revelation. We say that these Prophets were taught by God."¹

The Bible is a book of prophecies, their purpose being to show forth to future generations the divine plan for the redemption of the world nationally and spiritually.

"In the light of the prophecies there has not been a single generation from Abram to this day which has been without the full instructions regarding that divine plan in its fullness. It was fully revealed to Abram. It was made clear to Isaac. It was manifestly known to Jacob in the greatest detail, 'to the utmost bound of the everlasting hills'. It was made known to Israel by Moses, was rehearsed to them in Psalm and address by David, was written upon in fullest extent by Solomon, formed the basis of the major and minor prophets, was the foundation of the Gospels, and the mainspring of the work and ministry of our Lord, was the theme of the Acts of the Apostles and of the Epistles, and formed the glorious finale of the Book of Revelation."²

Prophecy is not confined to the Old Testament. The New Testament takes up the story from the beginning, when the mighty Angel, Gabriel, made the annunciation to Mary, the Mother of Jesus of Nazareth.

The whole world at that time was looking for the coming of the "Sun of Righteousness with healing in His wings", just as, quite unconsciously recognizing that to the healthy the strong rays of the sun are health-giving, we are all seeking the sun. A physiological fact with a spiritual application, for we are really preparing for the rays of the Sun of Righteousness who is to bring healing to a stricken world.

The way of the Lord had been prepared, and we can trace His gradual descent to earth. Centuries before His coming the ancient Britons or Druids were worshipping Christ under the name Yezu, for whose coming they looked.

The great religion of Zoroaster was founded amongst the Israel peoples, and preached the coming of the great Sun Spirit: the great Aura or Ahura-Mazdao. The Indian wise men spoke of Vishva Karman and Osiris was the Egyptian Deity with Horus, His son. Even as far back as Atlantean times the Initiates spoke

¹ Vernon Storr ² Pascoe Gaord

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of "The Coming One", and post-Atlantean cultures felt the drawing of the great cosmic Force nearer and nearer to the earth. The last to warn men of the divine immanence was John, the Baptist. He said:

"And of His fullness have all we received grace for grace."

"Who are these 'We all', and who is John the Baptist?" asks Rudolph Steiner.

The answer is: "He was, as Christ Himself declared to us, Elias come back again; he belongs to the great leaders of men of the post-Atlantean times."

"We have all of His fullness partaken grace for grace."

What does this fullness mean? It is what the Greek Initiates called the Pleroma, and by that meant the fullness, the totality, of the highest hierarchies who had their dwelling place on the sun. That means that what worked as spiritual force through those hierarchies—the creative power, the Logos, the Word, the Sun which was from the Beginning, through whom all is made that was made, who was united with the Father, and with the Holy Spirit—that is what is meant by the fullness—the fullness of love, of power, the highest unity in three, that is the Christ.

In order to show humanity the pathway back to the Spiritual world, the Cosmic Christ descended upon earth, and promised men to remain with them unto the end of the world. Had the Christ not come, what could we ever have known of the spiritual life?

Jesus of Nazareth and the Cosmic Christ were two separate entities until in his thirtieth year the former yielded up his body to the great ensoulment at the baptism by John. This has always been taught in esoteric circles, but now it is being taught from many pulpits and is growing into a recognized fact.

Surely a long preparation must have been required in order to fit the Nazarene to serve the Christ as a bodily tabernacle.

Tradition, esoteric teaching, and a careful study of that old Persian culture of Zoroaster, prepare us to accept Him as the chosen one to render up His body to the Christ incarnation. The esoteric teaching of to-day speaks of this Zarathustra, who was pure enough to be born on earth as Jesus of Nazareth, and who is now serving "on the other side", as the Master Jesus.

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Esoteric teaching has the right to claim as much credence as the printed Bible. It is derived from oral tradition, and many Christian sects such as the Æssenes, and Rosicrucians, who flourished during the Christian Era, and who are still in being. Neither the Church nor the masses has the faintest idea how many secret societies exist to-day who have never permitted the thread of knowledge to break from the foundations B.C. up to the present. It is those great though secret fraternities that keep the lamp trimmed, and are preparing for further revelation before the end of the Manvantara. *Esoteric teaching was the foundation of Christianity, not the Bible as many suppose.* So far as is known the writers of the Gospels had no written records to guide them except those of the Jewish literary contemporaries of the Christ. The primitive church had no cohesive theology, no stereotyped tradition, and the cult of Mithraism, which so closely resembled Christianity, continued to be widespread for the first few hundred years.

The germs of Essenism and Gnosticism were in the church from the earliest days, and it must be remembered that only the Old Testament writings were in the hands of the men who wrote the New Testament, and they knew nothing of the word "Bible". The name "Bible" only began to be applied to the collection in about 800 A.D. Before that the title generally used was "The Books".

Jesus the Christ often quoted from the Jewish Scriptures, a collection of books termed the Septuagint, translated into Greek from the dead Hebrew tongue. Paul calls the old dispensation the old covenant, and that phrase came into general use among the early Christians as contrasted with the Christ dispensation which they called the new dispensation.

When the Epistles and Gospels came into the hands of the disciples they were not at once considered sacred, but gradually their value was established and the need for a collection of these writings for use in church was felt.

By whom were the Gospels written? From the documents themselves we can get no direct information. The New Testament is a collection of books. Twenty-seven are by nine different authors: thirteen ascribed to Paul; five to John, son of Zebedee;

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two to Peter, two to Luke; one each to Matthew, Mark, James and Jude. The author of one is unknown.

There is no trace in any of them of the consciousness on the part of the author that he was contributing to a collection of sacred writings.

The thought that they were to be preserved and gathered into a book which was to be handed down through the coming centuries as an inspired volume does not appear to have entered the minds of the writers.

In the books of our Bible reference is frequently made to writings of a sacred character, of which we know nothing. They are lost. Casual references are made to historical writings composed by seers and prophets, accredited by the biblical writers as authoritative utterances of divine truth. They were suffered to perish.

It is not strange that to-day we find scripture origins so baffling, so utterly confusing to trace. The one certainty we do possess on the origin of our Bible is that during the first four or five hundred years no one set any particular value upon the writings. Their survival was left to mere chance, and no jurisdiction was applied to translations. Hundreds of sacred scriptures which to us would have been priceless have simply disappeared.

About two hundred years after the Resurrection a collection of the sacred writings was made. It consisted of two parts. The first contained the four Gospels; the second the Acts, thirteen Epistles of Paul, one of Peter, one of John, and the Revelation.

At that period there were books in circulation not now included in our Bible, such as "The Gospel according to the Egyptians, the Shepherd of Hermas", etc. Lists of those considered holy began to be compiled. The earliest list we have is anonymous, dated 170. Irenaeus (200) made a list, also Clement of Alexandria (180), and Tertullian (200). These men were the greatest authorities during the first two centuries. They all disagreed.

Coming to the third century we find other great scholars struggling with the problem, and the criticism which has raged ever since was as strong in the second hundred years as it is to-day.

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Origen (250) made three lists. The authentic, the non-authentic, the doubtful. He is doubtful of some in our collection.

Some eminent theological professors have asserted that the Canon of the New Testament was finally settled "during the first half of the second century, within fifty years after the death of the Apostle John".

This is quite untrue.

Eusebius (340) had a list agreeing mainly with Origen.

Cyril of Jerusalem (386) includes all our books except the Apocalypse and no others.

Athanasius (365) and Augustine (430) gave lists identical with ours.

When the two councils of Hippo and Carthage confirmed this judgment of the two great Fathers last named, the Canon of the New Testament was practically settled.

There was, however, a wide toleration left, and writings which we do not receive remained in the collection for a long period. The three oldest manuscripts of the Bible now in existence are the Sinaitic, the Vatican, and the Alexandrian Bibles, dating from the fourth and fifth centuries. The Sinaitic and Alexandrian contain some doubtful books, showing that even in the fifth century the Canon was not clearly defined.

During the Reformation the great majority of the Reformers came to a decision, not seriously disputed since that period.

The original New Testament writings which came from the hands of the Apostles we do not possess. No manuscript is now in existence which was written during the first three hundred years. It is from Greek manuscripts dating back to the fourth century that our New Testament is derived. The books are held to be nearly all written by Apostles. The exceptions are said to be the Gospels of Mark and Luke, Acts of the Apostles, Epistle to Hebrews. The authors of these books, though not Apostles, are held by the critics to be written by scribes who were in close relations with Apostolic men, and therefore reflect their thought.

We wish to emphasize the great difficulty of the Lower and Higher Biblical criticism. The former deals with the immense

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difficulties of the existing script. The second deals with the equally difficult task of discovering who the scribes were.

A big library produced by the thousands of human beings who have devoted their lives to the subject, though exhibiting remarkable erudition, leaves the great subject still open. It is likely to remain so, for we are all free to follow any one of the great critics we prefer.

From the fact that the Gospels stand first in the New Testament collection, it has been supposed that they were written first. This is not so.

It is certain that several of the Epistles were written before any of the Gospels, and one Gospel, that of John, was written later than any of the Epistles except the three brief ones by the same author. The earliest of the New Testament books are Paul's letters to the Thessalonians.

We are apt to think that probably the many lost books contained vital and precious truths that the world needs, and the supposition adds to our sharp regret over the utter carelessness of the early Christian scribes. Providence has, however, saved for us a goodly collection of this Hebrew literature, and the value of these remains consists not in any infallibility of phrase or inerrancy of statement but in a clear record of that increasing purpose of the Absolute which runs through all the ages.

Professor E. Odium, who has done so much to throw light upon the value of the Bible, says:¹

“‘In thy seed shall all the nations of the earth be blessed.’ Remarkable words! The promise was made to the man of whom Jehovah said: ‘*I have called him alone.*’ It was told this man that after some hundreds of years, the promises would begin to have their fulfilment. Has the promised blessing been fulfilled? . . . At the end of the three hundred or four hundred years a new nation was born in a day—in the day they crossed from Egypt to Sinai, under their divinely appointed leader, Moses. This nation was given a moral law and a national law, and for forty years went to the wilderness school. . . . Thus a nation, the seed of promise, was launched amongst the then existing nations of the earth and its chief characteristic was that of moral

¹ *National Message and Banner*. November 2nd, 1929.

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law. This was the basis of the Abramic call, of the covenants with Isaac, Israel, and the twelve patriarchs. From and through this Israel nation came the Law, Prophets, Apostles, the Christ, and the Scriptures. Through these, the nations, *all the nations of the earth*, have been and are being blessed. What about the nations during the past two thousand five hundred years? In that time neither Israel nor Judah, until the last century, did much world national blessing. . . . How about *all the nations of the earth* during these long ages? Let us see. In that time many religions became manifest. . . . All these religions had their origin in Western Central Asia. Here is a goodly list of these religions:

- “ Shintoism,
- “ Brahmanism,
- “ Buddhism,
- “ Parseeism, or Zoroasterism,
- “ Mohammedanism.

“ To these may be added Confucianism.

“ During the long centuries, these religions have undoubtedly uplifted the Asiatic nations to a wonderful extent. Were it not for these moral and religious systems, beliefs, and teachings, humanity would have destroyed itself, and any remnants left would have been the mere tattered rags of humanity.

“ These Asiatic religions have saved humanity from destruction.

“ Who were the founders of these religions, and amongst what peoples did they upspring?

“ Shintoism is the old-time Judaic monotheism of the Hebrew people. The Japanese are descendants of Abram and are heirs of the promise. So far Shintoism has blessed the millions of Japan; that far has the seed of the patriarchs been a blessing according to promise.

“ Buddhism came from Western Nepal in the Himalayas, from the heart of an Israel people known as the Sakyas. Buddha was known as Sakya-Muni, or the Saxon teacher. The outstanding King of these people who honoured Sakya-Muni was Asoka, a Saxon or Israelite.

“ Zoroaster came from the heart of the Israel or Saxon exiles

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in the region of the Araxes where the Sak-Galuths were at the time of Zoroaster, and Vishtaspa, an Israel King, protected him and became his disciple. Here again we find the seed of Abram, the heirs of promise, giving to the world a religion of blessing.

“Mohammed was of the Edomite and Ishmaelite people. Ishmael and Edom were the descendants of Abram and of promise, or of the Covenants. . . . This religion has been a system of ethics which is immeasurably beyond paganism.

“Brahmanism came directly from the midst of the Israel and Keturah peoples of India. . . . Brahmanism is a great uplift to its people to-day.

“Add to these the religion of Israel and Judah, and we have the chief religions of humanity to-day. They are all Asiatic in their origin, and all are the children of Western Central Asia, the ancient home of Israel and the other Abramitic peoples during their long ages of struggle, exile, scattering, wanderings, and national upbuilding.

“Thus we see, so far as we can learn, that in Abram’s seed all the nations of the earth have been blessed.”

We are interested to read and most gladly welcome this wide view of the universality of the Christ teaching, and we look upon such human teaching as the wise interpretation of the Bible. There is no straining over origins, but certain biblical records are taken, proved historically, and interpreted spiritually. Surely that is the way the books of the Bible ought to be dealt with. For two pence a week in the *National Message and Banner* more historical facts can be learned of the Bible than from any other source extant.

The disciples received from the risen Christ the esoteric teaching which they handed on to those worthy to receive it. Only as time passed and Death got busy amongst the old followers did it seem to have occurred to some of them that some sort of record, however incomplete, should be made.

For about forty to fifty years after the crucifixion the Christian communities used oral tradition, and what they received *directly* through Christ’s teaching. The apostles had retired into the desert and formed a small settlement where they would be safe from persecution and in peace receive the divine teachings.

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Tradition says that Christ visited them there for fifty years. Probably He never forsook them whilst one of His faithful who had followed Him on earth remained in a physical body. It was only after the last had departed that it occurred to the younger followers that some records ought to be written down. Trained in the esoteric traditions of not casting pearls before swine, their task was extremely limited and difficult. The above facts ought to be remembered by those who scoff at tradition.

One, the most important point of all for the student to bear in mind, is that it is quite certain the Cosmic Christ did not rely upon the written word to spread His light.

The other sacred scriptures of the world tell us of His Cosmic activities amongst other mighty civilizations, and gradually, as we study, we see quite plainly that His spiritual might could never have been expressed or contained in a book.

He is to be known through the Spirit and not by the letter, and no clear conception of His Majesty can be formed so long as He is limited to the West. To comprehend Him He must be given cosmic reality, and His creative activities must be recognized as from the Beginning and not fettered down to the three years' ministry.

There is nothing more left for the orthodox to say of the Nazarene. Every particle of information that can be extracted from the Bible has been given by a multiplicity of writers to the world hundreds of times, and every year fresh books on the same theme pour from the Press.

The history of Christ cannot be written. All that can be done is to trace His creative evolution through the æons up to the time when it pleased Him to ensoul the body of the Nazarene at the Jordan baptism. Significantly enough, two out of the four Gospels begin with this event.

The history of Jesus of Nazareth is the record of many incarnations unknown to the orthodox, and culminating in the Palestine life. Let no one dream that it was an ordinary physical body that ultimately enshrined the Christ, or that no preparations were required for so signal an honour.

The Christ manifestation descending from the spiritual world to earth required millenniums, and had its primal cause in the

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arcana of our planetary system from whence the Absolute sped Him forth.

The genealogy of the Master, Jesus, was of profound importance. He was the product of a long process of selection, and the heredity of His body was of a special and exceptional nature, of a perfection and purity worthy to contain the Light of the World.

The solar Word, the Son of the Father, could never have incarnated in the womb of a woman, or in the body of a child. Is it conceivable that so mighty a Spirit could have passed through, according to ordinary human biology, the period of gestation in the womb, which runs through animal evolution up to the ninth month?

Mary, Mother of the Master Jesus, was a unique incarnation to be written of later; a being harmonized and refined enough to bear a man wellnigh divine, who was later to walk the earth as the Christ.

Schuré writes thus:

“Moses, the prophet of Sinai, the mighty scribe of Genesis, represents earthly history from the beginning of the world. This is the whole past. Elijah represents Israel and all its prophets, the foretellers of the Christ. This is the present. The Christ Himself is the translucent, radiant incarnation of the Solar Logos, the creative Word, which has sustained our world from its foundation and now speaks through man. This is the whole future.”

The strenuous labours that are expended upon the origins of the New Testament, the years that are devoted to translations and fragments that are still existent, are heartbreaking, for, when all that the deepest erudition can possibly accomplish has been accomplished, the result is of no real value whatever. All the collective criticism of the world has failed to touch the living Christ. He remains where He always has been; nothing has been added, nothing subtracted. He lives outside criticism.

The weary student wonders for the hundredth time why Christ never wrote a word that has come down to us. Why did not He select His biographers and see to it that they did not contradict each other? Why has the Church been left to the mercy of St. Paul, who never saw Christ in the flesh?

What an impenetrable mystery for those who do not recognize

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the universality of the Lord of Life, the World Saviour! How many thousands cry out yearly, considering the terrific import of the subject to us all, "Why, oh, why have we not one single manuscript written in Aramaic, the language of Jesus of Nazareth?" If they ever existed, they are now all lost. It does seem hard that we have only Greek translations of the originals and scribes who only began to write the life and sayings of Jesus many years after His death.

No student can fail to think such thoughts. The most devoted followers must lament, if only in secret, the bald facts and the scanty information we possess.

To those who think of the Christ as the solar Lord of the universe, such sad regrets do not apply.

Venerated and worshipped as the chosen emissary of the Absolute who decreed to manifest Himself in this manner, the lack of detail, the many contradictions in the British Bible are of no moment, simply because this Bible of ours contains but a fragment of what there is to be known, through numerous other sources, of His cosmic activities.

The fragmentary facts found in human records would have been utterly inadequate as a foundation upon which to build the Christ Power. Only the torch of the eternal Spirit, lightening the darkness as He trod the appointed heavenly paths leading through the ages to the earth, have kept the hope alive, the faith undiminished, the vision unblurred.

From one tiny flame one might light the lamps of the whole world, yet take nothing from that flame.

By the Light of the World the souls of all humanity will yet be illumined and aflamed with His Spiritual penetration of humanity's heart. Even now, with our weak understanding of the Power within, it is possible to revivify the atoms of which we are composed by quiet commune with the God within. Thus can the physical body be kept alive whilst it is needed as a scabbard for the sword of the Spirit.

After all is said, and done, and written, what can it really matter what men think of the Christ and the Creator, for such stupendous mysteries are in Being, and can do with us as they will. When the hour in our evolution arrives we will under-

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stand. Those who now see through a glass darkly will find their vision cleared. Meanwhile, though we may not know that our lives are hidden in Christ, we do know that they can be taken from us at any moment and that we are powerless to hold them. We do know unerringly that, call it what we please, an unseen force exists that can crush us as easily as we can crush a fly.

Still the groping purblind mind of the old student pores over what he is pleased to call Higher Criticism, and so spiritually unenlightened is he that he thinks his labours matter to humanity, whilst in his shrouded soul and all around him shines the awful Majesty of God.

Let us strive to give a true value to the work of those who from sincere motives seek to prove to us the non-existence of Christ. What are they, after all, but so many ants labouring in the dark to discredit the Solar Logos, the Sun of Righteousness, whom they seek to damn or glorify by means of a book. How can any sentient being believe this to be possible?

What cares the sun what anyone down here thinks?

If the Being of the Christ is sheer delusion, why continue to waste time in attempting to prove His unreality?

If it is suspected that, after all, He may exist, then why not try to find Him in a realm big enough to express Him—in the spiritual realms of the universe, in the Christ individuality hidden in the heart of every child of God?

“The Kingdom of Heaven is within.”

CHAPTER X

THE BLESSED VIRGIN OF ALL TIME

IN lightly sketching the Divine Female Principle through the æons we cannot do better than adopt the name by which she is familiarly known to-day to all the civilized world—The Blessed Virgin.

We can trace her from the foundations of this world as the shadowy "Lilith". From earliest creation when man, a dual being, stood alone, male and female—again after ages have passed comes the separation of the sexes, and we read of Adam and Eve. Passing on through prehistoric æons, we learn that Eve, even as Lucifer, must descend into the material world, and we come to that profound mystery "The Fall". We can read of Eve in the Garden of Eden, or as Mary, Queen of Heaven, standing on a crescent moon and her head haloed round by twelve stars.

We can see her depicted as the Virgin Isis with the infant Horus in her arms. Later she is depicted as the Blessed Virgin holding the infant Jesus. Later still, after she is risen, she appears, and establishes an earthly sanctuary at Lourdes.

As Queen of Heaven, "The Intercessor", by which name she was known in Egypt, we find her to-day worshipped by millions of devout Catholics. As with the Cosmic Christ, the perfect prototype of man, so with the divine Eve, perfect prototype of woman. Both can be traced to be of cosmic origin. Both can be followed down the evolving ages to the Palestine drama, only two thousand years ago. Both still actively serve the Absolute in His majestic designs in Cosmos. The point we here desire to accentuate is that thousands of years before the coming to earth of Christ, the Immaculate Virgin Mother was worshipped all over the globe in all civilizations great and small which rose and fell B.C.

Those who would trace the descent of man from the heavenly

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places down to earth, and in his laboured pilgrimage back to the realms of the Father, will find their studies incomplete unless Mary, the Mother of God, be included in the divine quest.

It would be as futile for any human being to attempt to write a life of the Blessed Virgin as it is to attempt to write a life of Christ. Cosmic Beings do not lend themselves to biographers. All that can be attempted is to extract from the enormous mass of information available, certain salient facts drawn from these mighty lives as they pass from the celestial down through the various planes of being, till finally their evolutionary and æonic flight brings them through vast periods of time to earth. From thence we see them ascend again to the heavenly places from whence they originated. To-day we have ample evidence of their triumphant survival.

Needless to say the Blessed Virgin is not known to orthodoxy till she appears as the Mother of Jesus, the Christ. The numerous manifestations of the Immaculate Virgin Mother, holding in her arms the Redeemer, that preceded her manifestation in Palestine are ignored. Why this should be so we do not pretend to know. The student finds the chain unbroken and the inference inescapable.

In unveiling and determining these facts we see that the male and female in creation are spiritually presented to us as the Cosmic Christ and the Immaculate Virgin Mother. Perfect man and perfect woman. The Protestant wing of the State Church emphasizes the Christ. The Catholic Church emphasizes the Blessed Virgin, and it is significant to note that the Anglo-Catholic wing of the State Church is growing rapidly, and inclining more and more to the old esotericism and Virgin worship. The female Principle is strongly in the ascendant, materially and spiritually.

We know that sex cannot be determined before birth, and that at birth no matter what sex the child is pronounced to be, every individual is as originally created—a dualism. "For the man is not without the woman, nor the woman without the man in the Lord."

On the lower planes woman's position all over the world is being revolutionized with amazing rapidity. Her advancement

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is being forced upon her by the failure of man to evolve as rapidly and his determination to thwart and remain ethically backward.

What the Great War did to emancipate women is an old story not yet read by man. Straws show the way the wind blows. The State Church still bars women out of the pulpits, though the bareheaded woman has forced her way into the cathedrals and defies St. Paul and the Chapters. The House of Lords still refuses the peeress in her own right a seat on the red benches. These absurdities—notwithstanding the fact that woman's stake in the country now exceeds that of man by a million. She now holds the destiny of this mighty Empire in the hand which affixes the X, formerly the symbol of her martyrdom.

No one likes the chaotic period of transition through which we are passing, but it is best to recognize our helplessness as the Divine will of evolution sweeps on relentlessly. We are all straws blown hither and thither by the breath of the omnipotent law-giver.

It is wisest to face the truth and not make heavy weather over what we cannot control.

To-day sex is often hard to determine. For no known cause children are being born who may be called either male or female. In women one constantly sees the male painfully over-emphasized. In many men the instinct is to develop the female side and obliterate the male. Women now use the razor, and men the beauty-parlour.

Our legal enactments are strained to the utmost and often fail to meet the case in the endeavour to cope with chaos. Our male and female intellectuals, greatly daring, struggle in the face of a scandalized or indifferent world to gain moral or immoral freedom and the abolition of all sex distinctions. The Home Secretary issues orders, full of "sound and fury, signifying nothing". The waves of evolution refuse to recede at his bidding.

What deductions can be drawn from the drastic changes swirling around our defenceless heads? In ages to come we may see (in future reincarnations) humanity bi-sexual. It may be decreed that we are to return to man's original state, but probably by then we shall be inhabiting some other planet. Meanwhile the balance

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will be slowly readjusted as humanity toils slowly up-hill out of the dense materialism in which it has wallowed. Amongst a multiplicity of changes, that concerning sex is the most prominent and contains ample food for the thoughtful mind to dwell upon. The Christ command is for man to love man. Gradually love will become more psychic and spiritual, and man will draw to himself the lower beings of this earth. Man, in becoming Christ-ened, will so mature this earth-body that again it will be drawn into the bosom of the Father and become re clothed with the Sun. Christ, the spiritual sun, has given the impulse, and the earth and the sun will again unite as one body.

Let us now turn backwards to a brief survey of "The Fall", which has received so many interpretations. I will quote that great mystic Anna Kingsford :

"In creating man God creates one whole and perfect being, formed in two distinct parts: Adam, the earthly, exterior man, and Eve, spiritual and interior man, his soul and living mother. These two are joined together by God, in perfect union, as one creature and made for the time indispensable to each other. Adam, as the manifested personality or man, is not complete as a man having manhood until Eve, the soul of woman, is added to him as helpmate and guide. By the addition of her the two natures become one humanity. From this state of perfection Humanity falls, for Eve, the soul, withdrawing her steadfast gaze from the proper object of her regard, namely, her Spirit, God, fastens them on things below, things earthly and material, which are to her forbidden fruit, since her nature is spiritual. Beholding this fruit and finding it pleasant to the eye, she puts forth her hand and plucks it, and gives of it to her husband, Adam, to eat with her. This is ever the history of sin. The exterior personality cannot of itself sin, for it is not a responsible being. Sin is of the soul, and it comes of the soul's inclination to the things of sense. The sin consummated, the result is inevitable. Adam and his wife, the man and his soul, hear the voice of the Lord God speaking through their conscience. Sensible that they are no longer clad in purity, they fly to hide from the Divine Presence. Having rejected God and no longer looking up to Him as her

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Lord and King, the soul, Eve, falls under the sway of Adam, the body. He rules her, and her desire is unto him, and henceforth Matter has dominion in them over Spirit. The garden of perfection is lost and the world for them becomes a wilderness."

Let us here remember that no one on earth knows the meaning of "The Fall". We can only surmise and form our own theory. One fact emerges. The tradition of "The Fall", persisting through the ages, has made the life of woman a martyrdom, but the ascendancy of man has been weighed down by the immobility of woman. In his flight towards Paradise his sins, in the form of the sufferings imposed on woman, have held him down and still bind him to earth.

Disdaining the law of equilibrium, we have permitted one half of humanity to ascend too high and have left the other half to drop too low.

Upon so profound a mystery who can dogmatize? but the mystics are in agreement with Genesis and accord long ages to the separation of sex. The woman Eve obviously stands allegorically for the female Principle, and as such she would have "form" in the celestial world. We believe that in the later Palestine drama she touched earth exactly as the Son—the Christ—did. *The Soul of the immaculate Virgin of the World ensouled the body of Mary of Bethlehem, who gave birth to Jesus of Nazareth.*

In Genesis we read of the Female Principle Eve in the Garden of Eden. Eve stands for woman collectively, Adam for man collectively. Even official Christianity no longer speaks of them as single individuals. The most logical and general belief is that "The Fall" is the allegory of sex division and procreation as we now know it; a fall from the spiritual into the material, as all humanity is destined to seek the depths before and after long ages, retracing its steps once more upwards.

In Revelations we read of the "woman clothed with the sun and moon under her feet and upon her head a crown of twelve stars". This we take to be prophetic of woman's final triumph. The woman receives her crowning recognition, being divinely assured that, notwithstanding the fall of the soul, she shall yet crush the serpent's head. To materialism God said: "I will put

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enmity between thee and the woman, and between thy seed and her seed. She shall crush thy head. Thou shalt lie in wait for her heel." Here we see the soul triumphant in knowledge attained through the experiences gained in her long evolutionary stages from generation, degeneration to regeneration.

By reason of creation God, the One, becomes God the many. The material conception of the creation and the high Gods who served the Father through time hides the true symbolism of Eve, as Maria, as the soul of the world, the Mother of God, the eternal feminine "male and female created He them".

What are we to say of "the Divine Mother", who comes down to us from the very earliest ages? Thousands of years B.C. we find her worshipped and glorified with her infant Redeemer in her arms. No civilizations, great or small, that flourished and died in numerous parts of this world have been without her.

The Book of Genesis had nothing to do with her memory in these far-off times, ages before the Bible was written. Is it not obvious that some mighty spiritual impulse was at work saving the chain that has never yet broken from the mystery of Eden up to the present-day mystery of Lourdes? How vain to tell us all this is ignorant superstition. Certainly the great historians of the world would smile at so futile a statement. John Oxenham writes:

"What *is* Lourdes? God only knows! I doubt if any human intelligence can understand it, still less explain it. Lourdes is to-day, without question, one of the great facts and factors in the spiritual life of France and of Europe. . . . Lourdes is a spiritual radio-active force which shoots its vitalizing sparks broadcast through a morally, mentally and spiritually-darkened world with ever-increasing intensity and benefit. For myself, I believe Lourdes to be a genuine revelation of the goodness of God to a world which, every day, stands more and more in need of it." May it not also be said that in the rank apostasy and agnosticism of France the Christ and His Mother have founded a refuge where the cast-out faithful of Catholic Europe may still find a home and the Presence?

Let us remember that the miracle of Lourdes arose through the Blessed Virgin appearing twenty times to the peasant girl,

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Bernadette Soubirous, in 1858. For four years a commission, not composed of ignorant priests but of the cleverest scientists in France, sat and made exhaustive inquiries. In 1862 judgment was given. The matter was declared absolutely genuine. The Blessed Virgin triumphed and established her mighty temple of healing prayer in the heart of Europe.

To-day, as we write, nine hundred sick are starting, full of faith and hope, on a pilgrimage to Lourdes. They are attended by many "Handmaidens of the sick", composed of gentlewomen who socially occupy some of the highest positions in the land. They are met by the stretcher-bearers, gentlemen of the highest rank, who devote their lives to this work and take the place of a police force. All are consecrated to the work of the Blessed Healing Virgin.

Thousands of sceptics visit Lourdes anticipating an orgy of superstition. They leave asking, as John Oxenham asks: "What is Lourdes? God only knows."

The name Eve drops out of history with the story of "The Fall", but the soul of "woman clothed with the sun" arises in her stead. In earliest ages she rises majestically above the horizon of life under many different names, under many veils. Mother of God, Star of the Sea, the Morning Star, Queen of Heaven, the Intercessor, and always as the Immaculate Virgin Mother.

Upon her majestic temple in Egypt it is graven of her:

"I am everything that hath been, that is or that will be, and no mortal hath ever yet removed the veil that shades my divinity from human eyes."

Verily the Mother of the World, whose venerable age is here recorded, 4000 years B.C., the Immaculate Virgin Isis with the infant Saviour Horus in her arms. In the "Book of the Dead" of the Egyptians the souls journey painfully towards the light in the barque (womb) of Isis. The dead were placed before the judge, who weighed their merits. If he were proved worthy he again became one with Osiris, the high Sun Being. The Sun was the centre of Egyptian thought; not the visible sun, the eye of Osiris, but the spiritual sun it symbolized. The great Kepler wrote in inspiration: "I have thought deeply on this Solar system.

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It has revealed its secrets to me. I will bring the sacred ceremonial vessels of the Egyptians into the modern world." Meanwhile, from the beginning of its civilization, Aryan humanity worshipped the Sun, the life-giver, the male Principle, and beside this visible fire they conceived of its soul, the female Principle, "clothed with the Sun". Again we find it in Persia in the religion of Zoroaster as Mithras, male fire; Mitra, female light.

This mighty companion of man and Mother of God is not only of earthly but of heavenly nature, the Soul of the World. In Babylon she is worshipped as Istar, mother of the sun-god Tammuz. To the Syrians she is Ashtoreth, to the Mexicans she is Chimalma. In Yucatan she is Chiribirias. To the Druids she is Ceredwyn. To the Buddhist she is Maya, and Maya is also Mary, the Mother of the Christ and the Messianic Age. To the Phœnicians she is Astarte. To the Greeks, Aphrodite. To the Western world she is Marie, Lady of Eden, goddess of the Tree of Life, Mary, Mother of God, and before the separation of the sexes she was the power of the Moon before its complete separation from this earth.

In different parts of the globe great messengers were spreading similar teachings. Lao-Tzu, in China, was emerging from the esotericism of Fo-Hi. Everything that can be said of Plato's ideas and forms and of cosmic love as being the creative expression of God can be said of Lao-Tzu. The last Buddha, Sakya Mouni, was teaching on the banks of the Ganges, and in Italy the Etruscan priesthood sent to Rome an Initiate possessed of the Sibylline Books.

These divers teachers had one common end in view. One mighty spiritual current was passing through the whole of humanity: a current that could only have had one source, a divine source, of which seers and prophets were the messengers.

Many wise men of to-day, in their scorn and contempt for the wise men of old, dismiss the Christ and the Blessed Virgin as mere solar and lunar myths. They tell us that Christianity is only a survival of pagan sun-worship and that, arising from some pagan superstition, the Blessed Virgin is somehow connected with the Moon; probably because we call the Sun "he" and the Moon "she". Anyway, according to them, it is all pagan

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nonsense, for did not Gibbon write in his "Decline and Fall of the Roman Empire":

"The Romans, as ignorant as their brethren of the real date of His (Christ's) birth, fixed the solemn festival to the 25th December, the Brumalia, or Winter Solstice, when the pagans annually celebrated the birth of the Sun?"

King, in his "Gnostics and Their Remains", writes: "The ancient festival held on 25th December, in honour of the birthday of 'The Invincible One', was afterwards transferred to the commemoration of the birth of Christ."

Canon Farrar writes: "All attempts to discover the month and day of the nativity are useless. No data whatever exist to enable us to determine them with even approximate accuracy." (Life of Christ.)

We do not wonder that Canon Farrar is defeated, like everyone else, over the date of the nativity. Being a sound churchman, he would be the last to associate the Christ, the Son, with the Sun—this earth's life-giver. Besides, does he not set out to write a life of the Christ? As simple to write a life of the Absolute! We wonder, did it ever dawn upon him that Jesus of Nazareth and the Christ were two separate entities up to the thirtieth year of the Nazarene's life, when he gave up his body at the Jordan baptism to be ensouled by the Cosmic Christ or Solar Logos?

It would not occur to us to fix a birthday for so supreme a Being, as we doubt His ever having had one. We believe that He always has existed and is alive for evermore. We *do* regard Him as a celestial Being, so we gladly assent with the pagans that the return of the Sun at the Winter Solstice, when the sign Virgo is rising above the horizon, very properly celebrates the birth of Jesus, a great entity Himself, Who was destined for an end no less glorious than to receive unto Himself the Solar Logos, our hope of glory.

The Romans celebrated the Ludi Seculares, an annual ceremony held on 25th December and known as Natalis Solis Invicta, birthday of Sol, the Invincible. The same date was assigned to the coming of the Christ, to the Egyptians as Osiris. Numerous other countries celebrate the same date. Christ always has been associated with the sun, and we fail to understand

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why the orthodox should ignore the tradition, which is also so closely connected with the Blessed Virgin.

Christianity has been correctly defined as "a symbolic synthesis of the fundamental truths contained in all religions", but, like its founder, it has been crucified between two thieves: superstition, a distorter of spiritual perception, and materialism, the antithesis of spiritual perception.

The exclusion from worship and recognition of the Divine Hierarchy, the Divine Spirits and manifestations of God, has dwarfed and mutilated our faith, and it has been left to the Catholic Church to keep alive the knowledge of the Divine feminine, the Blessed Virgin.

We are told that those crazy and weird old astrologers "believed that the seven sacred planets, sun, moon, Mercury, Venus, Mars, Saturn and Jupiter, reflected in the skies the Seven Spirits burning as lamps before the Throne, described in the Book of Revelations". They were mad enough to believe "that each human soul came into the world bringing with it some special vibration from one or other of these planets, some touch of flame from the great lamps burning ever about the feet of God".

We are persuaded that this world and all in it is inherently spiritual and that the keynote of Christianity lies in the words "My kingdom is not of this world". To search for it outside the celestial realms of spirit can only bring failure and disappointment. We read in the Solar Myths the eternal Verities. Osiris, Krishna, Buddha, Jesus, and many other Christs were not mythological beings, nor was the life of one plagiarized from the other. They were celestial manifestations taking their source from the sun, the vitalizing centre of the physical system. Their lives were derived from the solar phenomena, as indicated in the zodiacal planisphere. The history of spiritual man and woman is written in the stars, and the heavens are their historians telling the glory at once of male and female and their maker, God.

The Immaculate Virgin Mother of the world has always been represented as giving birth to the many Christ incarnations, and this, it might be thought, would signify to the most material that no Christ ever incarnated by way of the flesh.

The real divine spiritual man never dwells in the womb of

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the earthly mother. What is born on earth as the fruit of the womb is a physical body and immaterial soul imbued with reincarnating life. St. Paul says: "What you sow is not the body that is to be; it is a mere grain of wheat, or some other seed; God gives it a body as He pleases. What is sown is mortal; what rises is immortal."¹

St. John teaches that we owe our real birth to God; not to human blood or to any impulse of the flesh or of man.

Jesus said: "What gives life is the spirit; flesh is of no avail at all."

The Cosmic Christ never dwelt in the womb of the Blessed Virgin. Immaculate conception took place when He became one with the Father at baptism by John, the Baptizer.

The first sermon preached by the Nazarene carpenter was begun by the appropriation to Himself of the claim "The Spirit of the Lord is upon me".

There was always the action of the spirit, the Shadow of Christ.

"I have filled him with the Spirit of God in wisdom and in understanding and in knowledge and in all manner of workmanship to devise cunning works, to work in gold and in silver and in brass."²

Thus works the agent in Creation. The Angel of the Lord. What a simple and perfect description of a divine messenger sent to infant humanity. Thus the Cosmic Christ at special times in history selected for special tasks certain beings to prepare the way of the Lord, and by His ensouling Spirit showed them a deeper vision of Himself and His purposes.

The divine Spirit of creation has completed the generation of man, making him spiritually "in the image of God, male and female".

Such is the Son of God, having power because in Him the soul dominates body, and body has no will of its own apart from spirit.

Adam represents man. Eve represents woman and manifestation, which is, by generation, always twain and partakes of the nature of the generators. Thus it is dual. The first person in the Godhead is Father-Mother. The Son is also dual, the prototype of both sexes.

¹ Moffatt's translation. ² Exodus xxxi.

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Later on the various names of God appear in Scripture as separate threads spun into one strong line of truth regarding one Central Personality.

Eve is the spiritual helpmate, generative substance, female Principle of humanity: as Psyche, soul, she has two aspects, earthly and heavenly. The forbidden fruit stands for the fall from innocence into generation, and consequently the consciousness of man ceases to reside in the soul and takes up its abode in the body. Until redeemed from the thralldom of matter man does not again become fully vitalized. To find the soul—female wisdom—is the first step to finding Christ. As the Catholic Church puts it, "Mary brings us to Jesus".

Now let us bear in mind two profoundly important facts.

We are writing for earnest students who belong to no one particular church but to the church of All—the Church of Christ. From this celestial community no spiritual being may be excluded.

Those who have attempted the work find that they can trace the Cosmic Christ from the beginning up to the present day, and only thus can man in his earthly existence receive the form of Christ on this side and comprehend the might of His present spiritual impulse. This he finds to be the only thing that really matters, and he understands the meaning of these difficult words "to die in Christ". He discovers that heaven, earth and man move together upon a God-appointed way; the earth, with its kingdoms and the celestial Hierarchies stretching into infinity, evolve through one simultaneous and continuous Power, which can only be understood as an indissoluble whole.

To such students, who are bound to the dogma of no church, the old and ignorant prejudices concerning the Blessed Virgin must be a thing of the past, if they ever existed.

A celestial Being so closely bound up in evolution with creation and the Christ may not be ignored, except it be with grave spiritual loss to ourselves. Mary's life and Christ's life are fused in one sublime spiritual result: the Divine incarnation in Bethlehem.

Two reasons can be given for this want of reverence which is shown *outside* the Catholic Church for the Blessed Virgin: prejudice against the beliefs of a church to which we do not belong; secondly, though Jesus the Christ welcomed both sexes

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by the same title—children of God—though He showed divine pity for the weak and fallen woman, and though His never-to-be-forgotten words are graven indelibly on the human conscience, yet the Church (Catholic excepted) has steadfastly based its conduct towards women upon the narrow and Oriental attitude of St. Paul, rather than upon the lofty humanity of Christ.

In contrast to the conceptions of woman's organic and intellectual inferiority which predominated in Semitic and Roman Society, the teaching of the Christ flashed like a summons for deliverance. His kingdom is promised to whoever—man or woman—shall observe His commandments. The divine principle of equality is written in the Gospels, but, though the Church continues to pay lip service, it has failed utterly to follow the Christ life and is now dying of its own utter failure and arrogant assumption of male superiority.

It will be appropriate here to give the correct translation of those horribly harsh words wrongly attributed to the Christ when addressing His Mother: "Woman, what have I to do with thee?" The correct translation is: "What to me and to thee, woman?" meaning: "What difficulty does this present to me and what should it present to thee, who knowest who and what I am? My hour for action has not quite come."

The word "woman" in Hebrew is *Aishah* and refers to the position of the Blessed Virgin as Mistress of the House of Nazareth.

What could show more triumphantly the Christ will than the spectacle we now behold of woman, triumphant over all the cruelty and injustice of the past, and despite the Church's determined attitude of male superiority that is humiliating to feminine dignity?

The inferiority of women erected into a religious dogma has its repercussion through the centuries. Women will never now ask for equality in the Church. The day has passed for that. Women are now organizing their own churches, and those who do not care for show prefer the Registrar's office for the marriage ceremony. We affirm that this is deplorable, but who can honestly deny that the blame lies with the Church?

Let us turn back two thousand years to the Nativity and to Mary, the Mother of Jesus.

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Those who realize something of the sublimity of the Cosmic Christ will agree that the woman who gave birth to Jesus of Nazareth, later to give up His body to the Christ, could have been no ordinary being.

Always the way of the Lord was prepared and always was the coming of a great Being expected. In the ancient mysteries the Christ was spoken of as "The Coming One". Initiates in Egypt, Asia, all over the world whispered of "the approaching Christ". For centuries He had been heralded, and His coming was led up to by the whole of precedent evolution. A network of invisible threads attaches this divinely-appointed event to all our planetary past.

There was a Cosmological, as well as social and moral, reason for the coming of the Messiah to this world. Humanity, having touched the depths of material evolution, had begun to turn upon the upward arc; a re-ascension towards spiritual heights was due in order to fulfil human destiny. A tremendous impulse was needed to give humanity a realization of its heavenly origin and divine goal. The manifestation of the Cosmic Christ descending from the spiritual world through etheric and astral planes to the physical is bringing about this result. To-day we can clearly see that the words spoken by the Christ to His Apostles, "Heaven and earth shall pass away, but My words shall not pass away," refer to the indwelling of the divine spirit in immortal man and upon the living unity that is deathless betwixt humanity and God. No criticism of the Bible or any of its discrepancies has had the faintest effect upon Christ's work upon earth.

Is it probable that the body of an ordinary woman was chosen to give birth to Jesus of Nazareth? and who was He before He reincarnated on earth to fulfil His tremendous destiny, that of yielding up His body in His thirtieth year to the Christ?

So mighty a Being as the Solar Logos could not take on directly a human body. An entity was required who was an old soul: one who had reached a lofty stage of spiritual advancement and had gone through many incarnations. Even at birth there was no being sufficiently advanced to receive so terrific an ensoulment without further purification. An adult body was necessary to contain the human Archetype who was from before the beginning of the world.

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We are told that the child to whom the Blessed Virgin gave birth—the child who was called Jesus of Nazareth—was the great Prophet Zoroaster. He it was who in former times on the plains of Iran had proclaimed the Solar Logos, the Cosmic Christ, to the world under the name of Ahura-Mazda. Always amongst the Zoroastrians the tradition had persisted that their Prophet and Master would reappear upon earth as Saviour and he would come from the Sun.

This is the tradition, this the esoteric teaching which has come down through the ages, and there is much Scriptural evidence in support of this belief.

Who was the great spirit held worthy to be the Mother of Jesus—the Christ?

We believe her to be a physical incarnation of the Mother of the World, just as we believe the Nazarene held the physical incarnation of the Cosmic Christ, allegorically her son throughout the ages. The female Principle who at the beginning of creation was Eve, man's helpmate, and who all down the ages as the Immaculate Virgin has held the infant Saviour in her arms, took physical incarnation as Mary of Bethlehem and bore a child, chosen for a divine mission, who came to her from a divine world.

Matthew gives us the genealogical tree of Joseph to prove that Jesus can trace his descent from David. The world will always be divided in thought over the immaculate conception.

Joseph may have been chosen as the father of Jesus in the flesh, but the eternal was his heavenly father in the spirit. *The immaculate conception, in our belief, took place when at baptism the Christ ensouled Jesus, Son of Mary.*

Our conception of the mystery of Christ and the Blessed Virgin has nothing to do with aught but simple inspiration. We set forth what we believe to have been given us by spiritual guidance, and we pass it on for those who are pursuing the same quest.

If we can conceive of other worlds peopled by living entities that existed long before the birth of our world it will be easier for us to comprehend those leaders of our young humanity. By means of the qualities which they had acquired in primordial times they developed their power still more in working for us.

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Such teachers are again coming back to this world and are working under the guidance of the Cosmic Christ.

The power of the Blessed Virgin is daily becoming more pronounced on earth, and the Saints, such as the great female mystics whom we read of to-day. Joan of Arc, the little Flower of Liseaux, and countless others are working under her to aid humanity.

Though profoundly loved and venerated in the Catholic Church, in which men as well as women are her worshippers, there are no Anglo-Catholic churches now that do not possess a Lady Chapel, in which her gracious image with the Saviour in her arms is worshipped. What in ignorant times was called idol-worship is now understood to be concentration upon a divine object, so that the wandering mind can be held at a fixed point in prayer. The kingdom of the World Mother is expanding all over the globe, and thousands in every country who have never belonged to the Catholic Church are seeking her help as a great healing power.

"The Catholic Church has never hesitated in making Mary the true natural Mother of the whole person of Christ, the Mother of God."

The sharp cleavage comes here between the orthodox and the unorthodox. We who come under the latter category accept the Biblical statements. All four Gospels designate the moment in which Christ took flesh and became man on earth. However much they may differ in other particulars, all four agree to the moment at which Christ takes up His abode in the great Initiate, Jesus of Nazareth. That moment is the Baptism by John.

St. Thomas Aquinas, in his "Summa", says:

"Christ was conceived from Mary the Virgin, who supplied the life matter in such wise as to produce similarity of kind, and therefore He is called her Son. On the other hand, Christ, in His human nature, was conceived from the Holy Ghost as from the active principle, but not in such wise as to produce similarity of kind as a son is born from his father, and therefore Christ is not said to be the Son of the Holy Ghost."

The Abbot of Buckfast, from whose book, "The Divine Motherhood", we quote, says:

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“The reason why the Holy Ghost, through the operation in Mary’s womb, did not produce an offspring in the similarity of kind, as does a human father, is given by St. Thomas in the same paragraph. The Son of God, though becoming incarnate, existed before the incarnation. In His own existence He had perfect similarity of nature and kind from the eternal Father, the first person of the Trinity. Therefore He was Son already, the only-Begotten of the Father.

“Becoming incarnate through the operation of the Holy Ghost could not make Him Son of the Holy Ghost, as such a relation of parentage already existed with the Father. But it made Him truly the Son of Mary, because Mary, and Mary alone, gave Him a true similarity of nature in humanity, as the Eternal Father, and the Eternal Father alone, had given Him similarity of nature in divinity through the eternal filiation of the Word. The Eternal Father and Mary are the true parents of Jesus Christ.”

The cleavage now becomes clearer, but we place on record the fact that no great world-wide movement, such as the worship of the Blessed Virgin Mary, could have arisen under any but divine guidance. It is of profound significance to note the satisfaction of a church which is conscious of having made the interests of the Soul and her divine life its supreme object.

We doubt many true Catholics outside the Priesthood having fathomed the great mystery of her progress (the state of the Soul) whilst undergoing the Cosmic experience indispensable to such evolution, from Eve to Virgin Mary.

We believe the Christ to be Himself the possessor and giver of the Holy Ghost, Which we prefer to name the Divine Spirit. We believe that Christ and the Blessed Virgin existed before the Palestine incarnation and that He was the Son of God. We believe that the Blessed Virgin, as World Mother and female Principle, was also from the beginning and that her power as a celestial protector will become more and more pronounced as the ages roll on until the glorious day comes when the perfect balance of sex is consummated.

CHAPTER XI

THE SUFIS

THE TEACHING GIVEN BY GOD TO HIS ANGELS

THE history of the great civilizations before Christ occupies a very brief period in the history of man as a whole.

Gordon Childe, in "The Most Ancient East", writes: "We are apt to be so dazzled by the perfection of the art revealed in the newly-discovered tombs that the whole civilization looks like a miraculous child for which a foreign divine parent must be sought."

We suggest that it really would be simpler to give the credit for these wonders to the "Divine Parent" to whom it is due. It is not as if He were "far to seek". His work is so obvious that only scientific diffidence and a strange love of complicated unreason bars the way to an honest acknowledgment of divine origins.

Donald Mackenzie, in his "Ancient Civilizations", is caught in the same fog. He tells us that the spread of culture is mainly due to "teaching". No natural law impelled widely-separated communities to make the same discoveries and achieve spontaneously and independently the same degree of progress.

It is strange that when common sense can bring a man thus far it comes to a halt and leaves him dangling, more especially as it is not difficult to discover who the "teachers" were who developed these "widely-separated communities".

Here we would draw attention to the great fallacy which it is too late now to remove but which does so much to stultify the Cosmic Christ and draw men's minds away from His true creative Majesty. We refer to the use of B.C. (before Christ), which asserts that no Christ was known till two thousand years ago.

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Thus we have to talk and write of civilizations thousands of years "before Christ", which can only signify to the thoughtless and unlearned that in these early days Christ was unknown.

Scientists are, however, perfectly well aware of the fact that so similar is the teaching all the world over from the Beginning that the only conclusion is that it all originated from the same source.

We wish now to draw the attention of students to the greatest, yet least known, of this world's civilizing movements—The Sufis.

No man can be said to have originated Sufism. No one knows who was the first Sufi. The claim is made that it had no beginning.

It is the oldest esoteric school in existence and the parent of all others.

If we knew more of the secret history of Abram we might gain enlightenment as to its origin, but, as to his connection with Sufism, all we know is that he established it in Mekka and the most advanced masons were then Sufis, as they are in our world to-day, though it must be remembered that masonry in ancient days was very different from what it has become now.

For instance, the Freemason of to-day will as often as not assert that the eighteenth degree is a High Church degree, whereas it was in existence thousands of years before churches were founded, and the ritual was used by Sufis long before Egypt was. Those Sufis who are Freemasons to-day are aware that the only ritual known to them, as Sufis, is the ritual of Freemasonry, though in former days Initiations had to be gained by the acquirement of very profound knowledge.

In one all-important point Sufism can claim to be unique. Up to this day it teaches the pure Christ doctrine, untinged by Paulism. The love for, and knowledge of, God, Who is one and co-equal with the Christ, is its mainspring.

It is the oldest and most carefully-guarded esoteric school existing, and there are no dogmas or ceremonials connected with it, though a Sufi is free to make use of any ritual or ceremony that he thinks suitable to his purpose. Sufism has always striven to keep strictly to the leadership of the Cosmic Christ in its

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universality, avoidance of dogma and the priesthood. It distinguishes between Christianity and the Christ-teachings, the latter being one with Sufism.

In its comprehensiveness the Sufi movement cannot be called a religion. It is a universal faith, the apex of which surmounts and embraces all religions. The God of the Sufi is the God of all people. The Master of the Sufi, his Saviour, is that Spirit Who is recognized as the perfect in humanity. He, behind all different names and forms, idealized by different people, sees one and the same Spirit, Who claims: "I am Alpha and Omega."

No other great movement has kept clear of the priesthood and ceremonial or kept its purity unvitiated by creeds, ritual and dogmas. It is a system of mysticism in the loftiest meaning of the term, and as such its characteristic is half-religious, half-philosophical.

From out the womb of creation it emerged, surviving the mighty spirits of nature that rent the world with earthquake, flood and fire, surviving as the kernel of peace which nothing can shake.

Quietism is the inner and essential characteristic of the true Sufi, and because of this mystic Quietism, this "hiding in the Sacred Heart", there is little known or heard of the Sufis. What has ever existed and can never die has no need of propaganda; therefore it is often spoken of as the inner doctrine of Islam, the underlying mystery of the Kur'ān.

Certainly it was the kernel of the faith taught by the Arabian Prophet, but Abram planted it in Mekka nearly three thousand years before Mohammed was born, and Mohammed's chief disciple and friend was a noted Sufi Initiate.

That is but the exoteric interpretation. Sufism, in itself, is very much more, and the old Sufi will tell you that "the seeds of Sufism were sown in the time of Adam, fermented in the time of Noah, budded in the time of Abram, and began to develop in the time of Jesus, and produced pure wine in the time of Mohammed". He will tell you that Jesus (not the Christ) was the greatest Sufi, as in his former incarnation he was Zarathustra (Zoroaster), the great Persian Initiate King. He will add that all the great divine instructors have been Sufis first and

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adherents of other exoteric faiths afterwards. He will end by assuring you that the word Sufi is akin to Sophia (wisdom) and means also purity, and is simply the teaching given to His Angels by God.

Certain it is that no faith could be purer and less contaminated.

Sufis are found most numerous in Persia, where they were gathered into a great school of esoteric instruction by the last Zoroaster who ruled in the Medo-Persian Empire in the time of the Prophet Daniel, whose teaching was in line with his own. Sufis also abound in Egypt, Turkey and Arabia. They are to be found in the ranks of every religion on earth.

A Sufi may outwardly be an earnest Christian or Hindu. He may be a regular communicant at his parish church, yet at the same time he may be an ardent Sufi. Sufism is the inner life to be lived in quietism. It is essentially esoteric, though it is clothed in an exoteric body.

It is quite incorrect to say that the Sufis are Mohammedans, though the Prophet himself was a Sufi and thousands of his followers were Sufis also. There are numerous proofs that Sufi teachings existed for centuries before his advent in the lands Mohammed conquered.

The only ground for the above mis-statement is that Mohammedanism is *not* the religion of the Prophet Mohammed, because he only professed to preach the religion of his predecessors, the Jews and Christians, both those faiths being in the faith of Islam. The Sufi schools being established in Baghdad and Mekka in Abram's time, the idea of the Prophet was not to limit the benefits of Abram's faith to his own people, but to extend it to the world. This has been the means of converting to a high form of culture and of civilization millions of the human race who would otherwise have remained sunk in barbarism or would not have been roused to that Brotherhood which Islam not only preaches but practises.

There is no faith so misjudged and ignorantly written of as Mohammedanism. One of our great authorities—Professor G. W. Leitner—who knows Arabic, has attended a mosque-school at Constantinople and has associated with Mohammedans in Turkey, India, and elsewhere, writes :

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“ To walk with God, to have God with us in our daily life with the object of obtaining the ‘peace that passeth all understanding’, to submit to the Divine Will, this we, too, profess to seek, but in Mohammedanism this profession is translated into practice and is the corner stone of the edifice of that faith.

“ In one sense Mohammedanism is like, and in another sense unlike, both Judaism and Christianity. To walk with God, to have God ever present in all our acts, is no doubt what the prophets of both these religions taught, and in that sense they were all Mohammedans, or, rather, Muslims, namely, professors of the faith of Islam. But, so far as I know anything either of Judaism or Christianity, the system preached by Mohammed was not merely imitative or eclectic; it was also *inspired*—if there be such a process as inspiration from the source of all goodness. Indeed, I venture to state, in all humility, that if self-sacrifice, honesty of purpose, unswerving belief in one’s mission, a marvellous insight into existing wrong and error, and the perception and use of the best means for its removal, are amongst the outward and visible signs of inspiration, the mission of Mohammed was inspired. The Christianity also which Mohammed desired to restore to its purity was the preaching of Christ as distinguished on the one part from the mystic creed of St. Paul and the outrageous errors of certain Christian sects known to the Arabs.”

Here can be clearly traced the pure Sufi influence which concerns itself alone with the one and only God with Whom the Cosmic Christ was one.

That Mohammed was an inspired teacher, a Christ-ensouled messenger, we do not doubt, and it is a deplorable fact that even some of our scholars have misrepresented the great Arabian Prophet and used second-hand reports from the opponents of the faith he preached. Professor Leitner further says: “ I cannot conclude better than by insisting on the fact that the Jewish, Christian and Mohammedan religions are sister faiths, having a common origin, and expressing a hope that the day will come when Christians will honour Christ more by also honouring Mohammed.”

We have quoted the most reliable authority on Mohammedanism because it is so akin to the Christ teachings, yet so shockingly

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misrepresented; we will go on to show how closely related to both are the Sufi teachings.

The Sufi message was borne to the Western world by the late Pir-O-Murshid Inayat Khan, who answered the call by leaving India for America in 1910. A continuous and unbroken tradition of mystical doctrine has been carried down through the millenniums by a series of dead Pirs (Initiate teachers) to the living director who forms the last link of the chain, until he, too, passes away and is succeeded by one of his disciples.

The last great living director of the Sufi movement passed over in 1927, having, for the time being, accomplished the work required of him. No other religious movement can claim an unbroken line of Initiate teachers from time immemorial. Notice to pass on to another plane is always given, with full time to impart necessary knowledge to the successor.

Latterly the movement has gained new life through the coming in of many Orientals of culture and education, and it is making great headway in Asia and Africa. Europeans and Americans who have studied and understood the great Sufi poets, and who have come in contact with the Master Inayat Khan, have found that which is perfectly satisfying to their souls.

In response to the world demand of the time, the Master, before his passing, gave Sufism a universal form, thus giving body to the soul of wisdom which has been conceived for millenniums in the heart of the inner cult of the ancient Sufis. He writes in his book, "The Unity of Religious Ideals", to be got at Sufi Book Depot, 54 Above Bar, Southampton :

"The Sufi Movement is purposed to work towards unity. Its main object is to bring humanity—divided, as it is, into several different sections—closer together in the deeper understanding of life. It is a preparation for a world service, chiefly in three directions. One direction is the philosophical understanding of life; the other direction is bringing about brotherhood among races, nations and creeds; and the third direction is the world's greatest need, which is the religion of the day. Its work is to bring to the world that nature's religion which has always been the religion of humanity: to respect one another's belief, Scripture, Teacher. The Sufi message is the re-echo of the same Divine

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Message which has always come, and will always come, to enlighten humanity.”

Here is the form of service introduced by the Sufi Master for the use of the Sufi movement :

“ In the service of the universal worship a Christian service, a Moslem, a Buddhistic, a Hindu service—all services are included. Therefore the blessing of Christ is given from the altar to the seeker for Jesus Christ’s blessing; the one who seeks for the blessing of Moses to him the blessing of Moses is given; the one who seeks the benediction of Buddha for him is the benediction of Buddha; but those who seek the blessing from all those great ones who have come at different times, they are blessed by all.”

On the altar are placed the Scriptures of the Hindus, the Buddhists, the Zoroastrians, the Hebrews, the Christians, and the believers in Islam. Upon the altar are candles representing all the different religions of the world. The different candles which are lighted mean our adherence and respect to all the different teachers, religions and Scriptures. It teaches us one light and many lamps. It is not the lamps which are to be taken first to the mind. It is the light which should be taken to the heart.

It is this religion of unification which Jesus Christ came to teach; the teachings of Moses and the efforts of Mohammed were all towards this one object. All that Buddha has taught, all that Krishna has said, sums up in one thing, and that is—it is one Light that is the Divine Light, and it is the Guidance that comes from that Light which becomes the Path for humanity to tread upon.

There is no priesthood in the sense in which priesthood is understood. There is only priesthood to conduct the service and to answer the need of a priest which is always in our daily life.

Those ordained in the Sufi movement are called *Cherags* and by other names. There is no distinction of woman or man. The worthy soul is ordained, by this showing an example to the world that in all places—in church, school, in the Houses of Parliament, in the court—it is woman and man together who complete evolution. At the same time every Sufi is a priest, a preacher, a teacher, and is a pupil of every soul he meets in the world.

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The universal worship, therefore, is the religion of the future, which brings to humanity the Ideal of the Unification of Religion, the Ideal of getting above the sectarianism, the limitedness of communities of groups. A few were ready, and found in universal worship peace for their souls. There is a Summer School held yearly at Suresnes, outside Paris, and there flock men and women from all parts of the world to listen to the message given out by advanced Sufis who were associated with the Master during the brief time he moved amongst us.

The present writer had the honour of knowing Pir-O-Inayat Khan and studying the teachings given out by him in lectures and writings, and it was a blessed experience, never to be forgotten. We have all read of beings called "Masters", but few of us have ever met a Master face to face and so verified the existence of such beings. There was no mistaking Murshid (Master) Inayat Khan for other than he was, and it was profoundly interesting to see "the Life" lived.

Though it was perfectly obvious that only a Master could live "*the Life*", it was often disheartening to realize the vast gulf separating the Master from the pupil, yet it became apparent that he represented the standard to which we all must eventually attain.

In his personal appearance the Murshid was beautiful to look upon. The clear, olive, Eastern face was delicately-featured and lit up by glorious, dark eyes. His form reminded one of Kipling's words, "a lance at rest", and his exquisite gentleness and courtesy were never broken. When lecturing he wore a long, yellow robe and round his neck the symbol of the Sufi movement—a heart with wings, the heart between soul and body forming a medium between spirit and matter.

For a few years he moved unostentatiously amongst us, and when asked why he had come to the West his reply was:

"A few were ready. I came to gather them."

It seemed, to his small body of disciples, that very few were ready, yet again there was about him something strongly suggesting a mystery we were not intended to fathom. We all felt that he would not use a physical body for any length of time and that there was just enough of the real Master expressed upon

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this plane to make him intelligible to us. There were times when he vacated his physical body and left it in charge of a Chela. Many of us could detect the change, slight though it was, and presumably he only came to the West to renew old friendships that had existed in past lives and forge another link in an ageless chain.

Though he passed freely through the world of men, only those who came into actual touch with him recognized his greatness, and historians of to-day will have no more to say of him than had the historians two thousand years ago to say of Jesus the Christ.

Such Beings can only be estimated spiritually, and serve to show us that a man's true being, his inner activity, his personality, his individuality, cannot be present in the world, which, according to the evidence of his senses, is all around him. Man is endowed with the possibility of leading an inner life which is quite independent of his external life. This possibility confronts us in every hour of our waking life. As regards our eyes and ears, we have something in common with other men. Every one has his special joys and sorrows, troubles and cares, hopes and ideals. In truth they form a separate kingdom, hidden from the physical sight of others. This, men carry through the world as an independent inner life. If a man chooses to keep his inner life as a special world for himself alone we can penetrate no further.

There are those who lead the inner life and are immediately translated, by means of this inner existence, into a different state of consciousness from that they possess in the life they lead in and with the external world. This was certainly the case with the Sufi Master. He had other work to do in other spheres of which we knew nothing. Nor could we follow him. Anyone with even a faint perception of that spiritual life surrounding us could sense that Inayat Khan was one of those Beings who belong to all spheres and who pass through time and space at the bidding of the Great Ones. They are Beings whose home is the universe and who have consecrated their life to infant humanity to help it mount a step or two in its age-long pilgrimage.

Owing to its treasured quietism and the belief that has always

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been held that Sufism is never to be used for proselytizing, being that pure Theism which God will impart to the ready, Sufism is but little known in the West save through the exceeding richness of its literature.

It is the Sufi poets who present the world with Sufism in its purest and richest forms. Many of Persia's greatest poets have consecrated their verse almost entirely to the elucidation and elaboration of the Sufi doctrines, and, as one of the great Christ impulses of the world, it is deeply interesting to note how diverse and how perfectly adjusted are the great teachers to the nature of their work.

Sir John Malcolm was surprised in Persia, as Rosen was in Constantinople, by the knowledge which the common people had of the great Persian poets. He says: "I was forcibly struck with this fact during my residence in Persia. I found several of my servants well acquainted with the poetry of their country, and when I was at Ispahan I was surprised to hear a common tailor who was repairing one of my tents entertain his companions with repeating some of the finest of the mystical Odes of Hâfidz."

Those of the West who study the Sufi Poets become enthusiasts. Many of our great Orientalists have written of them in glowing terms. Professor Hastie, Principal of the Church of Scotland College, Calcutta, and Professor of Divinity at Glasgow University, writes thus:

"Jelâleddin Rumi (A.D. 1207-1273) is now universally recognized by those who know as the greatest of the Persian Mystical Poets. This supremacy has been unanimously accorded to him for more than six centuries by unnumbered myriads of his own disciples and followers in the Oriental world who have been wrapt in devoutest admiration of the great Master to whom they have owed the highest joy and inspiration of their spiritual life. And at last, in our own Western world, the great scholars of Europe, looking at him without personal or national bias and through the clear, cold light of the new time, have come more and more as with one voice to join in this chorus of praise. . . . Jelâleddin is now rising upon our literary horizon in all his native splendour—his name appropriately signifying 'The Splendour of the Faith'.

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. . . It would be doing no one wrong to rank Jelāleddin with Shakespeare, with Wordsworth, and Keats and Shelley, with Goethe and Heine."

This eulogy, which may appear exaggerated, is almost surpassed by the most learned Historian of Persian Poetry and author of seven great volumes on Arabic Literature—the Austrian, Baron Von Hammar-Purgstall—who says:

"Jelāleddin Rumi is the greatest mystical Poet of the East, the oracle of the Sufis, the nightingale of the contemplative life, the author of the Masnavi and the Founder of the Mevlevi, the most famous Order of Mystical Dervishes. As founder of this Order, as the Legislator of the contemplative life, and as the interpreter of heavenly mysteries, he is highly revered, and, as such, he has to be estimated by quite a different standard from that which applies to those poets whose inspiration has not soared like his to the vision of divine things, to the primal Fountain of Love and Light. . . . The Masnavi is the Text Book of all the Sufis, from the banks of the Ganges to the shores of the Bosphorus. These outbursts of highest inspiration deserve to be more closely considered, as it is from them that we see shining forth as in clear splendour the essence of Oriental mysticism, the cardinal doctrine that all is One—the view of the ultimate unity of all being—and giving with it direction and guidance to the highest goal of perfection by the contemplative Way of Divine Love. On the wings of the highest religious enthusiasm the Sufi, rising above all the outward forms of positive religions, adores the Eternal Being, in the completest abstraction from all that is sensuous and earthly, as the purest Source of Eternal Light. Jelāleddin thus soars, not only like other lyrical poets, such as Hafiz, over suns and moons, but even above space and time, above the world of creation and fate, above the original contract of Predestination, and beyond the last judgment, into the Infinite, where in eternal adoration he melts into one with the Eternal Being, and, infinitely loving, becomes one with the Infinite Love, ever forgetting himself and having only the great All in his view."

We have quoted the eulogies of two great scholars—dozens have written similarly—in order to convey some idea of the

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fervour of adoration the Sufi possesses for his Maker, an adoration which is almost incomprehensible to the West and which fires even the cold and cautious heart of the Western scholar and critic. It is a something born and inherited in the Sufi, and that wondrous power of love of God makes it conceivable that Sufism was indeed the religion God taught to His Holy Angels. Such fervour of love is indeed a potent instrument in the hands of a teacher, a magnificent inspiration to fire the latent spirit of the pupil.

Jelāleddin "sought for the healing hand of Jesus" and it purged his inner sight and enabled him to see all the world again in the Light and Love of God.

The divinely-inspired Sufi poets of the East are the messengers of God who are bringing us the Light. *Ex orient Lux.*

The Christ chose an Eastern body, and from the East has come His Light, but faintly reflected upon us as yet, but destined in the fullness of time to blaze in full glory from the Sacred Heart of the whole world.

In the last book the great Sufi Master Pir-O-Inayat Khan gave to us, it is written :

"The Sufi message is the answer to the cry of humanity to-day. . . . Our movement is busy rendering service to God and humanity without any intention of forming an exclusive community but to unite in this service the people of all different religions.

"This movement, in its infancy, is commencing its work, but its culmination will be a world movement. It is the world message and that religion which will be the religion of the whole humanity."

When asked if there would ever be a new messenger, the Sufi Master replied: "Yes! in nine hundred years. The message Murshid came to give will be three hundred years growing, three hundred years at the zenith, and three hundred years declining. Then a new messenger will come."

He also said to his Western disciples :

"If there is anything I ask of you it is this. You only in the world know of the Voice that comes to the ears of my heart, for it is this Voice which has brought you closer to me. It is

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this Voice which holds you with me. You know whose voice it is, though it is expressed in my words. I wish this Voice to reach to the end of the world. I wish this Voice to spread wide. I wish this Voice to become audible to the hearers and visible to the readers who may be ready to hear and read it."

We will conclude with a translation of a beautiful passage from the Masnavi, descriptive of the upward progress of the soul :

"I died from the mineral and became a plant. I died from the plant and reappeared as an animal. I died from the animal and became a man. Wherefore then should I fear? When did I grow less by dying? Next time I shall die from the man That I may grow the wings of the angels. From the Angel, too, must I seek advance. All things shall perish save His Face. Once more shall I wing my way above the Angels. I shall become that which entereth not the imagination. Then let me become naught, naught for the harp-string Crieth unto me: 'Verily unto Him do we return'."

CHAPTER XII

GREECE

THE GODS AND MEN

"THE twilight of the Gods" is a condition little understood to-day. It is extremely difficult for us, who through the workings of evolution have descended into the depths of the material world, to believe that the Gods ever had intercourse with man. They are still regarded by the majority of our historians as mythical beings, creatures of ignorant, superstitious minds, though those who write of events taking place before our era are constantly compelled to state amazing facts which they cannot account for.

Sightseers gazing upon the Apollo Belvedere and the statues of other great Gods and Goddesses are, of course, told by "The Man from Cooks", who is taking them round, that no such person as Apollo ever existed. We have always been interested in the group stupefaction this statement produces and the awful questions that follow. So many want to know who the model was and why he was called a god. Could this wonderful being have been only a myth, and if he was a myth where did the conception come from?

Yet if we decide to reject the intervention of the Gods in human destiny we will find very much more than the Apollo and the Pyramids that we cannot account for. No amount of Darwinism can help us, for Darwin never attempted to deal with our spiritual evolution, and pinned his faith firmly on the amoeba and the ape, omitting to explain to us why, after all these centuries have rolled by, no ape has ever become a man. For very many years we have striven in zoos and in private establishments to "get a move on", but the ape remains ape and refuses to learn our language, note a fine sunset, or furnish us with the missing link.

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Darwin was an honest materialist who is gradually being superseded as our knowledge increases. In his day Psychology was in its earliest infancy.

Our "stay put" state of mind is largely attributable to our inability to realize that men of the past were very different, mentally and physically, from what we are to-day. What was man before "Jehovah poured into man the living breath and he became a living soul"? (We use the original word which is Jehovah, not God.) Before receiving his soul man would hardly have reached the ape level of intelligence. Man received the great "I am" which sets so wide a gulf betwixt him and the ape. This was the gift the God-sent Jehovah gave to man.

A moment's thought would suffice to impress upon us the immensity of this Bible statement. A God who could represent the Cosmic Christ in such a terrific capacity must be a very great Being.

We read the translation, "and God breathed into man". The translators appear to consider God and Jehovah to be one and the same Being. In the days of Moses men thought of Christ when they spoke of Jehovah. Moses is bidden by Jehovah to direct the people of Israel to the Christ by His name, "I am". Jehovah had come to reflect the Christ to humanity before the Christ descent and to prepare the way of the Lord.

Let us glance for a moment at the national organization of Israel under Jehovah and Moses and the wonderful first forty years of the life of the nation. The Rev. W. Pascoe Goard writes:¹

"There is nothing like it elsewhere in the world's history. . . . For instance, the sudden arrival of the fully organized nation upon the stage of world history. The facts explain many things connected with the sudden appearance of this nation amongst the nations of the world which, without this explanation, would fail of being understood.

"For instance, the sudden arrival of the fully organized nation, its perfection in monotheism and the worship of the true God, its perfection of law and its administration, its perfection of every department of national life. Other nations have taken ages for

¹ *National Message and Banner*, 24th August, 1929

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the development of their systems none of which has ever attained the perfection of this.

“In order to bring about this result we see a nation *forty years in intensive training in the wilderness*. They were literally shut up with God. They had no international intercourse. They were shut off from Egypt; they were rebuffed by the nations of Palestine; they could not pass to the Euphratean nations unless the road through Palestine were open to them, and even the road to Palestine was closed to them, as the history of the period so clearly shows and later diplomatic correspondence, centuries after the event, confirms. They had neither manufactories for trading purposes, nor commerce. They built no cities nor even houses. Their clothes and shoes were miraculously preserved. They had no agriculture, but were miraculously fed with Manna from Heaven. What a weary time for a whole nation one would be apt to exclaim.

“Not so! It was a national school intensely mastering the problems of life. They were mastering the fact of God and the Presence of Jehovah in their midst. They were a nation at school and were attending to only this one thing. Out from that one school came the greatest political economists the world has ever known. Out from that school came the most tremendous system and masters of theology ever known, a race prepared and trained to rule.”

Is it not time that we learned the truth about Jehovah and who He really is? The subject concerns us very deeply. Some time we will be compelled to master these spiritual facts or fall back in evolution with the “failures and laggards”. Micah sums up the character of Jehovah thus: “He hath showed thee, O man, what is good. And what doth Jehovah require of thee, but to do justly and to love mercy, and to walk humbly with thy God?”

We know what the majority of people would answer if asked their opinion of Jehovah. We have heard Him spoken of as “a mere tribal God. A blood-thirsty brute posing as a God. A pure myth conceived of by some old Jew”. Well! We cannot have it both ways. Either we believe in these accounts of the evolution of man through the instrumentality of the Gods or we do not. The vast, the overwhelming, majority of us reject them

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in toto, but go to church, at any rate those who still cling to respectability do, and are very good friends with the parson, who probably does not think any better of Jehovah than they do.

Materialism is to blame. There are those who believe that the Lord Buddha died from eating too much pork.

The Lord Buddha failed through giving strong meat to babes, as many another great reformer has failed since.

Christ died on the cross because the meat He gave was too strong for the Jews. They looked on it as the forbidden flesh, and it killed the earthly body of Jesus, the Christ, who lived on it Himself and offered it to others.

In thinking of Jehovah as the God of the Old Testament, we must remember his mission, to teach barbarous and undisciplined hosts how to prepare for the coming Christ. A tremendous endeavour had to be undertaken, and success could only be achieved by taking the most strenuous means.

The pivot round which turned the Old Testament religion was the formless God "I am", or Jehovah. He says to His servant, the initiate Moses: "Say to the people, I am the I am." Man has to learn to think of the formless Christ within him as "I am". When Jehovah called upon Abram to come out of Ur of the Chaldees, to be the Father of Israel and carry the Christ Light from East to West, the Twilight of the Gods had already set in, and they were becoming but a sacred memory. The great "I am" springing from spiritual sources developed the sense of personality as the Gods faded out beyond our life's horizon.

Comparatively few people take the trouble to learn all they might regarding the grand scheme of Evolution conceived of and being worked out by the Cosmic Christ, and we accept very little of all we can know regarding the spiritual Lords working under Him. Roughly, we may term these angelic beings Sun Gods.

If we would understand the Gods, we must take a really wide view of the Cosmos, and grasp the fact that this is not the only globe in which the Absolute is interested. Even if we look no farther afield than our solar system we must remember how much it contains, and how little we know of its contents. Astronomers tell us much of the emptiness of these mighty globes,

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meaning that they contain no human beings. Occultism believes that they are all inhabited by beings, some above, some below us in evolution, and sees no reason against believing that non-physical beings occupy the stars and planets, suns and moons, and carry out the will of the Creator in a God-appointed way.

We have good reason to believe that this earth owes much to certain advanced beings who left their own realms to instruct our infant humanity. Some occupied human bodies; others helped us to advance by working on etheric levels in the days before earth-men were endowed with self-consciousness, and could only respond to spiritual impact by a vague clairvoyance and clair-audience. In old Atlantean days the primitive, half-evolved men could understand and profit by the companionship of their spiritual teachers. They had not attained to self-consciousness.

At the destruction of Atlantis, many of these teachers reincarnated in more highly developed beings and became the leaders of the great schools of initiation. Later they were often honoured as Gods. Gradually the close connecting-link existing betwixt man and the ancient Gods was severed, because humanity became less and less fitted as it progressed in self-consciousness for this communion. Man had to learn to work out his own salvation.

It should be clearly understood that the Gods *had* to withdraw from the world they had helped to construct. Those Gods who from Atlantean times had incarnated in the bodies of the most advanced human beings were compelled to withdraw, as they could only touch the physical plane by using the most highly evolved bodies. So it came to pass that such entities, in whom were hidden the divine Spiritual, appeared again on earth in a unique manner. They became the leaders and Initiators in the great esoteric schools, and the custodians of the mysteries, public religion for the masses, and the secret religion for those who were ready. Theirs was the duty of carrying on the secret wisdom and preparing the way for the Christ.

Let it be remembered that man had come to earth from the spiritual world. He had existed in the old Saturn, in darkness and warmth, whilst he was little more than a germ. When God commanded the light, he lived on the Sun in a fluid form suitable to his environment. He had lived on the earth when the Sun cast

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it out, and it became a vaporous waste. He was on earth when the Moon parted from earth, and earth, sun, and moon, hung as three separate globes in the heavens. He had survived the destruction of Lemuria by fire, and the destruction of Atlantis by flood and ice, and led by the Manus (divine shepherds) he had fared forth over the hardened surface of the globe to form the nucleus of these great civilizations we have enumerated.

We have very roughly described what is open to all men to know—the grand design of the Cosmic Christ, the solar Word, and Lord of Creation; and we have traced His Word which was from the beginning, as it was spoken forth by the great Sun Gods who came down to do the bidding of the Supreme—"Him about whom naught may be said".

When we turn to the great Greek civilization we see the spiritual life brought down to the physical plane. It is so totally different from all other great civilizations that one can find no connecting link with it in past or present. There is no gentle subsidence of the old into the new. There is a sharp cleavage which seems to cut across the laws of evolution. We plunge into a world of Gods and Goddesses amid whom mingle the greatest philosophers, poets, prose writers, and dramatists the world has ever known. We find such a wealth of stupendous intellect expending itself over a few hundred years that no historians attempt to account for such a welter of genius such as this world has never known before or since. What makes this fourth age, the Græco-Latin civilization, so utterly bewildering to the modern mind is the fact that what to most of us is pure mythology was to those giant intellects pure reality.

Materialism has no clue whatever to the mysteries of Greece. The man of to-day is an ignoramus who knows nothing of Homer, and Hesiod, Plato and Pythagoras, yet they are always shrouded in the mystery of the Gods. To think of Greece is to think of a multiplicity of Gods, to walk in Greece is to walk amongst them. There is no escape. Even to-day, though the Gods of Greece are at least four thousand years old, they meet one at every street corner. After a week in Greece the mystery has become profound. How is one to believe that the glorious temples, the divinely beautiful statues represent nothing but pure

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hallucination? How did it come to pass that such immeasurably-gifted people suffered from such colossal delusions?

Such are the problems confronting the materialist, and naturally he drops them as utterly unsolvable. Not so the occultist. In the Græco-Roman civilization we find the Cosmic Christ pouring down upon the Greek world a powerful incarnation of divine beauty, and its harmonious expression in civilization and art. The work of Greece was the perfect realization of the divine through the human in the form of beauty. The Greece of Homer and Hesiod, of Pindar and the great lyric poets, of Phidias and Praxiteles, of Aeschylus and Sophocles, of Empedocles, Heraclitus, Pythagoras and Plato, who make up her soul, can be explained neither by her soil, race, nor age, but only by the superhuman inspirations that called the Greek Soul to life.

In this Epoch men first spoke of conscience between the time of two tragic poets, Aeschylus who was born in the sixth century B.C., and Euripides born in the fifth century B.C. There is no mention of conscience previous to this. The intellectual soul and mind are being developed. In each epoch one part of the human soul was evolved. In the Egyptian-Chaldean the sentient soul was developed. In the Græco-Latin epoch was developed the mind, soul, higher Manus, or higher feeling.

To Greece we owe our arts, philosophies, and sciences. We live to-day in the reflection of her ideals, yet we know nothing of their origin and historical significance. From earliest times the Greeks were cognizant of the direct and close communion existing between the outer life of the world and the inner life of the soul. The Cosmos and the human soul they looked upon as an organic whole, yet there were two distinct religions. The first corresponded to the visible world, the second was the religion of the mysteries, corresponding to the inner world of the soul.

Schuré writes: "There was the secret religion of the mysteries and the public religion of the Olympians, the first for the initiates, the second for the masses; they did not contradict but explained each other reciprocally. The secret religion was the foundation, the internal organism of the outer religion which in its turn was the coloured surface, the plastic expression of the former on the physical plane.

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“ The Hellenic genius summed up its conception of the universe in four great gods, who are eternal Cosmic Forces—Zeus, Poseidon, Pluto and Dionysus. These gods are found again in the constitution of man who re-creates them by reflecting them, and who could not comprehend them if he did not contain all four within himself.

“ To the Greek Zeus was the astral aura of the world : Poseidon the etheric body : Pluto the physical body. Thus were revealed the cosmic and human Trinity. The essential thing was still lacking : the organic principle, the creative Spirit which unites the parts, inspires them with breath, and causes life to circulate through them. The ‘self’, the consciousness was lacking. For the Greek cosmic self whence the human self proceeds, the god in action in the universe was Dionysus.”

Thirteen centuries before the Christ came to Palestine and five centuries before the birth of Homer there appeared in Greece a divine Initiator who heralded the coming Messiah, Orpheus, son of Apollo.

He was called “Father of Mystics. Melodious Saviour of men. Immortal Orpheus thrice crowned in hell, on earth, in heaven, moving amongst the constellations and the gods, a star shining upon his brow.”

He is regarded as the ancestor of poetry and music, and he bore a seven stringed lute, each string of which corresponded with one of the seven principles of man.

To Orpheus is attributed the spirit of beauty which he passed on to the whole of Europe, the melody of which has never ceased to reverberate across the world.

He represented the divine eternal feminine, Eve, Isis, nature, which he glorified in the name of God who interpenetrates nature, and who is destined to shine forth over a divine humanity. He was said to have passed twenty years in Egypt with the Priests of Memphis, and after having been initiated in all the mysteries he returned to Greece under an initiate name, Orpheus, or Arpha. A Phœnician word composed of “Aour”, light, and “Rophæ”, healing. He who heals by light.

The name of Orpheus has so much allied with it that we may fairly imagine it to have been borne by a line of hierophants,

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and to have been made sponsor for the mysticism of a cycle. What Orpheus is said to have known must constitute the body of learning of a whole period at least. A list of his writings is too voluminous to quote, and covers every sort of subject; few of them remain to us. Plato quotes some fragments showing that there were Orphic collections in his day.

Orpheus founded the mysteries of Dionysus and spread the worship of this god throughout Greece. He taught the Olympians about the gods of the sky, Zeus, Apollo, etc., but to his disciples and initiates he taught the most profound and moving things, the hidden powers of Dionysus, whom he disclosed as the mighty generator who passes through all the kingdoms of nature to incarnate, and to fulfil himself in man. He taught of the uncreate Virgin, and the Divine Child destined to universal dominion whom the souls of the universal world will recognize as their divine model.

Anyone can read the guide-book account of Apollo. We are concerned with deeper things more suited to the student mind. We will quote the great occultist Dr. Steiner. His words will be understood by those who are ready for advanced teaching.

“Once upon a time there was a primeval teacher in the civilized parts of Europe, a primeval teacher who in this sense was a primeval Bard, the pioneer of all the ancient Bards and Minstrels. He taught on the physical plane by means of music, and he taught in such a way that something was thereby communicated to the sentient soul which was like the rising and shining of a sun. What tradition retained concerning the great teacher was given to the Greeks who were influenced by him from the West, as they were influenced in a different way from the East. This was embodied in their conception of Apollo, who was a Sun God, and at the same time the God of music. This figure of Apollo dates back, however, to that great teacher of primeval times who put into the human soul the faculty which appears to-day as the faculty of clear thinking.

“The Greeks tell of a pupil of this great teacher of humanity. How could such a being have a pupil? In these bygone times when this being worked in the manner described he was not encompassed in the physical organization, he transcended that

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which walks the earth as a physical man. It became necessary in the Græco-Latin period that he should descend again to the human stage, and make use of all the faculties that are in man. Yet though he made use of all the human faculties he could not quite descend. He still had to hold something back. His incarnation in Greece was such that although he completely filled the whole human form, yet as a man dwelling in that form something within him extended far beyond it. He had a soul which extended beyond his body.¹ Humanly speaking there was something tragic in the fact that this great being who acted as a great teacher in the former epoch should have had to incarnate again in a form in which his soul to a great extent was outside it, and yet he could not make any use of this unusual faculty of soul. This kind of incarnation was called a 'Son of Apollo' because that which had dwelt on earth before was not reincarnated in a direct way. A son of Apollo had a soul designated by mysticism as the 'female' element. He could not carry it all within him because it belonged to another world. This inner tragedy of the reincarnated teacher of former times has been wonderfully preserved in Greek Mythology in the figures of 'Orpheus and Eurydice'.

"In this incarnation of Apollo as Orpheus we have the descent of what Easterns term a Bodhisattva, a descent to Buddi-hood. Apollo was a projection into the Greek soul of the Angel who had worked at the end of the Atlantean age, and who was ensouled by the Christ and spoke wisdom to the Greeks through the mouth of the Pythia. His temple became a meeting place of the holiest plays and festivals, and in all the difficulties of life His aid was sought and his healing powers invoked. Many Greek towns bore the title of Apollonia, and were founded by His advice. Yet Apollo was never embodied in a physical form but worked through the earth elements. Even the Pharaohs of Egypt came to consult him, but his oracles were given only through his priests and priestesses in the sanctuary.

"What, then, was really the profoundly venerated Apollo whose name is known to every schoolboy? He was a celestial Being who poured out from the higher worlds the music of the

¹ This was also the case in the late incarnation of the great Sufi Master, Inayat Khan

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spheres, and the healing forces of the soul, who also brought about in the body of man such a co-operation of brain, breath, lungs, with larynx and heart, that it is a bodily expression for the right working together of thinking, feeling, willing. The celestial Healer is Apollo. We have seen three stages of evolution, and the Healer who was the foundation of Apollo was reborn, and men called Him Jesus, which, translated into our language, means 'He who heals through God'. That is the Jesus of Nazareth, 'The One healing through God', Jeshus-Jesus, not to be confounded with the Cosmic Christ, though later Christ-ensouled.

"Historians to-day refuse to admit that the religion of the mysteries was either ancient or sacred. They regard it as an artificial fabrication grafted upon pure mythology. This opinion was not held by the great writers of Greece. The poets from Homer to Sophocles; the historians from Herodotus to Strabo, and the two greatest Greek philosophers, Plato and Aristotle, trace back the mysteries to prehistoric times and speak of them as the highest and holiest religion. The greatest of the Greek lyric poets, Pindar, exclaims:

"'Happy are those who have been initiated into the mysteries: they know the beginning and end of life.' In the Homeric hymn to Demeter he speaks of the mysteries of Eleusis, 'her godly mysteries, hold mysteries which none may violate, or search into or noise abroad. Happy is he amongst deathly men who hath beheld these things, and he that is uninitiated and hath no lot in them hath never equal lot in death.'¹

"The Gods themselves evolve, and change with the universe, yet, despite all changes and chances, the ideals of Eleusis went on their way through the world and from them arose the Greek theatre, ancestor of our theatre to-day.

"Dionysus, a multiple god scattered throughout the whole of humanity, spoke at Eleusis thus:

"'Know that the Supreme Spirit the Divine Self manifests through sacrifice and is divided up amongst innumerable souls. He suffers, lives, breathes, and aspires in thee as in others. The vulgar know him not, but the initiate must reconstruct him within

¹ Andrew Lang translation

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himself. Look into the depths of thine own spirit. Seek him and thou shalt find him.' ”

The man of to-day may see nothing but a trick in the gift of clairvoyance, but both Pythagoras and Plato honoured it with their faith, and Aristotle acknowledged that there is a science of spiritual vision. With such testimony as that the opinion of to-day's narrow materialist signifies nothing.

Of the great Christ-filled Pythagoras we will say but little. Volumes are required (and they exist) to do justice to his life and teaching, and no greater Master can any student find to study and live by.

The exact date of his birth is not known. Roughly, it lay between 640 to 570 before our era, and like all reformers, even Jesus the Christ, his real work was effected by oral instruction. The essence of his system, however, comes down to us in the “Golden Verses” of Lysis, the commentary of Hierocles, fragments of Philolaus, and in the *Timæus* of Plato, which contains the cosmogony of Pythagoras. The writers of antiquity are filled with the spirit of his philosophy. They never weary of relating anecdotes depicting his wisdom and beauty, his marvellous power over men, and Neoplatonists of Alexandria, the Gnostics, and the early Fathers of the Church quote him as an authority.

To occultists it is clear that no small part of his mission was to bind together in one grand conception the esoteric teachings of the great ones of India and Egypt, and thereby prove that at certain periods one identical spiritual current passes mysteriously through the whole of humanity.

Jamblichos says: “No one can doubt that the soul of Pythagoras was sent to mankind from the empire of Apollo, either being an attendant on the god or co-arranged with him in some other more familiar way, for this may be inferred both from his birth and from the all various wisdom of his soul.”

To us he appears as an Initiate of the highest type, possessed of the scientific mind and cast in philosophic mould, to which the spirit of modern times most nearly approaches. His teachings began by the divine Trinity in the profound recesses of the

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Absolute, and ended in the human trinity at the centre of life. In father, mother, and child, the initiate could recognize the spirit, soul, and heart of the living universe.

Schuré writes: "Plato took from Pythagoras the whole of his metaphysics, though he unfolded it with less clearness. The Alexandrine school occupied the upper stories of the edifice, whilst modern science has taken the ground floor and strengthened its foundations, numerous philosophical schools, and mystical or religious sects have inhabited its many chambers. No philosophy, however, has yet embraced the whole of it."

In a leader in the *Morning Post*¹ on "Hellas" it is written:

"It is difficult to exaggerate the influence of Greek culture on the affairs of mankind. It did not begin, as most people imagine, with the prodigious intellectual upheaval of the Renaissance and its corollary, the Reformation. Thus there is a profound truth in Dean Inge's paradoxical saying that between Palestine and Christian dogma 'there is very little connection', for the whole stately edifice of Christian theology was built up on a basis of Greek philosophy.

"As long as men had a personal memory of Christ and could cherish a lively hope of His immediate return, there was no need of reflective reasoning. When, however, the memory and the hope began to fade away, the more thoughtful believers began to ask themselves what, precisely, it was they believed. If Christ now reigned in Heaven, what was His relation to the supreme Deity? These and other tremendous questions were asked and answered in the spirit of the essentially Greek belief, that even the deepest of religious mysteries can be comprehended by the mind of man. It was a great English theologian who said that Hellenism had always been Christianity's indispensable handmaid, and St. Thomas Aquinas, perhaps the mightiest thinker since Aristotle, would have nodded agreement. . . . Despite the new and vast accumulation of surprising facts, the miracle of Hellas remains unexplained. Narrow as its scene was, and brief as was its duration, the life of ancient Athens has enriched human experience with a vision of creative imagination, of loyalty to truth, and love of beauty, compared with which our boasted

¹ 28th August, 1920

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'progress' seems a painful and perplexing awakening. And are we even awake?"

This suggestive article answers its own question.

Certainly we are not awake to the most important and vital half of our Being—the spiritual half. Naturally, we cannot understand the mystery of Hellas, because the spiritual life was the dominating factor in Greek life, and dense materialism is the dominating factor in ours. Their divine teachers taught them how to live in the full pulsating joy of both. In our lives the spiritual is crushed down, and we have sunk into a dark pit of materialism which brings us nothing but bodily sickness, the result of a starved spirit, and what practically amounts to universal unhappiness. Who can affirm to-day that as a nation the majority is happy? How many of us have the sense to realize why we are miserable? Happiness comes from within; it is a fruit of the Spirit. But the Spirit is not functioning: there lies the root trouble.

The Miracle of Hellas took place a thousand years before Christ walked the earth, and an eminent Theologian tells us (as many others have done) that "Christian Theology was built up on a basis of Greek Philosophy". What part, if any, will the Theologians admit did the Christ take in building up this foundation of Greek Philosophy? We say: Naturally Christian Theology was built up on a basis of Greek Philosophy because the Christ inspired Greek Philosophy as the sequel to His inspiration of Indian, Persian, Egyptian, and lesser Philosophies. Surely the identical spirit current of the Christ which has run through the world from the beginning is plain enough for the dullest to recognize.

Our spiritual teachers possess the church, but they leave us to discover all the vital values for ourselves. They preach that Christ was born two thousand years ago, which is simply untrue. We are not trained Theologians, but even we know that a very ancient Pagan formula¹ ran thus:

"I am the Alpha and Omega, the first and the last, which is and which was and which is to come, the Almighty."

The Priesthood ought to stop talking of "Before Christ", which

¹ Pausanias X, 12. Plato Laws IV, 7

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has really no meaning whatever, and on Christmas Day use the text: "I am Alpha and Omega".

Instead of preaching on the birth of Jesus of Nazareth in "the house", according to St. Matthew, or "the manger", according to St. Luke, how much more interesting it would be if, in place of leading the unlearned to believe that Christ came for the first time two thousand years ago, they would describe His teaching "through the mouth of His holy Prophets" from the Beginning up to the present day.

It is natural to the majority when wandering amid the bygone splendours of some mighty and ruined civilization to wonder "For what was all this intended if it was destined to perish thus?"

It seems so melancholy a waste of time, labour, wealth, and we go on to wonder vaguely what is the use of anything if ruin inevitably is to overwhelm all human endeavour.

Such reflections, though natural, are consequent on the ill-balanced view we take of material life, our neglect of the spiritual, and our very lightly held belief in the immortality of the soul. We forget, or we do not believe, that the Spirit inspiring such mighty efforts of beauty and culture is indestructible. Like all other great civilizations, Greece had her dawn, her full glory of Sun Power, and her fading out into twilight, then darkness.

Such is the destiny of all nations.

Schuré says: "Orpheus is the Initiate of the dawn. Pythagoras, the Initiate of the full daylight, and Plato that of the setting sun of Greece."

We take no account of the lives and activities on "the other side" of the great chain of Initiates that extends back to the beginning. We think of these great souls, such as Plato and Pythagoras, as dead, retired from active life to the Elysian Fields of God where we imagine that conditions are already so perfect that no effort on their part will be required. Vaguely we wonder what on earth such men can find to do in our hypothetical heaven, and we think it rather a pity and a waste, and that probably if Plato can look back upon the great school he founded about four hundred years before the Palestine Event, and which lasted for centuries after the Master's death, extending eventually to the mighty school of Alexandria, he must regret to note how

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futile and evanescent all his strivings were. "What has become of his great school now?" we ask cynically.

The answer is: "It lives vitally in the souls of all who came under his influence, and who to-day are keeping his memory and teachings alive.

If we could only grasp more surely the fundamentals of reincarnation we would begin to realize that nothing garnered during earth-life by the soul is ever lost. The belief in reincarnation is literally the only key that can unlock the closed gates to simple belief in the eternal verities.

Without reincarnation there is no logical explanation of life's problems, therefore the majority toss them aside as unsolvable.

If we could look upon ourselves as pure spirit coated in flesh this fact would become clearer still, and we would see in the great torch-bearers of the past, spirits who as Christ Messengers came to this earth and took human incarnations.

Knowing the exact facet in the life divine, it was their mission to make clear; they performed their sacrificial task, took physical liberation when their work was done, and passed on to another sphere of usefulness in another land awaiting them.

Only things eternal have meaning for such souls. The glories of stately temples made by hands are to them the unsubstantial forms reflected in the divine mirror, through which we see as in a glass darkly. They see behind the ever-changing, imperfect forms of earth the perfect prototype, not made by hands, eternal in the heavens, existing as eternal perfection. Such souls have come to us "trailing clouds of glory from God, who is their home", and have been Christ-ened from the beginning, and will serve the Solar Logos in the ages yet to come.

Again, to such advanced souls the earth phase is a school of learning. The greater the soul, the longer it takes to know the great "I am".

Love and harmony, the foundations of Plato's soul, required of him a personal experience of the passions, in all their phases, to transmute into sublime form.

Pythagoras brought pure ethics home to his disciples. He represented the principles of loftiest initiation, and possessed the supreme truth disclosed in the great mysteries.

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Plato gathered together the work of his great predecessors.

Proclus truly says: "What Orpheus promulgated in obscure allegories, Pythagoras taught after being initiated into the Orphic mysteries, and Plato had full knowledge of it from Orphic and Pythagorean writings."

The reason why St. Paul found his best disciples in Greece lay in the fact that the way of the Lord had been prepared by the great ones sent before to aid the spiritual advancement of humanity.

CHAPTER XIII

MITHRAISM AND THE MICHAEL REVELATION

WE are only just beginning vaguely to realize that there are vast cosmic activities taking place in our midst. "Look about" where we will, we can observe God doing things, very, very big things in His own silent way. Then we turn our attention to the world's loud weariness, and we note men doing tiny things with incredible fuss and noise.

We have never known in our time any attempt to co-ordinate the Angels of Creation and the Created—that is a glorious prerogative of the Church of Rome—but the period is approaching in which new revelations will dawn upon mankind. We will learn something of the always present Angelic ministry, and this will come about through the wider and greater Christ revelation approaching. Already it is heralded, and commonly spoken of as "The Second Coming", the hour of which no man knoweth.

This is not the place to speculate upon the form "the coming" will take, whether it be in the clouds of the etheric body, or in physical form, or in a second Pentecostal outpouring of the Divine Christ Spirit; suffice it now for us to note that a Divine coming is in the air and expectation is awake amongst all peoples.

To understand the things of earth the intellect must be used, but for super-sensible reality something more is required, for in the world of spirit one can make no definitions. One can only note carefully the results of Cosmic activity upon our world of being, and by using the intuition of the Spirit come to one's own conclusions. This is markedly so in trying to understand the Græco-Roman period. Intellect is quite useless in attempting to penetrate its mystery. No explanation is possible save through spiritual intuition.

To understand what Dr. Steiner terms "The Mystery of

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Golgotha" is the task that now lies before the world, and it is an undoubted fact that this, the greatest event in human evolution, is less understood than any other great event known of or hinted at in historic or prehistoric times. It has taken roughly five thousand years for us to discover that the Flood actually took place. It will take considerably longer before the real significance of the Cosmic Christ's incarnation in Palestine becomes established in the hearts of men.

This is due to our extremely narrow view of the whole subject, and the lack of any public teaching which attempts to expand the little as yet known of the Palestine event. All orthodox contemporary teaching takes for granted that all is known that can be known of the life of Jesus the Christ, and urges us to take to our hearts the bald message given out. But here the trouble comes in, because we know in our hearts that there *is* something more. We are vague as to what that something is, but we are sure it exists if only we knew where to find it.

Our intuition is not at fault. We have been told to seek and we shall find. Some of us have sought, and found that there is very much more to be learned of the Christ than is contained in the orthodox teachings, and only now, after two thousand years have passed, is the realization dawning that we are only at the very beginning of Christology, and that we stand at the A B C stage of the most important event in the world.

By no means the least of all the great Christ revelations that have led us up to the present day is Mithraism, known now only to a few students, yet the most nearly universal religion of the western world in those early centuries before the fall of Imperial Rome.

As it is a manifestation which is due to blossom into full flower in the immediate future, we will devote some pages to its salient points. They have a very close bearing on the concrete religion prevailing in our midst.

We will deal with the exoteric side of the subject first, and dwell upon the esoteric side afterwards.

Who was Mithra, and what is Mithraism?

Chambers's Encyclopædia devotes half a page to the subject, the Encyclopædia Britannica no more, but the bald and strictly

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materialistic details given suffice to awaken interest in those who make a study of the Cosmic Christ.

Chambers informs us that Mithra was a Perso-Iranian Deity whose worship, after passing through several changes, spread itself for a time far beyond its native seat. In the Persian Zend-Avestas Mithra appears as God of the heavenly light, and the Lord of all countries. He was the Sun God represented by the orb of day which was worshipped in his name. Mithraism possessed a system of sacred rites and mysteries. For admission to these the aspirant was prepared by a series of trials of a severe description. He then underwent initiation which comprised seven degrees. Baptism and the partaking of a mystic sacrament were included in the inaugurative acts.

Mithraism must have had attractions of no ordinary kind. Introduced into Rome in 68 B.C., it rapidly spread through the greater part of the Empire. The well-known taurine tablets sculptured in bas-relief are the most interesting of its monuments that have come down to our time. There is a fine example in the British Museum, and others are to be seen in the principal museums of Europe. One of the most perfect temples or Mithraeums yet discovered is in Ostia. The floor and walls of this Chapel are lined with mosaics representing the twelve signs of the Zodiac and the course of the planets, and containing allusions to the rites of Mithras.

Tablets found at Housesteads in the Roman wall, and at York, are proof of the presence of Mithraism in Britain. Having come into collision with Christianity, it was formally suppressed by the prefect Gracchus, A.D. 378, though St. Jerome speaks of it as being still practised in his time.

This is the gist of the little article which we are able greatly to elaborate. Let us specially note here that Mithraism was introduced into Rome in 68 B.C., and rapidly spread until suppressed in A.D. 378. We are in a position to show that it was a pure Christ revelation, and therefore must have prepared the way and greatly aided the proselyting efforts of the Apostles in the Southern Peninsula. When St. Paul told to the Romans the story of the life of Jesus the Christ, they must instantly have noted certain facsimiles in the tradition of the great Sun God,

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Mithras. In truth Mithraism need never have come into collision with Christianity had the early Fathers known as much as students now know of the Christ manifestations that have come down to us from Creation's dawn. Despite its close bearing on the Christianity of to-day, no acknowledgment of this fact is ever made by orthodox theologians.

WHO WAS MITHRA?

The first trace we find of him is in the Indo-Iranian faith. He is invoked as the God of the heavenly light sharing with God universal sovereignty. In the Vedas they are invoked as Mitrâ-Varunâ (father and son) enjoying equal powers.

In the Persian Avesta it is written: "Mithra, Lord of wide pastures, I have created as worthy of sacrifice, as worthy of glorification, as I, Ahura-Mazda (God) am Myself."

It will be remembered that the Zend-Avesta is mainly conversation betwixt God and Zoroaster.

In Persian "Mihr" means the Sun. Mithra is God of heavenly light: Lord of vast luminous space: God of truth and faith. The ritual of the Avesta is quite clear.

"We sacrifice unto Mithra and Ahura (Son and Father) two great imperishable holy Gods, and unto the stars and the moon and the sun. We sacrifice unto Mithra, Lord of all countries, whom Ahura-Mazda (God) made the most glorious of all the world unseen."

This is simply the Christian ritual of to-day written in old Persian by Zoroaster, whom occult schools trace down to his reincarnation in Palestine as Jesus of Nazareth.

Reading from Darmesteter's translation we find again God speaking through the mouth of His holy Prophet:

"Happy that man, O holy Zarathustra, for whom a holy priest . . . who is the word incarnate, offers up a sacrifice unto Mithra. Straight to that man will Mithra come to visit his dwelling. Then Mithra's boons will come to him as he follows God's teachings and thinks according to God's teachings."

There is no difficulty in finding complete correspondences to

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these promises in the New Testament. As Professor John Robertson says :

“ Thus we have the cultus of Mithra as the Sun God, Deity of light and truth, created by, and yet co-equal with the Supreme Deity, and fighting on the side of the good against the evil power; this at a period long before the Christian era. So much is certain, whatever we may decide as to the actual period of the writing of the Avesta as it has come down to us. . . . As time went on the cultus of Mithra became more and more considerable, and it is the historic fact that he ultimately came to occupy a place only a little inferior to that assigned from the first to Ahura-Mazda (God). Darius, 485 B.C., placed the emblems of Ahura-Mazda and of Mithra in equal positions on the sculptured tablet above his tomb. His example was followed by all the later monarchs of his race. Artaxerxes Mnemon, 358 B.C., placed an image of Mithra in the temple attached to the royal palace at Suza. He also unites the ‘Son with the Father’ and prays for their joint protection. Artaxerxes, 337 B.C., does the same. Artaxerxes Mnemon swore ‘by the light of Mithras’, as William the Conqueror swore by ‘the Splendour of God’.

“ This Deity, then, is from remote antiquity one of high moral attributes. Theologically, he exists both in abstract and in symbol; originally he is simply the Sun. According to the universal law of religious evolution, he becomes a spirit apart from the Sun, but symbolized by it, he being the God who sustains it. He can never be dissociated from it, and as the same word ‘mihir’, the Sun, also means ‘the friend’, and seems to connote love or amity, a moral distinction inevitably attaches to him in a stage of human thought in which names have an incalculable significance. And at length in the dualist theory, holding its ground as a theological system, as it always will while men personify the energies of the universe, Mithra comes to occupy a singular position between the two great powers of good and evil, being actually named ‘the Mediator’, and figuring to the devout eye as a humane and beneficent God, nearer to man than the Great Spirit of Good, a Saviour, a Redeemer, eternally young, Son of the Most High, and preserver of mankind from the Evil One. In brief, Mithra is a pagan Christ”.

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Deleting the word "Pagan", we agree that in Mithra we have a grand manifestation of the Cosmic Christ, and as the great spiritual force behind the Sun, which is His objective manifestation, occultists to-day look to Him as the Light of the World.

Much more can be recorded of Mithra, known also as Saviour. His name is obviously taken by the early Persians from Mitra, the Deity invoked in some of the earliest hymns of the Rig Veda. Stukeley states that the worship of Mithra was spread over all Gaul and Britain. Ornaments of Mithraic origin have been found in Britain, and though our country was held by the Romans for three hundred years at a time when Christianity is supposed to have penetrated the whole Imperial world, there have been found no monumental signs whatever of any Roman profession of the Christian faith, while monuments in honour of Mithra abounded. There is a Mithraic cave at Housesteads, Northumberland, containing sculptures of Mithra worship, and an inscription, "To the God, best and greatest, invincible Mithra, Lord of ages". There is another at Kichester with an inscription, "To the God, the Sun, the invincible Mithra, the Lord of Ages". Other monuments have been found at Chester on the line of the Roman wall, at Cambeck-fort in Cumberland, at Oxford and at York. Mithraic bas-reliefs cut on rocks or on tablets of stone abound throughout the former western provinces of the Roman Empire; many exist in Germany; still more in France.

In Persia the birth of Mithra was celebrated on the twenty-fifth of December. He was born in a cave; his mother was a virgin. He died as the Christ did, and he had his sepulchre over which at the Easter celebrations or vernal equinox his disciples wept. During the night the priests carried his image to a tomb, and the image was laid on a litter. At the end of the Easter resurrection the priest pronounced these words: "Be of good cheer, sacred band of Initiates, your God has risen from the dead. His pains and sufferings shall be your salvation."

Professor Lee refers to the prophecy of an expected Messiah in the ancient Persian writers. It is ascribed not only by the Persian Abulpharagius, but by the Celts of Ireland, to Zoroaster. He declared "that in the latter days a pure virgin would conceive, and that as soon as the Child was born a star would appear blazing

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even at noonday with undiminished lustre. 'You, my sons,' exclaimed the seer, 'will perceive it rising before any other nation. As soon, therefore, as you behold the Star, follow it whithersoever it shall lead you, and adore that mysterious Child, offering your gifts to Him with profound humility. He is the Almighty Word which created the heavens.' "

"Perhaps no religious festival was ever more splendid than the annual Salutation of Mithras, during which forty days were set apart for thanksgiving and sacrifice. The procession to salute the God formed long before the rising of the Sun. The High Priest was followed by a long train of the Magi, in white robes, chanting hymns and carrying the sacred fire on silver censers. Then came three hundred and sixty-five youths in scarlet to represent the days of the year, and the colour of fire. These were followed by the Chariot of the Sun—empty, decorated with garlands and drawn by superb white horses, harnessed with pure gold. Then came a white horse of magnificent size, his forehead blazing with gems in honour of Mithras. Close behind him rode the King in a chariot of ivory inlaid with gold, followed by his royal kindred in embroidered garments and a long train of nobles richly caparisoned. This gorgeous retinue, facing the east, slowly ascended Mount Orontes. Arrived at the summit, the High Priest assumed his mitre and hailed the first rays of the rising sun with incense and prayer. The other Magi joined him in singing hymns to Ormuzd, the source of all blessing, by whom the radiant Mithra had been sent to gladden the earth, and preserve the principle of life. Finally, they all joined in one universal chorus of praise, whilst Kings, Princes, and Nobles prostrated themselves before the orb of day." ¹ It will be remembered that the Zoroastrian Magi did follow the star and came to Bethlehem years ago.

During the Salutation of Mithra the Persians fasted for forty days. Those who were initiated into the mysteries of Mithra partook of a sacrament of bread and wine, and were marked on the forehead with a cross.

St. Justin established the resemblance of the religion of Mithra with that of Christ, especially in the sacrament of the Eucharist.

¹ Child's "Progress of Religious Ideas"

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It ought also to be noted that the worship of Mithra in Persia must not be regarded as Polytheism, but similar to the worship of Jesus in Christendom.

The Mithraic mysteries were carried on in caves, not temples, and Mithra was spoken of as "rock born", and Sunday was consecrated to him as the Lord of the Sun day. Similarly, Jesus the Christ was buried in a rock tomb, and rose from it on the day of the Sun. Also the Christ, being the Solar Logos, naturally has the Sun day dedicated to Him.

A cave is still shown as the birthplace of Jesus at Bethlehem, and Justin Martyr and Origen state He was cave born. In the first Epistle of Peter, xi, 4, 5, we read of Jesus being "a living stone", and how Jesus, the Christ, said: "Thou art Peter, and upon this rock I will build My church," thus the mystic rock of Mithra (Petra) has come down to this day as the foundation of the Church.

Tertullian, writing of the Mithraic mysteries, speaks of Soldiers of Mithra, the Initiated. He was essentially a warrior God in the Roman Empire and was regarded as God of Armies. The Initiated received a sword, and long after his conversion to Christianity the Emperor Constantine remained a loyal Mithraist, as can be proved by his coins.

A slain lamb or ram (amongst the Jews a male lamb one day old is a ram) figured in the Mithraic mysteries just as amongst the early Christians a lamb or ram was sacrificed in the Paschal mystery, the blood being saved in a cup for anointing purposes; he carries on one forefoot a sword or cross. To-day in many of our churches we can look upon this symbol. It is to be found ready to be reproduced in all art needlework shops.

On the lintel of the great Christian temple in Rome is graven: "Thou art Petros, and upon this Rock I will build My Church," "a lesson of human history and of the unity of human religion more enduring than the sectarian faith that is proclaimed within." The bishop's "Mitre" and the "Mass" are words probably to be traced to Mithra.

In the course of evolution we will see and recognize much more clearly the close connection of the Cosmic Christ with all peoples and religions of the past.

The union of Christianity with the ancient faiths and traditions

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of the East will come to pass when we open our minds to the fact that always since creation's dawn the Christ has worked in the world through His Divine ambassadors.

This book is not intended for those who have no belief in the Angels of God or the actual presence of the living Christ. We therefore have no hesitation in seeking to prove that Mithra was a great spiritual manifestation of the Cosmic Christ, and that

Mithra and the Great Archangel St. Michael are one and the same Spirit.

“Michael, the great Prince that standeth for the children of Thy people.” (Daniel xii, 1.)

Frequent allusion is made in the Bible to the seven angels who stand in the presence of God.

“The seven who in God's presence, nearest to His throne, stand ready at command.” (Milton.)

Who are they, those seven angels who have distinct vocations and appellations?

Michael, who is like unto God. Captain General of the host of heaven and protector of the Hebrew nation.

Gabriel, God is my strength, guardian of the celestial treasury and protector of the patriarch Joseph.

Raphael, the medicine of God. Healer. The conductor of Tobit, the Chief of Guardian Angels.

Uriel, the Light of God. Regent of the Sun who taught Esdras. “The Angel that was sent unto me whose name was Uriel.” Esdras xi, 4.

Chamuel, who appeared to Christ at Gethsemane.

Johpiel, Guardian of the Tree of Knowledge.

Zadkiel, who stayed the hand of Abram when about to sacrifice his son.

Four only of these seven Angels are mentioned in the Bible: Michael, Gabriel, Raphael, Uriel.

They are said to sustain the Throne of God, and they bear the Greek epithet *arch* or chief. The Angels correspond with the following celestial bodies:

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Michael, the Sun.
Gabriel, the Moon.
Chamuel (or Samcal), Mars.
Uriel, Venus.
Raphael (also Michael), Mercury.
Zachariel, Jupiter.
Jophiel, Venus.

We deal only with the illustrious Angel, St. Michael, whom Christians and Jews agree in giving the pre-eminence over all created Spirits. All the might, the majesty, the radiance of Thrones, Dominions, Princedoms, Virtues, Powers, are centred in him. In him God put forth His strength when He exalted him chief over the celestial host, when angels warred with angels in heaven, and in him God showed forth His glory when He made him conqueror over the power of sin and "over the great dragon that deceived the world". Revelations xii, 9.

The glorification of St. Michael is traced back to the Eastern dogma, the perpetual antagonism between the Spirit of Good and the Spirit of Evil. It was he who cast out the dragon. "There was war in heaven, Michael and his angels fought against the dragon," etc., "and the dragon was cast out."

Needless to say, no approximate date can be given for this event. Though tradition has much to say upon the subject of the war in heaven, it cannot be dealt with here, as it is too vast.

In the epistle of Jude and the Book of Revelation the Archangel Michael and the Spirit of Evil are antagonists.

Amongst the ancients Mercury was held as a synonym with St. Michael. It may be asked why should an angel be regarded as one with a certain planet. The answer is that each Archangel is the informing spirit of one particular planet. Michael informs Mercury. The soul of a planet is formed by the agglomeration and combination of the myriad souls composing it, and ranging from the mineral to the human. A planetary god is not a supernatural person, but the sum total of the souls composing the planet. His soul is the Higher self in man. His spirit is divine. Similar to the Divine Christ Spirit in man, therefore, the Spirit of the planet-god and man's spirit are one. Each

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planet-god presides over one of the seven rays, and upon each one of these rays are millions of human beings. This points to the astrological link between man and the stars.

As an astrological planet, Mercury is very occult. It is identical with the Mazdaen Mithra: the God established betwixt sun and moon who holds a balance. Michael, in earliest art, holds a balance, thus in the days of the Zoroasters he was identical with Mithra.

St. Michael comes down to us as the Angel of the Face of the Lord: the great Archangel who served Jehovah. He represents the Christ in earthly manifestations. He is the spiritual potency, at once image and face and guardian of Jehovah. He is the translator, so to speak, of the invisible world into the visible and objective. To make the office of St. Michael clearer let us put it thus:

The Cosmic Christ appoints a mighty Being, Christ-ensouled and named Jehovah, to perform certain creative work and to be King of Israel. Jehovah is always a formless God, for whom no physical body was sufficiently perfect to contain him. A medium, a reflector, was therefore required, and that medium was the Angel of the Face of the Lord, the great Archangel Michael.

He comes down to us as "The living image of God: Chief of the Host: the Archistrategus of the Lord's Army: Archisatrap of the sacred militia, who slew the great dragon: the Invincible virgin combatant who refused to create". The Hindu system calls him "The eternal celibate".

Far from being rejected as a Pagan God, we find St. Michael passing into Christianity. The religion of Mithra was gradually absorbed by Christianity. One can see the Divine intent underlying Mithraism as one traces it up through the ages. It was simple Christianity in the time of Zoroaster, who was destined to incarnate as Jesus of Nazareth. He used it as the simple teachings for a primitive people, as a first lesson on a coming great event. We find later the Prophet Daniel, a follower of Zoroaster in connection with Mithraism and Michael, and right up to the coming of Christ and for centuries after Mithraism *kept the faith of Christ alive and His banner was upheld by Michael.*

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Until a study is made of the subject the student can form no conception of the vogue of Mithraism in the early Christian centuries, and yet there ensues for a whole era an absolute blank in which the ancient faith seems forgotten. This fact was owing to the withdrawal of the Archangel Michael from active participation in human affairs. Mithraism was not overthrown but transformed, as was the Divine intention, into Christianity, and the informer, the Archangel Michael, had for the time being completed that special work.

Mithraism had never been permitted to become a public organization, but its esoteric traditions were indestructible, as all esoteric traditions are. It was suppressed by physical force in Rome and Alexandria in the fourth century A.D., yet even in the eighth century it was a cause of contention in the Church Councils, and its symbols and rites were carried into the Christian Church. The first Christian Emperor, who remained an ardent Mithraist, was unwearying in the work of enshrining the might of St. Michael in holy edifices and magnificent pilgrimages.

Thus, as Christianity gradually gained ground, it was seen that the higher mysteries of communion, divine sacrifice and resurrection were as much Mithraic as Christian, so that a Mithraist could turn to the Christian worship and find his main rites unimpaired.

The Mithraic Christians continued to celebrate Christmas Day as the birthday of the Sun, despite the censures of the Pope. When they listened to the Roman litany of the holy Name of Jesus they knew they were listening to the very epithets of the Sun God. They knew that the name "the good Shepherd" had been borne by Mithra and other Christ messengers; they had all carried the lamb, been mediators and creators; and the chief mysteries of the two cults were the same.

To those who have staked their all of faith in God and hope in heaven upon a single great event in history it must indeed be a shock to behold in sculptured remains of other places, and in remoter times, the effigies of like events: the crucifixion of Mithra, the infant Horus in the arms of the immaculate Mother, the resurrection of Osiris; yet perchance from out their dismay may dawn the knowledge that religion has nothing to do with history and that "The Kingdom of Christ is not of this world", and

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through His many manifestations He shows to us that He is Saviour of all the world and not of a fragment only.

It is a sad fact that countless travellers have returned home convinced that what they have seen (let us say, in Egypt) points conclusively to the story of the Christ being nothing more than a solar myth revived two thousand years ago. Faith in the Christ is ended for them, and they do not trouble to probe deeper. There is, alas! no church that teaches the universality, the greatness, the agelessness of the Christ. He is born in ecclesiastical Christendom two thousand years ago, and His former manifestations, though they speak in the Holy Scriptures of every nation and cry out from the mighty ruins of all His ancient civilizations, are ignored.

Why is this? We believe it to lie in the strange reluctance to accept the Christ as the great Solar Logos animating the spiritual Sun, of which our Sun is the objective manifestation. This is the belief that all the Initiates, the great men of old, held,¹ and probably for that very reason it is scorned.

The old belief will return. Some of our modern astronomers tell us that our earth, once ejected from the sun, will one day be reabsorbed into it. We are at the beginning of a new age. Since the last decade of the nineteenth century we are in the Sun epoch of Michael, and humanity is destined to understand something through the spiritual outpouring of Michael of the resurrection forces of the Christ. Michael is the great Archangel whose work is to lead humanity to the science of the resurrection.

It pleased the Almighty to select from amongst the nations of the earth one people to become peculiarly His own. He appointed St. Michael to be president and leader over that people under Jehovah. "At that time shall Michael stand up, the great Prince which standest for the children of Thy people." (Daniel x, 13, xii, 1.) Again, in the times to come, will Michael come to aid in the final salvation of those who are the people of the Lord.

The worship paid to St. Michael, and which originated in the East, is said to have been adopted by Oriental Christians in consequence of a famous apparition of the Archangel at Collossæ, in Phrygia, and, though worship of angels was heresy in the

¹ See sixth Psalm.

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early Church, we find Constantine, a baptized Christian, dedicating to St. Michael, one of the most magnificent churches in Constantinople, renowned throughout the East as a model for hundreds of others and for the miracles wrought within it.

The West had its angelic apparitions as well as the East. One vision took place on the site of the famous church at Monte Galgano, in Italy, which has never ceased to attract many pilgrimages. Another vision appeared to Pope Gregory. A church was reared and dedicated to Michael on the site of the vision, and is named Castle of Saint Angelo. The third apparition was accorded to the Bishop of Avranches, who was bidden to build a church on a lofty rock in the bay, used since many years as a strong fortress and State prison.

A small church was erected and afterwards replaced by the magnificent abbey church, begun by Richard, Duke of Normandy, in 966, and finished by William the Conqueror. Mont Saint Michel, with its magnificent towers, has braved the tempests of a thousand years, and its celebrity as a place of pilgrimage grows with the ages.

We also have a Mount St. Michael on the coast of Cornwall, in situation and name resembling that on the coast of France.

In the ninth century the worship of Michael became popular in France. He was selected as the Patron Saint and of the military order instituted in his honour by Louis XI in 1469. After the Norman Conquest the worship spread to Great Britain, and there are very few towns and districts where churches, some very old, dedicated to St. Michael are not to be found to-day.

The Archangel Michael has been deleted in the Gospels, but in the legends of the Madonna he plays a very important part, being deputed by Christ to announce to His Mother her approaching death and to receive her soul.

So many of St. Paul's abjurations on the subject of women are now obsolete (we chanced to be present in Exeter Cathedral this year and heard the Dean permit several *bareheaded* girls to remain in the sacred edifice, a ruling which reduced the sidesman to tears) that we may hope that the banishment of the Angels from Protestant notice will not for ever continue, in spite of St. Paul's taboo.

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In the Church of Rome the Angelic Host are given a glorious welcome. We will quote from a really beautiful little book¹ written by Dom Anscar Vonier, O.S.B., Abbot of Buckfast. Speaking of the Angels, he says:

“The Church considers the spirits as her fellow-workers in the sanctification of the world and her fellow-worshippers in the adoration of Christ. The Church’s faith in the guardian Angels is to be ranked differently; this is not so much an act of the Church as a dispensation of the Creator Himself. . . . If the Church blesses a bridge over a river she confidently expects that an Angel will be deputed to the keeping of that bridge. . . . The Angels are called down into the house of the sick, into the home of the newly wed, into the rooms where Christ’s little ones are being taught their faith and their letters. There seems to be no end to the angelic possibilities in the sense of the Catholic Church. Everywhere the evil spirits are driven away and the good spirits are made to take their place.

“At the beginning of Mass, Michael is among those holy ones to whom we confess our sins. When incense is burned over the offerings on the altar the intercession of Michael, ‘who standeth on the right side of the altar of incense’, gives an additional aroma of sweetness to the burning perfumes.”

Speaking of Christian art, the Abbot says:

“The period of history when paganism was giving way finally to Christianity under the first Christian emperors is particularly interesting. . . . The Victory statues are often adorned with Christian symbols, such as the Labarum, and genuine heathen medallions of Mercury have an entirely different significance when the word ‘Michael’ is engraved upon them. Perhaps the owner of the art treasure was loth to part with his gem and had a Hermes Christianised into an Archangel.”

Here the Abbot refers to the fact that the “heathen” medallions were the work of the ancients, who looked upon the ruling angel of the planet Mercury and upon Hermes and Michael as one and the same spirit. This view was accepted from the first century of our era. So much is Michael the Mercury of the Greeks and other nations that when the inhabitants of Lystra mistook Paul

¹ “The Angels”. Burns, Oates & Washbourne, London; or Buckfast Abbey, Devon

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and Barnabas for Mercury and Jupiter, saying: "The Gods have come down to us in the likeness of men," the text adds, "and they called Barnabas Zeus and Paul Hermes because he was the leader of the Word" (Logos).

The Abbot writes later: "It is a favourite theme with St. Thomas Aquinas to represent the whole physical world as being entrusted by God to the keeping of the Angels. The stars, in their courses, are watched by the mighty spirits, nations are committed to the care of a heavenly prince, and there is no part of the universe which does not feel the breath of those whose mind beholds the countenance of God."

With the above we most fully concur; therefore we cannot see why a medallion with Mercury graven upon it should have its significance altered by the addition of Michael.

The nation committed to the care of the great Archangel Michael we believe to be the British nation, and when in the future the truth of this dawns upon us we will turn to him as to an old friend whom we have always heard of, whose name is extraordinarily familiar to us, in truth so familiar that we have never troubled to inquire deeply into who and what he is. We will discover that his name has never been permitted to die out amongst us.

Occultists say that during the Great War Michael was particularly active and that he formed a large and very powerful army on "the other side", composed of the flower of our youth who fell. They are termed Michaels or Michael's Militia, and squadrons of them were seen on the battlefields before the close of the War. They are destined for use in the coming conflict for the final overthrow of evil, and the Archangels presiding over other nations have rendered a like service to their countries by gathering together the advanced souls whose physical bodies perished. They will all act as one under the leadership and banner of the great Archangel. Thus for one race one Being of the Divine Hierarchy works as the race Spirit.

Let us now see what that great Initiate Rudolph Steiner has to say upon the subject, and let us remember what an enormous following he has throughout the world. Through

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him the position of Michael will be more clearly understood.

“If one wishes to make a comparison between Jehovah and Christ it is well to take sunlight and moonlight as an illustration. What is sunlight? What is moonlight? They are one and the same and yet different. Sunlight streams out from the sun, but in moonlight the sunlight is reflected back by the moon. In the same way are Christ and Jehovah one and the same. Christ is like the sunlight, and Jehovah is as the reflected Christ-light in so far as it could reveal itself to the earth under the name of Jehovah before the mystery of Golgotha occurred. Again, when such a sublime being as Jehovah-Christ is in question, we must seek in the sublime heights of the supersensible world for His real significance. In reality it is an act of presumption to endeavour to approach such a Being as Christ-Jehovah with ordinary conceptions.

“The ancient Hebrews endeavoured to find a way out of the difficulty. The attention was not turned directly to Jehovah (a name considered too sacred to express) but to the being described in Western literature as Michael. . . . Michael is the most significant being in the Hierarchy of the Archangels. The ancients called Michael the Countenance of God, and in the mythology of the ancients Jehovah was understood through Michael.”

He is termed the informing angel of this century: the Archangel who works in the British race spirit. Dr. Steiner, who passed over four years ago and who was by far the profoundest occultist of our century, ascribed deep importance to the dawn of the reign of Michael, and many true occultists who follow him have gone deeply into the subject. There is now established in Middle Europe, Dornach, Switzerland, a centre from which all Michael activities can be centred, sensed and spread far and wide in a cosmopolitan way. Michael has transferred his dominion into the sphere directly adjoining the earth existence, and he helps those whose aim it is to co-operate in the spiritualization of the earth. It is a great misfortune that this fact should be confined in Protestant circles to occult students whilst the Church of Rome takes full advantage of it. The British Israel Movement is alive to the importance of Michael. Henry Proctor, F.R.S.L., writes:

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“He it is who will stand up for Israel in the coming tribulation, as he has done in the past, notably in the Great War, especially after the battle of Mons.”

Wegman states: “The chief direction taken by the Michael impulse is north-east, and will be specially so in future. It is known that numerous souls who lived on earth during an earlier Michael epoch—about the year 601 to 247 B.C.—are in physical-bodies now and are in present co-operation. Those souls who had had decisive incarnations in the pre-Christian era did not reappear in the first century A.D. During the mystery of Golgotha, and in the time immediately following that event, they were in the spiritual world, and their next important appearance on earth took place during the seventh and eighth centuries, when they embraced Christianity. Added to their knowledge of Christianity was the heathen knowledge which still held a certain sway over them, and which they found more or less mixed up with Christianity, for the latter had not entirely thrown off the heathen yoke.”

We hold that Dr. Ita Wegman is entirely wrong in speaking of “heathen knowledge”. What these souls found mixed up with Christianity was the pure Christian impulse of Mithraism, which began to die out when its informing Spirit, Michael, was withdrawn about two hundred and fifty years before the descent of Christ to earth. From that date Mithraism slowly lost ground, but it lingered on during several centuries of the new era until Christianity could be said to have established itself firmly.

Dr. Wegman, writing of the Michael revelation given out by Dr. Steiner, describes the activity of Aristotle with that of his pupil Alexander the Great. “It was shown how Alexander the Great was taught to penetrate into the natural scientific work of Aristotle, into which had flowed, through the influence of Plato, the Eleusinian Mystery wisdom.

“Esoteric instructions were given to him by Aristotle, in whom the Ephesian Mysteries lived so vividly which taught the secrets of the Word. The young Alexander was also led to Samothrace, where he visited the mystery school with Aristotle and received instructions. The Michael impulse worked so strongly in him that he felt within himself the urge to experience what he had

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been taught and to carry out into the world the learning imparted to him by Aristotle. . . . Thus originated the expeditions of Alexander, through which the whole of the Aristotelian knowledge was brought to the East esoterically and exoterically. One can speak of a Michael stream in this connection.

“Something else happened during this reign of Michael. A little earlier than the expeditions of Alexander we find those of the Arthurian Knights starting from the West Coast of England. Twelve Knights gathered together at King Arthur’s round table, learned Michael warriors, and these, coming from the West, had the task of civilizing Central and Northern Europe and of liberating the people inhabiting those regions from their wild astrality. These Arthurian Knights had the faculty to behold the impulses which came from the Sun, where the great Christ Being still had His dwelling. . . . The other Michael stream, which started with Alexander, spread from Asia over North Africa as far as Spain and found an outlet in Ireland in the Hibernian Mysteries—a current which proceeded from East to West. This stream later on continued into the Graal stream, after the mystery of Golgotha had taken place, and united itself in Europe with the Arthurian stream.”

We can think of Michael as the Ambassador of Christ, our guide now and in the future. His guidance will be along the Christ path, and his spiritual teaching will be to illumine in our hearts the mighty fact that two thousand years ago the Cosmic Christ took flesh and united Himself with this earth. His earthly body was given back to the earth, but the Christ Himself was united with the spiritual sphere of the earth and lives within it.

How is this, the splendour of Christ, to be shown to this world, so unready to receive it? Just as a thousand years B.C. Michael reflected the Jehovah light to the people of Israel, so will he now be to us “the countenance of God”, the direct inspiration of the Christ to us.

CHAPTER XIV

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“ For He shall give His Angels charge over thee, to keep thee in all thy ways.”
—PSALM 91.

WHAT have we to go on to support the statement which ended our last chapter? We believe that outside the Catholic Church the majority would unhesitatingly assure us we have no foundation for our belief in the immanence of the Angeloi. A small number of devout Protestants would support us and all occultists.

In the Book of Common Prayer, in the collect for St. Michael and all Angels, 27th September, the prayer runs as follows:

“ O everlasting God, Who hast ordained and constituted the services of Angels and men in a wonderful order, mercifully grant that as Thy Holy Angels always do Thee service in heaven, so by Thy appointment they may succour and defend us on earth, through Jesus Christ our Lord.”

The epistle appointed for Michael's Day is naturally Revelations xii.

There are those who can understand this prayer and let its meaning sink in, and those who give it lip service and banish Michael and his Angels till the following September, when they again recollect his existence. The latter constitute the overwhelming number of our church-people who constantly give lip service to the words, “therefore with Angels and Archangels and all the company of heaven we laud and magnify Thy glorious Name”, whilst from their hearts and lives the Angels are totally dissociated. Protestants do not have Michael constantly brought to their notice, as is the case in the Catholic world. A writer in *The Times*¹ says: “Michaelmas Day is welcomed by many to whom the traditional pictures of the Angels have little meaning. . . . The Jewish Apocalyptic writers tell us of seven Archangels

¹ Saturday, 28th September, 1929

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who stand around the throne of God as leaders of hosts of heaven. Their names are recorded, and the special office of each in his service to the Most High is described. With them, we are told, are hosts of Angels ready to minister to the sons of men."

Our behaviour, our attitude in conversation, proves that the above has had no effect upon our daily lives. Either we do not want such ministry or we disbelieve in it. Perhaps the statements are not so much disbelieved in as treated as having no practical relation to us.

The writer continues: "The Christian Church adopted much of these apocalyptic conceptions of the Angels . . . the New Testament, in its reserve on this subject, offers a striking contrast to the writings familiar to the Jews of the first century and to the extravagant stories of the Middle Ages. Two Archangels are mentioned in the New Testament. The first is Gabriel, the messenger of mercy, the Angel of the Annunciation. The second is Michael, the messenger of Judgment, the avenger of God's enemies, the destroyer of those who withstand the Divine Will, the Archangel who leads the heavenly hosts against Satan and his army and drives them out with complete defeat from the Divine Presence. . . . St. Michael has many companions who have found 'the heavenly places' a battlefield against enemies whose energy and bitterness manifest a malignity which the love of gain could never evoke and only the fear of truth and good seems to incite. . . . They will take care that they bear themselves like St. Michael and his fellows, faithful to the will of God. . . . The one duty imposed upon them is to bear themselves as members of the Army led by St. Michael, armed with the weapons of justice, truth and faith. . . . The companions of Michael are engaged in a good fight. Not only are they employed in a great cause, but the struggle carries them always nearer to an assured victory and the perfect attainment of the Kingdom of Heaven."

The great American preacher, Henry Victor Morgan, says, very truly: "Our commonly-accepted belief of the word Angel as always meaning a disembodied intelligence of an altogether different order from ourselves has prevented us from deriving the strength that should be ours. . . . If there are Angels without, they must of necessity speak to the Angel that is within, else

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their message would be meaningless. . . . In my own experience I have known many remarkable instances of deliverance wrought through the silent influence of what I love to call the Angel Presence."

Why should there be so much scepticism regarding the ministry of Angels when so much happens in life that points to their presence amongst us?

Those who are unwilling to accept a spiritual world will find nothing to interest them in this book.

To the doctors of Poitiers the Maid of Orleans said: "There are more things in the Book of God than in your book."

It is of some of those things which we have read in the Book of God that we have written, and we hold that the spiritual world interpenetrating our material world is ready to reveal itself, and the working of the Angels of God is quite clearly to be discerned in the great and small events of our lives.

We believe that we have passed into a totally new era which has already swept away many preconceived views and settled beliefs and which is causing a spiritual uprising in the minds of multitudes. We would like to have remained in our old world—to have fallen back to where we complacently rested in 1913.

This has not been permitted. It is often said of men holding prominent positions in the world: "They have learned nothing" meaning that they are acting and thinking in an atmosphere of bygone times. The majority realize now that a decided change has come and that they must either strive to live up to the new conditions or fall out. To fall back is not permitted. The order is "Go forward or fall out".

In all this we see the working of angelic forces who govern our evolutionary progress. The Archangel Michael, with his hosts, has come into action, and we may conceive of his hosts as including the flower of our youth, not to be thought of as lost to us in the Great War, but rather as those who are beloved of the Gods and ready to work with Michael in the great spiritual revival about to take place. Michael now controls the destinies of the British Nation, and we will experience the full force of his power during the coming years.

Renan declares that "a nation is a living soul . . . a spiritual

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principle, the result of profound historical complications, a spiritual family, not a group determined by the configuration of the soil”

Though Renan denies divinity to Christ he concedes a soul to a nation, and we read in an article by James Tuckwell:¹ “A nation cannot be adequately explained as a mere aggregate of individuals. So far from being merely a collective name for the individuals that may at any time compose it, a nation must be interpreted rather as a living organism, a sort of person or real selfhood, with a body and members and will of its own. Behind, or, still better, within, the everchanging personalities the aggregate of individuals that at any given moment compose the State we have to postulate an enduring psychic entity or self. Apart from such hypothesis, to speak of the life of a nation would obviously be meaningless.”

Spiritual science, believing in the unbroken tradition of Angelic governance, postulates the Archangel Michael as the “psychic entity or self”, the “spiritual principle, the living soul”, which rules the British nation.

The most casual glance across the last twenty years discloses a vast and yawning gulf which still remains unfilled. We have yet to learn what it is to contain. At present we do no more than look over the edge and then run away and take whispered counsel in our various little groups. Human thought is undergoing such radical changes that no one section of the nation is ready to begin the filling-in work. There is a time for digging and a time for going over the top. We are all at the digging stage, and different groups of people, all at different stages of mental development, are segregated together, busily digging into the fathomless infinite in man to find Ultimate Reality.

It seems as if some outside, unseen power had sorted them out into distinct groups according to their different degrees of understanding.

It is clear that the great majority of us desire to attend some school which will push us on spiritually and intellectually. There is a fundamental craving for light, which is simply the stirring of the Divine Spirit within us all; hence the enormous number of groups intently studying some facet of truth from out the great

¹ *Hibbert Journal*, October, 1929

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whole. Many thousands of humble workers find in some weekly meeting in a back room the only hours of light and interest in a life of unremitting mechanical toil.

We could mention hundreds of such groups known to us. They all grow rapidly, especially those devoted to Healing. Clearly the healing Archangel Raphael is very active amongst us. We have for long had the Guild of St. Raphael, and the Rev. John Maillard is now seeking a large church which he can devote entirely to healing. He is one of the few clergy who will have anything to do with the subject, and he is gaining the reward of his great service to humanity. On other lines Rosa Barrett, sister of the scientist, the late Sir William Barrett, has just edited a book entitled "The Seekers". For a number of years Mr. Simpson, formerly an electrical engineer in New Zealand, has been carrying on a very considerable work of psychical healing in St. George's Square, Westminster. The whole is directed from the other side by a certain "Dr. Lascelles", a forceful personality, and the peculiarity of the work is its "contagious" character. A considerable number of those who have been healed are now healing others under the same guidance. The number of patients thus treated run into some hundreds a week. The whole is conducted in a religious spirit and the healing is by prayer. The co-workers in this busy centre have now constituted themselves into the "Guild of Spiritual Healing", and, having far outgrown their old quarters, they have taken a large house at 29 Queen's Gate, S.W. Twenty years ago such movements were very few, now they are growing with great rapidity, showing that a large section of our public is alive to the fact that healing and other spiritual blessings can be got by those who are seekers. With such results as are now obtained the ridicule of sceptics falls quite flat.

We are fully aware of the many who will regard the Guild of Spiritual Healing with contemptuous incredulity. Others will be shocked at what they regard as wicked spiritualism. We are writing for seekers who are looking for the inner heart of life's mysteries, for those who look for a clue to the changes taking place in the thought of civilized humanity. To such it should not be difficult to surmise what great power keeps the Guild in so prosperous a condition. How does such a movement originate?

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A spirit who called himself Dr. Lascelles passed through the gates of death carrying with him his ardent and probably life-long desire to help suffering humanity. On the other side so lofty an aim would not suffer eclipse, but would certainly attract the attention of the great Healing Archangel St. Raphael. Dr. Lascelles was able to attract the interest and attention of the New Zealand electrician (who may, for all we know, have been an earth friend or karmically connected with Lascelles in former lives), and the work of Lascelles on this plane was thereby continued; and on the other plane he would be given the strongest possible assistance from the Cosmic Christ, working through His Angelic helpers.

To anyone who has any belief in Christ and His Angels surely this is a perfectly simple and unsensational explanation of such a movement. In a fine editorial the *Occult Review*¹ writes: "The consciousness of the race appears to be subjected to an unseen stimulus which, while it makes its effects perceptible in the disintegration of old forms, at the same time clears the way for something new. That 'something new', of course, can only apply to the form, for the Spirit, the Heart of Love, which nourishes and sustains the universe, is neither old nor new, but *is* eternally."

Again, those of us who keep watch upon the signs of the times note that there are distinct periods when we, as a nation, are being tested. We are being weighed and valued spiritually. Some of us are put to severer tests than others; one might say, in our own homely words: "An inventory is being taken for spiritual probate and we are ticketed according to our worth." Such a testing-time was undoubtedly in operation during the winter of 1928-9, when the King lay sick unto death. The universal massed-feeling expressed itself in one spontaneous utterance, heard on every side, which, had the occasion not been so serious, would have been mirth provoking.

"Oh, poor man. Ten doctors!"

To the public this seemed a torture too cruel to contemplate, and it brought the nation to its knees. "Limericks" were composed and passed from lip to lip. They all began with the

¹ October, 1929

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doctors and ended with "God, save the King", with a terrific emphasis on God. They expressed the feeling of the nation.

Men and women asked themselves the question: "Could I endure that?" and in a great spasm of pity the people fell to prayer.

Suddenly the neglected Almighty was desperately needed to save the King. It was realized that there was no one else to do it. Myriads of people, too heedless or too busy to turn on the wireless for the morning prayers, suddenly did so and began the day praying for the King in words they could not utter for themselves.

The consensus of opinion is that prayer and God did save the King, in spite of the ten doctors, and this brings out an interesting psychological fact. When really hard pressed, when one single object is powerful enough to pierce the collective heart of the nation, indifferent and irreligious as it is, it is still capable of falling back on the only power. An enormous number who never prayed were suddenly stirred to action by the thought of ten doctors standing over the helpless body of a man who meant a good deal to them, and suddenly they did their best to get into touch with a vague abstraction called God. The King's danger proved a swift and powerful spur to a national apathy, and who can tell how many, having tried, have decided not to let go again.

The result of this test proved that the vast majority of the British people greatly desire to keep what they have got: a Royal couple who deserve to be loved and respected.

It would be well if this majority roused out of that deadening familiarity which accepts so placidly any change that comes along and took to heart the fact that the King and Queen have come through great tribulation in order to gain the only thing that really matters in any life—time for quiet thought and the development of the spiritual life.

We read into the startling relapse of His Majesty on the night of the thanksgiving at Westminster Abbey, a strong and dramatic intervention by the Higher Powers. It was a plain intimation that the King was not to be used for selfish purposes and was to be given the rest and spiritual refreshment he so richly deserved after nineteen years of pure self-sacrifice. The Church and the

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medical profession have always asserted an almost exclusive right over the Sovereign. The one claims his soul, the other his body. The former evidently thought that the latter had enjoyed more than its share and it was full time that the Church should assert her rights. The result of this unseemly haste was one of the most dramatic events in recent history. It was so dramatic that it struck the Press into silence. The Almighty plainly and very obviously repudiated the whole affair and flung the service and prayers back into the lap of the staggered Church. That night the doctors returned to the Palace, and, as we all know now, the King's health was very far from being restored at that time.

To us this was a most obvious exercise of the power of the great Archangel who controls our destinies, and it would be interesting to know what the dignitaries of the Church thought of so severe a mark of displeasure. Did they accept it as Divine displeasure or did they accept it philosophically? As a something no man can understand? Possibly some harassed souls may have feared that the disharmony in the Church provided rather an unfortunate atmosphere for so solemn an occasion. We do not presume to know more than the fact that the general public blamed the Church for the King's relapse and used the vulgar word "snub" with considerable relish. Quite lately the King of Spain gave public utterance to the fact that it was not his fault that he had been born a king. He would much rather have been born someone else, but, being who he was, there was nothing for it but to get on with his job. This is what we call making good Karma. Probably the few kings now left in the world would all prefer to be someone else, but one and all seem bent on doing their best under the highly difficult circumstances.

The divine right of kings is obsolete, but students of divine science are aware that something very unusual in past Karma must have placed certain men in positions which carry vast influence, no matter whether such power is desired or not.

The appalling restlessness of the age is prone to sweep the Crown with it in its mad career, and no greater injury can be done to the Royal House than to leave its members no time for serious reflection.

We all know that there is a "Plague spot" in our midst

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composed of idle squanderers who pass their hectic days in riotous living. We deplore the mad Gadarene rush down the slippery slopes of fictitious pleasure whilst our nation is passing through a very grave economic crisis. We are so familiar with the reckless selfishness of the times that we almost look upon it as immune from the wrath of God. But it is not the wrath of God that need be feared. Wrath suggests impulse. There is no impulse in the workings of the Absolute. There is inexorable law working in the mills of God. It has delivered unto man the means for self-destruction, and millions are using this freedom to its certain end. We have the power to smash civilization to dust, and both in the international and home spheres we are threatening to do so through a childish spirit of wanton destruction.

The multitudes who turned to God and asked for the King's life were mainly those who are conscious of the dark riddles of life, who know that if no answer to them be found disastrous consequences will ensue. They know that there is a cosmic purpose which by many is being blindly contravened. Yet there is no living man or woman unaware of the fact that we are in the hands of a power who can do with us as He wills.

Selfishness is so tyrannical, a Moloch consuming its victims, demanding the whole life, that the soul perishes, so far as this cycle of evolution is concerned.

The lesson must be learned some time, and such lives have to turn back to the beginning again.

We are often reminded that for thousands of years we have successfully muddled through. Surely we can safely believe that the supposititious God Who has so far backed us up will continue to do so for a longer time than we need worry about. After all, we won't leave this old world in a worse condition than we found it in at our birth.

This is the extremely common, blind assumption that the past is a stationary condition that holds good to-day. It is the attitude of the child confidently expecting to find bed, breakfast and pram provided at regular hours. But are we quite sure that God is continuing to back us up? There have lately been some nasty jars, and it looks as if more were on the way. We take only a swift glance at the warning confronting us to-day, trumpeting

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out the fact that the problems confronting us are unprecedented, unless it be that they heralded in annihilation through some stupendous catastrophe.

If for a second the warning scares us we remind ourselves that fire and flood never come here, and to drown any pursuing voice we turn on the exhaust, which is our way of drowning what we don't want to hear. The noise we now make we consider to be sufficient to guard against hearing the "last trump" or the "descending shout", or any other uncomfortable manifestation, such as "the still small voice". We have "taken heed" to ourselves that "the day" *shall* come upon us unawares.

Last year quite a number of us got a horrid scare over the "Pyramid Prophecy"; something objectionable was to happen at the end of May "that would usher in a period of heavy trouble for the British race". The warner, Mr. Davidson, was careful to add: "For definite knowledge of the real nature of the events that begin this period we must wait and see."

The vast majority remained quite unconscious of the fact that anything had happened. The threat of the great tribulation was forgotten. There was no earthquake, nothing spectacular occurred, but the number of unemployed leapt up a million in a week and certain big financiers wrote alarming statements about our financial condition, which we "skipped", concluding comfortably that such articles were only meant for the City.

As autumn wore on into winter we were not so sure that nothing happened in May, 1928. Looking back, we saw that the general conditions had deteriorated. The winter of 1928-9 was exceedingly black, and in spring the *Sunday Referee*¹ informed us, through the mouth of a great economist and financier, that "we are face to face with the most difficult and dangerous financial situation the world has ever confronted".

No sooner do we settle down to enjoy a lovely summer and the Labour Government than we find the *Morning Post*² warning in with the following: "We have borne all sorts of exceptional vagaries of the British climate, bitter frosts, Arctic blizzards, deluges, Atlantic hurricanes, untimely heat spells, and more untimely cold spells. Now in the midst of an African drought

¹ 31st March. ² 22nd July.

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we have tasted the Monsoon weather of India itself. We may well ask: 'What next?'

The question can at this stage be very partially answered. Worse droughts in September: Arabs and Jews butchering each other in Palestine: and the bank rate has been raised to six and a half per cent. We are writing in the first days of October, and refrain from asking "What next?"

Can it be said we have had no hints that it is time we, as a nation, grew up? Surely 1914-17 was a hint to us to stop playing soldiers and sailing our little ships on our little seas. The hint was really very broad. Our game brought ruin upon us: pure loss and no compensation. It is no consolation to reply: "Yes, but other countries suffered equally." The little countries that remained neutral prospered exceedingly. Our game benefited them enormously. We have millions of little white crosses to our credit. That is literally all the Gods gave away in prizes.

We use the words "Playing soldiers" advisedly, for there is one indubitable, immovable fact connected with this war game. It is not intended for "grown ups".

No man who has grown to his full *mental* stature would be interested in it, simply because it is a game suitable only to savages. To affirm, as so many do, that wars must in the nature of things be always with us, is to affirm that we are doomed always to remain in the savage state.

Naturally there are some amongst us who violently repudiate the suggestion that at the command of the multi-millionaires who finance our little war games we must wallow in blood and filth and add a million or two to the little white crosses. There are some who see what a false definition of the word patriotism has reduced us to. If every man was true to the "Light of the World" that would be true patriotism. If we were "soldiers of Christ" in deed instead of "in frantic boast and foolish word" then the Lord might have mercy on His people and our childish games would not cost us so dear.

Our inability to face reality has grown into a besetting national sin. We grumble against our changed conditions, which we have brought down on our own heads, and refuse to believe that the time has come to grow up and take a step forward. We will not

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face the fact that the human race is now sufficiently advanced to work out its own salvation. It is time to cease thinking as a child, time to put away childish things, and now, face to face with reality, stare it steadily in the eyes. For generations we have been too young as a nation to see reality, but now that we are old we don't want to look at it, because it would mean breaking away from our old and false obsessions and our darkness would be flooded with new light.

Let us return for a moment to the Hosts of the Lord, the almost-forgotten Angels.

Some twenty-five years ago certain information came through a source operating from the other side concerning the great Archangel Michael. At that period we were not sufficiently advanced to gather its import. We remember trying to find out all we could of Michael, but beyond the Biblical texts and that Michael-mass fell in September, that people then ate geese and received bills they had to pay, no one knew anything whatever about Michael.

It is interesting to look back a decade and mark what study has brought to us during that period. At last, after twenty-five years, the true purport of those Michael revelations is revealed to us, and we can link up the past, present and future.

Again, in the Great War the forgotten Angels were remembered. Many men and women saw them. One might say it would have sounded more plausible if they had seen devils at the Fronts. The fact remains that they saw Angels, certainly the last sort of being they expected to see in such surroundings, and we use the word "fact" simply because the seers were unshaken by the sceptics. After the Armistice an English duchess saw Michael and his hosts grouped on a height overlooking the British Front in France. She knew nothing about Michael and his army, and we are informed that her first thought was of film-taking. Only as they faded out before her eyes did she begin to realize that she had seen a vision seen by others several times before and since.

It is a significant fact that before 1914 a large number of the lads who fell had previously received teaching in spiritual science in their home life. Thus they were prepared to enter Michael's Army. To such young men as the Grenfels, Rupert Brooke, "Bim" Tennant, Arthur Burn, and numerous others, the other

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side and the life and work there can have come as no surprise. They were all advanced souls who had grasped their own spiritual origin and therefore knew something of the spirituality of the Cosmos. One has only to read the literary remains of many of them to know that they had begun to know themselves by spiritual cognition. Humanity is only now ripe for self-recognition, and during the present era of transforming forces, man, through spiritual science, will be brought to self-knowledge. The development of man in former centuries was not of the nature which enabled human beings to know themselves. The instincts of the past are no longer universal in men. A vast number have evolved into something quite different. What Dr. Steiner calls the Christ impulse is stirring in them and urging them to reach out for a connection with all humanity, if only it can be realized that in this new dispensation, since Jesus the Christ walked the earth, Brotherhood will be more and more forced upon human mentality. Mechanical devices are aiding in the abolition of distance and the drawing together of all nations. Many remember what great service Russia rendered to us in the Great War and are anxious to help her out of her present misery. This is specially noticeable in the activities of the present Labour Government.

There is a law of progress for the human race, guided by an Archangel, just as there is a similar law for the individual. The souls of men are not the same as they were a thousand years ago, and here history can be very misleading, as it takes no note of spiritual evolution, and the student of history is apt to think of, let us say, the souls of the ancient Egyptians as similar to the souls of to-day.

There are, however, many souls with us now that have dropped far behind and have remained stationary at, for an example, the age of Cæsar. This is a very serious danger to the advancing humanity, and a case in point is given by Dr. Steiner. When the causes of the Great War, or perhaps it would be more correct to say, when the men who were in power at the outbreak of the War, were closely observed through the lens of spiritual science it was found that the most momentous decisions in 1914 were taken by between thirty to forty men whose souls had remained stationary and fixed in a former stage of the evolution of humanity.

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As human beings Christianity had passed them by. The Christ impulse had been powerless to touch them. They were not ready to receive it. This fact accounts for much of the barbarism practised in the War. Those who had received the Christ impulse, in whom the Christ spirit was stirring, had to be doped to force the soul to act against its status in evolution. The great war play, *Journey's End*, brings out this well-known fact in a pathetic and most realistic manner. All have been touched by the Christ spirit and have grown in spiritual stature far beyond the savage who plays the war game.

The spiritual ancestry of these thirty to forty men was easily arrived at by competent students, and the War books that the survivors have written confirm the first diagnosis.

The danger of power being in such hands must be clear to all, even to those who care nothing for spiritual science, but to the students of the mysteries of life the attendant results of this arrested development are very terrible. As cast-away useless rubbish in everyday life always attracts the unclean feeders in the lower rungs of animal life, so do the arrested useless spiritual failures attract the subhuman entities that exist around us.

It is a natural instinct to burn refuse, to put it through the purification of fire, to return it to mother earth, and we know that she will transform it into other elements. Nothing is lost, not even souls, but they will have to pass through cosmic fire and begin again if they persistently tarry: "Our God is a consuming Fire."

Those souls who are in a state of arrested development are the prey of subhuman entities: they are untouched by the Christ force which is powerful to save and preserve.

The Catholic Church is fully alive to the danger of possession, which is becoming more and more accentuated as it is ignored by the State religion. The Abbot of Buckfast writes:

"Nothing is expressed more often and more explicitly by the Roman Church in her various exorcisms and blessings than the idea that evil spirits abide in material things, from which they are driven out by the Church's triumphant power of sanctifying and consecrating the visible elements which are the basis of human life. The human body itself may be the dwelling of an evil

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spirit; this might be called the silent occupation of this earth by Satan: a thing full of mystery and independent in its origin of man's consent to Satan's evil suggestions."

Writing of Guardian Angels, the Abbot says: "If the human race had not possessed the spirit tutelage its history would have been very different from what it has been; it would have been infinitely more dismal, though we cannot indicate the facts and events directly attributable to the spirits that watch over man. And what is said of the race is true of every individual human being; we must simply say that this life is what it is because he has been given at his birth into the keeping of an Angel."

Rudolph Steiner teaches us a cosmic form of worship. He shows us the round of the Archangels throughout the course of the year. He makes the whole of nature a sublime temple. In Autumn, Michael serves the Mass; in Winter, Gabriel, giver of blessings; in Springtime, Raphael, the healer; in Summer, Uriel, the wise. Thus do the Angelic forces work amid us.

The forces of memory are relics of the past in human evolution and will be transformed in this age of Michael into the force of spiritual creative imagination. With this imagination man can reach up into the spiritual world, just as with his memory he reaches down into his human nature. From a cosmic being man has become an earthly being, but now, since the Christ forces are united with the earth, he can again become a cosmic being.

We are only on the threshold of discovering what Christ did for humanity when he united Himself with the earth two thousand years ago. Selfconsciousness appears when we form ideas, but no sense possessed by man can give him power to form ideas or to remember. Man thinks only what his senses impart to him, but the power to think is not given him by anything he thus thinks. It is the power of the spiritual vision that he has brought with him from other earth lives which enables him to form ideas, and the ordinary consciousness knows nothing of this power. It resides unconsciously in man, and he owes the development of self-consciousness to spiritual processes which work in him during his earthly life.

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Yet man forms a species of relationship betwixt the physical and spiritual, though he may be unaware of the fact. The rhythmical processes in nature and in human life have nothing material in them. Day and night the seasons of the year alternate rhythmically. The processes of respiration, and the circulation of the blood, the states of sleeping and waking: there is nothing physical in them; they belong to Michael, and Michael's world reveals itself in rhythm.

At this stage of our evolution we are aware that creation and maintenance go on all the time within our physical bodies and that their work has nothing to do with conscious man. The subjective power and intelligence, which has never left us, remains with our bodies as the ever-present power maintaining the bodily life of man. Of this powerful intelligence we take no notice whatever. Let us first remember that our bodies are the temple of the living God (divine Spirit), then let us see if these bodies are in any way worthy of the residing Deity. It will give us some idea of the angelic creative work of Christ's Servants, though we can only deal with a fraction of it.

The body is composed of two hundred and eight bones, articulated in such a way as to form a solid frame-work, upon which are hung some four hundred muscles. The three joints known to the mechanical world are duplications of those existing in the physical body. These joints are articulated, bound together with ligaments and provided with lubricating oil.

We will quote Porter Mills, that great teacher who has passed from us. He describes the miracle of blood circulation.

"The blood has been demonstrated to start from the left side of the heart and to work round through the brain and back to the right side of the heart in the period of thirty seconds. It makes a complete circuit of the whole body within the space of two minutes, going at the rate of twenty-five miles an hour. All this takes place in the body in a circuit of fine tubes, and this wonderful process goes on without impressing itself on the self-conscious at all. The heart puts forth an effort equal to the lifting of one ton to the height of one hundred and twenty-four feet in twenty-four hours. Yet the organ which has performed

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this prodigious feat itself weighs but nine ounces and normally gives no sign of fatigue. We need not fear on account of the light weight of the heart-muscle. Fundamental Intelligence devised it."

Physical science tells us that the respiratory muscles do a work equal to the lifting of one ton to the height of twenty-one feet in every twenty-four hours. This is all accomplished by a Power and Wisdom of which man takes no account, as being associated with himself. He has hitherto only discovered the *fact*. The Intelligence by which it is done he has not realized, because it is primarily related to his subjective entity. The mind can realize that creation and maintenance go on all the time within the body, and that this creation and renewal every seven years is not the work of conscious man. Then whose work is it, if not the work of the great creative Angels working through the inspiration of the Cosmic Christ?

It is amazing to realize that the Christ within Who owns our whole organization absolutely, and Who has planned us on such wondrous lines, Who furnishes the power and imparts to man a certain amount of instinctive intelligence by which he may direct himself, is practically unheeded by the average individual. Luckily for us the creating Christ has placed beyond our jurisdiction the vital functions of life. He has so ordained that life carries on in spite of us and independent of our ignorances. We cannot command the heart to cease beating, nor can we arrest the circulation of the blood. We take no note of those vital activities, so long as they function normally, but all the time that man is thinking himself apart from Christ, Christ is within him as the life of the psychical and physical life.

There are moments when a man remembers that "there is a spirit in man and the breath of the Almighty giveth them understanding." When the man has grown up and receives his knowledge from the Most High within, his self-consciousness is born within him, and he knows that now is the appointed time and place to be born of the Spirit. He no longer looks to the state of death to deliver him. He knows that the Presence is with him now. That the Christ always was, and that the realm of spirit *Is*, and is His directly he is willing to appropriate it. No

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longer is spiritual knowledge man's latent birthright. It is man's the moment he realizes that the Kingdom of God is within awaiting the awakening mind, the instrument by which man may know everything fundamental. This is the inheritance with which we are all endowed—Life Itself, or when expressed in other terms, the Absolute.

CHAPTER XV

PALESTINE IN A.D. I

It will be well to hold clearly in mind the difference existing between the orthodox church tradition and the esoteric tradition of the Cosmic Christ. According to official church belief, Christ, the second Person of the Trinity, left the bosom of the Father in order to incarnate in the Virgin Mary. According to the esoteric tradition which we follow, the Cosmic Christ is a superhuman being, God in every sense, and the highest spiritual manifestation that humanity has known.

We believe that He has been with us from the beginning, and as the Logos, has instructed humanity through the mouth of His Christ-ensouled prophets. Those "Christ Priests" prepared the way of the Lord through all the great civilizations which rose and fell B.C.

We believe that the incarnation of the Cosmic Christ in the body of Jesus of Nazareth has marked the central point in history and constitutes the most momentous and stupendous event this world has experienced in its evolution.

We believe the Christ opened a new dispensation two thousand years ago, bringing with Him the gift of the Divine Spirit, a ray from the Absolute which floods the world and interpenetrates all humanity. Therefore, we hold that He is with us still and always will be. We also hold that the development of Christ's reign has only begun and that the mass of humanity has as yet no conception of the incalculable import of the Christ Advent, or of the power of the Christ Spirit bestowed upon man.

Finally, we hold that the visible sun in the firmament, the ruling Star of our system, masks the Great Spiritual Sun through which the Solar Logos, the Light of the World, manifests.

We have said that the incarnation of the Cosmic Christ is the

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central radius around which history revolves, and we maintain that no conception of this supreme event is possible unless we can trace His spiritual passage towards us as a beam of solar light thrown upon the immemorial past, and stretching before us into the infinite future.

No study, however profound, of the Palestine ministry can furnish us with an adequate conception of the Cosmic Christ: no purely theological or scientific test can elucidate the Christ mystery which belongs to the subtler field of the Spirit.

Let us now briefly glance at the state of the world and of Palestine in particular at the time of the birth of Jesus of Nazareth.

Throughout Asia, Africa, Europe, there had taken place a great downfall, a decadence in civilization. The great intellectual altitude of Greece had proved too lofty to be maintained. The disciples of Orpheus, Pythagoras, Plato, failed before the sordidness of the politicians. Reeling under anarchy and abandoned to despotism, Greece no longer transmitted Egyptian science and the sacred mysteries, though the long heralded coming of the Messiah remained a firm belief throughout all nations. The last flash of Greek glory came from the marvellous and superhuman genius of the Macedonian, Alexander the Great, founder of Alexandria; an ardent Mithraist, deep in the mysteries of Samothrace and a disciple of Aristotle. He sought to reconcile Asia and Europe through the bonds of one common religion. As an advanced initiate, he paid equal homage to Mithra and Aristotle, Jehovah of Jerusalem, the Egyptian Osiris, and Hindu Brahma, knowing the same divinity breathed through each. His great ideals lived after him and fused in one Oriental philosophy, Judaism and Hellenism.

After the decline of the great civilization of Greece, Alexandria became the centre and home of science and literature: firstly from 323 to 30 B.C., which included the reign of the Ptolemies, and secondly it developed greatly under Jewish and Christian influences into a flourishing school of neo-platonists and the religious philosophy of the Gnostics.

The philosophy of the Alexandrian School was a blending of the philosophies of east and west. The culture of mathematics was

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founded by Euclid in the reign of the first Ptolemy, and, with the physical sciences, reached a higher eminence than this fundamental science had ever known outside a small band of priest initiates. It is difficult for those of us who have not studied the period to realize to what a lofty standard learning had attained, to realize the enormous concentration of brain power which at the time of the birth of Jesus was centred in Alexandria.

The population was drawn from all nations of the known world, though Greeks, Egyptians, and Jews predominated. Greek was the predominating language, and Mithraism, which so closely resembled Christianity as yet officially unborn, was widely practised. The spiritual genius of Alexander, the founder of the magnificent and luxurious city, still inspired it.

Alexandria was also the centre of the commerce of the world, and on the death of Cleopatra, last of the Ptolemies, it had reached the zenith of its splendour. After 30 B.C. it was possessed by the Romans, and for long its glory was undiminished. Christianity was said to have been introduced by St. Mark, and by the second century its adherents were numerous. An Alexandrian Jew named Apollos went to Ephesus in 54 A.D., to be a fellow-labourer with Paul. He taught in Corinth, and is thought by some to be the author of the Epistle to the Hebrews.

In 391 A.D. a mob of Christians, led by Archbishop Theophilus, committed the unpardonable crime of burning the glorious library, containing the collected literature of Rome, Greece, India, and Egypt, about 700,000 volumes. So began the long series of horrible crimes, tortures, burnings, religious wars, committed under the banner of all faiths, even up to to-day in Jerusalem: and in the name of the Christ throughout the past two thousand years. Is it to be wondered at that Christianity has not yet been given to the world? Can it be said that we have deserved it?

We are apt to think of the Jews as a compact race occupying Palestine in the year A.D. 1. In truth, no country was more overrun. It was forced into intimate connection with Egyptians, Assyrians, Persians, Greeks, Romans. It was greatly Hellenized, and this contact with one great nation after another was a fruitful source of culture, and, like the Jewish race, official Christianity owes a debt to outside influences it was able to make its own. The

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popular delusion that the country of Jesus was thinly populated by a race cut off from the rest of the world and living in a sort of pagan darkness is quite incorrect. The hub of the universe more aptly describes the divine birthplace, and Divine Omniscience probably chose it for that reason.

A small, aristocratic priestly band of Jews entrenched in the fortress of Judaism had no power to arrest the great flow of external influence from reaching the bulk of the people, and the incorporation of foreign thought was irresistible.

In Babylon a famous school of Jewish thought had established itself, ignoring Jerusalem, and in Galilee of the Gentiles foreign influence predominated. Alexandria held large Jewish colonies in which Egyptian and Greek philosophy swamped Judaic belief. Israelites read their Scriptures in Greek, and used Greek for their translations of the Apocrypha. Wherever that strong spiritual-roadmaker, the Macedonian conqueror, had travelled, he had entrenched Greek culture and Mithraism, and shown by example the necessity of daily sacrifice to "The Mediator" Mithra, the great Sun God.

Commerce had also opened up the road to the Egyptian traders, and the bazaars of Hindostan and scholars burst the bonds of isolation and mingled with the great convergence of the religious movements of the past.

Judea was not exempt from such influences.

During that brief ministry in Palestine which showed forth the Lordship of the Cosmic Christ, the similarity between the old Persian, Egyptian, and Hellenic teaching, the esoteric cult of Mithra, the teachings of the Rabbins, and the spiritual ethics of Jesus must have been marked, learned, and digested, in hundreds of parallelisms. It was impossible that Palestine could have remained untouched by the prolific literature pouring from the Egypto-Judaic, Judeo-Babylonian, and Judao-Hellenism, all of which testified to a period of mental upheaval, vivid unrest, and growing cosmopolitanism.

Jesus was born into a Hebrew state under the rule of an Idumæan king. He lived under a tetrarch, was condemned under Jewish law, and suffered death in a Roman province under the governance of a Procurator.

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Let us try to picture what the scene was like when Jesus walked by the lake of Galilee. Its fringes were studded by Greek cities, none of which, according to Josephus, contained less than fifteen thousand inhabitants. It was one of the most densely-populated regions of Palestine.

Its millions (Josephus) were composed of Greeks, Phœnicians, Jews, and subject to continual foreign intercourse. Galilee, as a tract, was what Palestine was as a country, the least self-contained in the world.

Palestine, though bounded by sea on the west, and by desert regions on the east, was open to north and south, and was the great highway between Babylon and Egypt. It thus became the meeting-ground of opposing nations, and a pathway of commerce. The sea brought rather than excluded foreign influence to its shores. It was subject to such a variety of foreign dominion that its physical barriers could have been of small account.

Galilee was the least remote of provinces. It was bounded on the north by Phœnicia, renowned for its activity and trade, the parent of semitic languages, proud of its intelligence, and possessed of an enormous cosmogonical and theological literature. On the east flows the Jordan, and the districts on the other side were Syrian and Greek.

On the south was Samaria, with her own version of the Pentateuch, her own mount of worship, and her hostility to Jerusalem. Galilee was not like Jerusalem, fighting the battle of national pride against foreign influence, for the foreigners had quite overpowered the Jews.

Cæsarea, a coast town on the border and twenty-five miles distant from Nazareth, was the civil and military capital of Palestine. It was built by an Idumæan, and filled by a diversity of faiths, statues, and temples, that belonged to various deities. About a century and a half before our era the temple of Jerusalem bore the name of the Olympian Zeus. The Samaritan temple was also dedicated to Zeus. The Maccabees at last restored the national ritual.

The history of the Maccabees is contained in five books of that name, two of which are included in our Apocrypha. Four are accepted as Canonical by the Church of Rome, none by Protestant

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communions. The rule of the Maccabees did nothing to remove Greek influence, and the Roman rule accentuated it.

Twenty miles from Nazareth lay the town of Ptolemais, and the borders of Phœnicia were within a two hours' walk. Within a couple of miles from the home of Jesus ran a great trunk road from Damascus southward, whilst twenty miles westward lay Mount Carmel.

There were caves there with Greek inscriptions. Elijah had been there, and about 500 B.C. Pythagoras, travelling to Egypt, spent several days on the mount. At the time of Jesus it possessed a college and temple, and a few decades after our era Vespasian came there to consult an oracle.

Mount Tabor held a fortified town, and Sepphoris, an hour's walk from Nazareth, had a college of doctors and a Sanhedrin established by the Romans. This and Tiberius were the largest cities of Galilee. The Masters of the law composing such a Sanhedrin were not all Hebrews; they were not only natives of all parts of the world-wide Roman Empire, but also denizens of Arabia and Judea. There is every reason for supposing that there were other important towns near to the Lake of Galilee. An important town situated on the south side is described by Pliny and Josephus.

The foregoing brief sketch will give a rough idea of the country into which Jesus was born. It was no simple and unsophisticated land, but the home of numerous extremely learned men of all nationalities. The harshness of the seventh Ptolemy drove out numerous students from Alexandria, and they dispersed themselves all over the isles and coasts of the Archipelago and the Galilean towns. Roman standards floated above them, but Greek was mainly spoken. It was an affectation of cultured Romans to speak Greek. Paul, born according to tradition in the second year after Christ, was educated in Jerusalem, and was a bilinguist, able to address an audience in Greek or Hebrew. Peter evidently knew Greek, as we read of him delivering a sermon to "men of Cyrene and strangers of Rome, Jews and proselytes"—a mixed congregation.

There is no reason for the supposition that the Apostles were ignorant men. About 100 B.C. schools began to multiply all over

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the country. There were elementary schools, with a teacher for every twenty-five children. All towns had superior colleges, and all youths from the age of sixteen were ordered to enter them. The Talmud says: "The world is preserved by the breath of the school children. A town in which there is no school must perish. Teaching of school children is of such importance that it must not be stopped, even for the building of the sanctuary."

We see therefore that at the time Jesus was born, education was compulsory, and fishermen and carpenters had free entry into the higher schools, as shown by the words of Gamaliel, 40 B.C.: "Learning of no matter what kind, unaccompanied by a trade, ends in nothing, and leads to sin."

Rabi Gamaliel was Paul's tutor, and became President of the Sanhedrin, A.D. 30. Though a strict Pharisee, he was an ardent Greek student.

It is highly improbable that Jesus did not understand Greek. The southern Jews inquire scornfully (John vii, 15): "How hath this man literary knowledge, never having learned?" Probably they scorned the fact that coming from the north He had not been educated in Jerusalem.

Many believe that His early years were passed with the Essenes, and if that be so He would be prepared in large measure for His mission on earth. There were those amongst the Essenes who were guardians of the secret Doctrine and the true Gnosis. In the synagogue Jesus was able to translate from the Greek roll into Aramaic, as was the custom.

We do not know if Jesus ever travelled beyond the borders of Palestine. Like other young students, He may have traversed Egypt, visited India, or "The lost sheep of the house of Israel".

The age at which Paul began his studies in Jerusalem is said to have been fourteen; he would consequently have been a pupil there betwixt the time when Jesus spoke in the temple as boy and man. It is curious that in all his writings he makes no mention of having heard of Jesus in his youth.

The Jewish bible or Talmud has been called a "literary wilderness". Part of it is in Hebrew, part in Chaldee or Aramaic, with Persian, Greek, and Latin idioms.

This confusion of tongues is to be accounted for by the fact

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that Palestine was ruled successively by Assyrians, Egyptians, Persians, Greco-Assyrians, Romans. Thus the cradle of Jesus on earth was placed amidst the collective traditions of all the former great civilizations He had guided from the beginning. Students of the Talmud can easily trace a number of its ethical, ceremonial, and doctrinal points back to Zoroasterism, Egyptian Hellenism, and Christian, and in philosophy and metaphysics to Aristotle, Plato, Pythagoras, Neoplatonists, and Gnostics.

In dealing with the times in which Jesus the Christ walked the earth it is necessary to refer to a query put by all learned critics of the New Testament. "Why is it that the great contemporaries of Jesus were apparently unconscious of His existence?"

If there was not a much profounder answer, to be dealt with later, the question could be simply settled by inquiring and receiving a truthful reply to the following.

Supposing Christ came here to-morrow, and for three years carried out the same programme given to us in the Gospels, how many of our intellectuals would trouble to notice Him? If He went into one of our churches and threw out the offertory, or tried to teach, He would be convicted of brawling. His healing ministry would be treated as our spiritual healers are treated, only used by a bare handful of churches, disbelieved in or ignored by the public. Only the common people would hear Him gladly. In the days of His ministry the common people did not write, and the printing press had not been invented.

The names of some of the great thinkers, 25 B.C. to A.D. 45, have come down to us. The two most prominent are Philo and Josephus. The latter refers to Jesus in the briefest way, and the passage is said to be spurious. He does mention John the Baptist, probably because his death was due to political causes.

This curious silence has caused many critics to adopt the belief that Christ never came to earth. This doubt has now been finally laid to rest.

It must be remembered that we are just at the beginning of our understanding of Christology, but our vision will become more and more clarified as the new era is established.

One of the first manifestations of the new revelation is the fact that at last the actual existence on earth two thousand

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years ago of Jesus the Christ has been definitely established. G. R. S. Mead, Editor of *The Quest*, discloses this vastly important fact, and for those who are unacquainted with his work, suffice it to state that he is acknowledged to be a master of his lifelong investigations into Christian origins. No man is better equipped to deal with this extremely difficult and obscure task, the magnitude of which is quite outside the layman's understanding. He writes :

“ Our new phase of quest of the historic Jesus centres round the discovery of the long-lost or suppressed testimony of Flavius Josephus to infant Christianity in its very cradle.”

To the brilliant work of a German, Robert Eisler, is due this momentous revelation, and a popular summarized edition in English will shortly be published. Mead writes :

“ One position at any rate has been won—definitely and decisively secured. The non-historicity school—which would have had it that Jesus had never existed—is for ever hopelessly down and out—knocked senseless, nay, stone dead.”

This is something for which we have to thank Josephus, born A.D. 37, who wrote voluminously, but who has hitherto been a disappointment to the students of Christianity.

We will now pass on to one who has been called the “elder brother of Jesus”. Philo was born probably about thirteen years before Christ, and survived Him approximately ten years. So much is known. Some of his works are extant, but they are of too subtle and mystical a nature to interest the average mind. To the theological student they are of importance, as they contain such a close relation to Gospel expressions, such numerous parallelisms between his writings and the Christian scriptures, that they have furnished the clue to many obscure biblical passages.

Philo was a Jew, resident in Alexandria, but he passed into Palestine, and kept in very close touch with all public movements and the religious thought of the times he lived in. He is said to have been the main teacher of the Essenes, amongst whom Jesus is believed by many to have been brought up. The strong resemblance between Essenism and the doctrines and practices of the early Christians gives colour to this belief. The Essenes worshipped the sun as the symbol of Life, and as possessed of Divine

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Life. Philo wrote a history of the Essenes, who were resident in many cities of Judaea in large communities. He describes them as "Therapeuts of God".

Philo was a wealthy man, and had command of unusual culture, yet with all he was truly humble-minded and free from all narrow sectarianism. In studying his works one feels how whole-heartedly he would have been with the ministry of Jesus, and there is ample evidence to show that he was in close touch with a school of mystical thought existing amongst the cultured before A.D. 1.

We can only touch in the briefest manner upon Philo's philosophy and theology, the main elements of which passed into the Christian church and exercised a powerful influence over its thinkers and the Christian world. With all his Greek culture he remained a Jew, holding Jewish philosophy to be profoundest wisdom. In his treatise "On the Contemplative Life", he writes of the numerous groups of men who, abandoning the life of the world, had given themselves up to a search for Divine Wisdom. He says: "This natural class of men is to be found in many parts of the inhabited world, both the Grecian and non-Grecian world, sharing in the perfect good. In Egypt there are crowds of them in every province, and especially round Alexandria."

Philo's belief is that God is the real good, the perfect, the final cause of all things which ceaselessly flow outward from Himself. Good can truly be imagined as primeval Light, which cannot be seen of itself, but which may be known from its rays that fill the whole world.

Angels surround God, real active powers and messengers who work His will. Some are serving angels, others are the souls of the Prophets. Others are the heads and representatives of the different nations, and arouse the "Spirit of the Nation". The Logos, or Divine Reason (here we find the Logos a century before St. John wrote), comprises all these intermediate spiritual powers in His own essence.

The Logos is the highest of the Angels, the beginning, the name, the word, the first-born Son of God. The Logos formed the world out of chaotic matter regarded as a mass occupying space.

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Man is a microcosm, a creation of the Logos through Whom he participates in the Deity, or, as Scripture puts it: "He is created in the image of God".

Man stands between the higher and lower beings.

Philo holds a firm belief in immortality and reincarnation. "While the soul of the wise man comes down from on high from the ether into mortal life, and enters into and is sown in the field of the body, verily it is sojourning in a land not its own." The soul is pre-existent: virtue and sin have all their rewards within themselves (Karma, or what we sow we reap), but the soul being pre-existent, having finished its course in the sublunar (earth) world, carries this consciousness with it in a more intense and exalted manner.

Paradise is one-ness with God (Nirvana). There is no hell for souls without a body. The direct vision of God is possible only to those souls which have been lifted out of themselves and illumined by renunciation and severe purity.

Philo's Messianic belief is obscure and veiled. He speaks of a time when a great Being will arise out of the nation and gather all the dispersed into His fold.

It is not known whether the books from which the above are quoted were written during the ministry of Jesus the Christ, or during the nine years in which he survived Calvary. The fact remains that he shows no consciousness of having seen or heard of the Christ.

Paul, a theologian, becomes, after the death of Jesus the Christ, a teacher whose every word is closely scrutinized. His Christology cannot be entirely explained by the experience which brought about his conversion. He was steeped in the eschatology of the times, and must have formed a conception of what the Messiah would be. In I Corinthians, xv he says that Christ rose "according to the Scriptures", presumably meaning that the manifesting Christ in Indian, Persian, Egyptian Scriptures had likewise risen. Philo, who obviously inspired much of Paul's teaching, is known to but few.

Philo was a living reality about whom we can learn a great deal. His established existence and his extant writings prove that in the time of the Advent there was no spiritual darkness to

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combat in the East. His works contain a brief reference to Herod the Great and to Pilate. He does not mention John the Baptist.

Those who care to study Philo's writings cannot fail to be struck by his wide culture, profound piety, and deep knowledge of the spiritual life.

"The invisible Spirit which is wont viewlessly to hold converse with me prompts me. God alone is the most undissembling and genuine peace."

Philo had practised the Presence. "My soul is often divinely possessed and to prophesy concerning things it knows not."

Philo and the author of the Epistles to the Corinthians both quote Leviticus xxvi, 11, 12: "I will set my tabernacle among you, and my soul shall not abhor you, and I will walk about within you and will be your God and ye shall be my people."

Philo writes thus of the God within: "In the minds of those that are in a high degree purified, there doth assuredly, inwardly walk, without noise, alone and invisible, the God and Governor of the universe, for truly there is a Divine oracle extant, vouchsafed to the wise man, wherein it is said, I will walk about within you, and I will be your God. But in the minds of those who are still in process of cleansing, while they are not yet wholly washed clean of the life that sullies and lies under the ignominious weight of the body, there walk the angels, the Divine words: Do thou therefore, O my soul, make haste to become the house of God and His holy temple.

"We look not for the city of the eternal in the regions of the earth, for it is not constructed of wood or stone, but seek it in the soul which is free from war. . . . There is nothing higher than God, and if anyone has been quick to stretch the eye of the soul unto Him, let him pray for guidance and firm standing. For the uphill ways are toilsome and slow, but the downhill career, which is rather like a downward sweep than a descending path, is swift and easy."

One could multiply such parallelisms with Scripture indefinitely, simply because Philo's works *are* the Scriptures. As they are extant, there is no difficulty in verifying this statement.

Here is Philo's Sermon on the Mount.

"Does this belong to another? Do not covet it. Is that thine

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own? Use it and do not abuse it. Hast thou great abundance? Share it with others. The beauty of riches is not in purses of money, but in the succour of them that have need. Art thou possessed of but little? Be not envious of the wealthy. No man would pity a poor man who is envious. Art thou in good repute? Art thou held in honour? Be not over boastful. Art thou lowly in fortune? Then let not thy courage be depressed. Dost thou stumble oftentimes? Hope for favourable things."

Philo attributed a double meaning to many of the barbarous episodes in Hebrew Scriptures.

He takes the flaming sword in Eden to be the Sun. His Eden is the spiritual world and the region outside the world we live in is guarded by the firmament which mortals cannot pass.

Adam is Humanity, and Eve Life. The coat for Adam and Eve is simply the natural skin of the body.

"And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the Kingdom, and healing all manner of sickness and all manner of disease amongst the people. And His fame went throughout all Syria, and they brought unto Him all sick people that were taken with divers diseases, and torments, and those which were possessed with devils and those that were lunatick, and those that had palsy, and He healed them. And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan."

How can the fact be accounted for that one of the greatest men of the time and place, and by far the most cultured and voluminous writer, took no note of the presence of Jesus the Christ, whose teachings he gives to all who care to read them? Why does he not acknowledge the source of his inspiration?

There are critics who say Philo's silence proves that Christ's ministry is pure delusion. He never existed. Others, loth to part with their Christ, regard the question as insoluble, and say there is no explanation.

As old students of occultism we offer one that we believe to be near the truth.

Philo's silence regarding the incarnation of Jesus the Christ

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was deliberate. He knew, with all his race, that the Messiah was coming, and that the elements of Christology were all prepared. The coming Christ was a potent factor in the life of the times, and when Jesus the Christ began His ministry He had to face the Christ idea, the result of innumerable prophecies which had powerfully swayed the Jewish mind. Peter's exclamation: "Thou art the Christ", implies a knowledge of this. Philo belonged to an esoteric school that preserved the secret doctrine and all the Messianic knowledge. He also knew that the Christ event could only in centuries to come be understood spiritually, as a spiritual fact, and those who do not understand it as such know nothing really of it.

He knew that the young Jesus whom he had known as living among the Essenes was destined to be ensouled by the great sun Spirit. He knew that Christ was to become the soul of a man, Jesus of Nazareth, and be the first God to suffer birth and death, and thus unite His destiny with mankind and the earth. This he knew in common with a few others who were of the elect in spiritual knowledge.

To those few it may have seemed too mighty an event to speak of or write of. Were there sufficient men alive at the time ready to accept the truth? It may be that Philo shrank from throwing in the weight of his great position in favour of Jesus, and thereby adding to the growing fear of His influence over the people.

Philo knew that this event was not to be advertised as a passing show. It was the spiritual pivot of this world's history which was destined through the ages to turn men's thoughts from the past to the future; to turn men's gaze from the sun in the heavens to the Light of the World dwelling in every heart of man.

Christ never left us a written word, and can we doubt that this was not by deliberate Divine intent? If we wonder why, may not the answer be that, not by the word, but by the spirit must He be discerned. We have no words actually written by the Apostles, only copies of what they are supposed to have written. Yet we have in our possession the writings of Philo, who wrote down the Christ teachings, and who lived throughout the whole period of His earthly existence. It is possible that Philo was the

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secret instrument used to keep account of these teachings, and to be a guide to the later work of the Apostles and John.

Philo writes as one who had a mission, and that he carried out so far as he was able, though naturally his words do not convey to us the power and sweetness of the Christ's.

In the present day, when so few are interested in the life of the Spirit, it is difficult to realize the burning fervour of such men as Philo, Appollonius of Tyana, and many others, who have added so enormously to our knowledge of Christology. To those of us who have studied the subject it is clearly apparent that without their aid the New Testament would not have existed.

Philo must have known that the Christ had not descended to earth to establish a reputation as a great public preacher and teacher. His coming conveyed to the initiates something infinitely profounder than that. His destiny had to be carried out to the bitter end. He had to give humanity something in the new dispensation to live by—seed words that were to grow in the hearts of men unto life eternal.

Here was One Who could have electrified the earth He trod had He so chosen.

That was not His mission. He came as the ideal man—the great example. He taught reincarnation by taking a human body, reincarnation which, according to Sir Oliver Lodge's explanation, means, "surely the manifestation in time and place of something previously existing—the display in bodily form for a limited period of some portion of an eternal spiritual essence."

Christ taught that eternal life can overcome death, the divinity of love, and much else. He promised that His own Divine Spirit should ensoul as many of us as are ready to accept Him. As He had ensouled Jesus of Nazareth, so would He ensoul those who are ready to accept Christ absorption. Philo knew that Christendom must find aspirations, not laws, Life not rule, spirit not system—Love of God and service to man, which it would take centuries to evolve. He understood that Christ is a cosmic name insofar as it stands for that in God which is manifested in creation.

One of the great changes coming to fruition in the hearts of men is the reliance upon experience rather than on dogmatic teaching. Our conception of God is now Spirit, the work of the

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Spirit which we trace in our own lives. We think not so much of God in the past as of the experience of God we receive to-day. Often quite unconsciously we become aware that we have contact with the Spirit of Truth. When we are driven down into the very core of our being we find spiritual reality. A ray from the Light of the World pierces our souls, and, though hard circumstances may have destroyed belief, the personal experience proves stronger than the lost faith.

Christianity really means unity—that of Humanity in Christ: “Not I but the Christ in me”; and as Fichte says: “To develop an insight into the Absolute unity of the human existence with the Divine is certainly the profoundest knowledge that man can attain.”

In future less heed will be given to the foolish question: “Who and what is Christ?” All will depend upon men realizing in Him a unifier, no matter how greatly humanity will externally be diversified. Spirit is the most positive reality in the universe, and men will slowly begin to realize the *Power* in Spirit, and that it is impossible to wipe out part of the experience of human nature if it happens to jar upon the regulations of orthodox ecclesiasticism.

The whole of Christianity can be expressed in a few very simple seed-words that contain in their essence the whole of evolution.

We can look back to the beginning upon an unbroken chain of seed-words kept alive and shining, and watered with the dew of the Spirit by the “men of God”, prophets, revealers, who have taught Christ throughout all time in simple seed-words like these:

Hindu. “The true rule is to guard and do by the things of others as they do by their own.”

Buddhist. “One should seek for others the happiness one desires for oneself.”

Zoroastrian. “Do as you would be done by.”

Chinese. “What you do not wish done to yourself, do not unto others.”

Mohammedan. “Let none of you treat your brother in a way he himself would dislike to be treated.”

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Jewish. "What ever you do not wish your neighbour to do to you, do not unto him."

Christian. "All things whatsoever ye would that men should do unto you, do ye even so unto them."

In the Hindu Bible, the Zoroastrian Bible, the Chinese Bible, and Jewish Scriptures we find almost identically the doctrine given in the Christian Scriptures.

"Are we not all children of one Father? Hath not one God created us? . . . Who hath made of one all nations of man to dwell upon the face of the earth."

And we have dwarfed the Lord of Life to a three years' ministry, and failed to see in Him the culmination of the greatest event in the world: the incarnation of the Light of the World as the Crown of all beliefs.

CHAPTER XVI

“LO! I AM WITH YOU ALWAYS”

WE have attempted very briefly and inadequately to trace the passage of the Cosmic Christ through history. We have tried to compress a gigantic subject into one volume, which is not intended for the deeper students of Christology, but for those who have not the leisure to study for themselves.

We have roughly shown the infinite purpose of God along the pilgrim's path of human endeavour, and how simple it is to prove that the Christ has manifested Himself in diverse forms and many messengers to all the world.

We also reaffirm our belief that the profound import attached to the Christ's descent to earth is still not understood except by the very few. It can only be understood *spiritually* or *esoterically*. What passes for orthodox Christianity to-day is simply a fragment of the sublime truth dressed up in ecclesiastical pomp of ritual and fine raiment. It is pre-eminently *exoteric*, and, needless to say, has no connection with the chaste simplicity emphasized for us during the three years' ministry.

There is no ground here for any criticism, as no one ever attempts to demonstrate any connection betwixt the two. Whatever be the form worship takes, if its practice develops the Christ *spirit* in man, then that faith is to be fostered and commended.

We also desire to affirm that when the sublime universality of the Christ is grasped, when His sovereignty over the Solar System is more fully comprehended, all the puerile difficulties concerning our Bible and its slender contribution to our knowledge of His mission upon earth, will fall into their proper perspective, as but one Divine manifestation out of many. Though, be it noted, that for us, newly come of age, it was the greatest of all revelations.

It opened a new dispensation or age, and emphasized for us

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the supreme gift—that of the indwelling Christ Spirit—“Christ in you”.

“Thereby know we that we dwell in Him and He in us because He hath given us of His Spirit.”

This is the one central star of light brought down to earth by the Light of the World, and from which all other rays radiate.

When the Christ descended from the heavenly places and impregnated the etheric body of the earth with His Spirit, He gave to humanity the Divine gift which carried with it the promise.

“Lo! I am with you always, even unto the end of the age.”

Here let us emphasize the important fact brought to light by the scholarship of the *National Messenger and Banner*, November 16, 1929, page 725, that nowhere in the original MSS. used in the Bible is the word “world” used. The correct translation is “age” (aiōn)—a very different matter. Neither Jesus the Christ nor the Apostles spoke of the end of the world, but the end of the age, and the Apostles were right, for the coming of Christ closed one age or dispensation and opened another. The mistranslation is rectified in the Twentieth Century New Testament, Weymouth, Moffatt, and Farrar Fenton.

In the old age, or dispensation, men were in touch with the angelic orders, and the Christ-ensouled Ambassadors, who throughout the ages guarded the Mysteries. In the new age, or dispensation, the angel guides were withdrawn, and the priestly guardians of the Gnosis passed into incarnation as the bearers of the highest Greek thought, as the contemporaries of Jesus and the early Fathers. Continuity was never broken. Those who had passed along the rivers of life, touching from time to time at some port that called for light through the forgotten ages, were alive again in the flesh in the early centuries of Christendom, to keep the torch of the Spirit burning, and establish on a sure foundation the seed-words of the Christ.

Thus St. Augustine tells us, “what is now called the Christian religion already existed amongst the ancients, and was not lacking at the very beginnings of the human race. When Christ appeared in the flesh the true religion already in existence received the name of Christian.”

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This was the mystery religion that Christ came to unveil, and which He taught to His disciples. In pre-Christian times one who desired to rise into spiritual heights had to do so by way of initiation into the mysteries. After the coming of the Christ in the flesh it became possible for every soul to gain Christ Wisdom by seeking within. "The Kingdom of Heaven is within." God must be found within. Then He appears as the "Primal splendour, Who sends out innumerable rays, not perceptible by the senses, but collectively thinkable."

These are Philo's words, and by many he is believed to be the reincarnation of Plato. For both men the Bible contained a profoundly symbolical meaning—it is the history of the soul, and for Philo and those who thought with him, "Knowledge was the birth of Christ within the world of Spirit."

The Neo-Platonic philosophy, which developed contemporaneously with Christianity, was an elaboration of Philo's thought, and we will better realize what we owe to these great incarnations if we bear in mind the following fact: "The historical origins of Christianity are hidden in impenetrable obscurity. Of the actual history of the first half of the century we have no knowledge. Of the history of the next hundred years also we have for the most part to rely upon conjectures."¹

Let no one therefore scoff at esoteric tradition, the spiritual thread which alone has preserved the true Gospels, and which goes to prove our contention that Christianity, to be understood, must be spiritually discerned; and that the Christ, by leaving no written record of His teaching, intended that this should be so.

The early Alexandrian theologians and scientists who are probably living again in our midst to-day, and who were the branded "Heretics" of Catholicism in the first two or three centuries, were those of whom Philo says: "Such men, though few in number, keep alive the covered spark of wisdom secretly throughout the world in order that virtue may not be absolutely quenched and vanish from our human kind;" and Steiner says: "In the Christian community the wisdom of the Mysteries was indissolubly bound up with the personality of Jesus Christ. That which man had previously sought through the Mysteries was now

¹ G. R. S. Mead: "Fragments of a Faith Forgotten"

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replaced by the belief that Christ had lived on earth and that the faithful belonged to Him.”

Here again we lose much by discarding the doctrine of reincarnation. We fail to see how carefully the way of the Lord, the coming Messiah, was prepared; and how men who were competent to guard, foster, and advance spiritual values were incarnate at that particular time.

As Mithraism faded into the Christ Wisdom they fanned it into flame, and have kept it alive up to the present day. The doctrine of Philo was that the “Word” was in all things and in all men. It spoke through the Prophets. It brought in the mighty deeds of the famous men of old, and, according to St. John, it gives light to every man that comes into the world. “It was in every man that comes into the world in the same degree, but in Jesus the Christ it dwelt in its fulness, for the Spirit was without measure in Him.” Philo addresses the Logos, as Christ, “as God is the first and only King of the Universe the way to Him is rightly called the Royal Road.” It is like an initiation to Philo, when he enters on this Path in order to meet the Logos, Who, to him, is the Son of God.

Theologians acknowledge how much they owe to Greek philosophy, but continuity and the Spiritual content is lost without a recognition of who and what these philosophers were in the Spiritual world. In short, by shutting out the vast spiritual impulse operating *outside* the physical world we can never hope to understand the true import of the coming of the Cosmic Christ to earth, and what that coming really signified to the children of men.

The workings of the Spirit are not always perceptible. The deeper processes work behind world evolution, and the Christ impulse is in the earlier stages of its development. Only in future ages will men begin to understand what it means to humanity, and we are all aware that it is rejected in certain domains of thought.

The name of Christ is rigidly kept out of all ordinary historical works and scientific works. No historian ever mentions Christ in a “history book”. Jeans, in his splendid astronomical works, ignores “The Light of the World”. It is the same with the

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great physicists. All this vast region of human activity is as yet untouched by spiritual impulse. We see that in many departments of thought it has made no impression whatever. The great scientific thoughts are purely mechanical, lifeless facts. This means that a portion of the human brain is in a state of gradual atrophy. The part of the etheric body which is intended to vivify the dying brain substance is not alive to the quickening of the Spirit, and there is consequently no infusion of life.

“Why do ye wonder at the signs? I give unto you a mighty inheritance which the whole world doth not contain. Grieve not the Holy Spirit which is in you, and put not out the Light which hath shone forth in you.

“As ye see yourselves in water or mirror, so see ye Me in yourselves. Seek for the great Mysteries and the little shall be added to you. As I find you, so will I judge you.”¹

The atrophying process will gradually increase, because of the rejection of “the mighty inheritance”, until it permeates all mankind, and the etheric body of the earth and the human etheric body will be merged and revived.

Cunninghame Graham truly writes :

“Marvels of science, mechanical improvements, increase of wealth and income tax, and the perfection of all warlike apparatus, seems to blind us to the fact that abstract qualities of mind have shown no symptoms of progression.” Here he puts his finger on the actual spot, and scatters in a few words the delusions we live in. Above all this is what we need—to be clarified and shown how false are all our vaunted discoveries advertised with all the gusto of the marvel-mongers. “A rich barbarian, pale and dyspeptic . . . seated in a machine travelling at eighty miles an hour, luxuriously upholstered and heated, and yet the traveller’s mind a blank, or only occupied with schemes to cheat his fellows and advance himself, is in the abstract no advance upon a citizen of Athens, in the time of Pericles, who never travelled faster than a bullock-cart could take him in all his life.

“Science has no marvels, every so-called discovery heralded as marvellous is not a marvel in the true sense of the world. The Röntgen Rays, the microphone, the phonograph, are coeval with

¹ Rejected Logia, about A.D. 200

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the world. The wonder lies not in the discovery (so-called), but in the fact they have remained so long unknown. The real mystery of mysteries is the mind of man.

“The conquests of the mind never grow stale; let he who doubts it read a page of Plato, and compare it with some *à la mode* philosopher.”

All the great thinkers and teachers in the past, and up to the sixth century A.D., emphasized the doctrine of reincarnation, and if it cannot be asserted that The Christ taught it when He incarnated in the body of Jesus the Nazarene, He certainly never rebuked those who spoke before Him in terms of reincarnation.

“Foolish and ignorant they, and do not reach far with their thinking
Who oppose that what has not existed can come into being,
Or that something may die away wholly and vanish completely;
Impossible it is that any beginning can come from Not-Being,
Quite impossible also that being can fade into nothing,
That spirits of men only live whilst what is called life here endures,
That only so long do they live receiving their joys and their sorrows,
But that ere they were born here and when they are dead they are nothing.”

—EMPEDOCLES (490 B.C.).

Spiritual ancestry meant everything to the sages of old. They looked beyond themselves into the future, and behind into the great past which had made them what they were. They knew that the race could not progress save by the progression of the individual.

To-day to them was the result of yesterday, whilst to-morrow would be the result of to-day. Their present lives were the result of former lives, and would lay the foundations for futurity.

Perfection they knew to be the natural goal out of imperfection. There was nothing miraculous to them in a young genius such as we so often marvel at and speculate upon. Genius was nothing more than something which had been earned in a former existence. It was a spiritual development, and as there was no question with the ancient sages of a continuance of the immediate personality after death, the thought of eternity passed before their minds as an unbroken chain.

Such a belief was a strong incentive to learning and spiritual development. An unbroken continuity stretched ahead.

The first centuries of Christianity found reincarnation still the

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prevailing creed. In the form of Gnosticism it so strongly prevailed in the early church that the Fourth Gospel advocated a broader rendering of the same faith. Origen refers to pre-existence as the general opinion. Clemens Alexandrinus (Origen's master) taught it as Divine tradition authorized by St. Paul in Romans v, 2, 14, 19. Ruffinus says: "This opinion was common amongst the primitive fathers." The Gnostics and Manichæans received it with much else from Zoroastrian predecessors. The Neo-Platonists derived it from a blending of Plato and the Orient. The church fathers drew it not only from these sources, but from the Jews and the pioneers of Christianity.

The words of the dying Plotinus, perhaps the most interesting of all the ancient writers, are given us:

"The mission of men is to bring the divine within them into harmony with that which is divine in the universe." He taught reincarnation in a form thoroughly rational and supremely helpful, meeting Western needs in this regard more directly than any other philosopher.

Such teachings as that of Origen must have given a great stimulus to his disciples. How helpful they would now be to the clergy who have literally nothing logical to offer as an explanation of life's inequalities.

"The present inequalities of circumstances and character are thus not wholly explicable within the sphere of the present life. But this world is not the only world. Every soul has existed from the beginning; it has therefore passed through some world already, and will pass through others before it reaches the final consummation. It comes into this world strengthened by the victories or weakened by the defeats of its previous life. Its place in this world as a vessel appointed to honour or dishonour is determined by the previous merits or demerits. Its work in this world determines its place in the world which is to follow this."

The loss to us of the general belief in reincarnation accounts for much of the present-day apathy and indifference. "It will last my day," simply means, "I have nothing to look forward to. Why bother?"

At the second Council of Constantinople, A.D. 553, the doctrine

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of reincarnation, the only rational explanation of this life's inequalities, was proclaimed a heresy.

“Whoever shall support the mythical doctrine of the pre-existence of the soul and the consequent and wonderful opinion of its return, let him be anathema.”

It is difficult for the student to feel anything but angry contempt for the men, whoever they were, who worked such irreparable damage in their treatment of the Scriptures.

This body of men took no heed of the Christ's repeated confirmation of the popular impression that John the Baptist was a reincarnation of Elijah. Once, when John was still alive and in prison, Jesus told the multitude who thronged around him: “Amongst them that are born of women there hath not risen a greater than John the Baptist.” And He directly goes on to assert: “If ye will receive it, this is Elias which was for to come.” Again, after John was beheaded, Jesus said to the disciples: “Elias is come already, and they knew him not, but have done unto him whatsoever they listed.” Then the disciples understood that He spake unto them of John the Baptist.

That this Council of men were not willing to receive in their obvious and literal meaning Christ's words and many other like assertions in the Bible is a fact which proves nothing but the existence of an invincible and ignorant prejudice against the pre-existence of the soul.

Nothing since that time has been given to humanity which can reconcile a God of justice with the hideous inequalities of this world. By a vast majority our troubles are attributed to a God who is responsible for the failures of His Creation, and as it is impossible to love such a Being, the only course to take is to ignore Him.

In the time when Jesus the Christ walked the earth, and up to A.D. 553, reincarnation was accepted as a Divine law. The church tried ineffectually to eradicate it, and all the great intuitional souls of the past up to the present have adhered to it. The best of German philosophy and the Italian luminaries, Cambridge Platonists, and great scholars from the days of Origen and Porphyry have retained a firm belief in what remains as the only explanation of life's inequalities. We have but to look back

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to forty years ago to realize how rapidly this great doctrine is recapturing the world to-day, with many other lost laws.

Dr. Talmage says: "The Apocryphal Books of the New Testament show a great deal of the early life of Christ not to be found in the four Evangelists." Concerning the Epistles lost to us there are unknown letters of Paul, letters of Clement and others, and reports of Herod, Pontius Pilate, and Tiberius Cæsar. Also there are beautiful sayings of Christ in the "Rejected Logia", some of which are variants of Canonical sayings, and some of which have been preserved in the Pauline letters.

Dr. Wake, Archbishop of Canterbury, has translated these Epistles from the originals, and says they are a full and perfect collection of "all the genuine writings that remain to us of the Apostolic Fathers, and carry on the antiquity of the Church from the time of the Holy Scriptures of the New Testament to about a hundred and fifty years after Christ, that except the Holy Scriptures there is nothing remaining of the truly genuine Christian antiquity more early: that they contain all that can with any certainty be depended upon of the most primitive Fathers, who had not only the advantage of living in the Apostolic times, of hearing the holy Apostles, and conversing with them, but were most of them persons of a very eminent character in the Church, too: that we cannot with any reason doubt of what they deliver to us as the gospel of Christ, but ought to receive it, if not with equal veneration, yet but a little less respect than we do the sacred writings of those who were their masters and instructors."

Gradually those "lost books of the Bible" are coming into the hands of the public. A cheap and excellent book bearing the above title comes anonymously from America, issued by the Alpha Publishing Co., New York.

Students have long since realized that we owe no gratitude to those early Councils of Bishops who, according to history, did nothing but quarrel and altercate. They ended in giving us a pitifully meagre canon, which Archbishop Wake and all scholars know might have been very greatly enriched. William Wake, Archbishop of Canterbury, was born 1657 and died 1737.

It may be contended that the books given to us are canonical

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(accepted as genuine by the Christian Churches), and those left out are not canonical.

The truthful reply is that more recent knowledge proves that our collection is no more certainly authentic than many of the rejected books. Certain it is that in these rejected Gospels and Epistles there exists a wealth of information, a profound earnestness, and a deep reverence and love for the Christ, proving them to have been written by men who were deeply inspired to deliver a message. Reading the fragment saved from “The Acts of John” (third quarter of second century), we get a glimpse of the occult life of the Christ, and deeply interesting details of His personality. John noticed that “His eyes never closed”. He describes what he felt as he lay on the breast of the Christ; when He was in prayer there was seen in Him “such a light as it is not possible for a man that useth corruptible speech to tell what it was like”. Reading in these rejected books of the deep love, the fervid adoration these early writers displayed towards the Christ, their Saviour, who dares to-day to connect their names with Heresy?

Let us not remain under the delusion that everything worth knowing about the three years’ ministry was set down in black and white once and for all in the New Testament pages.

The compilation of the Bible was no one definite act. It evolved out of the hands of churchmen of various beliefs and purposes, who quarrelled violently at every meeting, and have continued to quarrel ever since up to this hour. In the formation of early Church doctrines there was dissension, jealousy persecution, bigotry, intolerance. It is a miracle that out of such human and vicious conditions we have been given even the little we possess, and it is not to be wondered at that dozens of Gospels and Acts mentioned by writers in the first four centuries of Christ are not now extant.

The most famous of all these Councils was that of Nicæa, a town in Asia Minor, but the ancient writers all disagree as to time and place, and the number who sat in council. No authentic acts of its sentence have come down to us, and it is not certain that this council declared the Canon. We get some unpleasant details through Socrates, Sozomen, Rufinus. Socrates Scholasticus was a Byzantine historian born 379. He wrote

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ecclesiastical history from 306 to 439. His works were first printed in Greek. He died 440.

This celebrated Council arose through a violent quarrel between Alexander, Bishop of Alexandria, and Arius, presbyter of his diocese, over the nature of Christ. A council of war, consisting of about a hundred bishops, was called, and the extreme violence of the proceedings caused the Emperor Constantine to intervene, and command peace in the Church. The Bishops paid no heed to him, and Socrates represents both sides as equally truculent. The Nicene Council, 325, was then summoned, consisting, it is said, of 318 bishops. They instantly renewed the quarrel, and fell upon one another. Their libels were sent to the Emperor, who burnt them.

They settled the doctrine of the Trinity and the time for observing Easter. In the fourth century the text was again changed to bring it into conformity with what was considered to be orthodoxy.

It was under such turbulent conditions that the work of sifting and collecting the books of the Bible was begun and continued. It requires little imagination to arrive at the fate of the hundreds of precious books written by men who were inspired by the flame of the Holy Spirit, and the fervent love aroused by the Divine Inspirer. One consolation is, however, left to us.

The Divine Spirit which the Cosmic Christ descended to earth to implant in the breast of Humanity cannot be touched, injured, or lost by any bickerings of theologians or holocausts of sacred writings. His teachings and His Divine gifts stand far above, and most clearly apart from theology, which is the science of religion, and, like all sciences of to-day, is in a purely elementary stage of flux which engenders frictional heat.

There is nothing elementary or fluid in the Cosmic Christ. His seed-words are, from the beginning, primary, radical, organic, essential principle, based on evolutionary law. We know that He is the true vine, and we are the branches, and that the roots are hidden in the Absolute. We know that every branch is intended to produce finer and finer fruit, and that the Divine Spirit of Life, the sap within the vine, is ever present to aid its development until final perfection is attained.

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We know also that if we reject the spiritual life of the branch, the Christ-principle in our own nature, and dwell in destructional existence in place of constructional existence, the branch must atrophy and bear no fruit. These quite simple facts we know. They are fundamentals. No matter how mutilated and fragmentary our Bible is, the fundamentals are there, miraculously preserved to us.

Let us finally turn to the Divine Being of all power who passed on His God-appointed way, preaching His Gospel of love, and healing the sick, until the three years' ministry ended and He returned to the heavenly places from whence He came. The terrible incubus of the physical body was abandoned on the Cross, and His natural raiment of light was resumed.

Some day Humanity will fully understand why His feet should ever have been required to touch earth. At the present we can but grasp the outer shell of the greatest Cosmic mystery, and take into the depths of our spiritual being certain great lessons He taught, certain great mysteries He unveiled.

We believe that His greatest Cosmic objective was to establish the Kingdom of Heaven in the hearts of Humanity. “Christ lives within the Jew and the Gentile—but they know Him not” (Revelations xiv, 6). Yet the day must come for us all when we learn to know Him or be “cast into the outer darkness” of the laggards in spiritual evolution.

Christ, being a Cosmic, universal Spirit, could not have founded any one church. Ensouling a Jewish physical body, He used the Jewish temple, but His teaching was mainly given forth by the wayside or on the hills. The first churches, ecclesiastically speaking, were Greek republican groups. We believe that churches are necessary to-day as a gathering place for instruction of those who cannot as yet grasp the power, magnitude, and glory of the gift of the Kingdom. Churches will no longer be necessary when the Kingdom is definitely established on earth.

We do not believe that any new teaching will be given from without. The deep mental unrest the world over must continue until the Christ event is brought into relation with Cosmic evolu-

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tion : until the Christ sphere is given universal, world-wide interpretation.

What did Christ actually mean when He told His listeners that the Kingdom of Heaven was within them? What is the meaning of Pentecost, by far the greatest of all Christian fulfillments? What did Paul mean when he said: "Our citizenship is in the Heavens"?

John, the Baptist, emphasizes and foreshadows the same teaching. It is promised in Ezekiel xxxvi, 26, 27.

This entirely new manifestation, this inauguration by the Christ of a community, garbed in the physical body to whom He deliberately handed the keys of Heaven, is surely an act of tremendous significance! So mighty that even if we could grasp it no words could express it.

The Bible is too full of it to permit quotations. The teaching is free from all ambiguity, yet but few churches have grasped this—the greatest gift in our world. But few books deal clearly with it, but one, "The Spirit of Christ", by the Rev Andrew Murray,¹ is priceless. He understands.

The first Christ objective was the gift of the Divine Spirit, and He tells us where to find it—in the Kingdom of Heaven within. When the Kingdom is found all else will be given to us.

When we have sought what is it we find?

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We find that though we are still in the flesh we are offered here and now membership of the Spirit world, the Heavenly community. It is impossible to read any other meaning into the teaching. The Spirit is the dynamic principle in whom concentrate all the life powers that flow from the Christ.

By His descendance out of His former transcendence He has flooded the world with His Cosmic power, and has reconciled the Cosmic with Cosmos. The outpouring of the Christ Spirit was the gift of new life power set free from the Absolute. It is

¹ Nisbet & Co., London. 5/-

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now immanent in individual man, and pervades this world's system as Cosmic law.

Mutilated though our Bible may be, it delivers this supreme message with perfect clarity for all who have eyes to see and ears to hear. When once grasped, this teaching releases Jesus the Christ from the narrow sectarianism in which we have bound Him, and sets Him on earth and in the heavens as the supreme Light of the World. To recognize the Christ Spirit permeating the universe is freedom at once from all the ridiculous little doubts and difficulties we suffer from on earth. We see that not one of them matters one “jot or one tittle”, and that we may renounce them now and for all time as we accept our membership of the spiritual world and His promise: “I will be with you until the end of the age.”

Gradually we will see that the gift of the Kingdom carries with it ramifications, obligations, resultant naturally from our changed estate. The Kingdom enjoins Brotherhood. This the particular work of Michael, our great Archangel, who for us at present is “the face of the Christ” as he was to Jehovah of old. We can see him at work in the strong recrudescence of war which he is swinging round to the spirit of peace. Watch how Michael conducts his propaganda.

Five years ago no war play, no war book was a practical proposition. Frankly and universally we declared we were sick of both. To-day Michael is flooding the world with both. Such is the weapon he forges for peace with the sword of the Spirit. He is out to slay the dragon of war, and he is succeeding. How? By showing us the damnable futility and stupidity of war. By proving that evolution has swept us past the age when we could go “over the top” ablaze with the savage lust of blood and slaughter. *Journey's End* shows us that stage is for ever past. The heroism remains, but it is of a far profounder quality. It now exists in the utter surrender to a certain moral degradation which is ponderous with suffering. It is the surrender of the hardly-won spiritual advancement that evolution has brought to man, the falling back into primitive savagery, and in order to gain endurance to remain there, the spirit must be drowned and the soul inflamed by drink.

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The fight against spiritual degradation was fiercer than war against a human enemy. It added mental poignancy to the physical sufferings.

Only under the ægis of Michael can the real dynamics of social and industrial advance and their mighty ideals be thrown on the world's screen, and that "never again" which was fading out be brought into concrete form and indestructibility. Michael is creating the atmosphere, and spreading abroad the universal foundation of the Brotherhood which must be born of the Christ Spirit.

No one can say there will be no more war. To-day we have in the world ten millions more men under arms than in 1914, but any future war will rest on a different basis, and meet with a different human attitude from that in which past wars were regarded. So much has been gained. We have leapt from the old order to the new across a gulf which may prove to be the greatest divide in our natural history.

What of the "life of the age to come?" As inhabitants of the earth Jeans tells us we are living at the very beginning of time. We have come into being in the fresh glory of dawn, and a day of almost unthinkable length stretches before us with unimagined opportunities for accomplishment. We are still too much engulfed in the greyness of the morning mists to be able to imagine, however vaguely, how this world of ours will appear to those who will come after us and see it in full light of day.

"A thousand years is as a single day" in the eyes of the Absolute.

Christianity has not yet existed for two days, and the true import of the Christ's descent to earth lies in the future, though the stupendous spiritual impulse He brought with Him is beginning to dawn upon us.

More especially is this so with those of us who are old souls: who have suffered more re-births than have the masses: who have brought with us into our life of to-day some "trailing clouds of glory" derived from a former knowledge of the Cosmic Christ.

At His trial before Caiaphas He answered the question, "Art thou the Christ?" with the emphatic words:

"I AM".

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In John we read : “ We have a law and by that law he ought to die because he made himself the Son of God.”

He claimed Divine honours, not there and then, but saying they should be paid to Him hereafter for what he then was.

The resurrection was placed by the Apostles in the front of their teaching—“ That which we have seen with our eyes and our hands have touched concerning the word of life,” and they carried their incredible story into the Roman Empire, Asia Minor, and Greece, and at Ephesus and Corinth they were believed. We do not realize that from the beginning the way of the Lord had been prepared. We do not know exactly what carried conviction to Dionysius on the Areopagus, or to Apollos at Ephesus, because the Gospels and Acts give no such evidence, but it is certain that countless eager questions must have been asked concerning the risen Christ, and how often the Christ manifestations that had gone before must have arisen in countless minds in the first years of our era. Just as to-day we stand in Egypt amid Egyptian history several thousand years B.C., and compare it with our history of two thousand years ago, so must the many in Corinth, Philippi, Antioch, have exclaimed upon the similarity between Osiris, Mithra, and Christ.

“Spiritual things are spiritually discerned”, and it is hardly fair to expect spiritual discernment invariably to accompany clerical accoutrements. We are all restricted by our mental and spiritual limitations, and not by Divine decree. There are now living in this world innumerable persons who *know* that the so-called miracles performed by Jesus the Christ have been many times reproduced in our day. They *know* that spiritual Healing is now a commonplace. They have proved the truth of human survival, and the words which could not be more definite :

“ He who believeth in Me, the works that I do shall he do also, and greater works than I do shall he do.”

We hold very strongly that now is the appointed time when a definite decision must be made. Every day the Press gives prominence to the scorn publicly expressed by several noted churchmen who “are out” to advertise their disbelief in the spiritual acts of the Christ. Let us definitely decide in whom we believe, and ask ourselves in what light we view the Christ. When

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the decision is made, then let the clean cut be made. Let those who have convinced themselves of Christ's divinity and His consequent unlimited power, cease from the common and abominable pastime of treating apostasy as a joke, and swelling the numbers of a congregation that are present to be amused rather than instructed.

Is Christ to us simply a man, a mystic, and a great and good teacher whom we would be wise to follow? About whom little is known, and who lived two thousand years ago for a period of thirty-three years? Or do we worship Him as the Cosmic Christ ordained by the Absolute as the great Creative Spirit of the universe of whom very much may be known by those who have eyes to see and ears to hear? Do we believe He came to endow us with the power of the Spirit, and that in Him we live and move and have our being, beautifully expressed in a Tibetan book:

“The soul of every living thing being only a fraction or separate part of the universal soul, no percipient being is liable to perish, but merely changes its form and mould as it passes successively into different bodies.”

We would do well to ask ourselves this all-important question, and not rest content until we receive the answer.

We have stated that it is impossible to write a life of Christ. The book of John says that: “even the world itself could not contain the books that should be written,” and the revelations given to mankind are not such as can be completed in books and given out in book form. Those who have made, or are about to make the attempt have no glimmering recognition of the sublimity of the Being of whom they would write. A moment's thought ought to prove this. Where would the biographer begin? Who, in this world, knows how He was born, or, indeed, if He ever was born? He spoke of Himself as before all time. The first knowledge we have of Him comes by tradition, and the Akashic Records at an unknown date, unknown millions of years ago, when the Absolute sped Him forth as Grand Architect of our globe and life-giver to the atom destined to evolve into man.

Through mutilated fragments of parchment, through oral

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tradition, we trace His brief three years in Palestine. Through the unswerving similarity of His teaching, through the mouth of His holy prophets, through all the great civilizations of our ancient world, we trace the Divine Footsteps indelibly marked upon the sands of time, and at length we come back to that unchronicled “In the beginning”, which was the beginning for Created, but was there ever a beginning for Creator? To speculate upon such a question would indeed be folly. It is better for humanity in the present stage of diversity to cling to the simple seed-words in which Christianity can be quite adequately expressed, and in whatever worldly conditions we may find ourselves living we may carry the truth and proclaim it in our mode of life.

We can all live in the meaning of Christ’s coming and in the power of the words which express that meaning:

“Not I, but the Christ in me.”

With this Divine consciousness the higher self carries with it the Christ Spirit that belongs to the whole of humanity.

It is only through the consciousness of the indwelling Christ that the true spiritual understanding of Christianity can dawn upon the world He created. There are now many people who cannot conceive of this world apart from the Christ. We find that imagination absolutely fails if we try to picture what this world would be like to-day if Christ had never come to earth.

This has nothing to do with our mental conception of Him. It has simply to do with the fact that He has impregnated the world with His Spirit, and whether we take note of its existence or not, it is there nevertheless.

For an ever-increasing number He is the perfect Ideal in whose Sacred Heart we can live on this earth and carry on with us this Ideal into the life beyond. However careless and indifferent men may be, there are those who realize how stupendous this Ideal gift is, and how utterly bereft we would be without it.

“The chord to which man belongs is the three-fold chord of Love, Harmony, and Beauty. As the atoms of his body evolve and become finer and finer, so he is able to respond to the higher vibrations of this chord.

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“ From atom to solar system the same process is repeated. The law imposed upon the universe is also imposed upon every single atom and electron of which it is composed.

“ One substance—Light; one law—Vibration; one Goal—God.”
The Way, the Truth, and the Life of that Law is

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¹ Nargis