

be nothing to prevent one in ordinary society, from being in some of the preliminary stages for occult initiation, without anybody about him being the wiser; for true occultism, the sublime achievement of the real Adept, is not attained through the loathesome asceticism of the ordinary Indian fakcer, the Yogi of the woods and wilds, whose dirt accumulates with his sanctity, or of the fanatic who fastens iron hooks into his flesh or holds up an arm until it is withered.

There are many grades of Adepts, ranging from the highest Mahatmas down; and below the Adepts we have the Initiates, Chelas and so on down to the ordinary individual of the day. The highest, the Nirmanakayas, those altruistic beings who refused the eternal rest to which they were justly entitled, to remain with the people of the earth and work for their elevation—these great beings have passed the stage of incarnation and are now self-conscious without the body, travelling hither and thither with the speed of thought with but one object—the helping of humanity. As we descend the scale, we would find Adepts, and possibly Mahatmas, living in the body, for whom the wheel of Karma had not entirely revolved, and who, being subject to the same laws which govern our environments, must work out by altruistic efforts, the last iota of Karma before they can be freed. But because the Adept may or may not be incarnate does not necessarily entail upon him the punishment of forever residing within his body. No, No. The body is the prison of the soul for ordinary mortals; but the Adept has found the key to his prison, and he can emerge from it at pleasure. It is thus no longer a prison for him, merely a dwelling. In other words, the Adept can project his soul out of his body to any place he pleases with the rapidity of thought.

The Adepts are the keepers or custodians of divine knowledge, of infinite wisdom, and they give it to the world as it is required or deserved.

Jesus, Buddha and Confucius, and many other great teachers of whom we read, were undoubtedly Adepts, and if Pythagoras, Zoroaster, Socrates and Plato were not, they were certainly Initiates of a very high order. Bulwer • Lytton, also, was certainly an Initiate, as

is plainly evidenced by his work, "Zanoni."

Adepts are said to occupy the mountain fastnesses because they are thrown less into contact with the foul magnetism of our people, so detrimental to their work. Besides they can work for humanity better at a distance, not being bound by the limitations of time and matter. While, as previously said, the principal seat of the Adepts is in Thibet, still it is believed by many that they exist in every country. As well search for them in the Rocky Mountains or South America as in India. And with their knowledge of nature's finer forces they could successfully prevent any one finding them if they so desired. The North Pole which is surrounded by very mysterious occult forces is also spoken of as their abiding place, and until they believe the time to be ripe for the discovery of it, no man will succeed in getting there. Being able to project themselves out of their bodies and travel in their astral, as the expression goes, they are able to communicate with each other at pleasure, from any place.

That the Adepts are thus assisting the Theosophical Society can not be doubted and while they expect to accomplish greater results through it than any other organization, yet a deserving appeal from any source does not pass by unnoticed. They are a great and powerful body of humanitarians working unceasingly and untiringly in altruistic labor, receiving nothing and asking only that the individual shall use that which he receives for the benefit and assistance of his fellowmen.—DR. J. S. COOK, F. T. S., in *The Pacific Theosophist*.

#### THE GOLDEN RULE BEFORE CHRIST.

Do unto another what you would have him do unto you, and do not unto another what you would not have him do unto you. Thou needest this law alone. It is the foundation for all the rest.—Confucius, 500 B.C.

We should conduct ourselves towards others as we would have them act towards us.—Aristotle, 385 B.C.

Do not to your neighbour what you would take ill from him.—Pittacus, 650 B.C.