

CHAPTER XV.

THE PROBATIONARY PATH.

EASTERN books tell us that there are four means by which a man may be brought to the beginning of the path of spiritual advancement: 1. By the companionship of those who have already entered upon it. 2. By the hearing or reading of definite teaching on occult philosophy. 3. By enlightened reflection; that is to say, that by sheer force of hard thinking and close reasoning he may arrive at the truth, or some portion of it, for himself. 4. By the practice of virtue, which means that a long series of virtuous lives, though it does not necessarily involve any increase of intellectuality, does eventually develop in a man sufficient intuition to enable him to grasp the necessity of entering upon the path, and show him in what direction it lies.

When, by one or another of these means, he has arrived at this point, the way to the highest adeptship lies straight before him, if he chooses to take it. In writing for students of occultism it is hardly necessary to say that at our present stage of develop-

ment we cannot expect to learn all, or nearly all, about any but the lowest steps of this path; whilst of the highest we know little but the names, though we may get occasional glimpses of the indescribable glory which surrounds them.

According to the esoteric teachings these steps are grouped in three great divisions:

1. The probationary period, before any definite pledges are taken, or initiations (in the full sense of the word) are given. This carries a man to the level necessary to pass successfully through what in Theosophical books is usually called the critical period of the fifth round.

2. The period of pledged discipleship, or the path proper, whose four stages are often spoken of in Oriental books as the four paths of holiness. At the end of this the pupil obtains adeptship—the level which humanity should reach at the close of the seventh round.

3. What we may venture to call the official period, in which the adept takes a definite part (under the great Cosmic Law) in the government of the world, and holds a special office connected therewith. Of course every adept—every pupil even, when once definitely accepted, as we have seen in the earlier chapters—takes a part in the great work of helping forward the evolution of man; but those standing on

the higher levels take charge of special departments, and correspond in the cosmic scheme to the ministers of the crown in a well-ordered earthly state. It is not proposed to make any attempt in this book to treat of this official period; no information about it has ever been made public, and the whole subject is too far above our comprehension to be profitably dealt with in print. We will confine ourselves therefore to the two earlier divisions.

Before going into details of the probationary period it is well to mention that in most of the Eastern sacred books this stage is regarded as merely preliminary, and scarcely as part of the path at all, for they consider that the latter is really entered upon only when definite pledges have been given. Considerable confusion has been created by the fact that the numbering of the stages occasionally commences at this point, though more often at the beginning of the second great division; sometimes the stages themselves are counted, and sometimes the initiations leading into or out of them, so that in studying the books one has to be perpetually on one's guard to avoid misunderstanding.

This probationary period, however, differs considerably in character from the others; the divisions between its stages are less decidedly marked than are those of the higher groups, and the requirements

are not so definite or so exacting. But it will be easier to explain this last point after giving a list of the five stages of this period, with their respective qualifications. The first four were very ably described by Mr. Mohini Mohun Chatterji in the first Transaction of the London Lodge, to which readers may be referred for fuller definitions of them than can be given here. Much exceedingly valuable information about them is also given by Mrs. Besant in her books *The Path of Discipleship* and *In the Outer Court*.

The names given to the stages will differ somewhat, for in those books the Hindu Sanskrit terminology was employed, whereas the Pâli nomenclature used here is that of the Buddhist system; but although the subject is thus approached from a different side, as it were, the qualifications exacted will be found to be precisely the same in effect even when the outward form varies. In the case of each word the mere dictionary meaning will first be given in parentheses, and the explanation of it which is usually given by the teacher will follow. The first stage, then, is called among Buddhists.

1. Manodvâravajjana (the opening of the doors of the mind, or perhaps escaping by the door of the mind)—and in it the candidate acquires a firm intellectual conviction of the impermanence and worth-

lessness of mere earthly aims. This is often described as learning the difference between the real and the unreal; and to learn it often takes a long time and many hard lessons. Yet it is obvious that it must be the first step toward anything like real progress, for no man can enter whole-heartedly upon the path until he has definitely decided to "set his affection upon things above, not on things on the earth," and that decision comes from the certainty that nothing on earth has any value as compared with the higher life. This step is called by the Hindus the acquirement of Viveka or discrimination, and Mr. Sinnett speaks of it as the giving allegiance to the higher self.

2. Parikamma (preparation for action)—the stage in which the candidate learns to do the right merely because it is right, without considering his own gain or loss either in this world or the future, and acquires, as the Eastern books put it, perfect indifference to the enjoyment of the fruit of his own actions. This indifference is the natural result of the previous step; for when the neophyte has once grasped the unreal and impermanent character of all earthly rewards, he ceases to crave for them; when once the radiance of the real has shone upon the soul, nothing below that can any longer be an

object of desire. This higher indifference is called by the Hindus Vairâgya.

3. Upachâro (attention or conduct)—the stage in which what are called “the six qualifications” (the Shatsampatti of the Hindus) must be acquired. These are called in Pâli:

(a) Samo (quietude)—that purity and calmness of thought which comes from perfect control of the mind—a qualification exceedingly difficult of attainment, and yet most necessary, for unless the mind moves only in obedience to the guidance of the will it cannot be a perfect instrument for the Master’s work in the future. This qualification is a very comprehensive one, and includes within itself both the self-control and the calmness which were described in chapter xiv. as necessary for astral work.

(b) Damo (subjugation)—a similar mastery over, and therefore purity in, one’s actions and words—a quality which again follows necessarily from its predecessor.

(c) Uparati (cessation)—explained as cessation from bigotry or from belief in the necessity of any act or ceremony prescribed by a particular religion—so leading the aspirant to independence of thought and to a wide and generous tolerance.

(d) Titikkhâ (endurance or forbearance)—by which is meant the readiness to bear with cheerful-

ness whatever one's karma may bring upon one, and to part with anything and everything worldly whenever it may be necessary. It also includes the idea of complete absence of resentment for wrong, the man knowing that those who do him wrong are but the instruments of his own karma.

(e) Samâdhâna (intentness)—one-pointedness involving the incapability of being turned aside from one's path by temptation. This corresponds very closely with the single-mindedness spoken of in the previous chapter.

(f) Saddhâ (faith)—confidence in one's Master and oneself: confidence, that is, that the Master is a competent teacher, and that, however diffident the pupil may feel as to his own powers, he has yet within him that divine spark which when fanned into a flame will one day enable him to achieve even as his Master has done.

4. Anuloma (direct order or succession, signifying that its attainment follows as a natural consequence from the other three)—the stage in which is acquired that intense desire for liberation from earthly life, and for union with the highest, which is called by the Hindus Mumukshatva.

5. Gotrabhû (the condition of fitness for initiation); in this stage the candidate gathers up, as it were, his previous acquisitions, and strengthens them

to the degree necessary for the next great step, which will set his feet upon the path proper as an accepted pupil. The attainment of this level is followed very rapidly by initiation into the next grade. In answer to the question, "Who is the Gotrabhû?" Buddha says, "The man who is in possession of those conditions upon which the commencement of sanctification immediately ensues—he is the Gotrabhû."

The wisdom necessary for the reception of the path of holiness is called Gotrabhû-gñâna.

Now that we have hastily glanced at the steps of the probationary period, we must emphasize the point to which reference was made at the commencement—that the *perfect* attainment of these accomplishments and qualifications is not expected at this early stage. As Mr. Mohini says, "If all these are equally strong, adeptship is attained in the same incarnation." But such a result is of course extremely rare. It is in the direction of these acquirements that the candidate must easelessly strive, but it would be an error to suppose that no one has been admitted to the next step without possessing all of them in the fullest possible degree. Nor do they necessarily follow one another in the same definite order as the later steps; in fact, in many cases a man would be developing the various qualifications

all at the same time—rather side by side than in regular succession.

It is obvious that a man might easily be working along a great part of this path even though he was quite unaware of its very existence, and no doubt many a good Christian, many an earnest freethinker is already far on the road that will eventually lead him to initiation, though he may never have heard the word occultism in his life. I mention these two classes especially, because in every other religion occult development is recognized as a possibility, and would certainly therefore be intentionally sought by those who felt yearnings for something more satisfactory than the exoteric faiths.

We must also note that the steps of this probationary period are not separated by initiations in the full sense of the word, though they will certainly be studded with tests and trials of all sorts and on all planes, and may be relieved by encouraging experiences, and by hints and help whenever these may safely be given. We are apt sometimes to use the word initiation somewhat loosely, as for example when it is applied to such tests as have just been mentioned; properly speaking it refers only to the solemn ceremony at which a pupil is formally admitted to a higher grade by an appointed official, who in the name of the One Initiator receives his

plighted vow, and puts into his hands the new key of knowledge which he is to use on the level to which he has now attained. Such an initiation is taken at the entrance to the division which we shall next consider, and also at each passage from any one of its steps to the next.

CHAPTER XVI.

THE PATH PROPER.

IT is in the four stages of this division of the path that the ten Saṃyojana, or fetters which bind man to the circle of rebirth and hold him back from Nirvâṇa, must be cast off. And here comes the difference between this period of pledged discipleship and the previous probation. No partial success in getting rid of these fetters is sufficient now; before a candidate can pass on from one of the steps to the next he must be *entirely* free from certain of these clogs; and when they are enumerated it will be seen how far-reaching this requirement is, and there will be little cause to wonder at the statement made in the sacred books that seven incarnations are sometimes required to pass through this division of the path.

Each of these four steps or stages is again divided into four : for each has (1) its Maggo, or way, during which the student is striving to cast off the fetters; (2) its Phala (result or fruit) when he finds the results of his action in so doing showing them-

selves more and more; (3) its Bhavagga or consummation, the period when, the result having culminated, he is able to fulfil satisfactorily the work belonging to the step on which he now firmly stands; and (4) its Gotrabhû, meaning, as before, the time when he arrives at a fit state to receive the next initiation. The first stage is:

I. Sotâpatti or Sohan. The pupil who has attained this level is spoken of as the Sowani or Sotâpanna—"he who has entered the stream,"—because from this period, though he may linger, though he may succumb to more refined temptations and turn aside from his course for a time, he can no longer fall back altogether from spirituality and become a mere worldling. He has entered upon the stream of definite higher human evolution, upon which all humanity must enter by the middle of the next round, unless they are to be left behind as temporary failures by the great life-wave, to wait for further progress until the next chain of worlds.

The pupil who is able to take this initiation has therefore already outstripped the majority of humanity to the extent of an entire round of all our seven planets, and in doing so has definitely secured himself against the possibility of falling out of the stream in the fifth round. He is consequently sometimes spoken of as "the saved" or "the safe one."

It is from a misunderstanding of this idea that there arises the curious theory of salvation promulgated by a certain section of the Christian community. The "æonian salvation" of which some of its documents speak is not, as has been blasphemously supposed by the ignorant, from eternal torture, but simply from wasting the rest of this æon or dispensation by falling out of its line of progress. This also is the meaning, naturally, of the celebrated clause in the Athanasian Creed, "Whosoever will be saved, before all things it is necessary that he hold the catholic faith" (See *The Christian Creed*, p. 91). The fetters which he must cast off before he can pass into the next stage are :

1. Sakkâyaditṭhi—the delusion of self.
2. Vichikichchâ—doubt or uncertainty.
3. Silabbataparâmâsa—superstition.

The first of these is the "I am I" consciousness, which as connected with the *personality* is nothing but an illusion, and must be got rid of at the very first step of the real upward path. But to cast off this fetter completely means even more than this, for it involves the realization of the fact that the individuality also is in very truth one with the All, that it can therefore never have any interests opposed to those of its brethren, and that it is most truly progressing when it most assists the progress of others.

For the very sign and seal of the attainment of the Sotâpatti level is the first entrance of the pupil into the plane next above the mental—that which we usually call the buddhic. It may be—nay, it will be—the merest touch of the lowest sub-plane of that stupendously exalted condition that the pupil can as yet experience, even with his Master's help; but even that touch is something that can never be forgotten—something that opens a new world before him, and entirely revolutionizes his feelings and conceptions. Then for the first time, by means of the extended consciousness of that plane, he truly realizes the underlying unity of all, not as an intellectual conception merely, but as a definite fact that is patent to his opened eyes; then first he really knows something of the world in which he lives—then first he gets some slight glimpse of what the love and compassion of the great Masters must be.

As to the second letter, a word of caution is necessary. We who have been trained in European habits of thought are unhappily so familiar with the idea that a blind unreasoning adhesion to certain dogmas may be claimed from a disciple, that on hearing that occultism considers *doubt* as an obstacle to progress, we are likely to suppose that it also requires the same unquestioning faith from its fol-

lowers as modern superstitions do. No idea could be more entirely false.

It is true that doubt (or rather uncertainty) on certain questions is a bar to spiritual progress, but the antidote to that doubt is not blind faith (which is itself considered as a fetter, as will presently be seen) but the certainty of conviction founded on individual experiment or mathematical reasoning. While a child doubted the accuracy of the multiplication table he would hardly acquire proficiency in the higher mathematics; but his doubts could be satisfactorily cleared up only by his attaining a comprehension, founded on reasoning or experiment, that the statements contained in the table are true. He believes that twice two are four, not merely because he has been told so, but because it has become to him a self-evident fact. And this is exactly the method, and the only method, of resolving doubt known to occultism.

Vichikichchâ has been defined as doubt of the doctrines of karma and reincarnation, and of the efficacy of the method of attaining the highest good by this path of holiness; and the casting off of this Samyojana is the arriving at absolute certainty, based either upon personal first-hand knowledge or upon reason, that the occult teaching upon these points is true.

The third fetter to be got rid of comprehends all kinds of unreasoning or mistaken belief, all dependence on the efficacy of outward rites and ceremonies to purify the heart. He who would cast it off must learn to depend upon himself alone, not upon others, nor upon the outer husk of any religion.

The first three fetters are in a coherent series. The difference between individuality and personality being fully realized, it is then possible to some extent to appreciate the actual course of reincarnation, and so as to dispel all doubt on that head. This done, the knowledge of the spiritual permanence of the true ego gives rise to reliance on one's own spiritual strength, and so dispels superstition.

II. Sakadâgâmi. The pupil who has entered upon this second stage is spoken of as a Sakridâgâmin—"the man who returns but once"—signifying that a man who has reached this level should need but one more incarnation before attaining arahatship. At this step no additional fetters are cast off, but the pupil is occupied in reducing to a minimum those which still enchain him. It is, however, usually a period of considerable psychic and intellectual advancement.

If what are commonly called psychic faculties have not been previously acquired, they must be developed at this stage, as without them it would be impossible

to assimilate the knowledge which must now be given, or to do the higher work for humanity in which the pupil is now privileged to assist. He must have the astral consciousness at his command during his physical waking life, and during sleep the heaven-world will be open before him—for the consciousness of a man when away from his physical body is always one stage higher than it is while he is still burdened with the house of flesh.

III. Anâgâmi. The Anâgâmin (he who does not return) is so called because, having reached this stage, he ought to be able to attain the next one in the life he is then living. He enjoys, while moving through the round of his daily work, all the splendid possibilities of progress given by the full possession of the priceless faculties of the heaven-world, and when he leaves his physical vehicle at night he enters once more into the wonderfully-widened consciousness that belongs to the buddhi. In this step he finally gets rid of any lingering remains of the two fetters of

4. Kâmarâga—attachment to the enjoyment of sensation, typified by earthly love, and

5. Patigha—all possibility of anger or hatred.

The student who has cast off these fetters can no longer be swayed by the influence of his senses either in the direction of love or hatred, and is free from

either attachment to or impatience of physical plane conditions.

Here again we must guard against a possible misconception—one with which we frequently meet. The purest and noblest human love *never* dies away—is *never* in any way diminished by occult training; on the contrary, it is increased and widened until it embraces all with the same fervor which at first was lavished on one or two. But the student does in time rise above all considerations connected with the mere *personality* of those around him, and so is free from all the injustice and partiality which ordinary love so often brings in its train.

Nor should it for a moment be supposed that in gaining this wide affection for all he loses the especial love for his closer friends. The unusually perfect link between *Ânanda* and the Buddha, as between S. John and Jesus, is on record to prove that on the contrary this is enormously intensified; and the tie between a Master and his pupils is stronger far than any earthly bond. For the affection which flourishes upon the path of holiness is an affection between egos, and not merely between personalities; therefore it is strong and permanent, without fear of diminution or fluctuation, for it is that “perfect love which casteth out fear.”

IV. Arahāt (the venerable, the perfect). On

attaining this level the aspirant constantly enjoys the consciousness of the buddhic plane, and is able to use its powers and faculties while still in the physical body; and when he leaves that body in sleep or trance he passes at once into the unutterable glory of the nirvânic plane. In this stage the occultist must cast off the last remnants of the five remaining fetters, which are:

6. Rûparâga—desire for beauty of form or for physical existence in a form, even including that in the heaven-world.

7. Arûparâga—desire for formless life.

8. Mâno—pride.

9. Uddhachcha—agitation or irritability.

10. Avijjâ—ignorance.

On this we may remark that the casting off of Rûparâga involves not only getting rid of desire for earthly life, however grand or noble that life may be, and astral or devachanic life, however glorious, but also of all liability to be unduly influenced or repelled by the external beauty or ugliness of any person or thing.

Arûparâga—desire for life either in the highest and formless planes of the heaven-world or in the still more exalted buddhic plane—would be merely a higher and less sensual form of selfishness, and must be cast off just as much as the lower. Uddha-

chcha really means "liability to be disturbed in mind," and a man who had finally cast off this fetter would be absolutely unruffled by anything whatever that might happen to him—perfectly impervious to any kind of attack upon his dignified serenity.

The getting rid of ignorance of course implies the acquisition of perfect knowledge—practical omniscience as regards our planetary chain. When all the fetters are finally cast off the advancing ego reaches the fifth stage—the stage of full adeptship—and becomes

V. Asekha, "the one who has no more to learn," again as regards our planetary chain. It is quite impossible for us to realize at our present level what this attainment means. All the splendor of the nirvânic plane lies open before the waking eyes of the adept, while when he chooses to leave his body he has the power to enter upon something higher still—a plane which to us is the merest name. As Professor Rhys Davids explains, "He is now free from all sin; he sees and values all things in this life at their true value; all evil being rooted from his mind, he experiences only righteous desires for himself, and tender pity and regard and exalted love for others."

To show how little he has lost the sentiment of love, we read in the Metta Sutta of the state of mind

of one who stands at this level: "As a mother loves, who even at the risk of her own life protects her only son, such love let there be toward all beings. Let goodwill without measure prevail in the whole world, above, below, around, unstinted, unmixed with any feeling of differing or opposing interests. When a man remains steadfastly in this state of mind all the while, whether he be standing or walking, sitting or lying down, then is come to pass the saying which is written, 'Even in this life has holiness been found.'"

CHAPTER XVII.

WHAT LIES BEYOND.

BEYOND this period it is obvious that we can know nothing of the new qualifications required for the still higher levels which yet lie before the perfect man. It is abundantly clear, however, that when a man has become Asekha he has exhausted all the possibilities of moral development, so that further advancement for him can only mean still wider knowledge and still more wonderful spiritual powers. We are told that when man has thus attained his spiritual majority, whether in the slow course of evolution or by the shorter path of self-development, he assumes the fullest control of his own destinies, and makes choice of his future line of evolution among seven possible paths which he sees opening before him.

Naturally at our present level we cannot expect to understand much about these, and the faint outline of some of them which is all that can be sketched in for us conveys very little to the mind, except that most of them take the adept altogether away from

our earth-chain, which no longer affords sufficient scope for his evolution.

One path is that of those who, as the technical phrase goes, "accept Nirvâṇa." Through what incalculable æons they remain in that sublime condition, for what work they are preparing themselves, what will be their future line of evolution, are questions upon which we know nothing; and indeed if information upon such points could be given it is more than likely that it would prove quite incomprehensible to us at our present stage.

But this much at least we may grasp—that the blessed state of Nirvâṇa is not, as some have ignorantly supposed, a condition of blank nothingness, but on the contrary of far more intense and beneficent activity; and that ever as man rises higher in the scale of nature his possibilities become greater, his work for others ever grander and more far-reaching, and that infinite wisdom and infinite power mean for him only infinite capacity for service, because they are directed by infinite love.

Another class chooses a spiritual evolution not quite so far removed from humanity, for though not directly connected with the next chain of our system it extends through two long periods corresponding to its first and second rounds, at the end of which time

they also appear to "accept Nirvâṇa," but at a higher stage than those previously mentioned.

Others join the deva evolution, whose progress lies along a grand chain consisting of seven chains like ours, each of which to them is as one world. This line of evolution is spoken of as the most gradual and therefore the least arduous of the seven courses; but though it is sometimes referred to in the books as "yielding to the temptation to become a god," it is only in comparison with the sublime height of renunciation of the Nirmânakâya that it can be spoken of in this half-disparaging manner, for the adept who chooses this course has indeed a glorious career before him, and though the path which he selects is not the shortest, it is nevertheless a very noble one.

Yet another group are the Nirmânakâyas—those who, declining all these easier methods, choose the shortest but steepest path to the heights which still lie before them. They form what is poetically termed the "guardian wall," and, as *The Voice of the Silence* tells us, "protect the world from further and far greater misery and sorrow," not indeed by warding off from it external evil influences, but by devoting all their strength to the work of pouring down upon it a flood of spiritual force and assist-

ance, without which it would assuredly be in far more hopeless case than now.

Yet again there are those who remain even more directly in association with humanity, and continue to incarnate among it, choosing the path which leads through the four stages of what we have called above the official period; and among these are the Masters of Wisdom—those from whom we who study Theosophy have learnt such fragments as we know of the mighty harmony of evolving Nature. But it would seem that only a certain comparatively small number adopt this course—probably only so many as are necessary for the carrying on of this physical side of the work.

In hearing of these different possibilities, people sometimes exclaim rashly that there could of course be no thought in a Master's mind of choosing any but that course which most helps humanity—a remark which greater knowledge would have prevented them from making. We should never forget that there are other evolutions in the solar system besides our own, and no doubt it is necessary for the carrying out of the vast plan of the Logos that there should be adepts working on all the seven lines to which we have referred. Surely the choice of the Master would be to go wherever his work was most needed—to place his services with absolute selfless-

ness at the disposal of the Powers in charge of this part of the great scheme of evolution.

This then is the path which lies before us, the path which each one of us should be beginning to tread. Stupendous though its heights appear we should remember that they are attained but gradually and step by step, and that those who now stand near the summit once toiled in the mire of the valleys, even as we are doing. Although this path may at first seem hard and toilsome, yet ever as we rise our footing becomes firmer and our outlook wider, and thus we find ourselves better able to help those who are climbing beside us.

Because it is at first thus hard and toilsome to the lower self, it has sometimes been called by the very misleading title of "the path of woe;" but, as Mrs. Besant has beautifully written, "through all such suffering there is a deep and abiding joy, for the suffering is of the lower nature, and the joy of the higher. When the last shred of the personality is gone all that can thus suffer has passed away, and in the perfected Adept there is unruffled peace and everlasting joy. He sees the end toward which all is working, and rejoices in that end, knowing that earth's sorrow is but a passing phase in human evolution.

“That of which little has been said is the profound content which comes from being on the path, from realizing the goal and the way to it, from knowing that the power to be useful is increasing, and that the lower nature is being gradually extirpated. And little has been said of the rays of joy which fall upon the path from loftier levels, the dazzling glimpses of the glory to be revealed, the serenity which the storms of earth cannot ruffle. To any one who has entered on the path all other ways have lost their charm, and its sorrows have a deeper bliss than the best joys of the lower world.”
(Vâhan, vol. v., No. 12.)

Let no man therefore despair because he thinks the task too great for him; what man has done man can do, and just in proportion as we extend our aid to those whom we can help, so will those who have already attained be able in their turn to help us. So from the lowest to the highest we who are treading the steps of the path are bound together by one long chain of mutual service, and none need feel neglected or alone, for though sometimes the lower flights of the great staircase may be wreathed in mist, we know that it leads up to happier regions and purer air, where the light is always shining.

INDEX.

Adept	26, 95, 109, 127, 129, 133
Adeptship	109, 115, 127
Anāgāmi	124
Ānanda and the Buddha	125
Angels and Gods, Hierarchies of.....	7, 8
Angel Story	42
Anuloma	114
Arahat, consciousness of	126
Arūparāga	126
Asekha	127, 129
Astral body	36, 37
of children	69
after death	81, 82
active consciousness in.....	37, 67
physical elements, no obstacle to.....	99, 100
Astral world, power of thought in	99
Athanasian Creed	120
Avijja	126
Awakening pupils on the astral plane, tests for.....	99-100
Bhavagga	119
Black magicians	94
Bodies, effect of coarse ones, after death.....	81
Buddha and Ānanda	125
Buddhas, some in early races, from deva evolution.....	28
Calmness, a requirement on the Path.....	101
Children, useful as helpers	69, 70
Consciousness, apart from physical body.....	29, 33-37, 124
active astral	37, 67, 68
of the Arahat	126
buddhic	121, 124, 126
Cyril, Angel Story	42-48
Fire Story	50-55
Two Brothers	63-71
materialized form	56, 58, 59, 60, 71
Dead entity, not realizing his death	87
Devas, kinds of help given by, between incarnations.....	26, 27
help on the mental plane	27
supplied Buddhas in early races.....	28
evolution of	131
Discipleship	109, 116, 118
Dreams, impressed on living	85
Earthbound entities	83, 87
Story of a father	84
Ego	74, 82, 125

Eternal punishment, belief in, after death.....	79
Evil, counteracting effects of black magicians.....	94
Evolution, accelerated in lower kingdoms.....	39
deva	131
current of, too strong to resist.....	83, 103
Faith, true meaning of	122
Fifth Round, critical period of	109, 119
Gotrabhū	114, 119
Guardian Wall	95, 131
Hell, effect of belief in, after death	78
Holiness, four paths of	109
Immortality of the Soul	6, 7, 87
Initiation	109, 114, 116, 119
Invisible Helpers, classes of.....	25, 28
pupils of the Masters	29
danger of repercussion	58, 60, 61
work with the dead.....)	73, 83, 89
work hindered by fear.....	74, 78, 80
methods of impressing the living.....	14, 40, 73, 75, 85, 86, 92, 93, 94
spiritual instruction, given by	89, 93, 94
qualifications necessary for becoming	97
Jesus and S. John	125
Kamaloka, factors deciding length of stay in.....	81, 83
entity in, not realizing death	87
Kāmarāga	124
Knowledge, kind required on the Path	100, 102
Karma, interference with another's, impossible.....	30, 80
illustrated by Angel Story	48
how carried out by Masters	21
determines possibilities of becoming helpers.....	70
inevitable catastrophes	73
ties of karma, in astral work.....	48, 55
after death	81
of the Invisible Helpers	93, 98
Kārmic obligations	98
Love	103, 125, 128
Maggo	118
Māno	126
Manus, some from deva evolution	28
Manodvāravajjana	111
Materialists, after death	87
Materialization, three kinds of	57
production of, at séances	59, 60
matter for, where drawn from	59
economy in using force for.....	58
exceptional cases of	61, 62, 65, 67, 71
knowledge necessary for	71
in cabin of sinking ship	76
in railway carriage	23
Materialized body not injured by fire or water.....	61, 77
Masters training Helpers.....	28, 60, 95, 97, 102, 106, 121, 125, 132
guarding an advancing soul	21
Lords of Compassion	64
felt as a Presence	66

restrictions placed upon Helpers by	88
confidence in	114
and pupils, love between	125
Medium, possibilities of repercussion	59, 60
occasional good work done by	86
dangers of communication through	87, 90
Memory, waking, of night's experience	37
waking, caused by great shock	67, 68
of teachings received after death	90
Mental plane, work upon	111
Mind, effect of attitude of, after death	81, 82, 87, 89
how easily influenced	92
helps in problems of study	93
Mother love, value of	14, 32, 128
Mumukshatva	114
Nature spirits, help to man, rare	31
Nirmānakāyas	95, 131
Nirvāna	118, 126, 127, 130
Parikamma	112
Path, The	94, 97, 106, 107, 113
four means of reaching	108
three divisions of	109
of holiness, four stages of	109
probationary	110, 116
official period of	109, 132
Patigha	124
Personality	123, 125, 133
Phala	118
Prayer, answer to	11, 12, 93
Proofs, phenomenal, forbidden	88
Psychic faculties	123
Purgatory, teaching of, helpful, after death	79
Qualifications for becoming Invisible Helpers	97-106
Repercussion, when possible	56, 58, 59, 60
Rounds, critical period of Fifth	109, 119
Seventh	109
Rūparāga	126
Saddhā	114
Sakadāgāmi	123
Sakkāyadiṭṭhi	120
Salvation, origin of Christian idea	120
Samādhāna	114
Samo	113
Samyojana	118, 122
Séances	57, 59, 60, 86, 90
Self-control, qualification required	98
Seventh Round	109
Shatsampatti	113
Silabbataparāmāsa	120
Singlemindedness, qualification required	97
Sotāpatti or Sohan	119, 121
Stories of Invisible Helpers, saved from fire	9, 10, 11, 48
saved from falling into a well	14
saved from drowning	12
saved from being injured by horses	15
saved from being lost in the woods	16

saved from massacre	40
help given in cabin of sinking ship.....	76
help given an earthbound father	84
help given materialistic scientist	88
help given in catastrophes	72, 73
help given drowning man	75
rescue from a mob	20
rescue from falling over a cliff	43
warnings given the author	19
warnings to captain of a boat.....	72
the two brothers	63
protection in railway carriage	23
release from astral world	90
Suggestion, power of	92-93
Teachings given by Invisible Helpers after death ..82, 83, 89, 90, 91	
During life	92, 93
Tests of earth, water, air and fire	99
Thought, power of, on astral plane	99
Titikkhâ	113
Uddhachcha	126
Upachâro	113
Uparati	113
Valrâgya	113
Vichikichchhâ	120, 122
Viveka	112
Warnings given by Helpers	19, 72, 90, 94
Will, power of, over matter	61
man's, never dominated by Helpers.....	92
cosmic, not to be overcome.....	83, 103
free, of the Asekha	129