

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

Published weekly by the Oriental Esoteric Center at 1443 Q St., Washington, D. C.

Vol. V

Friday, June 25, 1909

No. 25



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

Annual Subscription 50 cents

Six months 25 cents

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## The Imagination

After the Will, the Imagination is the most valuable asset of the aspiring soul. It soars into the realm of the invisible and brings forth in an inexhaustible stream treasures both new and old.

Are we sad, sick, well-nigh despairing, imagination will comfort us and show us pictures of what shall be in the future—if we will.

Does our spiritual life seem to run low, our only refuge is the imagination which mirrors before us the real nature of life, its heights and valleys. As we contemplate these, and let our gaze rest upon the mountains, we find ourselves transported thither, our vibrations are quickened and we are strong again.

All depends upon a *right use* of the imagination.

What would we do without it in projecting plans for our business? How could we answer the demands of the children for "a story"? How relieve the tedium of the hours which we must spend perforce with those who, belonging to us by the ties of nature and affection, are nevertheless far from us in thought.

In our summer holidays, imagination will cast a glamor for us over the most ordinary places; and more than this, if we are determined to live on the heights, imagination will make us positive to any conditions whatever, for we shall use it to amuse and brighten the lives of others, instead of thinking so much about ourselves and our own happiness.

Imagination makes it possible for us to enter into the feelings and the thoughts of all about us, even the lowest; if indeed we are higher than they, we can brighten their path: and this shall be a sign to us:

Do their eyes kindle with anticipation? Does our own heart glow with love at meeting? Or do we yield an unwilling assent to their spoken or unspoken appeal? Are we thinking of ourselves or of them?

There is a right and a wrong use of this wonderful faculty. Some of us make for ourselves castles in the air in which another person plays a prominent part. For weeks perhaps, or months, unknown to the other, we lay stone upon stone, paint picture after picture. Suddenly, without warning, our friend removes the foundation stone of our edifice and it crumbles to dust. Who is to blame for our suffering? Our plans were imaginary but our pain is real, and it should teach us the danger of allowing ourselves to intrude into the privacy of another life.

Let the thoughts rest only upon the beautiful, the courageous, the generous, the pure—and the imagination will rise into the planes where these dwell and will bring us down concepts of dazzling beauty and power. For our enjoyment? Surely, but above all for our *use*, for true imagination is dynamic; and the images we truly form are realized on every plane of our being.

## References for this Week.

(Books marked \* may be loaned from the Library)

*Imagination*:—Levi, *Transcendental Magic*. \* Lovell, *Imagination and its Wonders*. \* Van der Naillen, *In the Sanctuary*.—Judge, *Ocean of Theosophy*. \* Paracelsus. Wynn Westcott, *Collectanea Hermetica*, *Egyptian Magic*, and *The Chaldean Oracles of Zoroaster*.

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### THE IMAGINATION

The imagination is a most useful faculty with dynamic force. It is the picture-making power of the human mind. In the ordinary human person it has not enough training or force to be more than a dream, but it can be trained. When trained, it is the Constructor in the human workshop. Arrived at that stage, it makes a matrix in the Astral substance through which effects will flow objectively. It is the greatest power, after Will, in the human assemblage of complicated instruments. *Judge, Ocean of Theosophy.*

Although Destiny, our destiny, may be "written in the stars," yet it was the mission of the Divine Science to raise the human soul above the circle of necessity. The means taken for that consummation consisted in the *training of the Will and the elevation of the Imagination*—a divine power which controls consciousness. *The Chaldean Oracles of Zoroaster.*

The human spirit is so great a thing that no man can express it; as God Himself is eternal and unchangeable, so also is the mind of man. If we rightly understood the mind of man, nothing would be impossible to us on earth. The imagination is invigorated and perfected through faith, for it really happens that every doubt breaks the operation. Faith must confirm the imagination, for faith establishes the Will. Because men do not perfectly imagine and believe, the result is that the arts are uncertain, while they might be perfectly certain.

*Oeuvres de Paracelse, chap. ii.*

Sow a thought and reap an action,  
Sow an action and reap a habit,  
Sow a habit and reap a character,  
Sow a character and reap a destiny.

*The Vedas.*

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## Persistency

It is the characteristic of all material effects to be fleeting in their nature, transitory, evanescent : no sooner have we put out our hand to grasp some desired object than it is gone or changed so that we no longer care for it.

And the man who lives for worldly things alone is also changeable, unstable, moody in temperament, shifting in his opinions, ardent but inconstant in his affections, following enthusiastically every new doctrine, but continuing in none.

Persistency, even in a low aim, is at once a sign of the birth of the spiritual nature—it is the Eternal which is striving to manifest.

By this rod we can measure the truth and the nature of the phenomena about us, the value of our own attainments and distinguish clearly between the real and the unreal, between intuition and reason.

That which is fluctuating and uncertain, which does not persist, is lower ; wherever there is truth, there will be the quality of constancy.

If our intuition is beginning to awaken, but is not always sure, we can test it by gently putting aside the doubtful prompting, and watching whether it recurs. If it presents itself again three times without change, it answers to the test of truth and may be heeded.

That which endures has within it one of the qualities of the Eternal—changelessness.

How gladly should we welcome the first signs of this capacity in our children ; their constant touching of the same chord of their little lyre should make us also vibrate with joy ; and instead of the hasty rebuke of impatience with which we too often meet their reiterations, we should welcome this persistency, only striving to transmute its use to higher planes.

For persistency encouraged and cultivated in the child, becomes in the grown man endurance, the foundation stone of all true power.

And if persistency is the beginning of all great achievement, so is it the ladder by which every small effort may be made to count.

There are many of us who are prevented by circumstances from doing anything which seems worth while ; it is with us always the day of small things, so that we are often discouraged.

We need to remember that by hitting the same nail on the head a great number of times we shall eventually drive it in as surely as if we had had ten-fold our strength.

But it must be the same nail we strike, and it must be hit squarely on the head every time ; our many wavering uncertainties must be concentrated in one steady line of effort to which we adhere consistently—this is the way to success.

Live, O disciple, in the Eternal, for the Eternal alone can come to thy aid !

## Quotations for this Week

### PERSISTENCY

“ Whatsoever thing thou shalt with constancy desire,  
That shalt thou surely one day obtain.”

The little drop of water, constant in its dripping, pierces at last the stony block of obscurantism and of matter. \* \* \*

Thought is the child of Constancy, and it is more or less high and noble in proportion as the life is more or less *persistent* and determined to carry out its aims. \* \* \*

Intelligence and Will united to Constancy, form the immortal triangle whose brilliant point reveals Spiritual Principle.

When these faculties appear in man, a whole world, until then invisible, becomes apparent, and matter finds its master, its Lord, its Chief!

Then only does the being attain to equilibrium, the pivot which Archimedes demanded, in order to raise the world; for the true man is he who is free, ruler of his lower instincts which acting in matter would bring him into slavery to the blind forces of the Cosmos, the negation of Consciousness.

*Rama, Esoteric Lessons.*

The point is the Absolute Center of the Universe. It is everywhere and nowhere. It has no natural dimensions of length, breadth or thickness. It does not occupy Space or Time. And yet it is the solid foundation on which rests the whole edifice of Nature \* \* \* the Inner Sanctuary of Truth before which Man bows in silence with reverent head and submissive heart. Shallow controversy, flippant arguments, wordy warfare must cease long before even a glimpse of the Sanctuary is attained.

*Lovell, Concentration.*

### LIBRARY NOTICES

Borrowers will serve their own interests as well as ours if they will always make requests on postcards, or other cards of similar size. Cards receive immediate attention, while requests made in letters are likely to be overlooked or deferred. Those who neglect to observe this rule have to wait till others are served.

Books not on the free list are loaned only on the usual terms of rental, and those who ask for them must distinctly state their agreement to these terms. As attention is called to this on the post-card form, we cannot undertake to write explanations to those who neglect it. This is usually the reason why books requested are not sent.

*Received:—Swami Vivekananda, Inspired Talks. C. D. Larson, The Ideal Made Real. Ramacharaka, Hindu-Yogi System of Practical Water Cure (50 cents). Willy Reichel, An Occultist's Travels (\$1.00). Newbrough, Oahspe, a New Bible (\$5.00). Fremont Rider, Are the Dead Alive?*





# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

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Vol. V

Friday, July 9, 1909

No. 27



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## Esoterism

Esoterism is the science of the within, as its name denotes, that which lies under, hidden, as the seed is hidden under the ground during germination,—secret, as the sacred thoughts and aspirations of every soul are secret, known alone to the "Father who seeth in secret."

And since the whole trend of our education and worldly intercourse drives us to look upon the outer as the only side of life worth while cultivating, it is not surprising that we in the West have great difficulty in understanding the esoteric point of view, and that, until we have reached a certain stage in our soul development, we have little use for its teachings.

The doctrine and practice of modern Christians, the best of them even, lay so much stress upon the outer, that it would almost seem as if they had read into the Esoterism of the Master an exactly opposite sense 'from the literal one and were satisfied to hate their enemies,—in self-defence, naturally,—to worry over trifles, to seek first the daily bread, to make much ado over their own good deeds, or what they believe to be so, to remember slights and injuries, as individuals as well as organizations, to clamor for personal rights and in every particular to live as if this physical life were all-important.

Esoterism looks upon this present as but a very small and insignificant part of the whole series of lives and opportunities before us—not unimportant in itself, for every moment is of value, but trivial when compared with the ages and æons which make up the whole of eternity.

It sees with a farther horizon, and realizing what man shall be, it would prepare him for that future, even if it has to disregard some of the things the world holds dear. These seem to Esoterism less worth while.

To the esoteric disciple it would seem better to give his life, if need be, rather than to take life, even in self-defence; to work first and primarily for the world, every day and not only on Sunday; to give of his substance, not that which is left over and which he thinks he can afford, but "the widow's mite," all the living that he has, if the Great Power calls for it—and then forget what he has done, not even rehearsing it to himself as a good deed. And as for personal rights and injuries, he has long ago realized that he has none, not even the right to feel slighted or injured: his only personal right is the right to work for the world, let the world do to him what it will. It cannot injure him or slight him, for every affront does but offer him an opportunity to show his love.

The life of the disciple is within; it is not seen, but it bears fruit.

## References for this Week.

(Books marked \* may be loaned from the Library)

*Esoterism*:—Matt. xiii. 11. Ramacharaka, *Mystic Christianity*. \*  
Collins, *Light on the Path*. \* Blavatsky, *The Secret Doctrine*. \*  
Levi, *Transcendental Magic*. \* Three Initiates, *The Kybalion*. \*

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There is another way of reading, which is, indeed, the only one of any use with many authors. It is reading, not between the lines but within the words. In fact, it is deciphering a profound cipher.

All alchemical works are written in the cipher of which I speak; it has been used by the great philosophers and poets of all time. It is used systematically by the Adepts in life and knowledge, who, seemingly giving out their deepest wisdom, hide in the very words which frame it its actual mystery. They cannot do more. There is a law of nature which insists that a man shall read these mysteries for himself. By no other method can he obtain them. A man who desires to live must eat his food himself; this is the simple law of nature—which applies also to the higher life.

*Collins, Light on the Path. Comments.*

To change the rate of vibration, this is the transmutation which concerns each one of us—to raise man step by step from the lower to the higher planes of being, by means of thought, will, concentration, aspiration, constancy, humility, and a host of other virtues which we all acknowledge with our lips, but which few even attempt to practise.

*Bulletin O. E. C. June 26th, 1908.*

The disciple glories in giving, not in exacting, service; he takes care that no one shall know what he has done, nor what it has cost him, especially concealing it from its object; he is retiring and unobtrusive in personal claims, but strong and always to be relied upon for work and to defend a principle. He is apt to be poor in purse, but he is rich in love.

*Bulletin, O. E. C. Mar. 1st, 1908.*

The real question is, what are we living for, for pleasure or for profit? Every day, many times a day, this question of "relative value" is presented to us. Which is best worth while, to adhere to the business standards and serve the personal interests, or to live above these in the realm of individuality, and subordinate the love of gain to the higher self? Shall it profit us if we "gain the whole world and lose our own soul?" The "Voice of the Silence" answers us: "Give up thy life if thou wouldst live."

*Bulletin, O. E. C. Mar. 20th, 1908.*

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## Resignation

Resignation is the virtue of cheerful and unquestioning submission to the Will of God.

There can be no doubt as to its true value, and yet how many a soul, when harassed and hard-pressed, refuses to find comfort in it.

Troubles are common to all, and sometimes they come thick and fast, putting outside our reach everything for which we care, and bringing to us all those conditions which it seems as if we could not endure.

Our life becomes at a single blow a blank. What is the right attitude to assume under such trials and reverses?

Submit yourself unreservedly to the Will of God, our friends and pastors tell us, and we know that they are right, and yet there is that within us which refuses allegiance.

A thousand questions arise before us. Why should God afflict *us* so sorely? What have we done that our life should be thus blasted?

And with these come other and more dangerous thoughts.

How can a God who is Love deal thus with his children? Is God good? Or is He weak and impotent? Is there a God at all? . . .

There are some gentle souls whose faith carries them through such crises as these: they *know* that God is good, although they cannot explain to us how they know, and these take up their burden and bear it nobly, with a new strength and beauty in their faces.

They have accepted the situation and to a certain extent have dealt with it, and so they have proportionately reaped from the experience; yet there is much more for them to learn.

For resignation is truly but half a virtue, a broken ring, and the reason why some of us can, while others cannot, find comfort and strength in it depends upon whether or not we hold the other half—whether or not we can deal actively with the experience and make good come from it for some one.

Resignation will dull our pain, but so long as it remains a *pain*, something which we would gladly undo if we could, we have not learned from our trouble that which it was intended to teach.

And so, while many remain outwardly resigned, yet they are secretly looking backward regretfully; they acquiesce, like docile children, but they are in ignorance of the reason or the necessity for the occurrence, and they have no intelligent comprehension of the good which it is for them to evolve from their suffering. They would willingly go back to their former estate and blot out their pain.

Their attitude is a passive one, of acceptance alone, whereas it should be followed and redeemed by positive action, the result of an intelligent grasp of the meaning of the situation and of its far-reaching effects upon themselves and others.

Suppose a man is crossing a muddy street ; he slips on a broken place and falls into the dirt. Resignation would teach him to restrain his first impatient impulse, and to see in the accident a hidden good, but still it would leave him cheerfully seated upon the roadway, in danger himself and a source of peril to others.

He must arise, remove from his clothing all traces of the mishap, and further, as a good citizen, take some action to get the road repaired so that his fellow-citizens may not fall as he has done.

In short, he must *deal actively* with every occurrence of his life, from many points of view, and learn from all.

And what of those rebellious spirits whom sorrow has driven to the verge of despair? Resignation means nothing to them, it is but a further goad towards the downward path.

Of these the present generation is full, they dog the steps of every one of us whose face is compassionate ; they crowd our every spare moment, seeking aid, hoping against hope that something may intervene between them and suicide or insanity.

Truly, resignation is not what these need, but a strong hand to set them actively to work in a constructive way. They need to be instructed in the law which they have disobeyed and which, beneficently, has brought them to the place where they now stand—to the brink of a precipice, and shown them the depths into which their ignorance was hurrying them.

The past is past, we say to them, the future is yours, to make or to mar ; it is for you to say which.

Our Karma will bring us those conditions which our past actions have prepared, but no law, and no one besides ourselves can say what we shall make of these situations—that is for us to decide ; and the harder the task, the more glorious the triumph.

Take a firm hold of your life, despairing soul ! There is no past that cannot be redeemed, no trouble that cannot sweeten your own life and that of others—if you will.

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The Library of the Center does not *loan* books only, it *sells* the books it loans, which may thus be inspected before purchasing. It sells directly all books on occult, philosophical and other subjects at current prices, and delivers them promptly. The profits go into the work of the Library, and those who place their orders with us aid us in getting more books to loan to them and to others. All inquiries are gladly answered.

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## OPPORTUNITY

All life is one grand opportunity—to change and to make changes.

Our conditions are far from satisfactory, there are many things we would wish otherwise. It is for us to find a way to change them, and life offers us, one after another, opportunities innumerable. Too often we are blind to them and they pass us by.

Our will is weak, our mental force and vigor are at a low ebb, we are irritable and low-spirited; yet when life buffets us we sink still lower instead of seizing our opportunity.

We are looking for some great thing which shall bring us glory and renown, and yet we neglect every opportunity which is offered us of preparing ourselves for the position which we aspire to. What wonder, then, that it comes no nearer.

It is the little things of life which offer us the first strands of the silken cord which leads up to the great opportunities; they meet us at every turn. Little occasions for the exercise of self-control, for the strengthening of the Will, for showing to others the love and the joy of our heart.

Life is like the whip of the trainer: when we would stand still and rest it keeps us moving, when we slip and stumble it falls heavy upon our back, when we are restive and rebellious it sets bounds to our indulgence—thus ever beneficent it aids our progress even when it makes us suffer.

It is an inexhaustible source of opportunities of all grades, great and small, good and evil, —opportunities to rise, opportunities to fall—tests on every plane; and the object of these trials is always the uplifting of the one who is afflicted.

If, however, we deliberately neglect the voice of the trainer, if we refuse obedience and go our own way in spite of warnings, there comes a time when our opportunities grow less, when the trainer gives us up for this time, and we are allowed to enjoy without even a prick of the conscience those low earthly pleasures which we have desired, and which degrade ourselves and make others suffer. Then we are dead, though we still walk the earth; for *life* shows itself in the changes it can make, and we are now set and fixed in our way.

It is wonderful the opportunities some men have to succeed in their aims, and more wonderful yet is it to see the patience and tenderness with which those of us are handled whom suffering has made rebellious and impatient.

While there is life there is hope!

## Quotations for this Week.

*Extracts from the Bulletin of the O. E. C.*

### OPPORTUNITY

How much of our life is spent in waiting,—impatient, unwilling, compulsory waiting for that which may never be! Some one of fortune's prizes is dangled for a moment before our eyes, swings within our reach, but before we can grasp and hold it, it is gone; and the rest of our life is spent in waiting for the return of the opportunity which we failed to seize.

*Dec. 1, 1907.*

Men and earthly vicissitudes are to the disciple the finger of God, pointing out his own weak places and offering him the opportunity of strengthening himself \* \* \* Have you been humbled to the very dust by the hand of God? Are you rebellious at times and bitter? Rather give thanks for this very lesson, that you may come forth from the fire purified.

*Aug. 25, 1907.*

If indeed we are so sad, is it not perhaps owing to our own negative attitude? \* \* \* Are we sending out the vital force of loving service, seeking to comfort the sorrows of some other suffering one? Or are we brooding over our own pain?

*May 19, 1907.*

It is not by repudiating the ties which life has wound about us that we can free ourselves from them, but by recognizing them as tests to try our mettle, lessons to be learned ere we can come out into the glorious liberty of the children of God.

*May 27, 1907.*

The wonders of the God-nature in man must be accomplished, and this will not be by avoiding strife, struggle, problems, suffering,—it will be by the glad acceptance of these, and the weaving of them into the daily life,—each one a gift from above. Seek not to find peace, but to *give* peace.

*March 17, 1907.*

When we look out upon the strife, brutality and suffering in the world, when we consider the business methods held to be necessary to success,—the attempt to hold for oneself at the expense of one's brother,—we are apt to cry in the depth of our souls, "Is there indeed a God who lets such things be?" What good can come of such conditions?

No earthly good, perhaps, but a series of endless opportunities for growth \* \* \* "On the earth the broken arcs; in the heaven, a perfect round."

*June 30, 1907.*

The Present is man's, fresh, clear, colorless, unsullied. What will he make of it? Will he weave a new web tangled with ignorance and stained with selfishness? Or shall he not seek out the way in which his present may blend in one harmonious whole, the man that was, with the god that shall be! \* \* \* For man is Master of his destiny.

*Feb. 24, 1907.*

## CONSCIENCE

What is conscience? is a question asked in every age and to which an intelligent answer is seldom forthcoming.

It is the voice of God in the soul, we were taught as children; but why, we wondered, did this voice tell some people one thing and tell us another in the same circumstances? If there is no change in the Eternal, why does the voice forbid us to do things today which two or three years ago it commended?

We felt even when children that there was something here which our teachers did not fully understand themselves, and so we hid from them our questionings and waited.

We obeyed the voice as it spoke to us, and sometimes we were forced to obey also the commands as received by others; but at this, for some reason, our soul revolted and caused us more or less inharmony. Still we obeyed and waited, knowing instinctively that light would come and some day we should understand.

Truly conscience is the voice of God in the soul, for it is the symbol of the Divine Fatherhood, it separates man from the lower animals, it shows him to be *human* and potentially Divine; it comes with the third out-pouring to direct man's further journey upwards to God from Whom he came.

And if the voice demands more of us now than it did, we should rejoice that our hearing has become more acute and that we are judged stronger and better able to bear. For the change is in ourselves, not in the wisdom which directs our path; when we are children, we are set the tasks fit for children.

The voice of conscience grows in clearness as we grow spiritually able to understand it and obey.

Nor is it the same for others as for ourselves; for the wisdom which lies back of this teacher *knows all things*; it knows, not only our present but also our past, and our future possibilities. For these it is preparing us, if we will; some for one future, others for another.

It is above all things necessary that a man be conscientious, from whatever side we view him—whether from that of his own inner development, or his outer practical advancement in the world; or yet again from the point of view of his neighbor with whom he lives and works.

Conscientiousness teaches man to be loyal to his friends, true to his principles, upright and honorable in all his dealings. It demands self-sacrifice and hard work on all planes, it gives—peace within.

Still even conscientiousness has its faults; it is apt to set up standards, not only for itself but also for others, and to require other men to live as it thinks they ought to live, holding them in bondage to this thought.

This is particularly the case in the family relations. Each one has his place and his respective duties which he accepts and performs, more or less well, according to his development; but in addition to all this, we generally find that each member of the family has a very definite opinion as to the respective duties of every other member—what they should, or what they should not do—and in this they are wrong: for however conscientious a man may be in the discharge of his own duty, this does not give him the right to intrude into the privacy of another soul.

If the neglect of a brother throws an extra burden upon us, let us remember that it could not come to us if it did not rightfully belong to us, and that every service which we can render is another jewel in our crown, a privilege, not a cross.

The over-conscientious person takes upon his own shoulders the burdens of all the weak around him. He sees so many needing help and teaching that he has no peace until, in the goodness of his heart he tries to set them straight and show them how to live.

And in most cases his motives are entirely misunderstood, his services unappreciated and his aid rejected.

Why is it, he asks himself, that everything he tries to do for others is spurned?

Perhaps the others did not want aid, they were satisfied as they were. The initial movement towards change should always come from within, and the disciple knowing this law is careful not to be too forward, but to wait until the first step is made by the one concerned.

“Noli ire, fac venire,” is an occult saying of profound wisdom; and the Bhagavad Gita says: Better one's own duty though destitute of merit, than the duty of another, well-discharged. Better death in the discharge of one's own duty; the duty of another is full of danger.

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#### SPECIAL NOTICE

During the month of August the Bulletin will not be issued; the next number will appear September 10th. The Library will be open as usual all summer.

## OPTIMISM

For several centuries past, the world of thought has been sunk in the pessimism of materialistic belief; now, however, there is arising a new school: pessimism is giving place to a broad and cheerful optimism,

In this advanced school men are taught to look on the bright side of life, and, no matter what happens, never to lose heart. "All's right with the world," they say, "however hard things look; a bright face and a brave heart will soften the edge of the keenest suffering."

And the world is stronger and sweeter by reason of their fortitude, and all those about them are happier than if the sufferers had sat themselves down in their grief and wept and lamented, as their parents would have done in the same circumstances a few years back.

The pendulum, which has swung so far into pessimism, is now shifting its center of vibration, and it remains to be seen how nearly mankind can steady it in its true place, poised and equally balanced. For, if the pessimist can see but one side of a picture, the gloomy one, even so the ultra-optimist with his constant, fatuous smile and his self-complacency is equally wide of the mark; for we cannot help remembering that all Great Souls have shown us a front calm, serene and untroubled—but *grave*.

It is recorded of the Lord Issa that He wept, but never that He laughed; the very idea is incongruous and seems irreverent.

Now there is a law, plainly laid down in our scriptures, as well as in those of the Orient, which, when it is dwelt upon and understood by the individual, will bring him that poise and peace which are needed for the steadying of the world at this crisis. It is to the individual we appeal, for, if it is true that a chain is as strong as its weakest link, so does the progress of humanity depend upon the strength and poise of each individual soul.

Here is the law, plain and simple, yet profound and far-reaching when applied to every phase of the human life!

“ Seek ye *first* the kingdom of God and his righteousness, and all these (worldly) things shall be added unto you.”

“ All things work together for good to them that love God.”

Put God first in the arrangement of your affairs, see the hand of God, the working of law, in every smallest trifle, work for Him first and for yourself and family second, and your worldly affairs will go easily ; for the law which you are respecting will bring you opportunities and all good things.

Not one day in seven, but every day, must the “ Father’s business” be first in our plans if we would come under the protection of this beneficent law of good. This is *true* optimism.

And we say true with intention, for there is a spurious kind of optimism which does not answer to the tests, and is but a subtle form of self-seeking.

“ All is good, I am good, I am God.” these people say to us ; “ I can do no wrong, there is no evil ”—all of which is true if it is said of the Real Self, potentially, but it is not true actually. We can truly say of the new-born babe that he is a man potentially, but he has much ground to travel over before he will be able to exercise the privileges of manhood.

The faces of these optimists are always wreathed in smiles, they surround themselves, as a duty, with all those things which please, and they refuse to entertain the sad, the sick or the sorrowing. They will to see nothing but the good in all, and good in their vocabulary has come to be synonymous with pleasing.

True optimism is very different from this lower presentation of it. It is founded upon Faith in the goodness, wisdom and omnipresence of God and of law. The face of the true optimist is oftentimes grave, when his heart aches for the anguish of another ; but his soul is ever compassionate, strong and steadfast. He has no sorrows of his own to grieve over, for he has long ago recognized the hand of God in all the details of his daily experience, and he gratefully accepts the lessons which are brought to him to learn. He is at peace within, for he knows that all is working together for good, to himself and to all, and this brings him joy unspeakable. His life is thus freed from those bonds which confine so many, and he is privileged to devote it to the service of his fellow-man.

The true optimist loves God, and serves man !

## Number One and Number Two.

All men are divisible into two principal classes in relation to their energies and their mental capabilities: the Creative and the Productive.

Neither of these is greater or less than the other, for each of them would be useless alone; the man with a creative imagination can plan great enterprises and execute magnificent projects, but if you ask him to give you the detailed working out of any particular branch, he is lost; while Number Two, the producer, delights in just those nice details, and is capable of great fertility of resource in carrying out the plans of his brother, Number One.

If this division were recognized in the world much unnecessary suffering might be spared and a great deal of wasted energy might be turned to good account. Let Number One remember that his forte is leadership, the giving forth of the initial vibration which shall arouse in his followers, in his fellow-workers, that activity and perseverance which shall carry out his design. But let not Number Two strive to rule, for he can only dominate; and an overbearing temper leads to failure always, sooner or later. On the other hand, Number Two is wonderful in producing great results from small causes, he collects and brings together for use every mite which he judges to be useful, and little by little he erects the building which Number One planned. Number One would become restless if he had to regard and assemble small things, however necessary he knows it to be.

And as there are two classes of men so there are two sides to every work, and the success of the work will depend upon the right relations between these two, and upon the clear understanding of the functions of Number One and its separation from Number Two.

In a well organized house of business, in an army, in any organization, the Head of the House, the Directors, the Chiefs, who have to plan and direct the activities of the work are apart from the workers; they have their own desks, their own rooms, their separate buildings, according to the importance of their operations, where they can enter the chamber of their own heart and be still; for this calm and quiet is needed by those who have to supply the hidden fire and inspiration upon which the work must be fed, and which alone can drive the dynamos.

Many a hard worker, ignorant of this law, toils all day and far into the night at the details of his work and eventually sinks under his heavy burden, worn-out and old before his time; while the world wonders why so excellent a man could not succeed. He has neglected to feed both himself and his work with the Fire of Life, *Agni*, the First Principle of Creation. Without *Agni* there can be no fire, no enthusiasm, no inspiration, no life or vigor, no decision, will or determination. Being a Number Two, and poor by nature in these qualities, our toiler finds himself utterly destitute when he is required to furnish also fire for others. He has none, he knows not



how or where to procure it; his only refuge is in hard work, and so he plods early and late, wandering farther and farther out of his course: his health fails, the work accumulates, complaints of all kinds follow—and, unless a strong hand, a Number One, takes the helm, shipwreck is certain.

The Head of every undertaking must be able to appropriate from the Universal store enough of this Fire to supply himself and those who are with him; this is the electric current which runs the dynamos and supplies the motive power for the work. Where this is abundant we find neat and orderly work-rooms, cheerful and willing workers, enthusiasm and a desire to excel, with a never failing love for the work.

And yet, even Agni cannot produce a result alone; for Agni must play upon something, upon *Soma*, and ignite it, and without *Soma* there would be no flame, no bringing in of fuel, no gathering of materials, no accumulation of details and statistics, no drawing towards a center, no perseverance, no work.

In Agni and *Soma* we have the two forces of the Universe, complementary each to the other,—centrifugal force, Number One, flowing from the center outwards, and centripetal force, the return current, Number Two—the first creative, the second productive; and it is man's task to understand these in himself, to balance them within, to use them in right proportions in his work and to unite the flow in harmony, and love to God and to his fellow-man.

As he learns to recognize and balance these forces in the world, man advances in power and wisdom, and attains to poise and Peace.

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#### BOOKS RECEIVED

(*These may usually be purchased from the Librarian at the price stated, or borrowed at five cents a week, time in transit not counted, and cost of transportation*).

*H. S. Olcott*, Old Diary Leaves, part 3 (\$2.00). *Besant and Leadbeater*, Occult Chemistry (\$2.00). *Levi*, The Aquarian Gospel of Jesus the Christ (\$2.00). *L. W. Rogers*, Hints to Young Students of Occultism (25 cents). *Grumbine*, Auras and Colors (50 cents). A Primer of Theosophy. A Short Account of the Life and Teachings of the Swami Vivekananda (10 cents). *Swami Abhayananda*, Material and Spiritual Evolution. *Fremont Rider*, Are the Dead Alive? (\$1.75). *William T. Stead*, How I Know that the Dead Return. *R. H. Evans*, The Spirit World Unmasked. *J. B. Newbrough*, Oahspe, A New Bible (\$5.50). *Edward Clodd*, The Childhood of Religions. *Ernest Renan*, The Life of Jesus (\$1.75). *James Allen*, Out from the Heart (50 cents). *Ernest Loomis*, Your Practical Forces (\$1.25). *W. W. Atkinson*, The Law of the New Thought. *Charles G. Leland*, The Mystic Will (50 cts). *Hamlin Garland*, The Shadow World (fiction, \$1.35). *Anita Silvani*, The Strange Story of Ahrinziman (fiction, \$1.25). *Phylos the Thibetan*, A Dweller on Two Planets (\$2.00).



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OF THE  
**ORIENTAL ESOTERIC CENTER**

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Vol. V

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**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

Entered as second-class matter June 18, 1909, at the post office at Washington, D. C., under the Act of March 3, 1879.

## Silence and Esoterism.

Silence is the first and the last of the lessons of Esoterism.

The world is full of the vain babble of tongues, of overmastering desires, of vaulting ambition, agitation and turmoil; man's natural habit of mind is restless, nervous, and uneasy, and he seeks to hide his trouble under a stream of words. In society, he who does not converse fluently and without pause, even though he has nothing to say, is held to be heavy and ill-mannered; on the flimsiest of foundations it is necessary to construct story upon story, intricate and full of inuendo and allusion—all to satisfy the desire of the world for talk and shallow excitement.

Silence, calm and repose are the first essentials to a higher life.

But it is not alone silence from speech that Esoterism demands; the lesson goes much deeper and bids us bring to rest all the vibrations of the lower nature, it teaches the gradual stilling of desire, the return of the soul from selfishness, from a dissipation of the forces, from the love of much reading and acquisition, from analysis and far wanderings—to concentration, self-knowledge and creation. Esoterism gathers man's powers to a center and focuses them there, and all about that center there is Silence.

If we would enter upon the path which leads to that center it must be by way of daily silent self-discipline. Let us begin by stilling the wanderings of idle curiosity: Esoterism would have us refuse to wonder at anything which our neighbor does, however strange; our friend's affairs are his own, not ours: when, therefore, we let our thoughts dwell upon them, we are intruding unwarrantably into his privacy and encroaching on his liberty, although both of these are necessary to the right growth of his soul. And this is true also of members of the same family,—even between husband and wife—there must be freedom and privacy if there is to be true love. It grows in silence.

And so when we go into another's home, especially if it be at an unusual hour, we do not look around at every detail and wonder, and make remarks or ask awkward questions for our own satisfaction; our mind has enough of its own secrets and sees and knows of another's life only what he wishes to have known: all else glances off from us—unheard, unseen. It is true that we often find ourselves unwilling witnesses of that which was not meant for us; indeed, the more we advance in the path toward silence and the more we still our mind, the greater becomes our intuition and our power of reading a situation correctly, so that, it would seem impossible to avoid "seeing and hearing." Still we can keep silent, not only

in word but in thought also, refraining from turning the mystery over in our minds, dismissing it as a thing to be forgotten and buried out of sight.

This habit of confining the attention to one's own affairs and not allowing the gaze to dwell intrusively elsewhere, creates about a person a very wholesome and trusty atmosphere. I have some friends whom I would willingly send alone into my library, sure that their thoughts would not stray beyond the matter in hand which led to their presence there, and that my books and the papers on my desk would remain untouched, unnoticed even. While there are others from whom nothing is safe; they take down your most sacred books, read the superscriptions and the annotations with avidity, touch everything, take up and read any paper which is lying open upon your desk and ask questions or express their surprise at what they have seen—all on the plea of intimacy. Esoterism knows no intimacy: silence it knows, and self-respect, and freedom from the bondage of the thoughts and opinions of others, and all these lead to the inner center of spiritual growth.

It is not however thought and speech alone which must be stilled; the desire nature also will become purified by daily effort. The things which lead us into the excitation and tumult of the sense life will appear less and less attractive; there will be less of hurry and distress and more contentment and poise.

The disciple works actively and openly in the world, keeping his thoughts centered upon his work, not upon himself, still less upon other people. In silence he gives, and asks for nothing in return; in silence he accepts whatever joy or whatever pain is sent to him—seeing in each the same Fatherly hand. He is not elated, nor is he downcast, but calm, resolute and self-contained—his motto, the ancient one of the Sphinx: "To Will, to Be Able, to Dare and to Keep Silence."

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#### BOOKS RECEIVED

(These may usually be purchased from the Librarian at the price stated, or borrowed at five cents a week, time in transit not counted, and cost of transportation).

R. Swinburne Clymer, *Alchemy and the Alchemists*, 4 vols. (\$8.50); *The Fraternity of the Rosicrucians*, (\$3.00). Count St. Vincent, *The Order Militia Crucifera Evangelica*, (\$1.50). O. Hashnu Hara, *Practical Yoga*, (50 cents). W. J. Colville, *The Human Aura and the Significance of Color*, (50 cents). Jacob Behmen, *The Three Principles of the Divine Essence*, (Vol. I of Behmen's Complete Works, \$2.00). Laura N. Brown, *Scientific Living or The New Domestic Science*, (\$1.00).

## THE ORIENTAL ESOTERIC CENTER

There are many to whom a knowledge of the Oriental Philosophy and Ethics would be a great help in meeting the problems and enduring the trials of life, but who have no opportunity of gaining access to this information.

The Oriental Esoteric Center aims to meet the needs of these. Lectures are given twice a week as well as private advice on personal difficulties. There is no charge for these and no obligation of any kind is incurred, as the Center, which is under the direction of the Initiates of Thibet, is purely philanthropic in its aims and is supported by the voluntary contributions of its friends. The teaching is not opposed to Christianity, but endeavors to show the fundamental identity of all great religions and to point out the highly practical value of the doctrines of Reincarnation and Karma and of the oriental esoteric standards of morality to the needs of daily life and individual development. Courses of lectures on special topics are given from time to time.

The subscription to the Bulletin is 50 cents for one year, 25 cents for six months, or 15 cents for three months. Members of the Center, if any, who do not wish to receive the Bulletin may deduct this subscription from the membership dues as published.

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### LIBRARY

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

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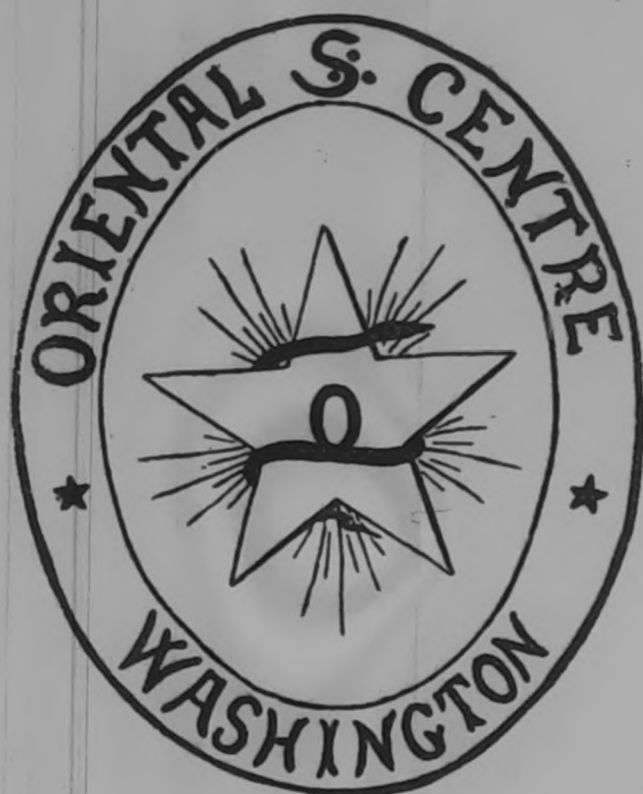
**BULLETIN**  
**OF THE**  
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Friday, December 3, 1909

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**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

Entered as second-class matter June 18, 1909, at the post office at Washington, D. C., under the Act of March 3, 1879.

ON SUNDAY EVENING, DECEMBER 5TH, AT 8:15

THE CLASS WILL MEET FOR ADVANCED STUDY AND  
PREPARATION FOR MEMBERSHIP.

ON WEDNESDAY EVENING, DECEMBER 8TH, AT 8:15

**A Short Talk on Healing, followed by Class Work.**



### SUBMISSION

The Esoteric life is very difficult inasmuch as it runs counter to all the teachings of the world, for it sets up as a standard the cultivation of such forgotten virtues as humility and submission, if we would hope to advance in the path of true discipleship.

It is true that these virtues are also required by the Christian scriptures but, like so many another of the words of the Lord Issa, the calls to humility and submission remain unheeded.

The Early Christian Church, we read, was exhorted to be "clothed with humility, all of you subject one to another;" while we of this later, and as is generally thought more advanced day, resent the slightest action which can be construed as in any way wanting in that respect and dignity which we claim as our personal due.

The Esoteric Life is especially difficult therefore, because the world does not even admire the virtues which Esoterism claims to be essential to every aspirant: yet the Master expressly stated over and over again in His teachings the necessity of becoming docile as a little child, and the Bhagavad Gita and all other Sacred Books declare that the disciple, if he would learn anything, must be equally content with praise or blame, with pleasure or pain, ever poised and cheerful.

If a party of boys are learning to swim, the one who is able to put himself unreservedly into the teacher's hands and simply do as he is told, will learn the quickest, and will also come to have a better and a stronger stroke. This is true of any of the things which men learn in the outer world; the two essentials, after the general aptitude, are a good teacher and faith in him, leading to entire submission for the time being, so as to accomplish the end in view.

And this is precisely the attitude required of the one who would enter upon the path of Esoterism—that, for the time being, and for the desired end, he be obedient to the teacher whom he has chosen,



that he aspire towards the ideals presented, even if they cause him pain and even though they cause him to be misunderstood, that he give his whole attention to the tasks set him, and become humble and docile as a little child.

When he has learned all that one teacher can teach him, he will be led to another and so ever onwards and upwards.

But the man whose personality will not bend to another's will, even for an object, temporarily, will never learn anything; he already knows it all, he is better informed (as he believes) upon all subjects than other men, and so his eyes are blinded by pride of the personality and he is virtually dead to all progress.

The crucial point, and, we think, the difficulty with most persons, lies in the choice of a teacher: they are looking upon this earth for someone who shall be perfect, as was the Lord Issa; and when a fault or a weakness becomes apparent in their ideal, they lose heart, forgetting that they are learners, not judges; and that we can all learn from mistakes even more than we can from that which is always just and perfect.

But must we then submit ourselves to another person? The world says, No; the scriptures say, Yes. The answer seems to be, Not absolutely, but temporarily, to serve a purpose—just as we do when children in school, or as men learning a trade.

Nor do we, in Esoterism, submit ourselves to the personality or the personal will of another; we obey, because we admit the truth of the teachings—it is the God within us recognizing Divine Truth in the words of the Teacher, in our fellow-men, in all that is!

And the adoption of this gentle, receptive, uncritical attitude is the first step on the path. Blessed is he who can, and does, learn from every other being.

“For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.”

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Corresponding Membership in the Center, entitling the member to a course of special lessons and incidental correspondence, is one dollar a year in advance for residents of the United States and dependencies, Great Britain, Canada, Cuba, Mexico, Panama and Canal Zone; for others, one dollar and a half; and is open to all serious students irrespective of previous preparation. Application should be made to the President, Miss A. E. Marsland. Members are recommended to read the Bulletin as an adjunct to the instruction.

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ON SUNDAY EVENING, DECEMBER 19TH, AT 8:15

THE CLASS WILL MEET FOR ADVANCED STUDY AND  
PREPARATION FOR MEMBERSHIP.

After a vacation of three weeks, during which the Bulletin will not  
be issued, the work of the Center will be resumed

ON SUNDAY EVENING, JAN. 16TH, AT 8:15

Lecture by Mrs. Grace M. Brown, of Denver, Colorado.



### A MASTER OF COMPASSION

Can the man who is truly conscious of his mission upon earth be happy when he hears the cries of all those that live and suffer? Will he enjoy the calm repose of Paradise, if his ears are open to the sighs of a whole world? No! An exalted Being who is conscious that he is part of Divine Being, and that he has come forth from the thought of Divinity, is absolutely unable to feel joyous in such conditions; this were not worthy of his immortal Being.

For he has another mission to fulfill, one much greater, nobler and more exalted than that of aspiring to Nirvana or Paradise after the long chain of innumerable existences which his desires have created for him.

What then is this mission? Lo, the Great Renunciation speaks within him through the mysterious Voice of the Silence, which penetrates every fibre of his soul, and says to him:

“Thy life is naught without sacrifice, the more thou givest, the more thou shalt receive, thou receivest only that thou mayst be able to give! Bow thy head, O disciple,” says the Adept, “and listen well, for it is compassion which speaks within thee, and compassion is never deceived; thy thought which records it is stirred by the grandeur of the truth; and that truth assures thee that only by descending canst thou ascend; only by giving wilt thou be able to receive!”

The adept renounces happiness, repose, the state of bliss, because he still hears cries of suffering; he descends from his exalted plane and again enters the lower plane of suffering to dry the tears of those whom he regards as his well-beloved brothers.

Behold the Great Guru who is at the Seventh Gate speaks; let us listen:

“Dost thou know, thou who hast triumphed over thy sins, that when a being has crossed the seventh path, all nature thrills with joyous awe and is subdued? . . . Dost thou know why the morning star with its brilliant light twinkles out the news to the night blossoms? . . . Dost thou know why the streamlet by its murmur and the nightingale by its song vibrate upon the air a new melody? . . . Dost thou know why the waves of Ocean roar it constantly to the rock and why the rock replies by its tremor? . . . Dost thou know why the scent-laden breezes borrowed from the essence of distant flowers, embalm the valleys and mountains, as if to prepare there a new atmosphere? . . . Dost thou know why the

eyes of the old man, or of the forsaken mother let fall a tear when they listen to the silence of the night, and why that tear is transformed immediately into the aspiration of joyous hope? . . . Dost thou know indeed why children in their innocent slumber smile and sing?

“Because an imperceptible voice, in the silence has proclaimed these words:

“*A Master has descended among us!*”

A Master descends, a Spirit from on high renounces Nirvana, to aid humanity. From an exalted plane he descends to the lower plane of matter and comes to say:—“Behold! you are no longer alone!”

But the Master who is preceded by the songs of children, the tears of old men, the scented breezes, the trembling rocks, the sound of the waves or the streamlet, the song of the nightingale and of the morning star,—this Master, before leaving the exalted planes to lower himself to our level, has had to suffer, has had to die! . . .

Have we ever asked ourselves how, in the presence of absolute and immutable law, it could be possible for a God to descend to earth, to turn backward for himself the wheel of evolution? And indeed we are taught that it is only at long intervals between the death of one cycle and the birth of a new one, that the harmony of the Universe allows of a rift being made in the heavens and the glory of the great light shining through.

Then, when the time is ripe, at the moment of the year when the sun is at its highest or its lowest point, does the Great Soul voluntarily put off the glory of his Father's House and the radiance of his own shining, to be among men, unknown, despised and persecuted.

As a little child He comes, not because He is bound by the limitations of matter but for our sakes, that we may learn of Him in all things. He is born and lives among us today, obedient, submissive, waiting until the command shall reach Him, “Behold, all things are now ready, Forward, ever Forward.”

Then will be gathered to Him all those who are true and faithful, and the darkness of materialism will dissolve away before the dawn of the New Augustan Era of spiritual progress and development.

“Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.”

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The office of the Librarian will be open without interruption during the holidays for the loaning and sale of books, subscriptions and general correspondence and information regarding the Center. All orders and inquiries will receive prompt attention.

Miss A. E. Marsland, President of the Head Center at Washington, D. C., is visiting the Branch at Elgin, near Chicago, for instructions and Lectures. In the spring of next year she intends making an extended tour of several weeks through the South and West, so that all may have an opportunity of coming in touch with the work.

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