

**BULLETIN**  
**OF THE**  
**ORIENTAL ESOTERIC CENTER**

Issued weekly by the Oriental Esoteric Center at 1443 Q St. N. W., Washington, D. C.

Vol. IV.

Friday, September 11, 1908

No. 32



**LECTURES AT THE HEADQUARTERS, 1443 Q ST., N. W.**  
**SUNDAY AND WEDNESDAY EVENINGS AT 8.15**

Annual Subscription 50 Cents

Six months 25 cents

Three months 15 cents

SUBJECT OF LECTURE  
SUNDAY EVENING, SEPTEMBER 13TH, AT 8:15  
"Faith"

WEDNESDAY EVENING, SEPTEMBER 16TH, AT 8:15  
"Will and Imagination"



### THE GIVER OF PEACE

There are some lives, even in this world of struggle, which radiate an atmosphere of peace under all circumstances. Not only when things go well are they peace givers, but more than all when trouble comes, and with it strife, complaining and despair, then their radiance shines forth like sunshine from behind a heavy cloud and gives us new strength and comfort.

We all know such lives, though they are few and far between, and we have often wondered how they have attained to such a height, and whether we also cannot begin the ascent.

In what are they different from ourselves? Have they any rule of conduct which helps to keep them steady in this path of love, which we would tread also but that we find it so full of pitfalls?

In the Orient there is one great rule which governs all relations between man and man, a rule which is so simple as to be within the reach of all, but to which we nevertheless give only a secondary importance: the disciple is bidden never to give pain to another creature.

We also are taught the same, but there are so many demands made by our false personality under the names of righteous indignation, proper pride, self respect, just anger, and the various forms of criticism and judgment,—that the pain we are causing by our sharp words is lost sight of—even justified.

And so we continue to add to our burden of Karma, when we might lessen it so easily.

If a child strikes us in anger, do we become angry and strike back? Or do we not rather return a loving answer and so disarm the little one?

The Oriental never loses sight of this simple rule of life, and by its aid he and we can steer our way through many a stormy sea.

Simple however and plain as is the rule, yet it is not easy to obey at all times. There are people who *will* be hurt whatever we do, and there are situations when, either way we move we are obliged to give pain to someone. But as the great surgeon is often the tenderest-hearted man, so will our heart overflow at such times in love to those whom we must pain. And the "Voice of the Silence" says:

"Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed."

## References for this Week

(Books marked \* will be found in the Library.)

*Faith*.—Hebrews xi. Trine, *In Tune with the Infinite*.<sup>\*</sup> Amiel's Journal,<sup>\*</sup> li. 118, 120, etc. Larson, *The Hidden Secret*.<sup>\*</sup> Wood, *God's Image in Man*.<sup>\*</sup> Campbell, *The New Theology*.<sup>\*</sup>

*Will and Imagination*.—Papus, *La Magie Pratique*.<sup>\*</sup> Lovell, *Imagination and Its Wonders*; Volo. Van der Naillen, *In the Sanctuary*. Levi, *Transcendental Magic*.<sup>\*</sup>

Faith is the substance of things hoped for, the evidence of things not seen. *Heb. xi. 1.*

Faith is that innate feeling of the soul that in the beyond there must be something more in harmony with its aspirations than it finds in the world. *Weekly Leaflet, June 14th, 1908.*

We need more faith in every-day life,—faith in the power that works for good, faith in the Infinite God, and hence faith in ourselves created in His image. And however things at times may seem to go, however dark at times appearances may be, the knowledge of the fact that "the Supreme Power has us in its charge as it has the suns and endless systems of worlds in space," will give us the supreme faith that all is well with us.

*Trine, In Tune with the Infinite.*

The mysterious universe is always calling, and, in some form or other we are always answering. The artist answers by trying to express his feeling of its beauty; the scientist answers by recognising its laws and unfolding its wonders: the social reformer answers by his self-denying labours for the common good. In each and every case there is in the background of experience a conviction that the unit is the instrument of the All. • • The savage with his totem and the Christian saint before the altar have this in common: they are reaching through the things that are seen to the reality beyond.

*Campbell, The New Theology.*

The power of will, approaching almost the divine, and vouchsafed only to him who has achieved successive victories over the obstacles that stand in the path of spiritual growth—such power acquires, after many evolutions of the cell, a certain control over matter. If this will is allied with faith in God and intellectual understanding, the occult powers become very great, and may, after many evolutions, become almost limitless.

*Van der Naillen, In the Sanctuary.*

Tempest-tossed souls • • keep your hand firmly upon the helm of thought. In the bark of your soul reclines the commanding Master; He does but sleep: wake Him. Self-control is strength; Right Thought is mastery; Calmness is power. Say unto your heart, "Peace be still!" *Allen, As a Man Thinketh.*

## THE ORIENTAL ESOTERIC CENTER

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Telephone, North 250

## References for this Week

(Books marked \* will be found in the Library.)

*Miracles and the Supernatural*:—Old and New Testaments. Blavatsky, *Isis Unveiled*. \* Atharva Veda. Eliphas Levi, *Doctrine of Transcendental Magic*. \* Swami Abhedananda, *How to be a Yogi*. \* Sinnett, *The Occult World*. \* Flammarion, *The Unknown*.

*Esoteric Ideals*:—Matt. v.-vii. *The Bhagavad Gita*. \* Collins, *Light on the Path*. \* *The Dhammapada*. \* *The Imitation of Christ*. \* Besant, *Path of Discipleship*. \* Trine, *In Tune with the Infinite*. \*

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. \* \* And whosoever will be chief among you, let him be your servant.

*Matt. xviii. 4, xx. 27*

Taking as equal pleasure and pain, gain and loss, victory and defeat \* \* taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion, that man is dear to Me.

*Bhagavad Gita, ii. 38, xii. 19.*

He who fosters no desires for this world or for the next, has no inclinations, and is unshackled, him I call indeed a Brahmana.

*Dhammapada, 410.*

The wise ones serve on the higher, but rule on the lower. They obey the laws coming from above them, but on their own plane, and those below them, they rule and give orders. And, yet, in so doing, they form a part of the Principle, instead of opposing it. The wise man falls in with the Law, and by understanding its movements he operates it instead of being its blind slave.

*The Kybalion. Hermetic Axioms.*

Self-control is their most conspicuous characteristic. They accept poverty and adversity with serenity and cheerfulness, and pursue their purposes with an abiding sense of their Personal Responsibility.

*The Great Work. Harmonic Series.*

OM, AMITAYA! measure not with words

Th' Immeasurable: nor sink the string of thought  
Into the fathomless. Who asks doth err,  
Who answers, errs. Say nought!

*Arnold, The Light of Asia.*

It seems probable that before long we shall see a rehabilitation of belief in the credibility of certain kinds of miracle, and that this rehabilitation will proceed from the side of psychical science. Already there are signs that this rehabilitation is on the way. The power of mind over matter is being recognized for therapeutic purposes, for instance, in a way hitherto undreamed of, and is receiving a large and increasing measure of attention from the medical profession. \* \* It has been well pointed out that myth and legend are truer than history, for they take us to the inside of things, whereas history only shows us the outside.

*Campbell, The New Theology.*

## SUBJECT OF LECTURE

SUNDAY EVENING, SEPTEMBER 20TH, AT 8:15

"Miracles and the Supernatural"

WEDNESDAY EVENING, SEPTEMBER 23RD, AT 8:15

"Esoteric Ideals"



### P O W E R

There is a great tendency in the present day to live on the outside of life, to seek after those things which produce an immediate effect on the outer,—to desire powers rather than power.

The world is teeming with literature professing to point out the way towards the acquisition of psychic powers, and though these books contain some good advice, yet are they but leading the disciple astray from his true and highest goal.

For there is as much difference between *power* and *powers* as between light and lights, or between God and gods.

The disciple needs to be shown the way to gain control over the center of energy,—how to develop such a center within himself, so that power will flow forth from him naturally, as it did from the Great Physician.

And this center of power can not be artificially induced, except in appearance and with great danger to the future of the individual soul; for just as artificially stimulated plants grow well for a time and then suddenly fade away producing no fruit, so it is with powers which do not go hand in hand with moral and intellectual attainments.

The very desire for the possession of psychic or spiritual powers is in itself a sign that the disciple is not yet ready for them. If he is still wishing for something for himself, he is yet at the foot of the height to be climbed. He is still looking at the outer effect, whereas power is within.

The central power it is which we must turn towards, which we must learn about and study to control. The innermost thoughts and feelings must be purified, strengthened and raised towards the ideals which have been given us by those Great Souls Who from time to time, in the history of men, have descended to live amongst us and illumine the earth.

When we have power within,—a great, compassionate soul unselfishly seeking to serve humanity,—then we shall care very little whether or not we develop extraordinary psychic powers. If we are to be used to show these to the world, we are content; but we are just as content with the meanest service which we are privileged to render to our fellow man.

True power is centered, it flows into and through the pure soul from the Great Power, for the use of men.

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## SUBJECT OF LECTURE

SUNDAY EVENING, SEPTEMBER 27TH, AT 8:15

"The Path of Initiation"

WEDNESDAY EVENING, SEPTEMBER 30TH, AT 8:15

"Life in the Beyond"



### GROWTH

"Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

Here is the subject of growth treated with a master-stroke.

Would any one among us grow? Let him meditate upon these few words and learn of the lily.

Our first feeling is one of peace, an entire release from the struggle of life,—no more toil!

But this is unpractical and will lead to a life of indolence, you say; we are commanded in many scriptures to be diligent in work. The instructions seem to be contradictory.

Toil is not work, we answer; the lily works from its own center within its own being to express all the beauty which the Master has put within its power. Silently but firmly and with confidence it opens its inner life-center to the grand flow of the universal life-force and receives from the Father its daily bread.

Then, silently again, but joyfully and with resolution, it makes use of the strength received to break down old conditions which are undesirable, and to build up the ideal.

So it grows.

Nor does growth depend so much as we believe upon outer conditions. The plant requires the rain and the dew of heaven, a suitable soil and sunshine; still there are plants which have all these in abundance and yet die. These are not the essential; the one thing needful is the power of receiving the Divine inflow, the humble and teachable spirit,—with the will to live day by day up to the highest ideals which each day brings forward into the consciousness.

We try hard to grow, for hours and hours we sit in concentration observing faithfully the rules of the many teachers who profess to know the way; we spend our last cent in lessons, forgetting that wisdom can not be bought.

Is our motive pure? Why do we desire growth?

"Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the Eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature."



## References for this Week

(Books marked \* will be found in the Library.)

*The Path of Initiation*:—The Bhagavad Gita.\* Collins, Light on the Path.\* Sermon on the Mount. Levi Transcendental Magic.\* Carus, Dharma.\* Christian, Histoire de la Magie. Papus, The Tarot of the Bohemians.\*

*Life in the Beyond*:—Blavatsky, Secret Doctrine;\* Key to Theosophy.\* Ch. D'Orino, Echos d'un autre Monde.\* Arnold, Light of Asia.\* Bhagavad Gita, ii.\* Leadbeater, The Other Side of Death.\*

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Why long and look for that which is beyond all hope until the inner eyes are opened? Why not piece together the fragments that we have at hand, and see whether from them some shape can not be given to the vast puzzle? Collins, *Through the Gates of Gold*.

Though for the most part entirely unconscious of it, man passes the whole of his life in the midst of a vast and populous unseen world. During sleep or in trance, when the insistent physical senses are for the time in abeyance, this other world is to some extent open to him, and he will sometimes bring back with him from those conditions more or less vague memories of what he has seen and heard there. When, at the change which men call death, he lays aside his physical body altogether, it is into this unseen world that he passes, and in it he lives through the long centuries that intervene between his incarnations into this existence that we know. By far the greater part of these long periods is spent in the heaven-world. Leadbeater, *The Astral Plane*.

Sometimes in my dreams or in my moments of spiritual ecstasy, my soul becomes more than sensitive—I am conscious of the harmonies that fill the ethereal world \* \* I feel at times that there are innumerable spheres in my being, mental, intellectual, spiritual, divine \* \* I am sure that the soul's destiny is to inhabit such spheres, each in turn, until in some perfect world final evolution is attained. I realize that only my assiduous efforts can regulate the vibrations of my being so as to bring them into harmony with the perfect and eternal vibrations of the transcendent worlds. Then, and only then, shall I stand face to face with the unclouded eternal truths of God! Van der Naillen, *Balthasar the Magus*.

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### LIBRARY NOTICES

*Received*:—Hyslop, *Enigmas of Psychical Research* (\$1.50). Hyslop, *The Borderland of Psychical Research* (\$1.50). Hyslop, *Psychical Research and The Resurrection* (\$1.50). Wm. Walker Atkinson, *Reincarnation and the Law of Karma* (\$1.00). Lida A. Churchill, *The Magic* (Seven) (\$1.00). A. Lovell, *Imagination and its Wonders*. A. Lovell, *Concentration*. Extracts from the Writings of Clement of Alexandria (50 cents).

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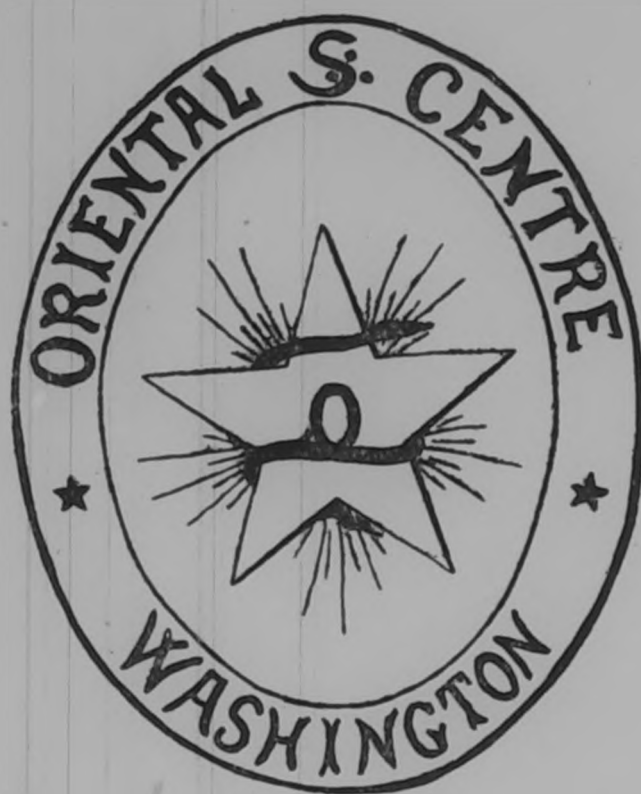
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Vol. IV.

Friday, October 2, 1908

No. 35

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**SUNDAY AND WEDNESDAY EVENINGS AT 8.15**

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**SUBJECT OF LECTURE**  
**SUNDAY EVENING, OCTOBER 4TH, AT 8:15**  
**"The Initiates of the Orient"**  
**WEDNESDAY EVENING, OCTOBER 7TH, AT 8:15**  
**"In Tune with the Infinite"**

★  
**DOUBT**

The attitude of doubt is the most enslaving of the negative states to which the soul is subject. It opens the mind to receive from below all possible suggestions of evil, while it closes itself to those rays of hope which would penetrate, if allowed, into its dark and gloomy atmosphere.

Man's most valuable asset in his upward path, the Will, is completely paralysed by the entry of a doubt into the mind; for how should a man strive after that which is unattainable, or undesirable.

The moment that we encourage a doubt of our friend, instantly our mental picture of that friend undergoes a complete change. Every one of his qualities for which we had loved him is clouded; doubt suggests a hundred sinister motives for his most kindly act; in vain for him to attempt by his explanations or even by marks of silent affection to show us our mistake: we are in bondage to our doubt, and we suspect him of motives of which he may never have dreamed.

Why allow doubt to poison our whole existence and that of others?

If he is deceiving us, is he not harming himself much more than he harms us; better, far better, we continue to believe in him, for our mind will be pure and at peace: whereas what another does is his own responsibility.

Doubt is a species of insanity, born of ignorance of the forces of the mind.

The disciple is constantly bidden, throughout all the Sacred Books, to beware of doubt as one of the most dangerous and subtle enemies to his progress. Does he doubt his teacher? He can learn no more, for however pure the doctrine his doubt bars his way. Does he doubt himself? He is morally incapacitated, and his mental and physical deterioration must follow sooner or later.

Much has been said in favor of an "honest doubter," but it is not of this attitude we are speaking. The refusal of the strong and thoughtful man to accept any idea or doctrine without a full and sincere investigation, is not the slavery of which we are warned. This is not doubt.

How then shall we steer a clear course, so as to avoid credulity and superstition on the one hand, and doubt and suspicion on the other?

Man has Reason, Intuition and Will; if he would walk upright and go forward let him believe in that which commends itself to the judgment of his intuition and his reason both, and act upon it by his Will.

For it is faith that saves.

## References for this Week

(Books marked \* will be found in the Library.)

*The Initiates of the Orient*:—Blavatsky, Secret Doctrine,\* vols. i. ii. (see index under Initiates, Adepts, Rishis, brotherhood), vol. iii., p. 406; Isis Unveiled.\* Papus, Traite Elementaire de Science Occulte.\* Christian, Histoire de la Magie.

*In Tune with the Infinite*:—Bhagavad Gita.\* Trine, In Tune with the Infinite.\* Lilian Whiting, The World Beautiful.\* Emerson, The Over-Soul.\* Vivekananda, Raja Yoga,\* pp. 251-339. St. Francis de Sales, Of the Love of God.\*

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Seek the way by study of the laws of being, the laws of nature, the laws of the supernatural, and seek it by making the profound obeisance of the soul to the dim star that burns within. Steadily as you watch and worship, its light will grow stronger. Then you may know you have found the beginning of the way. And when you have found the end its light will suddenly become the infinite light. \* \* Then will come a calm such as comes in a tropical country after the heavy rain, when nature works so swiftly that one may see her action. Such a calm will come to the harassed spirit. And in the deep silence the mysterious event will occur which will prove that the way has been found. *Collins, Light on the Path.*

\* \* there are times in which silence is better than speech, for silence has a safe recompense. \* \* Sinning arises from being unable to determine what ought to be done, or being unable to do it; as doubtless one falls into a ditch either through not knowing, or through inability to leap over through feebleness of body. \* \* He who holds converse with God must have his soul immaculate and stainlessly pure, it being essential to have made himself perfectly good. \* \* And his whole life is a holy festival.

*Extracts from the Writings of Clement of Alexandria.*

Not only do good, but be good. Let the motive be in the action, not in its fruits. Abandon the fruit of thy works, but let each action be an offering to the Supreme Being. The man who sacrifices his desires and works to the Being whence proceed the beginnings of all things, and by whom the universe has been formed, attains to perfection by this sacrifice. One in spirit he acquires that spiritual Wisdom which is above the worship of offerings, and experiences a felicity divine. For he who within himself finds his happiness, his joy, and light, is one with God.

*Schure. Krishna and Orpheus.*

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### LIBRARY NOTICES

*Received*:—Louis Jacolliot, Occult Science in India, (\$1.00). J. D. Buck, Constructive Psychology, or the Building of Character by Personal Effort, (\$1.00). Dr. Morton Prince, The Dissociation of a Personality, (\$2.80).

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**SUBJECT OF LECTURE**  
**SUNDAY EVENING, OCTOBER 11TH, AT 8:15**  
**"The Oriental Teachings"**

**WEDNESDAY EVENING, OCTOBER 14TH, AT 8:15**  
**"Man, Present and Future"**



**THE INITIATES OF THE ORIENT**

Love—Union—Peace, says the Initiate to his beloved Chela,— simple words truly but how difficult to understand and live!

How many aeons of ages has the Master Himself passed in arriving at the height on which He now stands? For He was once, in the far-off mist of forgotten universes, as we now are: a Lanu, following the light.

Step by step and lesson after lesson, must we too follow, treading the path which has been the same from all time.

Far away, high among the Himalayas, inaccessible to all but those who are accustomed to its rarefied air, there exists a great center of activity, the heart of the earth, whence are issued the commands which provide for the welfare of man and which carry him onward and upward. Swift-winged messengers bear hence the light of hope to troubled souls; there flows from this center of compassion a constant strength and aid of which we can have no conception.

High above the turmoil, clothed in the subtler glorious body which is Their instrument of expression on these planes, They have very little outer resemblance to man as we know him; and yet "They have been as we."

And, having passed through, and been victorious over all physical conditions They can, and do, though rarely, take up the body of flesh which They have discarded, and speak face to face with the disciple.

Some, there are, who are sent out to live in the world as ordinary men, and some to live in bands, secluded, working in unison for the raising of the heavy clouds which rest upon us and blind us with their haze of doubt and scepticism.

From out Their number, at the commencement of each cycle, there comes forth One, to be born as a little child and live among us, unrecognized by the great majority, but doing His Father's work: teaching Divine truths in simple language to the poor and humble, living the Christ-life as an example, and giving his life, if need be, so as to set free a great pent-up flood of spiritual blessing to water the earth.

With the life of the Lord Issa, or Jesus, the Western world is familiar; in our own day, we are again taught to look for a Great Teacher.

"And what I say unto you, I say unto all, Watch."



## References for this Week

(Books marked \* will be found in the Library)

*The Oriental Teachings*:—Bhagavad Gita.\* Blavatsky, *The Secret Doctrine*\* *The Voice of the Silence*\* *The New Testament*. Upanishads.\* Dhammapada.\* *Hermes Trismegistus*, *The Emerald Tablet*. *The Sacred Books of the East*.\*

*Man, Present and Future*:—Leadbeater, *Man Visible and Invisible*\* Collins, *Light on the Path*\* Levi, *Transcendental Magic*\* Fiske, *The Destiny of Man*\* *Extracts from the Writings of Clement of Alexandria*.\*

Beloved, now are we the sons of God, and it doth not yet appear what we shall be. *I. John iii. 2.*

Man's head is raised towards heaven, and for this reason he finds nowhere to repose it on earth.

The more we advance in virtue the less we perceive the defects of others, as a man on the summit of a mountain, with a vast prospect about him, beholds not the deformities of those who may dwell on the plain below. His very elevation should give him a lively and tender interest in those who, although beneath him, are, he knows, of his own nature. What then must be the love of God for men? *Louis Claude de St. Martin. Aphorisms and Maxims.*

The strong men and women of the world invariably manifest the Masculine Principle of Will, and their strength depends materially upon this fact. Instead of living upon the impressions made upon their minds by others, they dominate their own minds by their Will, obtaining the kind of mental images desired, and moreover dominate the minds of others likewise, in the same manner. Look at the strong people, how they manage to implant their seed-thoughts in the minds of the masses of the people, thus causing the latter to think thoughts in accordance with the desires and will of the strong individuals. This is why the masses of the people are such sheep-like creatures, never originating an idea of their own, nor using their own powers of mental activity.

*Three Initiates, The Kybalion.*

Cherish your visions; cherish your ideals; cherish the music that stirs in your heart, the beauty that forms in your mind, the loveliness that drapes your purest thoughts, for out of them will grow all delightful conditions, all heavenly environment; of these, if you but remain true to them, your world will at last be built. To desire is to obtain; to aspire is to achieve.

*Allen, As a Man Thinketh.*

As lilies on a dunghheap grow  
Sweet-scented, pure and fine,  
Among the vulgar people, so  
Should the disciple shine.

*Dhammapada, 58.59.*

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# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

Issued weekly by the Oriental Esoteric Center at 1443 Q St. N. W., Washington, D. C.

Vol. IV.

Friday, October 16, 1908

No. 37



LECTURES AT THE HEADQUARTERS, 1443 Q ST., N. W.  
SUNDAY AND WEDNESDAY EVENINGS AT 8.15

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SUBJECT OF LECTURE  
SUNDAY EVENING, OCTOBER 18TH, AT 8:15  
"The Astral Plane"

WEDNESDAY EVENING, OCTOBER 21ST, AT 8:15  
"Control of Thought"



FORGIVENESS

We all remember from our childhood's days the sweetness of forgiveness; after some outburst of passion, some offence against our brother, we repent and are received again into favor with joy.

It is a mingled feeling which brings the tears to our eyes, gratitude for the love which pardons, and sadness that we should have needed such forbearance. There is yet another feeling, nearly stifled though it is by modern teaching: that although forgiven, all is not as it was before,—something more than bare forgiveness is needed before the sore is really healed, and even then the scar remains.

As we grow older, we become hardened; our pride will not allow that we have done wrong,—we did but do our duty, we tell ourselves, we want no man's pardon for anything we do.

And yet, in our ignorance, we sin against our brother in every act and thought.

Our own wrongs are remembered and brooded over, for years even, until an opportunity comes and we can strike back; then we boast to others of what we have done. Truly a sad and deplorable picture.

"I can forgive, but I cannot forget," another says, "the wound is too deep, it rankles still."

Who are you, we ask, to be wounded, or to forgive? The disciple looks at life from another standpoint. If his brother sins against him he is sorry for his brother, not for himself, and his love goes out to him in willing service and gratitude, since there were worse things which he might have done.

For the disciple, there is no forgiveness, because there is no wound; the greatest outrage is but an opportunity for greater love, an opportunity which is given him, not by chance, but by God, for the perfection of his own character and the aid of his brother.

And the "Forgiveness of Sins?" you ask. There is none, we answer, in the sense of the blotting out the consequences of past actions, which is all that we are generally concerned about. We do not want to suffer for what we have done. We would sin and go scot-free.

But God is Justice as well as Love, and our present conditions are made up of the consequences of our past. We can influence these vibratory currents, direct them, neutralize some, strengthen others, but a just law demands that "As we sow, so we shall reap."

## References for this Week.

(Books marked \* will be found in the Library)

*The Astral Plane*:—Blavatsky, *Secret Doctrine*\* (see index). Stanislas de Guaita, *La Clef de la Magie Noire*.\* Papius, *Traité Elementaire de Science Occulte*.\* p. 393. F. Ch. Barlet, *Notes sur l'Astral* (see l'Initiation, Nov. and Jan. 1896-7). Eliphas Levi, *Transcendental Magic*.\*

*Control of Thought*:—Dhammapada,\* 1, 2. Ramacharaka, *Fourteen Lessons in Yogi Philosophy*.\* Prentice Mulford, *Your Forces and How to Use Them*.\* James, *Psychology*.\* Lovell, *Ars Vivendi*.\*

Him, who, though he has committed no offence, endures reproach, bonds and stripes, him, strong in endurance and powerful, I call indeed a Brahmana.

*Dhammapada, 399.*

Power belongs to him who knows.

*Agrouchada-Parikchai.*

He who has penetrated the secret of things, who has lifted himself up by contemplation to the knowledge of the immortal principle, who has mortified his body and developed his soul, who knows all the mysteries of being and not being, who has studied all the transformations of the vital molecule from Brahma to man and from man to Brahma, he alone is in communication with the Pitris and commands the celestial forces.

*Atharva-Veda.*

God, Who is just, never granteth the perfect, veritable and fundamental treasure unto those who deny Him; notwithstanding that in the rest of their life they might be the most holy and perfect men in the world.

*Mathers, The Book of the Sacred Magic.*

The well developed and thoroughly educated brain can throw vibrations, and make their influence felt at any distance. To give you at least a superficial understanding of the Akasa, I may say that it contains the very vital principles of everything in the Universe, as the photosphere of the sun contains the various metals in a gaseous condition. For instance, take an iron nail; direct upon it the two poles of an electric battery, composed of one hundred powerful elements, and in a minute or so it will be dissolved and disappear. Where is it? It has become Akasa; and this, as thus Akasa now contains all the principles of this evaporated nail, so it contains the elements of all existing things.

To further illustrate to you how these so-called mysterious forces operate, let us image that, by some means, we can abstract from the Akasa, all the principles and elements of this nail, and bring them together into this room, then this very nail would be reconstructed, become visible and palpable once more. What agent could condense, out of the Akasa, these principles and elements of existence? A certain kind of vibration transmitted through the human brain. The possibilities of the brain of man are absolutely unbounded.

*Van der Naillen, On the Heights of Himalay.*

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# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

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Friday, October 23, 1908

No. 38



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SUBJECT OF LECTURE  
SUNDAY EVENING, OCTOBER 25TH, AT 8:15  
"Desire"

WEDNESDAY EVENING, OCTOBER 28TH, AT 8:15  
"Thought Currents"



S Y M P A T H Y

When two persons meet, especially if it be for the first time, there is an involuntary rushing together of the two magnetic atmospheres, which interprets itself to the consciousness as "he attracts me," or "he repels me."

And when these are so equilibrated that the attractive faculty of one draws the expansive faculty of the other, a tendency is produced which we call sympathy.

Thus sympathy is seen to be, scientifically considered, the result of poise, and the sympathetic person, that is, the one who is able to enter into the feelings of all those about him, however diverse their rate of vibration, must be able to govern this attractive and repulsive faculty of his, and shift his magnetic center as he needs, always remaining at poise and giving a sense of aid and protection to those who come to him; because whatever they lack of the positive force, he adjusts himself to supply, and vice versa.

Nor is this process depleting to the one who knows; it brings him, on the contrary, as much and more than he gives.

There is, however, a kind of sympathy which weakens both the one who gives and him who receives; when one weak soul weeps and condoles with another of similar negative nature, and both become exhausted. This, though it is what most people look for when they are grieving, is not true sympathy.

It is as if the mother should sit down with her child on the floor and abandon herself to grief over a broken doll. The heart of the mother speaks more truly: she comforts her child by her strength, by understanding but refusing to be seduced into the same low vibration. Gradually but patiently she withdraws the attention of the little one from the doll and turns it into other channels, her love all the time enveloping both and pouring a stream of positive magnetic force into the child's heart. Soon its tears are dried and the wound is healed.

And what are we but children of a larger growth?

The sympathy of the great soul, his power of understanding and entering into the feelings, aspirations and desires of his weaker brother, is boundless; the greater the soul, the larger will be the sympathy, the broader the tolerance, the stronger and more vigorous his power of adjusting himself to the occasion.

Are there some persons whom you cannot endure? Look to yourself, set your will and your imagination to work like the mother, send forth your love to them and be humble.



## References for this Week

(Books marked \* will be found in the Library)

*Desire*:—Bhagavad Gita,\* ii. 71; iii. 37-42. Blavatsky, *The Voice of the Silence*,\* 1-34. Dhammapada.\* Collins, *Light on the Path*.\* *The Theosophy of the Upanishads*,\* 30-36. Richard Garbe, *Philosophy of Ancient India*,\* 7.

*Thought Currents*:—Matt. viii. 32. Prentice Mulford, *Your Forces and How to Use Them*.\* Lovell, *Ars Vivendi*. Crane, *Right and Wrong Thinking*.\* Larson, *Mastery of Self*.\* Ramacharaka, *Fourteen Lessons in Yogi Philosophy*.\*

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable \* \* \* Kill thy desires, Lanoo, make thy vices impotent, ere the first step is taken on the solemn journey.

*Blavatsky, The Voice of the Silence.*

Arjuna said: But dragged on by what does a man commit sin \* \* \* ? The Blessed Lord said: It is desire, it is wrath, begotten by the quality of motion; all-consuming, all-polluting, know thou this as our foe here on earth. Enveloped is wisdom by this constant enemy of the wise in the form of desire, which is insatiable as a flame. The senses, the mind and the Reason are said to be its seat; by these enveloping wisdom it bewilders the dweller in the body. Therefore, O best of the Bharatas, mastering first the senses, do thou slay this thing of sin, destructive of wisdom and knowledge.

*The Bhagavad Gita, iii. 37-41.*

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

*Blavatsky, The Voice of the Silence.*

For this seems to be the deepest reality in the nature of desire; that it can never be satisfied, that there is no such thing as its fulfilment. Its only satisfaction, the only delight of desire, lies in its pursuit. With incredible toil and unwearying exertion, we follow after the almost unattainable fruit; at last it is within sight, within reach, within our grasp. At last we have actually reached the moment of enjoying; but by some incredible fate, the joy escapes from us the moment the fruit is in our hands; we have only a bitterness in the mouth, and must instantly renew the pursuit to escape the bitterness, a little less confident that, with the fruit of desire, we shall gain joy too.

*The Theosophy of the Upanishads, Part I.*

The dewdrop and the star shine sisterly,  
Globing together in the common work;  
And man who lives to die, dies to live well  
So if he guide his ways by blamelessness  
And earnest will to hinder not but help  
All things both great and small which suffer life.

*Edwin Arnold, The Light of Asia.*

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**BULLETIN**  
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**ORIENTAL ESOTERIC CENTER**

Issued weekly by the Oriental Esoteric Center at 1443 Q St. N. W., Washington, D. C.

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Friday, October 30, 1908

No. 39



**LECTURES AT THE HEADQUARTERS, 1443 Q ST., N. W.**  
**SUNDAY AND WEDNESDAY EVENINGS AT 8.15**

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SUBJECT OF LECTURE  
SUNDAY EVENING, NOVEMBER 1ST, AT 8:15  
"Reincarnation"

WEDNESDAY EVENING, NOVEMBER 4TH, AT 8:15  
"The Aura"



HUMILITY

All great teachers have enjoined on their disciples humility, as an essential to entering upon the true path. "Whosoever," says the Lord Issa, "shall not receive the kingdom of God as a little child, he shall not enter therein."

But so persistent and self-assertive is the personality of man that we habitually forget to be humble, and even when we do remember, there are always so many and such good reasons for our disobedience, that a proper pride, self-respect and conscious virtue blind our eyes to the low and narrow doorway.

The entrance to the true path, we are told, is small and difficult and he who would enter must become as nothing in the eyes of men. And this is precisely what the personality does not wish to become.

For the personality knows that it has but this one life to live and its motto is "Eat, drink and be merry, for tomorrow you die." The soul has a farther outlook and a clearer knowledge of the truth; its life is for all time, without beginning, without end, eternal in the heavens. It is willing to suffer that it may advance, to be humiliated, bruised, repudiated, persecuted, to become as nothing in the world, if by this humility the world may be profited.

And what matter the blame or reproach of other personalities? The soul takes equally praise and reproach, pleasure and pain as sign-posts, torches in the hands of brothers to light its path. Humbly it listens, to discern, if possible, the voice of the Master in every one of the vicissitudes of life, and gently, as a little child it learns from all.

But we are so sensitive, you say; the disapprobation of those we love wounds us to the quick, while the blame of our enemies arouses our anger and hatred.

All this is of the personality, we reply; the soul neither loveth nor hateth, is alike to friend and foe, grieveth not, nor desireth, is alike in fame and ignominy, silent, wholly content with what cometh.

The one purpose of the disciple in his life in the world is *service*, his eyes fixed steadily upon the dim star that burns alike in himself and all beings.

## References for this Week

(Books marked \* will be found in the Library)

*Reincarnation*:—The Bhagavad Gita,\* ii. 17-27; ix. 21; and throughout. The Dhammapada,\* 153-4. The Upanishads.\* Pryse, *Reincarnation in the New Testament*.\* Ramacharaka, *Fourteen Lessons in Yogi Philosophy*.\* Johnston, *Memory of Past Births*.\* Abhedananda, *Reincarnation*.\*

*The Aura*:—Blavatsky, *The Secret Doctrine*,\* (see index). Exodus xxxiv. 29-30. Matt. xvii. 2. Acts vi. 15. Leadbeater, *Man, Visible and Invisible*.\* Ingalese, *History and Power of Mind*,\* chap. 6.

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The life-cycle is a lord of beings; it has two paths, the southern and the northern; they who worship by sacrifices and gifts, they, verily, win the lunar world,—they, verily, return again. Therefore, the seers who are desirous of offspring gain the southern path; this is the body, this is the way of the fathers. But by the northern path,—by fervor, service of the eternal, faith, wisdom,—seeking the Self, they gain the sun. This, verily, is the home of lives, this is the immortal, the fearless, the better way; from thence they return not again, for this is the end of the way.

*Prashna Upanishad.*

As one fire, entering the world, becomes one with form after form, so the inner Self of all beings grows one with form after form, and is yet outside them. \* \* As the sun, the eye of all the world, is not smirched by visible outer stains, so the inner Self of all beings is not smirched by the sorrow of the world, but remains outside it.

*Katha Upanishad.*

All death in nature is birth; and precisely in dying, the sublimation of life appears most conspicuous. There is no death-bringing principle in nature, for nature is only life throughout. Not death kills, but the more living life which is hidden behind the old, begins and unfolds itself.

*Fichte, The Destiny of Man.*

I know I am deathless.

I know that this orbit of mine cannot be swept by a carpenter's compass;

And whether I come to my own to-day, or in ten thousand or ten million years,

I can cheerfully take it now or with equal cheerfulness I can wait.

\* \* \*

As to you, Life, I reckon you are the leavings of many deaths.

*Walt Whitman, Leaves of Grass.*

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Vol. IV.

Friday, November 6, 1908

No. 40



**LECTURES AT THE HEADQUARTERS, 1443 Q ST., N. W.  
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SUBJECT OF LECTURE  
SUNDAY EVENING, NOVEMBER 8TH, AT 8:15  
"Karma"

WEDNESDAY EVENING, NOVEMBER 11TH, AT 8:15  
"Intuition"



### INTUITION

The gift of Intuition is just waking into life in the normal man, hardly awake as yet, but hovering over, ready to show itself in premonitions, prophetic dreams, a strange knowledge of the thoughts and motives of those about us, an insatiable hunger after a new spiritual food.

We are filled with unaccountable feelings relating us with the past, it seems to us that we remember people and places when we know that we see them for the first time; every now and then an event in the future stands out before us unsought, and we know by experience, as well as by our intuition, that as we have seen, so it will be.

A disordered imagination, our friends tell us, and if we insist, they prescribe a change of scene, if not an institution.

And so we learn to keep these things to ourselves, and this very silence fans the flame and adds to the power of the gift within.

But though we feel ourselves to be alone, this is not so in reality, for the Great Power is watching over us, and when the moment is ripe, when we need aid for our further advance, we are guided to a friend, a teacher, to literature, which answer our questions and give us strength and hope to go forward.

We know that we are in touch with a world, immortal and invisible, unknown, except vaguely, to men; but so great is the wonder of it, that at times, our courage fails us and we hardly dare to hope.

Yet if we hesitate to go forward, still darker is the way behind; we cannot turn backward, our intuition is too strong. We wander amid thick clouds of ignorance and prejudice, but with an inner consciousness that Light exists; and with every effort which we make towards the Light, this consciousness grows clearer, and our effort to gain knowledge of *the Beyond* makes us capable of receiving the Light.

What shall we do to develop our intuition? we are asked constantly.

There are two methods, the active and the passive. Of these, the passive is by meditation, concentration, devotion,—attractive, but a dangerous path because of its negative state, which opens the soul of the novice to forces from below as well as from above.

The active method is less alluring, but safer. Labor, unrequited service, love, sincere faith, a life in harmony with the higher law: these are the stepping-stones used by the disciple in rising into the spiritual realms of intuition.



## References for this Week

(Books marked \* will be found in the Library)

*Karma*:—Bhagavad Gita\* iii. 5; vi. 40-45; and throughout. Blavatsky, *The Secret Doctrine*.\* Collins, *Karma*\* (appendix to *Light on the Path*). Dhammapada.\* Walker, *Reincarnation*,\* chap. 14. *The Thai Shang*\* (Sacred Books of the East, vol. 40).

*Intuition*:—Bhagavad Gita\* xi. 52-55. *Imitation of Christ*,\* Book iii. chap i. Emerson, *The Over-Soul*.\* Collins, *Light on the Path*.\* Recejac, *The Bases of Mystic Knowledge*.\* Brother Lawrence, *The Practice of the Presence of God*.\*

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The Exalted One says: Curses and blessings do not come through gates, but man himself invites their arrival. The reward of good and evil is like the shadow accompanying a body \* \* According to the lightness or gravity of his transgressions, the sinner's term of life is reduced. Not only is his term of life reduced, but poverty also strikes him. Punishments and curses pursue him. Good luck shuns him. Evil stars threaten him; and when his term of life comes to an end, he perishes.

*Tai-Shang Kan-Ying P'ien, Carus, Ed.*

All beings exist by their own Karma; they are the incarnation of deeds of their former existences; they are such as they are by their own determination, having fashioned themselves under the influence of circumstances. By Amitabha all beings are merely educated in the school of life.

*Carus, Amitabha.*

A man of strong will, who steadfastly sets himself to acquire wealth, who follows this resolve through his life relentlessly and unscrupulously, will in another incarnation be likely to be one of those men who are proverbially "lucky," of whom it is said, "everything he touches turns to gold." \* \* Only by experience he will learn that power and wealth and luxury are but Dead-Sea fruit; \* \* and the strong man who built his strength for mastery of others will turn it to mastery of self and to training it into obedience to the Law of Love.

*Besant, Reincarnation.*

Every man is perpetually working out old Karma, and developing fresh. This is merely a technical way of saying that every man is the product of the influences, aspirations, thoughts, efforts, and so on, that have moulded his character in the past, and is, in turn—by the direction in which he allows his energies to operate—moulding that which will be his own character in the future.

*Sinnett, Karma.*

If our thoughts and characters are faithfully and indelibly being written on the unseen, we are, in fact, involuntarily and inexorably creating in the invisible world an image of ourselves, a thought projection, that embraces both our outer and our innermost life.

*Barrett, On the Threshold of a New World of Thought.*

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SUNDAY EVENING, NOVEMBER 15TH, AT 8:15  
"A Strong Will"  
WEDNESDAY EVENING, NOVEMBER 18TH, AT 8:15  
"Inspiration"



RESPONSIBILITY

The one characteristic by which we grade a man among his fellows morally, is his responsibility, how far does he recognize and act up to the ideals of the community. The child and the animal are held to be irresponsible, guided by instinct in what they do rather than by the higher moral sense.

And indeed, the oriental teachings tell us that there is a constitutional difference between the moral nature of the boy and that of the man: the third inflow, which descends upon him and brings him the gifts of reason, judgment and memory. Alas, that through ignorance and selfishness these powers show themselves too often in want of self control and the direct opposites of their true qualities, in sensuality, irresolution and irresponsibility.

At the other end of the ladder we find those over-conscientious souls who take upon themselves the cares of others as well as their own; those who are forced by circumstances to bear burdens in advance of their years; we see a youth compelled by death to take the place of his father,—and these, if they do not understand the nature and scope of responsibility, are but too apt to go down under the strain.

The irresponsible act according to the pleasure of the moment, without a care of past or future; the over-conscientious give themselves much unnecessary anxiety in trying to bear burdens which are not their own.

Even the young man who is thrust to the front by circumstances not of his own seeking, may bear his load with a brave front when he realises that he is only responsible for his acts—for his decisions—never for their fruits.

This is a teaching directly opposed to the ideas of the world, for we ordinarily are somewhat guided in our decisions by the consideration of what will, we suppose, come out of the course we propose taking.

And it is this consideration which brings all the trouble and indecision from which we suffer—we expect such and such results, and instead, we find others—hence, cares, the necessity for new adjustments, difficulties and mental unrest, with self-reproach that we were not wiser.

All this could be avoided if we would only have a little faith in the Great All-Father, if we would confine our attention to what we think and do, to acting up to our highest ideals, to living the life. All that man can do is to "put fit things in fit places," but the administration of the laws of the Universe, the results to come out of our judgments as to "fit places" that is too great a task for us; we must leave it, as the child leaves its little cares day by day, to the wisdom of Our Father.

## References for this Week

(Books marked \* will be found in the Library)

*A Strong Will*.—Papus, *La Magie Pratique*. \* Hartmann, *Magic White and Black*. \* Balzac, Louis Lambert. \* Eliphas Levi, *Transcendental Magic*. \* Schopenhauer, *The World as Will and Idea*. \* Lowell, *Volo*. \* Epictetus, *Discourses*. \*

*Inspiration*.—Blavatsky, *Voice of the Silence*. \* Collins, *Light on the Path*. \* Emerson, *The Over-Soul*. \* Recejac, *The Bases of Mystic Knowledge*. \* Bucke, *Cosmic Consciousness*. \* Brother Lawrence, *The Practice of the Presence of God*. \*

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This necessity is the one law of all laws, because it is the nature of the changeless, timeless, spaceless, Absolute; all laws flow from it, inhere in it, and are included within it. It is the primal power, the one force, the supreme energy, in and of the world process, from which all forces are derived and into which they all return, being inseparable from it \* \* it is the absolute free-will which is called in the sacred books by the name of Maya-Shakti.

*Bhagavan Das, The Science of Peace.*

When SUBSTANCE is absorbed in a sufficing Number it converts man into an apparatus of enormous power, which communicates with the essence itself of Substance, and acts upon organised nature after the manner of great currents which absorb little ones. Volition sets to work this force, which is independent of thought, and, by its concentration, acquires some of the properties of Substance, such as the rapidity of light, the interpenetrating quality of electricity, the faculty of saturating bodies; to which must be added intelligent knowledge of what it does. *Balzac, Louis Lambert. Axiom viii.*

Do we not meet with men who, by a discharge of their volition, reduce and refine the sentiments of the masses? Fanaticism, and all other sentiments, are Living Forces. These forces become in certain beings rivers of Will, which gather up and carry away everything. *Balzac. Louis Lambert. Axiom ix. x.*

With a powerful will and a vivid imagination, the individual is possessed of irresistible power. In most cases it is not the imagination which is at fault, *but the will*—which is not strong enough to work out into the material plane the glorious images of the imaginative faculty. In fact, will without imagination is as bad as imagination without will.

The instrument which the magician has at his disposal is Etheric Vibratory Energy or the Astral Light. This is the master-key to all the varied powers of the spirit. \* \*

Spirit is ever young, invincible, and irresistible. It is latent in every human being, and all the various forms of initiation, and even of actual life itself, serve to arouse it into action more and more, till it attains to self-consciousness, the light of which is as the noon-day sun. *Lowell, Volo.*

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**SUNDAY AND WEDNESDAY EVENINGS AT 8.15**

Annual Subscription 50 Cents

Six months 25 cents

Three months 15 cents

SUBJECT OF LECTURE  
SUNDAY EVENING, NOVEMBER 22ND, AT 8:15  
"The Man of Impulse"  
WEDNESDAY EVENING, NOVEMBER 25TH, AT 8:15  
"Clairvoyance and Telepathy."



SILENCE

In the world of social intercourse, silence is held to be a sign of stupidity or of want of breeding, or both; if we have not naturally a flow of small talk, it has to be cultivated,—a pause, or a moment's silence amid the rattle of empty words, being apparently the sin which is least forgivable.

Many people, both men and women, learn by heart a stock set of phrases before a visit or a dance, and repeat them one after another as occasion requires. So shallow is the outer life of sound and noise.

Yet silence is one of the four requisites for the disciple, and Pythagoras and other great teachers have prescribed seven years or more rest from words, as conducive to the growth of the soul.

"Will, Can, Dare and Keep Silence," of which silence is the last and the most difficult to attain.

For the ceasing from talk, though seemingly impossible for many of us, is yet only the beginning of what is meant by "Keep Silence."

As we begin self-restraint in speech, counting our words, as it were, we begin to find out how much of our so-called conversation was made up of trivialities, complaints, accusations, talk about the actions and motives of others—and how little was really needed to conduct the business of the day, and express that which should be expressed.

After a time, living less in the outer, we begin to feel a new life stirring within; we feel the strength to take ourselves seriously in hand and eradicate some of the deadly weeds with which our garden is overgrown.

There has come about a change in our estimate of the real and the unreal: the soul-life now seems to us the real, and the world, a dream. We live more fully and more usefully than before but we know that the world is not our home. We are forsaking the region of Asat, the false, to come into the realm of Sat, the true.

"To reach the knowledge of that Self, thou must give up self to non-self, being to non-being, and then thou canst repose between the wings of that which is not born, nor dies, but is the Aum throughout eternal ages."

"Be humble, if thou wouldst attain to wisdom; be humbler still, when wisdom thou hast mastered."



## References for this Week

(Books marked \* will be found in the Library)

*The Man of Impulse*:—Bhagavad Gita, \* ii. 50-61 ; iii. 37-41 ; vi. 34-36 ; etc. Romans vii. 15-24. Papus, *La Magie Pratique*. \* Hudson, *The Law of Psychic Phenomena*. \* Drummond, *Natural Law in the Spiritual World*. \*

*Clairvoyance and Telepathy*:—II Kings, v. 26 ; vi. 12, 17. Lead-beater, *Clairvoyance*. \* Huntley, *The Great Psychological Crime*. \* Flammarion, *Mysterious Psychic Forces*. \* Myers, *Human Personality*. \*

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In the twelfth axiom Lambert treats of the world of Ideas. "Facts," he asserts, "are nothing ; they do not exist ; Ideas alone subsist." This affirmation, paradoxical as it appears, is at the basis of all philosophy. From the Vedas to Plato, from Plato to Kant, the impermanence of phenomena and the impossibility of knowing the noumenal have been posited. All knowledge of phenomena is merely a question of sensuous percipiency, and all that we can attain to is Ideas. Lambert divides the world of Ideas into three spheres : that of Instinct, that of Abstraction, and that of Speciality or Specialization. \* \* The sphere of Instinct is that in which Thought is little exercised, Volition is weak, the animal tendencies are strong, and the man is little more than one of the automatons of Descartes \* \* The sphere of abstraction is that of materialist civilisation. The qualities which shine most in this sphere are those which produce the greatest material effects ; which create wealth and luxury and art and architecture and the lower forms of poetry \* \* All purely intellectual life is included in this classification, for the dry light of the Intellect can never illumine those higher spaces which are capable of being reached and searched by the inner illumination of the spirit alone \* \* The Specialist is necessarily the most perfect expression of Humanity,—the link which connects the visible to the superior worlds. He acts, sees, and feels through his Inner Being. The Abstractive thinks ; the Instinctive simply acts. *Balzac. Louis Lambert. Introd.*

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### LIBRARY NOTICES

*Received*:—Charles Johnston, Translation of the Bhagavad Gita (\$1.00). Katharine Hillard, An Abridgement of H.P. Blavatsky's Secret Doctrine (2.00). Mabel Collins, Fragments of Thought and Life (75 cents). Besant, Children of the Motherland (Heroes of India, \$1.75). Besant, An Introduction to Yoga (75 cents), Besant, London Lectures, 1907 (75 cents). Kingsland, A Child's Story of Atlantis (50 cents) Blech, To Those Who Suffer (50 cents). J. M. Pryse, The Sermon on the Mount (60 cents).

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Three months 15 cents

SUBJECT OF LECTURE  
SUNDAY EVENING, NOVEMBER 29TH, AT 8:15  
"The Man of Will"  
WEDNESDAY EVENING, DECEMBER 2ND, AT 8:15  
"The Cause of Suffering"



CHARITY

Now that the season approaches when, more than at all other times the love within us flows over and goes out to all, both rich and poor; when, like the sparkling fountain, it springs up toward the heaven, and having received the blessing of the sunshine, it falls to the earth, refreshing and gladdening every life within its reach,—it is good for us to purify our hearts, so that the love sent forth may be instinct with the Divine blessing.

"Blessed be thou, O Charity," says an old Thibetan writing, "thou, who, not regarding religions or names, frontiers or nations, comest with thy immaculate wings and coverest the poor being of earth who is without shelter, without support, without repose, without bread. Blessed a thousand times! for thou providest the means of living in Hope and of feeding on true Faith."

Truly a vivid picture of the spiritual condition of the mass of men on earth!

In the Orient the giving of charity is accounted the most sacred of virtues, for it is understood that by giving, man symbolizes the "gift of God, eternal life," and the oriental *knows* that he has received, while we are still asking.

The disciple seeks therefore to give, as the Lord gives—freely and looking for nothing in return; secretly, hiding the knowledge of the sacrifice he makes from all, especially from the recipient; and forgetting, if indeed he ever knew, that he had suffered in giving.

He does not donate large sums to the nation or to local charities in order that long articles may be written in his praise; he does not exact service from those he has befriended; he makes no claim on the gratitude or friendship or good words of those who have received his bounty. If they are grateful, so much the better for them, and he rejoices; but he knows that "he has received his reward."

You will never hear from the lips of the disciple a long list of services rendered, for these things do not rest in his memory; give and forget, is his motto, whenever the opportunity comes for aiding a brother.

With love and compassion in his heart, he gives of what he has, but with judgment, not indiscriminately. No one goes empty away, and all receive good measure, running over; for his heart is full and he borrows from its depths comfort and solace and joy for the weary.

## References for this Week

(Books marked \* will be found in the Library)

*The Man of Will.*—Papus, *La Magie Pratique*. \* Lovell, *Volo*. \* Besant, *Thought Power, its Control and Culture*. \* Eliphas Levi, *Transcendental Magic*. \* J. D. Buck, *Mystic Masonry*. \* Hartmann, *Magic White and Black*. \*

*The Cause of Suffering.*—Buddha's Sermon on the Foundation of Righteousness\* (Buddhist Suttas). The Doctrine of the Heart\* (Extracts from Hindu Letters) Imitation of Christ.\*

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There is in Nature one most potent force, by means whereof a single man, who could possess himself of it, and should know how to direct it, could revolutionize and change the face of the earth. This force was known to the ancients. It is a universal agent, whose supreme law is equilibrium \* \* This force is the universal Life agent, as Bro. Pike says, "wherein are two natures and a double current of love and wrath." This ambient fluid penetrates everything. Hence it is the "First Matter" of the Alchemists. It is concentrated in man as the magnetic living force directed by the Will. He who knows its "chord of mass" or the "keynote" of its vibrations can, by his Will, waken it from Space and send it in mighty waves to do his bidding. The real "Word" of the Master, therefore, in a scientific sense, is this *tone-key* by which the "Principalities and Powers of the Air" can be made to do his bidding. \* \* The problem of genuine initiation, or training in occultism, consists in placing all the operations of the body under the dominion of the Will; in freeing the Ego from the dominion of the appetites, passions, and the whole lower nature \* \* From such mastery of the lower nature by intelligent effort and Will power, there results not only peace, the silencing of the clamorous lower nature, but clearness of vision and power of discernment. There results also a sense of freedom and of power. *J. D. Buck, Mystic Masonry.*

Man is to be valued, even in boyhood, not only by what he receives and absorbs from without, but much more by what he puts out and unfolds from himself \* \* For the purpose of teaching and instruction is to bring ever more *out* of man rather than to put more and more *into* him; for that which we can get *into* man we already know and possess as the property of mankind \* \* On the other hand, what is yet to come *out* of mankind, what human nature is yet to develop, that we do not yet know, that is not yet the property of mankind; and still, human nature, like the Spirit of God, is ever unfolding its inner essence. *Froebel, Education of Man.*

He works best who works without any selfish motive, desiring neither money nor anything else, and when a man can do that, he, too, will be a Buddha, and out of him will come the power to work in such a manner as to transform the world.

*Vivekananda, Karma Yoga.*

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SUBJECT OF LECTURE  
SUNDAY EVENING, DECEMBER 6TH, AT 8:15  
"Parent and Child"

WEDNESDAY EVENING, DECEMBER 9TH, AT 8:15  
"Poise"



### SUCCESS

The pursuit of success in some form or other is as general in the world as the roar of the ocean, and like the ocean as destructive to the unwary and those ignorant of its laws.

Still since success is the goal towards which the trend of human life urges us, and since its pursuit is the one interest which keeps many of us moving,—let us consider it.

Success is believed to be the realising of some cherished dream, the possession of some coveted object, the reaching of some hitherto unattainable height. "If only I had plenty of money," people say, "how happy I could be." "If only I had a strong will, or affection, or the good luck of some of my friends \* \* " But success is not to be had by "If only's," it has its own laws and can, like the ocean waves, be braved by the strong swimmer, be conquered by the ocean liner or resisted by the breakwater;—it can, in short, become our very good servant, if we possess the qualities of mastery.

Good or ill-success depends upon ourselves, upon our own attainments and especially upon the harmony within us of three qualities: Will, Constancy and Self-sacrifice.

Will is the first of Powers, it is the *fire of life*, the creative impulse,—without will there can be no activity other than that of routine and habit. Will is the voice of the conscious being.

Constancy, perseverance, patience, preservation, are equally essential to success in any field. How many impulses, good, great and noble have been non-productive for lack of patience, the power to wait.

And out of the action and interaction of these two, Will and Constancy, there comes inevitably the necessity for changes, the lower must give place to the higher, life and growth demand it.

Self-sacrifice keeps the balance clear, it destroys one by one the unworthy motives, the ideals which were once so dear but are now seen to be empty shells; it sacrifices all that the Will sees to be inharmonious and to stand in the way of the success aimed at.

There have been men who have turned a defeat into a glorious victory, men who succeed in spite of the most adverse circumstances. Examine them closely and you will see that they are examples of the blending of these three great principles: Brahma, Vishnu, Siva.



## References for this Week

(Books marked \* will be found in the Library)

*Parent and Child*.—The Laws of Manu. D'Orino, L'Education des Enfants,\* (Revue du Centre de Paris, "L'Etoile d'Orient"). Leadbeater, Our Relation to Children.\* Froebel, The Education of Man.\*

*Poise*.—Bhagavad Gita,\* ii. 56-61; iv. 20-22; xii. 15-19. Carbonell y Vila, Notas Misticas. Larson, Poise and Power.\* Trine, In Tune with the Infinite.\* Carus, Yin Chin Wen (The Tract of the Quiet Way).\*

First then, the child must be taught the existence of God, for God the Supreme Power, being the universal starting point, if He is unknown, all is unknown, nor can we understand anything if we are ignorant of Him. This will be most naturally undertaken by a reference to Nature; for nothing affirms more strongly the existence of God than the works of His hands, and it is impossible to dwell upon the sublimity of the landscape or the immensity of the sea, without arriving at the conclusion that God is present in His works \* \* To pray to God, to Christ, to the spiritual guide; to adore the first, to try to imitate the second and to invoke the aid of the third, —this is taught to all children, it is the one thing upon which all the various schools of our time are agreed.

*D'Orino, L'Education des Enfants.*

If the feminine mind and sympathy were withdrawn from every man in any great city \* \* there would within a few years be a very inferior race of men physically and mentally in that city. Because in such a case a spiritual force would be withdrawn, which gives men strength and vigor. That force is as necessary to the man in his maturer years as the sustenance which the mother gave him when an infant. The sustenance given by the mother to the infant is a physical means for carrying her love to the child. The greater her love so carried the more vigorous will be the child. For real love—love in its highest sense is a life and force to give and perpetuate health and strength far greater than bread and meat. The feminine thought element is as necessary to man in his maturer years as it is in infancy. Man does not realise this. He absorbs it unconsciously.

*Mulford, Your Forces and How to Use Them.*

The broad highway to the North is "The Way of Self Indulgence." The narrow pathway to the South is "The Way of Self-Control." It is this latter way that leads to Mastership. And this is the way that all must travel who reach the desired goal \* \* Self-Control constitutes the next "regular step" along the pathway of Spiritual Unfoldment. It is the first great Mile-Post in the journey of life at which every individual must inevitably arrive on his way to Spiritual Independence and Mastership.

*The Great Work.*

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SUBJECT OF LECTURE  
SUNDAY EVENING, DECEMBER 13TH, AT 8:15  
"Rama"

THE NEXT LECTURE WILL BE GIVEN, JAN. 3RD, AT 8:15  
SUBJECT: "Self-Control"



NOEL

It was Christmas Eve and I was watching, half sleeping, half waking. I saw the earth's forces ebb, then pause, waiting for the current of return force which shall bring a new spring and summer.

I must have slept, for I saw in the east, a clear, brilliant light approaching, nearer and nearer until it was over the heart of the sleeping city.

In the midst of the light was One, great of stature, majestic and yet gentle, of dazzling brightness, and I saw Him enter the homes of the people one by one, rich and poor alike, Unitarian, Episcopalian, Baptist, white and colored,—these distinctions seemed to fade before Him.

As He passed into a rich palace, I glided in behind and saw where a young girl slept with arms folded upon her breast. As He appeared, a light glowed about her heart, in response, it would seem, to the flame of his own being.

A moment after and we stood beside a man at the pallet of a dying wife. With a more than human tenderness He raised the mourner and as He laid His hand upon his heart, once more the flame of love was kindled, his countenance became composed and he prayed. The woman He gathered into His arms and the angels bore her away.

We visited the children and upon these He breathed a blessing leaving in many a heart a tiny spark to be fanned and kept alive by the fostering care of the parents.

To the Rulers of the nation He gave Wisdom and Justice, to the heads of families, love and power to provide,—everyone received a gift, greater or smaller according as the flame in his heart was bright and glowing.

Even into the prison, with a shiver I followed Him, for here also there were some hearts where the spark, though flickering, was not extinct.

At last He turned to me and spoke: "What wilt thou?"

My gaze fell before the spotless purity of that look and I could but answer in one word "Life." Then He touched my heart, and in wonderment I saw and felt the birth of the Christ within. In a blaze of light and glory I awoke, and it was but a dream, yet truly no ordinary dream, for even now my heart is warm and throbbing with new love and light.

PEACE BE TO ALL BEINGS.

## References for this Week

(Books marked \* will be found in the Library)

*Rama*.—The Ramayana. Reed, Hindu Literature, chaps. 14-16. Papus, *Traité élémentaire de Science Occulte*,\* pp. 227-251. Fabre d'Olivet, *Histoire philosophique*, vol. i. p. 217.

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The white race (about 9000 years B. C.) was in danger of extermination by a terrible scourge: leprosy, which had been contracted during their wars with the black race. In spite of the numerous sacrifices offered by the druidesses to the god Thor and to the goddess Freya, the disease made alarming strides, and it was the genius of a man which was employed by Providence to avert the disaster: the Druid Ram.

Ram's soul was moved with anguish to see, on the one hand, the ravages which disease made on the body, and on the other hand, the extortionate demands of the druidesses. Overwhelmed with the sadness of his thoughts, the young Druid fell asleep at the foot of an oak, and soon the astral plane unfolded itself before his luminous being.

There appeared to him in dream the great soul of his race, Herrmann, and revealed to him the secret that if the mistletoe growing upon the oak were prepared in a certain way, it would act as a cure for the leprosy, and would also be the means of recovering for the Druids that authority of which they had been robbed by the druidesses.

Ram announced his vision to the head of his College, and a trial confirmed the truth of the revelation.

The Druids kept secret the manner of preparing the mistletoe, and a great feast was celebrated every year to commemorate the great event.

This feast was kept at the harvesting of the oak mistletoe every year, at the epoch of the renewing of the earth forces (Christmas).

*Papus, Traité Élémentaire de Science Occulte.*

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### NOTICE

Lectures and Bulletins will be discontinued for three weeks during the holidays, the next lecture will be given Jan. 3rd, Subject "Self-Control."

### FREE-LIST NOTICE

Persons are requested to postpone the sending in of books and post-cards between the dates Dec. 20th and Jan. 2nd as far as possible. An extension of time will be given in all cases.

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### LIBRARY

The Center has a library of books on Oriental Philosophy and ethics, theosophy, occultism, psychical research and allied subjects. These may be consulted free, or borrowed upon payment of a small charge.

A good selection of books on these subjects for sale at the usual prices.

Advice on the best books for individual needs is given if desired.

*All receipts from the loan or sale of books are added to the Library Fund.*

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SUBJECT OF LECTURE

SUNDAY EVENING, JANUARY 10TH, AT 8:15

"Peace"

WEDNESDAY EVENING, DECEMBER 13TH, AT 8:15

"Purpose"



OPPORTUNITY

Regard each day as offering an opportunity for soul growth. Await not the grand occasion of supreme test, for it may come without warning, and it behooves you to be alert and prepared, performing right action, sacrifices and deeds of charity.

Each day offers many opportunities to those who can recognize them. The hands may be idle but the mind active, sending forth thoughts of good for the help of others. Thus every moment becomes an opportunity. A word of cheer, a clasp of the hand, a look of encouragement, these are but the grasping of opportunity to be of service, to make the way easier for others.

Go forth, therefore, through the hours of the day in search of the best opportunity to express your true spirit, to manifest in accordance with the higher teachings. Patience in the face of adversity, charity for the unfortunate, helpfulness toward the weak, gentleness of word and act, and above all justice—these are of the day's achievements. Write each day some new record of opportunities grasped, not neglected; some help given, not refused; some kind, constructive thought sent forth, not suppressed.

This is the law of opportunity, the law of self-improvement. Obey it in the least particular and obedience will become a habit, until, when the great opportunity arrives, the hour of ultimate test, you will be strong and ready to respond.

While we are seeking opportunities to help those about us, let us not forget that they are helping us as well, showing us the weak places in our characters that must be made strong, the impatient word that must be made gentle, the pride that must be humbled, the injustice that must be rebuked. It is in our daily associations that we are most clearly revealed to ourselves, and those are often our most valuable opportunities for advancement that at first present themselves as occasions for the help of others.

All knowledge is gained through experience; all suffering is the result of ignorance. When the disciple knows this and recognizes the Good Law; when he knows that every experience in life is a test, resting with him and him alone to transform it into a blessing or a curse; when he recognizes this truth all experiences will become opportunities for soul growth.

If we would build character, let us look upon every experience in life as an opportunity, either for service to humanity or for our own soul advancement.

"No man is your enemy; no man is your friend; all alike are your teachers."



## References for this Week.

(Books marked \* will be found in the Library)

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Purpose.—Gnani Yoga,\* by Ramacharaka. The Song Celestial, by Edwin Arnold. What All the World is Seeking,\* by Ralph Waldo Trine.

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There is but One—and you are centres of consciousness and expressions of that One. In the very centre of your being you will find a holy of holies in which dwells the Consciousness of the One Life underlying.

Enter into the Silence of the Shrine within.

*Yogi Ramacharaka, Gnani Yoga.*

Do thine allotted task.  
Work is more excellent than idleness ;  
The body's life proceeds not, lacking work.  
There is a task of holiness to do  
Unlike world-binding toil, which bindeth not  
The faithful soul ; such earthly duty do  
Free from desire, and thou shalt well perform  
Thy heavenly purpose.

*Edwin Arnold.*

Each is building his world from within ; thought is the builder ; for thoughts are forces—subtle, vital, irresistible, omnipotent, and according as used do they bring power or impotence, peace or pain, success or failure.

*Ralph Waldo Trine, "What All the World is Seeking."*

We cannot kindle when we will  
The fire which in the heart resides ;  
The spirit bloweth and is still,  
In mystery our soul abides.  
But tasks in hours of insight willed  
Can be through hours of gloom fulfilled.

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### LIBRARY NOTICES

Received :—*Hereward Carrington*, The Coming Science, \$1.50.  
*C. D. Larson*, On The Heights, 50 Cents. *Paul Deussen*, The Philosophy of the Upanishads, \$2.75. *A. Govindaeharya*, The Bhagavad Gita, with Sri Ramanujacharya's Commentary, \$3.00.  
*H. E. Butler*, Solar Biology, \$5.00.

Also the following volumes of Max Mueller's Sacred Books of the East: The Vedic Hymns, parts I and II, \$5.00 and \$3.50. Hymns of The Atharva-veda, \$5.25. The Zend-Avesta, parts I, II, III, \$3.50, \$2.75, \$3.25.

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SUBJECT OF LECTURE  
SUNDAY EVENING, JANUARY 17TH, AT 8:15  
"Courage"

WEDNESDAY EVENING, JANUARY 20TH, AT 8:15  
"Conviction"



RAISING VALUES

The alchemists of old sought to transmute the baser metals into gold. They tried to raise the value of lead, iron or copper to the highest known standard. In the same way, we may today practice The Sacred Science by raising our own ideals, by transmuting the baser metals of our character into the pure gold of Principle.

Modern science has perfected the use of iron, transforming it into the finest steel. The smith may make a horse shoe from a bar of metal and thus raise its value by rendering it of greater use, or a more skilled artisan may heat and hammer and draw out until the crude bar becomes the delicate hair spring of a watch. Both the hair spring and the horse shoe came from the same source, the iron ore dug from the earth.

Character is made in much the same way. The extent to which you can raise your life-bar depends largely upon yourself. It is easy to remain a common bar of iron or comparatively so to become a horse shoe. But it is hard to raise your life product to higher values.

If we see only horse shoes or knife blades all our efforts and struggles will never produce hair springs. We must determine by a firm will to become the highest. We must resolve to struggle, to endure trials and tests, to pay the necessary price, confident that the result will recompense us for our suffering, our trials, our efforts. Those who shrink from the forging, the rolling, the drawing out, are the ones who fail, the nobodies, the faulty characters, the criminals.

Whether you are willing to stop at the horse shoe stage or will go onward to become a main spring or a hair spring depends largely upon your will, upon your having the grit to endure being wrought and drawn, to be thrust into the fire and plunged into cold water and oil for tempering.

Many of us consider our gift-bars poor, mean and inadequate compared with those of others; but if we are willing to endure the heartaches, the tests of every day, by patience, by toil, by study, by struggle, by overcoming, we can raise the value of the raw material to almost fabulous heights. It was thus that Columbus the weaver, Franklin the journeyman printer, Aesop the slave, Homer the beggar, Demosthenes the cutler's son, Ben Johnson the bricklayer, Cervantes the common soldier and Hayden the poor wheelwright's son developed their powers, until they towered far above other men.

## COURAGE

I am not bound to win, but I am bound to be true.

I am not bound to succeed, but I am bound to live by the light I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong.

*Abraham Lincoln.*

The world has no room for cowards. We must all be ready somehow to toil, to suffer and to die. And yours is not the less noble because no drum beats before you when you go out into your daily battlefields and no crowds shout about your coming when you return from your daily victory or defeat.

*Robert Louis Stevenson.*

In life's small things be resolute and great,  
To keep thy muscles trained; for knowest thou  
When fate thy measure takes or when she'll say,  
I find thee worthy; do this thing for me?

*James Russell Lowell.*

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## LIBRARY NOTICES

Attention is called to the revised edition of the Free Mailing List containing new titles by Ariel, Abhedananda, Besant, Larson, Mallet, Ramacharaka and Vivekananda. Among others are the famous Fourteen Lessons and Advanced Course in Yogi Philosophy, by Ramacharaka, Karma Yoga, Besant's Outer Court and Path of Discipleship, and all the poems of our own Ariel. An extensive supplement is in preparation.

Patrons of the Mailing Library asking for books not on the Free List, are expected to signify briefly each time their agreement to pay the usual dues, which are, five cents a week or fraction (time in transit not included) and return to us postage or express charges. Payment may be made by enclosing United States postage stamps in the books on their return, or by opening a credit of two dollars or more. The "Secret Doctrine" and a few other large books are loaned only on the latter condition. All dues must be paid before more books can be borrowed.

The rate for borrowing books from the Local Library will be, after this date, five cents per volume for each week or fraction, irrespective of time.