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BULLETIN

OF THE

ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, January 12, 1912

No. 1

TOLERANCE

Seek out the way.

Seek it not by any one road. To each temperament there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labor, by studious observation of life. None alone can take the Disciple more than one step onwards. All steps are necessary to make up the ladder.

—*Light on the Path.*

At the beginning of that which the modern calendar marks as the New Year, the esoteric student has reason to feel that this is indeed a "Glad New Year," for seldom before has there been such convincing evidence on every hand—so that "he who runs may read"—that we are indeed at the closing of an old and at the opening of a New Age—an age which will have for its dominant keynote Tolerance and Brotherly Love.

While all occult students have reason to rightly—and greatly—rejoice at the ever-increasing tolerance which is being manifested among the different sects of the same religion, as well as among the different great religions of the world, it is also most necessary for them to bear in mind the necessity for wide and sustained tolerance among the different occult organizations themselves. Particularly disastrous in its results—as well as inconsistent—would it be were the "great dire heresy of separateness" allowed to manifest itself among those fraternities of earnest and spiritually minded people, each such fraternity striving most fervently to make of itself a nucleus for the establishment upon earth of Universal Brotherhood, in the true—and deeper—meaning of that term.

Let it never be forgotten that "By whatsoever road men approach Me, even so will I receive them, for the road men take on every side is Mine."

Whatever may be the name of the "road" which he has chosen, every aspirant to Spiritual Wisdom knows that Discrimination is the first quality which on the "Path of Perfection" must be developed—a quality without which Tolerance, in its broadest application, is impossible.

To the discriminating mind it would seem certain that when the soul has evolved to the point implied in St. Paul's great declaration concerning Love (I Corinthians, 13th Chapter), when such a soul truly lives in the "united spirit of life," which it consciously realizes to be "its true self," then will open to it the Gateway of Initiation, nor with the Great Initiator will weigh the detail as to the name of the organization through which that soul found expression when from it there fell the "dire heresy of separateness," any more than whether—in a broader sense—its spiritual evolution had come through Christianity, Buddhism, or other world religion. Label counts for nothing, the inner spiritual reality for everything.

Each uplifting spiritual movement is but as a note in the perfect harmony, which lacking any would be incomplete, or, as it is put in *Abt Vogler*, (Browning):

"On the earth the broken arcs; in the heavens a perfect round."

Only instead of the "broken arcs," one prefers to think of many small circles—each representing a different phase of the Wisdom of God—interlacing to form the perfect Great Circle.

What is wanted today is—to quote Matthew Arnold—"lucidity of mind and largeness of temper in a strife of imperfect intelligences, and tempers illiberal." Discrimination bids us beware that we do not mistake the part for the whole, but remember that:

"Stone by stone, mankind is building a new Earth; a mansion of many chambers, wherein are warmth and comfort, toil and play, school and home, and every room has doors open into every other room. Soul by soul, it is building a new Humanity; it is making men after the pattern of strength, beauty and love. And in that mansion these mortals shall gather—the children shall fill its heights with laughter, the men set its walls resounding with their excellent labor, the women touch it with the grave miracle of motherhood. Harmoniously they shall live and toil and play. And the name of that mansion where these mortals are to dwell?—

"It has many names. Each leader, prophet or poet gives it a special name. But they are only words for the real name which no man yet knows."

In order to maintain a just sense of proportion, of relative value, of Discrimination between the label and the reality which the label should represent, as implied in the preceding paragraphs, it is essential that there be not lost (or that such be cultivated if it be not ours already) the "saving grace of humor."

It has been said that an occultist is never without a sense of humor—a self-evident truth, since the genuine occultist is perforce a being of intelligence, and the greater the intelligence the better developed the sense of humor—another term for the sense of proportion. “Wit,” it has been aptly said, “is a needle for pricking gas bags”—the most effective weapon against shallowness and presumption, sham and self-righteousness—the weapon used by many of the most effective reformers in all ages.

“The second-rate poet always takes himself seriously,” is an axiom in literary circles. Second-rate intelligence, whatever the line of its expression, takes itself always too seriously, losing all sense of the ridiculous, and hence of proportion. Nothing as much as a true sense of humor (than which, parenthetically, nothing is further removed from either buffoonery or inconsequent giggling) helps us to maintain equilibrium, to “see things steadily and see them whole,” as was said of the great Athenian law-giver. Nothing so helps us to obtain and to keep a sane, wholesome, unsoured, optimistic outlook upon life. As has been well said: “There is no virtue in bearing crosses of our own seeking. Many a misguided man prays for strength to bear burdens that do not belong to him and for grace to endure trials that he has gone out of his way to make for himself. Life’s blessings outweigh its burdens, its joys outnumber its griefs, and a prayer for common sense and a healthful outlook is quite as necessary as a prayer for grace. There is nothing more blinding than tears of self-pity.”

Were this more generally borne in mind there would be less pose, less ostentation. There would be a more general recognition that the most powerful forces are the most silent ones. Life would be simpler, saner, happier, more courageous.

Only as men and women hold that sense of proportion, only as they maintain that sunny optimism, only as they are without sham and without affectation, will they in any true sense be called upon to become helpers in that mighty wave represented by the present-day movement—known in its different phases by different names—which is sweeping mankind on to a new and a more splendid civilization, a civilization where Brotherhood shall be not talked but lived. True it is:

“There is everywhere a striving after a saner, fuller and more wholesome life, for something more vital and simple. There are everywhere signs that the ugliness of cities has reached its limit; that the power of commercialism has palled, and once more men and women are returning to the rhythm of life long ago broken by the rush and whirr of machinery, and are seeking beauty in color and form and sound as men found them in olden days when they saw in all beauty, whether in nature or in art, a manifestation of the gods they worshiped.”

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May God give us grace and faith and courage and ambition always to be ready to pass on and up to higher kinds of life, to new Kingdoms of Heaven as He shall open them to us forever.

—Phillips Brooks.

HAPPY NEW YEAR

Upon its first issue in 1912—after the usual three weeks Christmas vacation—THE BULLETIN desires to wish its friends—both old and new—a very happy New Year. May intellectual and spiritual affluence be theirs, also that measure of material prosperity which is the due need of each, and which will best enable each to turn ever increasing attention to the acquisition and distribution of those treasures which are safe from the depredation of thief and from the corruption of moth or rust.

By purification of life and thought, and by the opening of the inner ear to the guiding "Voice of the Silence" the way will, to each, be made clear. Never more true than now was the injunction:

"Seek and ye shall find, knock and it shall be opened unto you."

ONE WAY IN WHICH YOU CAN HELP US

In order to still further increase the usefulness of THE BULLETIN and to more widely disseminate our teachings, we are going to ask each present subscriber to THE BULLETIN to make an earnest effort before the end of the month to obtain for us at least one new subscriber.

The subscription price of THE BULLETIN alone is \$1.00, but by special arrangement both BULLETIN and *O. E. Library Critic* will be sent for \$1.00 to subscribers who make the request to have *Critic* included, at the time that subscription to BULLETIN is sent.

The O. E. Library Critic, issued every other week, contains the book-lists and reviews formerly printed in THE BULLETIN, as well as other matters of interest to our readers and friends. Its editorials and reviews are liberally spiced with humor, which provokes thought as well as laughter. Subscription to *Critic* alone, 25 cents a year. Address 1443 Q Street N. W., Washington, D. C.

HOW TO APPLY FOR MEMBERSHIP

An application for admission as Member of the O. E. S. must be addressed to the President, stating in full the name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

Corresponding Membership. There are now two kinds of membership in the First Degree. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student Members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership. Active Members are required to pass an initiatory examination in person or, if at a distance, in writing. Full information regarding qualifications and regulations governing Active Membership may be obtained from the Secretary.

Dues for Active Members, \$1.00 a month. When non-resident or not within reach of a Branch, \$1.00 a month from October 1st to June 1st (\$9.00).

The Oriental Esoteric Library. The attention of our readers is called to the Library, which is affiliated with the Society, and which both sells and loans selected books on esoterism, occultism and many other helpful and practical subjects, including health, business, problems of the home, social and economic questions, recreation, science and philosophy, masonry, classics for the young, etc. The Library publishes fifteen distinct book lists, any or all of which may be had upon request to Librarian.

MEDITATION

Again, at the beginning of the New Year, we call our readers' attention to the mutual spiritual benefit which accrues to each member of an earnestly aspiring circle of people from concerted meditation, at an appointed time, upon some lofty and uplifting theme. Hence, now that the holiday season is over, with its almost inevitable interruptions and irregularity of routine, we suggest to the sincerely earnest among our readers that they join with us in a few moments of meditation—as concentrated as possible—at noon-tide of each day—noon being one of the hours of the twenty-four when meditation is apt to be most effectual.

For the coming week—commencing Sunday, January 14, the subject chosen for noon-tide meditation is Nature.

At this opening season of the year no more fitting theme could be selected—as every Nature lover, as well as occultist, will realize.

So much of mere pretty sentimentality, having beneath its surface no vital meaning, has been written on this subject that one finds it difficult to put into words, within limits of the space allotted for this department, anything of the deeper significance which is attached to every phase of Nature's manifestation.

To the nature lover, however, and *understander*—if one may coin such an expression—words are superfluous. Such a one knows that when he is alone with Nature, and has caught the reflection of her own mighty calm and vital peace, he has at last heard the "Voice of God;" he has found "the peace which passeth understanding."

As *The Voice of the Silence* admonishes the would-be Disciple, "Thou hast to . . . become as one with Nature's Soul-thought. At one with it thou art invincible."

NATURE

1. The Universe is the body of God.
2. Nothing affirms more strongly the existence of God than the works of His hands, for 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.
3. Nature is without veil on the side of the good man, from whom she hides nothing; but she is veiled on the side of the wicked man, that he may not discover her hidden treasures.
4. The Divine Mysteries of Nature are incomprehensible to those to whom life and progress are matters of intellectual study only.
5. The material world is lighted only by reflection.
6. Help Nature and work with her, and Nature will regard thee as one of her creators and make obeisance.
7. Unsullied by the hand of Matter, she shows her treasures only to the eye of the Spirit, the eye which never closes, for which there is no veil in all her kingdoms.

PARENTS' PAGE

"I love God and all little children."—*Jean Paul.*

In the last issue of that department of *THE BULLETIN* devoted to Parents and their problems promise was made that in the next issue of the Department some account would be given of the methods adopted by Maria Montessori in the quieting of "fidgetty" children—a problem which confronts almost every parent of the present day, and is wisely solved by but few.

Maria Montessori, the Italian woman physician who has won for herself the title of "educational wonder-worker," has found—as many intelligent and discriminating teachers of other lands have found—that the present educational system, both academic and kindergarten, is injurious to the average child, not because too much is expected of him during the hours that he is at school, but because too much is expected of him "at a stretch." Many teachers have recognized and deplored this fact. Maria Montessori—not originally a teacher, but a scientific woman with an unusual knowledge of the inter-relation between psychological and physiological functions—saw theoretically a way out of the difficulty which was reducing to tears teachers as well as pupils in the schools of Italy, and determined to put the theory to test.

To give in detail the methods of this system would be impossible in the space of one page. That point, however, in the system, which has been found of especial benefit to nervous children, and which may, with equal benefit, be employed by mothers at home, as by teachers at school, is this:

When the children begin to show the slightest signs of fatigue, whether after the recitation of a lesson or—with younger children—after kindergarten "work," the teacher is instructed to say, "Now we will play a game." This game consists in the children being taught simply to sit *perfectly still* in a partially darkened room for a short time, the teacher setting the example by sitting in a relaxed attitude, her hands folded or head resting on one hand. Naturally it requires usually several minutes for all the children to settle down really quietly, with no shuffling of feet or other movement to disturb the silence; then after a few minutes—not too long at first—of absolute silence and stillness the teacher gets up softly, tiptoes to the door, then calls, in a low tone, to one little child after another to follow her. That is all. There is no more to the "game" than this, yet the effect is wonderful. The nerves of the children are soothed, their bodies are relaxed, their minds refreshed; tendency to irritability and rebellion is removed—and this for the simple reason that "crossness" and "badness" in children usually means nothing more than tenseness of nerves, brought about by the ill-advised, however well-meaning, judgment of the adults into whose keeping these little one have been intrusted.

THE SECOND COMING

How will Christ come back again,
How will He be seen, and when?
Where His chosen way?
Will He come at dead of night,
Shining in His robes of light,
Or at dawn of day?

Will it be at Christmas time,
When the bells are all a-chime,
That He is reborn?
Or will He return and bring
Wide and wondrous wakening,
On some Easter morn?

When will this sad world rejoice,
Listening to that golden voice
Speaking unto men?
Lives there one who yet will cry,
Loud to startled passers-by,
"Christ has come again?"

List to the answer, CHRIST IS HERE.
Seek and you shall find Him near;
Dwelling on the earth.
By the world's awakened thought
This great miracle is wrought;
This the second birth.

While you wonder where and how,
Christ shall come,—behold Him NOW,
Patient, loving, meek.
Looking from your neighbor's eyes,
Or in humble toiler's guise,
Lo! the Christ you seek.

Search for Him in human hearts;
In the shops and in the marts,
And beside your hearth;
Search and speak the watchword "LOVE,"
And the Christ shall rise, and prove
He has come to earth.

—Ella Wheeler Wilcox.



BULLETIN

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ORIENTAL ESOTERIC CENTER.

Vol. VIII

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No. 2

THE AGE OF AIR

I dipt into the future, far as human eye could see,
Saw the Vision of the world and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rain'd a ghostly dew
From the nations, airy navies grappling in the central blue;
Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging thro' the thunder-storm;
Till the war-drum throb'd no longer, and the battle-flags were furl'd.
In the Parliament of man, the Federation of the world.
There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law.

—Tennyson.

All man's inventions are adaptations to his expanding consciousness. They definitely mark important turning-points—or points of advance—in the evolution of the race. Behind every invention which the world acclaims as great, there lies the impulse which gave it birth—the spirit—which is, in itself, of greater significance than any concrete manifestation in visible and tangible form.

When this law is better understood people will no longer wonder at the fact that similar inventions are produced at approximately—in some instances, identically—the same time by men at widely

separated points, having no previous communication among themselves on the subject.

Throughout the ages, as history records first one invention of note and then another, this has been the case. People have marvelled, then finding no adequate explanation of the fact, have turned the matter aside as inexplicable or have satisfied themselves with the axiomatic saying, "Great minds run in the same channels." True this is, but such a saying is, after all, a statement rather than an explanation.

On this point, as on others, esoteric knowledge supplies the key which makes comprehensible that which would otherwise be but a series of disconnected coincidences. The occultist knows—with reason for knowledge more cogent even than that which dominates the conviction of "orthodox" scientist—that the trend of evolution is ever upward and that its ultimate goal is perfection. He knows that invention is allied to progress; is, indeed, an outward manifestation of inward growth.

In marked exemplification of this law was the invention of the printing-press in the 15th century. It was the chief instrument of man's liberation from the old trammels of superstition, dogma and externally imposed authority which had so long fettered speech and action. The printing-press, however, was not the cause of man's liberation; rather was it the *result* of that longing for liberation, of that will-to-be-free, which created for its manifestation the instrument most needed for the purpose.

Ever is it true that

"Mind is the Master-power that moulds and makes,
And Man is Mind
He thinks in secret, and it comes to pass:
Environment is but his looking-glass."

Did time and space permit to trace the scheme of man's upward evolution, one example after another might be cited of the universal application of this law. "The coming of the steam engine," it has been pointed out, "tallied with the accelerated speed of human thought as it began to shake off its ancient lethargy; and when the expanding human mind could no longer move in a contracted local circle, or remain satisfied with petty selfish differences, the locomotive came forth to meet man's wider range, and to afford him scope for his increased mental activities and enlarged sympathies."

The more recent invention of the telegraph, and, later still, that of the telephone have been yet further aids to the comparative annihilation of space—to the breaking down of barriers of isolation between individuals and races.

Now that the Age of Air has been entered upon, its "outward

and visible sign" is aerial navigation. This science, though still in its infancy, has within the past year or two made strides which few, even in the closing days of the last century—the nineteenth—believed possible. Then all suggestions as to the feasibility of practical navigation of the air were ridiculed by the majority of those who did not hold the key to the future development of the powers latent in man which a knowledge of occultism supplies.

With the courage of conviction, however, characteristic of the true occultist, it was stated, in a book entitled *Cosmic Consciousness*, written in the latter part of the nineteenth century by one who read below their surface interpretation the "signs of the times," that in the twentieth century aerial navigation would become an accomplished fact and that it would revolutionize the social and economic conditions of the world. As regards the line of mechanical invention, the author has already proved himself a true prophet. That social reformation and readjustment will follow—in their incipiency, are following—is equally evident to the clear of vision.

Of this social revolution in its completion the author of *Cosmic Consciousness* says:

"Before aerial navigation boundaries, tariffs, and, perhaps, distinctions of language will fade out. Great cities will no longer have reason for being, and will melt away. The men who now dwell in cities will inhabit, in summer, the mountains and the sea shores; building often in airy and beautiful spots, now almost or quite inaccessible, commanding the most extensive and magnificent views. In the winter they will probably dwell in communities of moderate size. As the herding together, as now, in great cities, so the isolation of the worker of the soil will become a thing of the past. Space will be practically annihilated, there will be no crowding together and no enforced solitude."

That these sweeping changes will not be brought about in the life-time of one, or even of several, generations the well-balanced thinker, whether occultist or scientist, in the more restricted sense of that term—astronomer, geologist or biologist—recognizes, for Nature does nothing by leaps and bounds; all evolution is of gradual growth. It is, however, true that at certain crucial points in the life-history of a planet, evolution is accelerated. Greater pressure is, as it were, brought to bear upon all manifestations of life—greatest of all upon humanity—at the beginning of each new cycle.

At such a crucial point in the world's history we stand today. Great is the pressure, great the responsibility upon those who have eyes to see the need, or ears to hear the call, of Those who, as Elder Brothers are guiding the world's evolution. Great is the need for poise, for self-mastery, for genuineness, for simplicity, lest the subtle poison of the "great dire heresy of separateness" render well-meant efforts unavailing—on the part of those who would be helpers in the great cause of Humanity.

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Sunshine is delicious, rain is refreshing, wind braces up, snow is exhilarating; there is really no such thing as bad weather—only different kinds of good weather.

—John Ruskin.

At Home

The President of the O. E. S. is at home to friends—both members of the Society and others who may wish to consult her—every Thursday afternoon from three to five o'clock, at her apartment, 51 The Gladstone, 1423 R street, N. W., Washington, D. C.

BOOKS BY THE PRESIDENT OF THE O. E. S.

To all students of the occult, also to those whose interest in this direction is awakening and who wish to approach the subject from a well-balanced, non-sensational point of view, we recommend the books recently published by the President of the Oriental Esoteric Society. These are WHAT ESOTERISM IS, paper 35 cents, cloth 50 cents; FIRST PRINCIPLES OF ESOTERISM, cloth \$1.00, limp yellow leather, \$1.50; THE WAY, daintily bound in paper, 10 cents.

A CORRECTION

By an oversight it was stated in THE BULLETIN last week that both THE BULLETIN and *The O. E. Library Critic* would be sent for a year for \$1.00, provided that the request for the inclusion of *The Critic* was made at the time that subscription to THE BULLETIN was sent.

This statement should have been qualified to the effect that the foregoing offer was open to *new* subscribers only. All others wishing *The Critic* must send the regular subscription price of 25 cents a year.

HOW TO APPLY FOR MEMBERSHIP

An application for admission, either as Active or Corresponding Member, must be addressed to the President, stating in full the name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

Full particulars as to qualifications, privileges, dues, etc., in the different classes or degrees of the O. E. S. will be given in THE BULLETIN next week.

ASTROLOGICAL FORECAST

The New Moon appears January 19th, a Friday or Venus day, and falling as it does in a prominent house, but afflicted with a Superior Planet, namely Uranus, is a warning to Superiors and all those in Power, also to the Government. Uranus, a seven year planet, has been in an exact opposition with Neptune since 1905, but will enter its own sign, Aquarius, February, 1912. This planet is one of the most remote, but when well placed in a nativity and on any birthday well aspected, brings the most eventful results for good, or vice versa.

We can look forward to many strange and curious happenings, many deaths among the prominent and the aged.

Accordingly this January Moon is exciting many things, but not good ones. We have one very good aspect, Sun and the Moon, This aspect will somewhat modify the evil, but those in ruling power are brought to face many difficult problems, for Mars and Saturn bring an agitation with the working man and point to much unrest, such as strikes, rioting, incendiarism, etc. The opposed Neptune in its position threatens all sorts of serious complications and far-reaching disaster, including those connected with property.

These excitements have their good side, nevertheless, and will improve trade; receipts will also rise. Mars, well aspected, will benefit Postal affairs. Railroads, also, will increase in revenue.

The conjunction of Moon and Uranus will bring to the Portals of the Beyond many among Divines, Judges, Artists and Scientists.

To the position of Jupiter alone may we look forward to any great good during February.

BEN-AZIEL.

THE MANIFESTATION OF PSYCHIC PHENOMENA

Ben-Aziel, whose interesting and accurately confirmed monthly astrological forecasts, regarding affairs of national and international interest, have been appearing for some time in THE BULLETIN, has written and published a booklet entitled *The Manifestation of Psychic Phenomena*.

The price of this twenty-page, paper-bound booklet is only ten cents. It may be ordered from the author direct, at the address given below.

HOROSCOPES

Terms for personal astrological readings will be sent upon request to Ben-Aziel, whose address until April 1 will be 48 St. Georges Street, St. Augustine, Florida.

MEDITATION

As the first distinctive virtue to be developed on the Path of Discipleship is Discrimination, it is appropriate that this virtue should be considered in seven of its aspects during one of the early weeks of the year, as will be the case with those who join with us in noon-tide meditation during the week beginning Sunday, January 21.

The characteristic to be considered is usually defined as Discrimination "between the real and the unreal." This it is, but in a more vital sense than that in connection with which these words—in their English interpretation—are often employed.

Discrimination is not merely that insight into relative values which guides a man in making his first choice between the things of the spirit and the things of the flesh. Even after the former have been definitely chosen by the man whose vision is sufficiently clear to detect their worth and permanence—their "reality," in other words—as compared with the things of the flesh, Discrimination is not to be regarded as a virtue which the aspirant need no longer take into consideration. As a matter of fact, Discrimination is the most comprehensive of all qualifications, as it is the most essential prerequisite for entrance upon the Path. Upon all details of life—those having to do with every-day affairs, as well as those, more restrictedly speaking, concerned with devotional aspirations—Discrimination is brought to bear by the earnest aspirant. He realizes that nothing is so trivial, nothing so insignificant, that it does not, in some measure, either quicken or retard spiritual evolution.

At every step on the Path, Discrimination must be exercised in choice between the right and the wrong, the important and the unimportant, the useful and the useless, the true and the false, the selfish and the unselfish, between the intuitions of the Ego and the impulses of the Ego's lower vehicles.

DISCRIMINATION

1. When we begin to practice the power of discrimination, we shall know we are approaching the truth by the vanishing of all doubts and dissatisfactions.
2. The milk of wisdom and of life is presented to the good and the bad equally, but the ignorant cannot see it.
3. Thou shalt separate the earth from the fire, the ethereal from the gross, gently but with great industry.
4. What are we living for? To adhere to the business standards and serve the personal interests, or to live in the realm of individuality, and subordinate the love of gain to the higher self?
5. Learn to discern the real from the false, the ever-fleeting from the everlasting.
6. He who is full of discrimination, who sees one equal Self in friends and foes as well as in himself, can no more feel angry with any one than with a part of himself.
7. When we know that all knowledge is within ourselves and that we alone can help ourselves, and none other, we have acquired discrimination.

YOUNG PEOPLE'S SECTION

SCIENCE AND RELIGION

(By THE PRESIDENT OF THE YOUNG PEOPLE'S SECTION, O. E. S.)

Science asks "how?" It asks "why?" only when the question will throw light upon the means by which things come to be what they are, and even then never carries the question back very far. Thus in physics we do not ask *why* gravity acts in a certain way, but rather *how* it acts—whether inversely proportional to the distance or the square of the distance between the objects; whether the same in air as in water; whether the same on large and small objects. In chemistry we are not so much interested in why hydrogen unites with oxygen to form water as we are in how it does it—what conditions are necessary to bring about the union, what similar unions hydrogen will form, with what else oxygen will unite. And in biology the interest centers not in why a cell divides, but in how it does so—what is the relation of the different parts of the nucleus to each other during the division, how the nucleolus disappears and reappears, how the centrosome acts, and so on. Even mathematics deals with the means of expressing laws and the determination of how these laws are going to act.

Religion asks "why?" Thus Genesis does not tell of the steps in evolution necessary to produce fish, nor show how the fish develops embryologically, but simply attempts to answer why there are fish, by saying "God said, Let the waters bring forth abundantly the moving creature that hath life." And again why there is suffering is symbolically explained by the story of Eden—not the psychological "how" of suffering.

Similarly in the Bhagavad Gita no account is given as to how the Divine Being becomes manifest in Avatars, but it is clearly stated why. And in Greek mythology we are told in beautiful symbols why one must seek spiritual intelligence before he can conquer separateness, for instance, in the story of Pegasus and Belerophon. As to *how*, very little is indicated except in most general terms. There is one important exception, however, which must be made: Religion is usually made to include ethical science. But possibly here as in other places, the ethics are not dealt with as accurately as they would be by science properly directed; certainly the science of sociology is gradually taking over this field. At any rate, the field which religion holds in common with philosophy and in contradistinction to science is that of the causes of things. In all great religions we find that the effort is to ascertain *why* man and the world are as we find them.

There is, to be sure, another aspect of religion, which is rather devotional than philosophical; but this is not the part which conflicts with science—it is, rather, the emotional concomitant of the philosophical aspect.

(To be continued)

DISTANCE BEACONS

* * * * *

Not in vain the distance beacons. Forward! Forward let us range.
Let the great world spin forever down the ringing grooves of change.

* * * * *

For I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns.

When the schemes and all the systems, Kingdoms and Republics, fall,
Comes something kindlier, higher, holier—all for each and each for all.

All diseases quenched by science, no man halt or deaf or blind:
Stronger ever born of weaker, lustier body, larger mind.

Earth at last a warless world, a single race, a single tongue:
I have seen her far away—for is not Earth as yet so young?

Every tiger madness muzzled, every serpent passion kill'd,
Every grim ravine a garden, every blazing desert till'd.

Robed in universal harvest up to either pole she smiles,
Universal ocean softly washing all her warless isles.

Ere she gain her Heavenly-best, a God must mingle with the game:
Nay, there must be those about us whom we neither see nor name.



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OF THE

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Vol. VIII

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No. 3

PEACE

I come not to send peace but a sword.—*S. Matthew X: 24.*

No saying of The Master, as recorded in the Gospels, has caused more controversy, as to the meaning intended to be conveyed by the words, than has the one quoted above. That the Gentle Nazarene, whose coming was expected, by those who hailed Him as Messiah, to bring "peace on earth, good-will to men," should, after all, have come "not to bring peace, but a sword," may well have caused consternation among those of His immediate followers who, in person, heard the statement; as it has caused bewilderment among those who in more recent centuries have read the saying attributed to The Master.

On this point, as on others where a seeming contradiction is involved, Esoteric knowledge is, as it were, the Ariadne's thread which guides the seeker to the heart of the mystery—of the apparent paradox. It is a fact recognized by all occultists that evolution—spiritual and intellectual, as well as physical—moves in cycles; that these cycles represent, in their relation to each other, an ever ascending spiral. At the same relative point, however, of each arc of the spiral the same approximate condition of affairs will occur.

At that point at which one cycle merges into another the condition apparent on the surface is always one of chaos, in greater or lesser degree. This chaos manifests itself in affairs religious, political, scientific, literary, artistic and sociological. There is no department of human endeavor which escapes being touched by the mighty swing of the pendulum as Time marks the advent of another

World Teacher who is, through His Teachings, to shape the civilization of the new type of humanity, which each new cycle develops, that evolution may be carried ever one point nearer divinity.

Markedly was this chaotic condition of affairs in evidence during the last days of the Roman Republic shortly before the birth of the Master Jesus. The careful student of history—one who has read more than mere school text-books on the subject—knows that it was a time of general disintegration on the one hand, and of general re-integration on the other. So obviously was this the case that one well-known student of the world-conditions of that time has declared that Christianity was the "Pleroma"—or fulfillment—of many converging lines of thought struggling for existence during preceding years in the Graeco-Roman world, rather than the expression of the teachings of one Master. While the Esoterist knows that Christianity—in the purity of its early, and of its present esoteric, teachings—is a thing far mightier, far more divine in its essence, than the mere "Pleroma of converging lines of thought," yet he, none the less, recognizes the significance of the preceding period of spiritual, social and intellectual unrest, and the bearing of this upon the manifestation at that time of a World Teacher. This is the inevitable sequence of events. The period of unrest, of recognition of the futility of the old and outworn—in the realm of thought as well as in that of concrete activity—represents, as it were, the time of gestation which makes possible the birth-time of the Mighty One who, at the dawn of each New Age, comes to earth to give to men, in the measure that they are able to assimilate it, some portion of the Divine Wisdom.

This has been true with the dawn of each New Age since man, as man, existed upon earth, but written history traces little of the past previous to the days of Graeco-Roman civilization. To occult records alone may we turn for confirmation of the existence of similar conditions of unrest and of seeking in preceding eras of the cyclic change. However recorded, the truth attested is, nevertheless, the same. Unrest and turmoil, clash and confusion, stress and nervous tension—all that to the eye of the superficial observer makes for chaos—is manifested at each crucial period in human history when man stands at the threshold of a new civilization.

Tamas (inertia) is displaced by *Rajas* (activity) at each such significant period in order that the way may be made clear for the rule of *Sattva* (harmony). Or—in more homely phraseology—the present, in many respects unhappy and certainly chaotic, state of human society may be likened to the disorder which ensues when a fairly orderly house is, at house-cleaning time, put into temporary disorder, to the end that more perfect order may follow. That this may be accomplished, no dirt may remain hidden; all that is unsightly must be brought into "the open light of day," that being seen it may be removed.

The present time is the world's day of house-cleaning. We are living in an age of "chemicalization," an age of stress and change. Men who are fore-runners of the race-that-is-to-be are wearying of hypocrisy, of sham and of pretence in all human relations. Consequently much that to the conservative may be disconcerting; much that to the superficial observer—however well-intentioned—may be discouraging and confusing is today being brought to the notice of men.

The occultist—he who is able to look below surface conditions and to view with wider perspective the world-picture of today—knows that the present state of restlessness, of upheaval and of exposure of evil conditions, regarding which the world has long nodded the acquiescence of lethargy, is one of the "signs of the times" of equal import and equal encouragement with those which—even to the superficial observer—are obviously making for the betterment of humanity. We know that, in medical parlance, the cancer must be bared before it can be removed, or, in the symbology of a splendid contemporary drama, the need of the time demands that "Drain-man and Priest must stand together."

Thus, in a certain sense, each Avātara coming to earth brings "Not peace but a sword," for the sword is the requirement of the moment, in order that the peace which is to follow may be a peace of reality and not of name only—a peace which will extend to the depths of human life, individual and social.

How can there be peace, if error is not opposed by Truth; if vice is not conquered by Virtue; if revolt is not enchained by Obedience; if pride and hypocrisy are not destroyed by the force of Mentality, and by Reason and Justice.

War is then necessary; it is the Holy War which is at hand; which shall bring us later the olive branch of true Peace.

Through all the clash and conflict which but deafen and confound the man of the world, the occultist hears ringing the death-knell of the old order, and with it—ever clearer toned and more distinctly—the joy-bells which usher in the birth of the New Age. In this Age there will, in truth, come to the hearts of men—those who by self-purification have prepared themselves to receive it—a "Peace which passeth understanding."

ORIENTAL ESOTERIC LIBRARY

To all readers of THE BULLETIN who are not already familiar with the Oriental Esoteric Library affiliated with the Oriental Esoteric Society, we suggest that they write to the Librarian regarding the course of study or reading which they wish to pursue. Upon receipt of this inquiry, a letter of advice with selected list of books suggested for reading, will be sent. These books may be borrowed at very reasonable rates from the Library.

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KNOW THYSELF

Know man and you will know the deep of God;
For I who cry my wonder over life,
Am I not part of That behind it all?
Do I not feel the passion of the one
Who was anterior to the morning star?
Did I not come out of the Mystery,
Out of the Infinite? So in my sigh
Do I not breathe its sorrow: in my will
Do I not speak its purpose? When a stone
Falls from a star, we find within the stone
The secret of the vastness whence it fell.

—Edwin Markham.

OPEN MEETINGS

It has been decided to hold an open meeting of the O. E. S.—that is, a meeting to which the public will be invited—the third Sunday evening in each month. The name of the speaker and the subject of the lecture, will be announced later in THE BULLETIN.

SYMBOL OF THE SOCIETY

The pin representing the Symbol of the Society may be ordered from the Secretary, O. E. S., at the following cost:



Solid Gold, with safety catch.....	\$3.50
Gold filled, with safety catch.....	1.00
Gold plated, no safety catch.....	.75
Gold filled, no safety catch.....	.50

In addition to the pins, we have the symbol of the Society made in pendant form. This we recommend as being particularly attractive. Worn attached to a chain about the neck, it is suitable for women; worn as a watch charm, equally suitable for men.

Solid Gold.....	\$3.50
Gold Filled.....	1.00

MEMBERSHIP

Advantages of membership in the O. E. S. are:

1. Affiliation with the Universal Brotherhood, and union, more or less vital according to the development of each one, with Those Who are directing the Great Work of human progress.

2. The privilege of sharing in a united and systematic movement to further this great work; of aiding it by individual effort and influence, or by contributing financially; and the opportunity of personal association with its leaders.

3. The receipt of such lessons as accord with the degree of membership.

4. Admission to the meetings of the Society for study.

There are now two degrees of Corresponding Membership. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student Members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership in the O. E. S. is for more advanced students than those in either of the Corresponding degrees. Full information regarding qualifications and regulations governing Active Membership may be obtained from the Secretary.

Books by the President of the O. E. S.

WHAT ESOTERISM IS

Paper, 35 cents; cloth, 50 cents.

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp yellow leather, \$1.50.

THE WAY

Daintily bound in paper, 10 cents.

MEDITATION

The first month of each year is with the spiritually aspiring man or woman always a time of what may be termed *spiritual inventory*—a time when the earnest aspirant looks, in truth, “deep within the well of his own heart” and formulates definitely in his mind what the purpose of his life shall be.

Consequently it is fitting that during one of the early weeks of the year—that beginning January 28—the subject chosen for noon-tide meditation should be The Purpose of Life.

Doubtless every Esoteric student has determined that the purpose of his life shall be an exalted one. Were this not the case he would not be a student of Esoterism. While this determination in regard to general exaltation of purpose is, in itself, an excellent thing, it is yet not enough for the one who would fit himself for the Path of true Discipleship.

Vague aspiration is certainly better than no aspiration at all, but what is needed by the earnest student is unbiased, dispassionate self-examination as regards the exact ideal which he holds before himself as the Purpose of Life.

With the dawn of each new year the student who has made good use of the opportunities afforded him during the preceding year perceives ever more clearly that the Purpose of Life is not selfish attainment, spiritual any more than material; but that only as he lives for “the united spirit of life,” which consciously he recognizes as his only “true self,” has he reached any adequate conception of true spirituality, or is he attaining unto the ultimate Purpose of Life.

THE PURPOSE OF LIFE

1. The purpose of life is progress, not pleasure.
2. The Esoteric Life is not the same for any two persons, for it consists in evolving the particular virtue of each one and thus awakening the individual soul.
3. The object of all existence is to know and love God.
4. If man is the son of the Great All-Father, his whole energy should be bent upon keeping clear and open the channel of communication between himself and his Father.
5. Not enjoyment and not sorrow
Is our destined end or way;
But to act that each tomorrow
Find us farther than today.
6. The height which was before us last year is today behind our back, and another height with still more glorious promise is ahead of us—and this is life.
7. The ultimate goal of man's evolution is Divinity.

CURRENT EVENTS IN THE LIGHT OF ESOTERISM

For the first time since 1912 has displaced 1911 this Department appears in THE BULLETIN.

The opening of the New Year is to the Editor of this Department, as well as to other occult students, a time of great gladness of heart, inasmuch as, with ever growing distinctness, the Signs of the Times point to the convergence of the ideals of the leaders of thought and action with those of the occultist.

In every department of human endeavor is this evident; in none more so than in that which makes for Human Brotherhood, the first object—however phrased—of every occult organization on the "Right-hand Path."

The dominant note of the New Year is Social Service. In this significant movement the modern Church is taking part. Service is displacing dogma. The world at last is awakening to the realization of the great truth voiced by the Buddha, in the saying, "To live to benefit mankind is the *first* step; to practise the six glorious virtues is the second," as also by the Christ when he asked, "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?"

Among the cities which owe much of their recent "civic house-cleaning," as regards the "social evil" and other forms of vice, to the effective and practical reform leadership of clergymen are Chicago, Cleveland and Minneapolis.

On the other hand, men who have themselves been under the ban, both of society and of state law, are just now, in several noteworthy instances, proving themselves to be most effective helpers of those who are, in turn "down and out," thus confirming the statement once made by an occultist that "the most effective helpers of the fallen are those who have themselves risen from falls." Prominent among those who, at the present time, are helping men to master themselves—that most effective form of brotherly service—are Andress F. Floyd, founder and manager of the "Self-Master Colony" in Union, N. J., and Rollo H. McBride, head of the "Parting of the Ways Home" in Chicago.

Both of these men have been benefitted by fortune, have known the misery of degradation and the humiliation of facing only the scorn and contempt of the world. But both have proved themselves to be made of sterner stuff than that which sinks into helplessness and hopelessness under such conditions. Both have—in the world's parlance of the day—"made good," and having done so in their individual cases, are consecrating the remainder of their lives to helping other men do the same thing.

Only lack of space forbids the citing of numerous such instances on the part of both men and women, for the time has passed when man, wrapped in selfish isolation, concerned only with his own "salvation," could turn a deaf ear to the cry of the suffering and with calm complacency demand, "Am I my brother's keeper?"

THE WATCHMAN ON THE TOWER A VISION OF THE NEW YEAR

*Watchman, what seest thou in the New Dawn?
Look well, O Watchman, look near and wide, and tell us, who
wait, what things thou dost behold!*

* * * * *

I see the shining faces of little children from whose backs heavy burdens have been lifted; I see rich men eagerly scattering their wealth among those who need,—lifting up the stricken and restoring the power of self-help to the sturdy; I see those who labor winning an ampler share in the profits of their toil—in wages and comfort, and safety and times of rest; I behold science conquering secrets, and guiding the forces of nature, and creating new and wondrous devices for human happiness—working miracles in the culture of the soil, and in the cure of sickness; I behold Art going up and down the land, making homes and cities more beautiful: I hear the voices of poets and prophets troubling the hearts and lifting the souls of all mankind; I see men as brothers,—in times of calm and in days of monstrous calamity,—stretching hands to one another over lands and seas, and across the ancient barriers of race, and religion, and condition; I see the hearts of men go out, in new love and care and understanding, to the beasts in the field and the birds in the air; and in all these I see the mind of the Son of Man, and the power of the Will Eternal.

As with separate souls, so with peoples,—the New Year, though it holds inheritance of shame and loss, holds, also, inheritance of striving, and accomplishment, and divine aspiration. Lo, the Light is climbing, not only of a New Year, but of a New Era for the awakened world.

—Richard Watson Gilder.



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Friday, February 2, 1912

No. 4

YOGA OF ACTION

He who helps not this revolving wheel (of the world) to turn
..... lives to no purpose.

Therefore, without attachment, constantly perform action which is duty, for by performing action without attachment man verily reacheth the Supreme.
—*Bhavagad Gita III: 16, 19.*

All students of Oriental philosophy know that *Yoga* (realization of, or union with, God) is broadly divided into two fundamental systems, *Hatha Yoga* and *Raja Yoga*.

Hatha Yoga is an almost entirely physiological process, by which, theoretically, the body may be prepared for higher forms of Yoga, but which in practice is generally used to develop psychic faculties and power. Hatha Yoga is much out of repute now and its intelligent and worthy representatives are few, even in the Orient. In the Occident great harm has been done within recent years by ill-advised persons who have attempted "psychic breathing" exercises and practised forms of contemplation upon certain physical organs—the solar plexus and other parts of their anatomy—through a mistaken desire to hasten the unfoldment of psychic faculties.

In justice, it must on this subject be added that one or two books have recently been written on the subject of Hatha Yoga, in which that term is used to denote nothing more than ordinary physical culture and hygienic care of the body. Thus interpreted—and only thus—"Hatha Yoga" is of course to be commended. In its other, and more usual, interpretation, it is a system against which all genuine truth-seekers are to be cautioned. At best, it can lead but to the

development of the lower psychic faculties—something which is apt to divert the attention from matters of greater and more essential worth. At worst—which is not infrequently the case—it leads to incurable disease or to insanity.

The other great division of Yoga is termed Raja (or Royal) Yoga. Raja Yoga is, in turn, separated into three broad sub-divisions, Gnana Yoga, Bhakti Yoga and Karma Yoga.

Gnana Yoga means union with the Divine through Wisdom or Knowledge. Bhakti Yoga means union through Devotion—ecstatic contemplation upon the personality or teachings of some Divine Messenger or Teacher. Karma Yoga means union through Work or Action—action performed without thought of personal reward, either on earth or in heaven.

All forms of Raja Yoga are good. In the end all unite; they are but as three paths leading to the summit of the same mountain-peak; at the summit they are merged into one.

Light on the Path—that most occult of manuals—has well said, "To each temperament there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labor, by studious observation of life. . . . All steps are necessary to make up the ladder. . . . Each man is to himself absolutely the way, the truth and the life. But he is only so when he grasps his whole individuality firmly, and, by the force of his awakened spiritual will, recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach the life beyond individuality."

How true this is only those who have gone through some of the preliminary stages of Discipleship know, but it is a truth which each may, if he will, prove in time for himself.

As spiritual evolution advances, along whatever line the man may have chosen for himself, that of Wisdom, of Devotion or of Action, he will, in any case, be called upon in some life—or lives—to bring into development those other sides of his nature which have, perhaps for many incarnations, lain dormant. He who would attain unto the fullness of the stature of the Perfect Man must have developed the three aspects of Divine Union—Wisdom, Devotion and Action. It is only on the earlier stages of the Path that separateness, even as regards spiritual choice, can exist.

None the less, at the stage at which the majority—even of the earnest and spiritually aspiring—stand today, the choice of the predominant line of Yogic effort, to which time and energy are to be devoted, is an important matter, upon a wise decision concerning which much will depend, in future lives as well as in the present one.

For many centuries, certainly in the Western world, the life of action has, to all practical intent, been wholly disassociated from the life of spiritual consecration. Language, which is always a reflection of the "temper of the time," demonstrates this in the association which is conveyed to the mind when it is said of such a person that he (or she) has adopted the "religious life"—or the "life of a religious," as in certain countries and with certain denominations of the Christian Church it is phrased. In either case, the impression conveyed is that the person referred to has entered the monastic life to devote the remainder of the life to religious study and contemplation.

Only recently—as part of the great wave of spiritual revivification which is sweeping over the world—are people beginning to recognize the inner truth of the statement made by Shri Krishna some five thousand years ago, "He who, without attachment to the fruit of action [desire for personal reward], dedicates all action to the Supreme is untouched by sin as a lotus leaf by the waters."

Looked at in the light of this saying and of others to the same purport with which the ancient Scriptures of the world are filled, it is recognized by the discriminating that the Yoga of Action is not to be despised, that it is not a path-way less exalted nor one leading any less surely or speedily to Union with the Divine—the ultimate goal of all spiritual endeavor—than is either the Yoga of Wisdom or of Devotion.

Indeed at the present time, a time of stress and of transition—the underlying reasons for which were pointed out in the last issue of THE BULLETIN—there is no path which can be more wisely trodden by the truly spiritual man or woman than the path of Action. At a time when old ideals, customs and habits of thought, as well as of action, are being supplanted by new, is on the path of Action that perhaps the most wide-reaching good to others—the one true criterion of spiritual worth—may be accomplished.

If each man regarded himself as a channel for the Force—the Life—of Divinity, if each regarded his work as a tiny fragment of the Great Mosaic which in its entirety would be either beautified or marred, according as the fragment was well or ill-done, what a new meaning, a new beauty, life—even in its most prosaic aspects—would have!

Rather what new meaning, new beauty, life *will* have, when men thus see, as in time they *must*, that they are but hands of God working. His Will in the world of manifestation. Then, in that nobler civilization which men will in time achieve, it will be no poet's vision, but a matter of sober fact, that

"No one shall work for money, and no one shall work for fame,
But each for the joy of working, and each, in his separate star,
Shall paint the thing as he sees it for the God of things as they
are."

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Annual Subscription, \$1.00 Six months, 50 cents Three months, 25 cents

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Ah, little reck's the laborer
How near his work is holding him to God—
The loving laborer through space and time.

—Walt Whitman.

SUBSCRIPTION NOTICE

Those subscribers who are in arrears must not be surprised if they no longer receive THE BULLETIN. The subscription price is as low as the cost of publication of a weekly magazine—without advertisements—of the class of THE BULLETIN makes possible. That it is fulfilling its mission is evident from numerous letters received—extracts from a few of which are given below. Those who wish to receive THE BULLETIN, without interruption, or omission of sequential numbers, are requested to remember the date of the expiration of their subscription, and to send a renewal of subscription promptly. This will be much appreciated by those who have charge of the business department of THE BULLETIN.

EXTRACTS FROM LETTERS REGARDING BULLETIN

Eugene, Oregon.

November 14, 1911.

"The little messenger, THE BULLETIN, comes every week and is a Godsend to me in my battles with the daily life problems. I don't believe I could do without it.

"(Signed) S. E. K."

Waterbury, Conn.

December 13, 1911.

"I have received THE BULLETIN for over two years. It has given me knowledge, great happiness of mind, and mental strength to bear life's burdens.

"(Signed) T. H. R."

The *O. E. Library Critic*, issued every other week, contains the book lists and reviews formerly printed in THE BULLETIN, as well as other matters of interest to our members and friends. Subscription, twenty-five cents a year.

Both THE BULLETIN and *The Critic* sent to new subscribers for a year for only \$1.00.

CONDITIONS OF ACTIVE MEMBERSHIP

1. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership.

2. Corresponding Members who desire more advanced instruction and who are in good standing are eligible for Active Membership.

3. Active Members are required to pass an initiatory examination in person, or if at a distance, in writing.

4. Application for admission should be made on a blank provided for the purpose by the Secretary. It must be addressed to the President, stating, in full, name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

5. Every Active Member of the Society must be willing to obey strictly the General Regulations governing it.

6. Active Members are required, unless unavoidably prevented by distance or otherwise, to be present at the meetings held by the Society for study.

7. Every Active Member must make an offering to the Society upon his Initiation, the amount of which is voluntary. The regular dues are: Active Members, \$1.00 a month, due on the first day of each month. Members not residing within reach of a Branch, \$1.00 a month, due from October 1st to June 1st, inclusive. (\$9.00.)

SYMBOL OF THE SOCIETY

The pin representing the Symbol of the Society may be ordered from the Secretary, O. E. S., at the following cost:



Solid Gold, with safety catch.....	\$3.50
Gold filled, with safety catch.....	1.00
Gold plated, no safety catch.....	.75
Gold filled, no safety catch.....	.50

In addition to the pins, we have the symbol of the Society made in pendant form. This we recommend as being particularly attractive. Worn attached to a chain about the neck, it is suitable for women; worn as a watch charm, equally suitable for men.

Solid Gold.....	\$3.50
Gold Filled.....	1.00

BOOKS BY THE PRESIDENT OF THE O. E. S.

To all students of the occult, also to those whose interest in this direction is awakening and who wish to approach the subject from a well-balanced, non-sensational point of view, we recommend the books recently published by the President of the Oriental Esoteric Society. These are **WHAT ESOTERISM IS**, paper 35 cents, cloth 50 cents; **FIRST PRINCIPLES OF ESOTERISM**, cloth \$1.00, limp yellow leather, \$1.50; **THE WAY**, daintily bound in paper, 10 cents.

MEDITATION

For the week beginning Sunday, February 4, the subject chosen for noontide meditation is the important one of Reincarnation.

This subject of the evolution of the soul through experience gained during successive earth-lives is one which is, at the present time, engaging the attention of the foremost thinkers of the age—in the Western world, as well as in the Orient. Only recently the head of the Department of Psychology at Cambridge University, England, has declared—as the historian, Hume, some years ago did—that the hypothesis of Reincarnation is the only one which makes belief in immortality reasonable or acceptable to the thinking man.

Also the man who has accepted Reincarnation knows that there is, indeed—in the true sense—no death, but that when the garment of flesh is cast aside the true man—the soul—unhampered by so heavy a vestment, remains in the subtler and, normally speaking, infinitely more blissful regions of the universe until the experience gained in the last earth-life is assimilated, when once more the man returns to earth, garbed in a new garment of flesh, but on a little higher rung of the ladder of evolution than the ones on which he has stood during previous earth-lives.

Thus is experience gained and ascent made, life after life, until the soul attains unto the stature of the Perfect Man, when, in Christian phraseology, "he shall become a pillar in the Temple of my God to go forth no more."

REINCARNATION.

1. As a man casting off wornout garments taketh new ones, so the dweller in the body casting off wornout bodies entereth into bodies that are new.
2. The life of man did not begin: it *came forth* from the Source of all life.
3. The Soul takes many forms; it is in turn mineral, vegetable, and animal, and all this is preparatory to the final inflow of The Intellectual and Spiritual Man.
4. Man has to pass through all worlds, and to live in each world until he understands that world.
5. One single thought or aspiration towards the good, one unselfish pure desire in the whole life, assures the soul another opportunity.
6. Thy shadows live and vanish; that which is *in* thee shall live forever; that which is *in* thee knows, for it is knowledge; it is the man that was, that is, and that shall be, for whom the hour shall never strike.
7. Sages do not grieve for the living or the dead. Never did I not exist, nor you, nor these rulers of men. Nor will any of us ever hereafter cease to be.

HEALTH

In the last issue of the Health Department of THE BULLETIN it was stated:

"The two points in connection with drugless healing upon which the student of Esoterism would lay especial stress are, First: that the same Great Principle . . . which underlies the healing performed by one school underlies that of all, however denominated. The second point which the Esoterist would emphasize is the necessity for self-help, rather than depending upon the ministrations of others."

It is to the question of self-help, mental and spiritual self-reliance, that the Editor of the Health Department would like to draw the attention of the readers of THE BULLETIN in this issue.

The secret of a really sound mind in a really sound body may be expressed in the one word, *Harmony*—harmony between the Ego and his lower vehicles, and harmony between the latter and the environment in which—through karmic ties—these are placed. While it is true that harmony which, through the folly or ignorance of the sufferer, has been disturbed, may be temporarily reestablished, in large measure at least, by outside assistance, yet it is none the less true that for this reestablishment to be permanent, the sufferer, himself, must exert his own will to harmonize his vehicles, the lower with the higher, and also to harmonize himself with his environment.

Where this strong, self-reliant attitude—an attitude which must necessarily include optimism and confidence in his own Higher Self—is not taken, the last state of the sufferer is apt to be worse than the first. The truth of this statement may be confirmed by the observation of those who have noted that where a patient has once formed the habit of calling upon the services of a mental practitioner for every little ache and physical or nervous discomfort, such a patient becomes as helpless—as dependent upon the power of suggestion of another—as the drug "fiend" does upon the temporary stimulus derived from the drug which he craves.

The wise healer is he who having once gotten the patient upon his own feet—figuratively speaking—proceeds to teach the law of prevention, not only as regards the specific trouble for which the patient originally came to him, but also that synthetic Law of Health, which will, if conscientiously followed, in due time make the ailing one, in truth, "every whit whole."

This synthetic Law can be no better expressed than by the trite and somewhat well-worn phrase of "being in tune with the Infinite." Commonplace as is the saying that he who has thus placed himself "in tune with the Infinite" has raised himself above the negative state which renders him vulnerable to disease of body or distress of mind, yet the truth lying behind this saying is one which in reality is little understood and less practised.

YOGA

Yoga is Devotion.

Yoga is skill in the performance of duty.

Yoga is Concentration.

Some devotees give sacrifice to the gods, while others, lighting the subtler fire of the spirit, offer up themselves.

The devotee who hath set his heart upon the Supreme spirit, who is liberated from all passions and desires, is emancipated from birth and death, even in this life.

Devotion through action is better than devotion through renunciation.

Whoso dedicates all actions to the Supreme is untouched by sin, as the Lotus leaf by the waters.

He who is devoted and free from sin cometh unto Me.

He who seeth Me in all things, and all things in Me looseth not his hold on Me, and I forsake him not.



BULLETIN

OF THE

ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, February 9, 1912

No. 5

PERSONALITY

Ere thy Soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection.
—*Voice of the Silence.*

All esoteric students are familiar with the distinction made between "personality" and "individuality," the former having to do with one earth-life only; the latter, with the many earth-lives which, in their totality—including life in the superphysical worlds between incarnations—make up the manifested life of the Ego, the true man.

Only the truly discerning, however, recognize the divine possibility which is presented to each one of transcending, in great measure, the limited consciousness of the personality even in the present life and of living the larger, more expansive and more comprehensively sympathetic life of the Ego while still dwelling upon earth, and while yet living the work-a-day life of the man or woman of the world.

A suggestion, vital with meaning to him "who has eyes to see," was given by the Christ when he said, "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." (*St. Luke xviii: 33.*)

Paradoxical as on the surface this saying of the Master appears, yet this, with others to the same purport, conveys within its depth a meaning which has brought spiritual solace, understanding and illumination to earnest seekers following the Path pointed out by the Master of the western world. So, with meaning no less clear, was the way to inner enlightenment pointed out by the Lord Buddha—in the words quoted at the beginning of this paper—to

those who followed in the foot-steps of this Eastern Master of Wisdom and Compassion. On this point, as on others, the teachings of all Masters agree that there is only "one kind of dying which is effective"—that is dying during life; the change of bodies is merely incidental and affects nothing except environment, and even that in a lesser measure than the average man realizes.

Just at this point, however, there comes an inner danger—a possible obstacle in the way of further spiritual progress, against which the earnest aspirant has to be on his guard—that is, the danger of slipping from the activity of the ordinary worldly man of the day into mere inertia. To do this is to take a step backward instead of forward—to become, for the time being, merely a bit of drift-wood in an eddy of the great current of life which is sweeping man on to more exalted heights than the race has yet attained. Not without reason did the Lord Buddha declare, "The selfish devotee lives to no purpose. The man who does not go through his appointed work in life has lived in vain," and again, "Shalt thou abstain from action? Not so shall gain thy Soul her freedom. To reach Nirvana one must reach Self-knowledge, and Self-knowledge is of loving deeds the child."

Throughout the ages the dangers that have beset the evolving soul at certain stages of its progress have been ever the same, and of these dangers that of spiritual isolation, and of inertia as regards the work to be done in the world—some share of which is the allotted portion of each soul which comes into incarnation—have been ever recognized by Those who are guiding man's spiritual evolution. For this reason it is that the first rule in *Light on the Path*—familiar to all occult students—"Kill out ambition," is followed by the qualifying injunction: "But work as those work who are ambitious."

Where ambition is the good which spurs man on to work, he is working for personality—for fame, for honor, for riches, for personal reward in one form or another. Where man has transcended the personality, where he lives in the larger consciousness—the "united spirit of life"—and understands something of the true meaning of spirituality, he still works "as those work who are ambitious," but his work is no longer for self, nor is personal reward either on earth or in heaven, the goal which he is seeking.

The spiritual man is he who has glimpsed some vision—however fleeting, however feeble—of the divine scheme, and who lends his strength, his energy, his talents, to the furthering of this scheme. Such a man works that the Divine Will may be brought into more perfect manifestation upon earth, for such a man knows that God works through the instrumentality of his children—divine sparks of his own Being, incarnate, for the time, upon earth. He realizes the privilege that is his in being thus a very cooperator with Divinity, and gladly—with the renewed energy which this illumination has given him—he sets to work at his task, knowing

that, as part of the Divine plan for the maintenance of life in the world, it is worthy of being done "with his might."

The man's particular line of work—provided that it be of an honest and constructive kind—matters not at all. It is the attitude toward the work that counts, the recognition that the worker is but a channel for the Divine Force which, to borrow an Oriental metaphor, keeps the Wheel of Life revolving.

By two characteristics may the man who has transcended personality, and who is working impersonally for the good of the whole, be known. The first is that in his work, whatever this may be—whether in the line of monotonous routine or of inspiring intellectual or artistic creation—the man whose spiritual eyes are open aims at nothing short of perfection. He knows that perfection is Nature's method, in the infinitely small, as in the infinitely great, that in her working nothing is shirked, and that the microscope will—as every biological student knows—reveal beauties undreamed, because too small to be seen by the naked eye. Consequently he who would "become as one with Nature's soul thought," can—like her—aim at nothing less than perfection in the unseen, apparently unimportant, details of his work, provided these be worth the doing at all, as well as in those which to the superficial observer are more conspicuous.

It was because the great artists of old—sculptors and painters—worked in the spirit of reverence—of religious fervor in connection with the subjects upon which they wrought, when religion was a vital factor in men's lives—that their work is enduring, that all details are wrought with perfection marvelous to the mind of the modern painter or chiseller who is in danger of losing in skill of workmanship what he has gained in speed.

So the man who would offer all work as a glad sacrifice to the Master-Workman, aims at nothing short of the most perfect that he is able to achieve, knowing that thus only will the Master be able to use it, a fragment in the scheme of world-evolution which is unfolding itself before the eye of the spiritual seer.

The other characteristic which distinguishes the man who, with the Purpose of Life, ever before his inner vision, strives to carry out the design of the "Master of all good workmen," is that he works with a song upon his lips and in his heart, instead of a complaint. He knows that life has brought to him just what he has earned; also he knows that just the niche in which he, for the moment, finds himself is the one in which he can be most useful. He knows that no karmic debt can be paid by complaining, half-hearted service, grudgingly rendered. If the burden resting upon his shoulders appears heavier than that resting upon the shoulders of his fellows and co-workers, he welcomes this as an indication that he has been chosen by Those who Know as one of the strong ones of the earth, who is being tested to prove his fitness to take part in the great work of the Elder Brothers.

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JUST BEING HAPPY

Just being happy
Is brave work and true.

* * * * *

Just being happy
Helps other souls along;
Their burdens may be heavy,
And they not strong;
And your own sky will lighten
If other skies you brighten
By just being happy
With a heart full of song!

Books by the President of the O. E. S.

WHAT ESOTERISM IS

Paper, 35 cents; cloth, 50 cents.

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp yellow leather, \$1.50.

THE WAY

Daintily bound in paper, 10 cents.

The O. E. Library Critic, issued every alternate week, answers your questions to the Librarian without your taking the time to write them. It also contains the Library book lists, notices of new books and other information of value to members and students.

Subscription to *The Critic*, alone, is 25 cents a year. By a special arrangement, recently made, both BULLETIN and *Critic* will be sent to new subscribers for one year for only \$1.00.

SYMBOL OF THE SOCIETY

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HOW TO APPLY FOR MEMBERSHIP

An application for admission as Member of the O. E. S. must be addressed to the President, stating in full the name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

Corresponding Membership. There are now two kinds of membership in the First Degree. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and list of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student Members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership. Active Members are required to pass an initiatory examination in person or, if at a distance, in writing. Full information regarding qualifications and regulations governing Active Membership may be obtained from the Secretary.

Dues for Active Members, \$1.00 a month. When non-resident or not within reach of a Branch, \$1.00 a month from October 1st to June 1st (\$9.00).

The Oriental Esoteric Library. The attention of our readers is called to the Library, which is affiliated with the Society, and which both sells and loans selected books on esoterism, occultism and many other helpful and practical subjects, including health, business, problems of the home, social and economic questions, recreation, science and philosophy, masonry, classics for the young, etc. The Library publishes fifteen distinct book lists, any or all of which may be had upon request to Librarian, also advice in regard to helpful course of reading to be pursued.

MEDITATION

The correlative of the great law of Reincarnation, considered during the past week, is the doctrine of Karma, that which aptly has been called "Nature's law of Justice." This will be the subject for noontide meditation during the week beginning Sunday, February 11.

As Reincarnation has been declared by men foremost in the intellectual world as being the only doctrine which makes the hypothesis of immortality acceptable to the logical mind, so Karma is the only doctrine which makes belief in divine justice possible to the unbiased observer of sociological conditions. Only when realization is gained that man is absolutely his own law-giver, the decreer of his own happiness or misery, that as the sowing of one life is, so shall the reaping in successive lives be, does the man "whose heart is broken with the whole world's woe" understand that there is no divine favoritism, no "step-fatherhood of God," but that, in very truth, a law of unerring justice rules the world.

The truth of this law was recognized by the apostle Paul when he declared, "Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap." (*Galatians vi: 7.*) Did this saying apply only to the one physical life, obviously God would be mocked, for it is evident that men do not, by any means, always reap that which they have sown. When it is recognized, however, that the one physical life is but as a day in the larger life which the Ego is living, then it is understood that the harvest of one life, be that good or ill, is not infrequently but the fruition of that which has been sown in previous lives upon earth.

THE LAW OF KARMA

1. Sow kindly acts and thou shalt reap their fruit.
2. Man in the hands of Karma is like a child in the home of its parents. Food, clothing, and instruction are freely and lovingly provided; but not the wisest of parents can say to what use their child will put these advantages. His future is in his own hands.
3. Chafe not at Karma, nor at nature's changeless laws. But struggle only with the personal, the transitory, the evanescent, and the perishable.
4. Karma does not create or prearrange anything; it is man who creates the causes and Karmic law that adjusts the effects.
5. The wise man does not desire to be free from the law of Karma until he has fully atoned for every evil action and thought.
6. Teach to eschew all causes; the ripple of effect, the great tidal wave, thou shalt let run its course. The fruit of Karma Sages dare not still.
7. Rigid justice rules the world. With mighty sweep of never-ending action, it brings to mortals lives of weal or woe, the Karmic progeny of all their former thoughts and deeds.

PARENTS' PAGE

"I am persuaded that the foolish cockering [nagging] of some parents, and the over-stern carriage of others causeth more men and women to take ill courses than their own natural inclinations."

—*Lord Burleigh.*

What was true in the time of the great Elizabethan statesman, quoted above, is equally true today; as is also the necessity for the advice which comes from the same source. "Praise them [children] openly," Burleigh admonishes, "reprehend them secretly."

Were the value of this advice more generally recognized there would be less misunderstanding between parents and children, less friction and mutual resentment—resentment which sometimes, on the part of the child, lasts until long after he has attained maturity.

The normal child is, as a matter of fact, far more sensitive than the average adult realizes. The sullen attitude, which under reproof he frequently assumes, is often but a mask which pride impels him to wear to conceal his feeling of wounded and outraged pride. The child's sense of justice—where this has not been blunted by "nagging" or repeated acts of injustice on the part of his elders, either toward himself or toward others in his presence—is keen, and with seldom erring accuracy he distinguishes between a just reproof and an unjust one. The former he accepts, the latter he resents. In the latter case, his resentment may seem to the adult who has administered the rebuke or the punishment out of proportion to the offending cause; but the adult who thus judges usually forgets that what to him is but as a tiny point in the sky fills the child's whole horizon.

Parents are "as Gods" to their children in a very much more real sense than they themselves often suppose, and but few understand the suffering which an angry or irritable word—especially where this is uttered in the presence of others—inflicts upon the heart of a sensitive child, frequently affecting him for days afterward. Among the many popular fallacies regarding the child is that both his sorrows and his joys are quickly forgotten. While with very young children this is in some measure true, it is far from being the case as the child grows older, especially as he is approaching that sensitive and susceptible stage of adolescence, upon the conditions by which he is surrounded and the treatment which at that time is meted out to him will largely depend the line of the development of his character, both moral and intellectual, in after life.

Those who at this crucial time of world evolution, when many highly evolved souls, in finely fibered bodies, are coming into incarnation, are granted the great privilege of being parents should carefully guard thought, speech and action in connection with, and in the presence of, their children, that they may not prove unworthy of this "gift of God"—parenthood—with which they have been entrusted.

THE CHANNEL

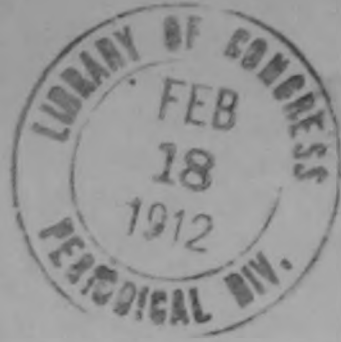
O lead me Lord, that I may lead
The wandering and the wavering feet;
O feed me Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock and strong with Thee
I may stretch out a loving hand
To wrestlers with the stormy sea.

O teach me Lord, that I may teach
The precious things thou dost impart,
And wing my words that they may reach
The hidden depths of many a heart.

O give thine own sweet rest to me
That I may speak with soothing power
A word in season, as from thee,
To weary ones in needful hour.

—*Frances B. Havergal.*



BULLETIN

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No. 6

LOVE

Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

* * * * *

And now abideth faith, hope, love, these three, but the greatest of these is love.

I Corinthians XIII.

At a time when the hearts of the young are turned to the question of Love in its lighter aspects, as is the case on the day now called by St. Valentine's name, it is not inopportune that earnest students of life's problems should consider the great question in its deeper meaning.

As each great world religion has lost something of the vitality imparted to it by its Founder—as the "letter" has largely taken the place of the "spirit"—the Love which quickened it in its early days is apt to be replaced by a cold formalism, a formalism nowhere better exemplified than in the change in the popular understanding of the word "charity," which has occurred since the translation into English of the so-called Authorized version of the Bible. When this translation was made, under the direction of King James I, in the early part of the seventeenth century, the idea then connoted by the word "charity" was similar to that now conveyed by

the word "love," when this is used in its higher and truer meaning.

To the logical mind this should be self-evident when it is noted that St. Paul says, "though I bestow all my goods to feed the poor and have not charity, it profiteth me nothing." In spite of the apparent obviousness of the meaning in this connection, however, it is none the less true that there was a lack of clear understanding on the part of many who read—or heard read from the pulpit—this saying of the Christian mystic, consequently wisdom has been shown in the substitution, in the Revised version of the Bible, of the word "love" for that of "charity."

It was because Judaism had largely lost the quickening fire of Love—that which alone makes of any religion a vital thing—that the Master Jesus came to the people of Judea at the time He did, and in His teachings emphasized, in one saying after another, the primal importance of the great prerequisite of Love, without which all else—rites, ceremonies, prescribed prayer, the giving of tithes, etc.—were barren and profitless, as He also pointed out, especially to the priestly caste, the Pharisees, and to the Scribes, the learned men, the Doctors of the Law, that the sins of the spirit—pride, self-righteousness and spiritual isolation—were, in the true measure of right and wrong, accounted more deadly than the sins of the flesh, condemned by men.

The lesson taught by The Christ to those to whom he preached in Judea—and later by the scholarly St. Paul, through his Epistles—was the same which, in but slightly differing verbiage, was brought to India some six hundred years before by the Lord Buddha, when the once vital religion of ancient Aryavarta had lost much of its inner spirit, and had become a thing of formalism—of "dead letter" observance of ritual and ceremonial.

It is to be noted that neither The Christ nor the Buddha condemned ceremony or ritual in its place. The point upon which each laid stress was that the "weightier matters" were love, compassion, mercy, forgiveness.

So today—whether it be within the denominations of the orthodox church, or within those other organizations wherein are gathered men and women of advanced thought, breadth of mind and tolerance of religious opinion—it is not to be forgotten that the saying, "Love is the fulfilling of the Law," is not a mere platitude, or a statement intended to restrain men and women from positive evil, but, rather, does it hold within its depth a meaning vital with significance to those who are able to read with the opened eye of spiritual understanding. To say that in order to be as one with Divine Law, to be a beneficiary of that Law, it is necessary to be a channel of Divine Love, a center radiating that Love to all, is a simple statement of fact—scientific, in the true meaning of the term, for it is unerring and undeviating. It can—and, indeed, sooner or later, must—be put to the test of practical application in the life of each aspirant for spiritual progress. This statement of

fact was voiced by the Lord Buddha in the words, "Hatred ceaseth not at any time by hatred; hatred ceaseth by love alone."

As certainly as in the physical laboratory it can be demonstrated that a force moving in a certain direction can be neutralized only by a force of equal power moving in the opposite direction, so each can, if he will, prove in his own life that hate, greed, malice, envy, falsehood and the other poisons of passion and weakness by which the happiness and welfare of human society today are threatened—as throughout the ages they have ever been—may be neutralized by calmly, steadily, consistently sending out currents of those virtues—love, generosity, kindness, magnanimity, truth—which are the antitheses, the positive opposites, of the weaknesses enumerated. As light will dispel darkness, as heat will destroy cold, so will—as a scientific fact—virtue, which is positive, destroy, in every instance, its opposite vice or weakness, which is negative—the latter being simply the absence, or lack of development, of that virtue.

To do this effectively, however, it must be done as silently as it is done steadily and consistently. Not by clamor and protestation are great things wrought. The most powerful forces in the universe are the most silent; the most potent workers for human weal are those who are, themselves, unseen and unknown of men. Self-laudation, the seeking of the lime-light of public applause, or the rendering of service for the sake of the appreciation which that service will win are not for those who understand the true meaning of Love, which "vaunteth not itself," nor asks aught in return for that which it freely gives.

It is not to be forgotten by those who are seeking to become Lovers, in the noblest significance of that term—channels, without hindrance, for the outpouring of the Love of Divinity—that moral courage is as necessary in the manifestation of Love as it is in that of every other virtue. It is a poor substitute for Love which shrinks from the bearing of responsibility, because such responsibility will call down upon the head of the one who assumes it the criticism—perhaps the condemnation—of those who do not understand. Those who would be World Lovers must be of the strong of the earth, willing to bear criticism, harshness of judgment, even condemnation on the part of those who concerning the matter upon which they judge are ignorant.

Well has it been said that "what is wanted is the Love which is strong enough *not* to boast itself, but to act without talking about it—the intense desire for service which is ever on the watch for an opportunity to render it, even though it prefers to do so anonymously—the feeling which springs up in the heart of him who has realized the great work of God, and, having once seen it, knows that for him there can be no other course but to identify himself with it to the utmost limit of his power—to become, in however humble a way, a tiny channel of that wondrous love of God which, like the peace of God, passeth man's understanding."

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"Whatever I have tried to do in life I have tried with all my heart to do well. What I have devoted myself to I have devoted myself to completely. Never to put one hand on anything on which I could not throw my whole self, and never to affect depreciation of my work, whatever it was, I find now to have been my golden rule."—*Charles Dickens.*

DICKENS CENTENARY

Throughout the English speaking world the one-hundredth anniversary of the birth of Charles Dickens was celebrated a few days ago. That Dickens is so generally beloved wherever the English language is spoken or read is due, perhaps, not so much to his literary ability—for regarding that there are conflicting opinions—, but to the fact that he is universally recognized as a "lover of mankind." This will insure that his memory will ever be cherished in the hearts of others who love their kind.

At Home

The President of the O. E. S. is at home to friends—both members of the Society and others who may wish to consult her—every Thursday afternoon from three to five o'clock, at her apartment, 51 The Gladstone, 1423 R street, N. W., Washington, D. C.

CONCERNING ACTIVE MEMBERSHIP

Those who have been for some time Corresponding Members of the O. E. S. are recommended to consider Active Membership. This also is the degree advised for those who have read or studied for some years along occult or esoteric lines, whether or not they have been Corresponding Members of the O. E. S.

For particulars apply to Secretary O. E. S.

BOOKS BY THE PRESIDENT OF THE O. E. S.

To all students of the occult, also to those whose interest in this direction is awakening and who wish to approach the subject from a well-balanced, non-sensational point of view, we recommend the books recently published by the President of the Oriental Esoteric Society. These are *WHAT ESOTERISM IS*, paper 35 cents, cloth 50 cents; *FIRST PRINCIPLES OF ESOTERISM*, cloth \$1.00, limp yellow leather, \$1.50; *THE WAY*, daintily bound in paper, 10 cents.

ASTROLOGICAL FORECAST

(For Lunar Month beginning February 18)

The New Moon of the month is separating from an evil square of Mars, and in the sign Gemini, will cause much sickness, such as pneumonia or pulmonary trouble, and great care will be necessary to prolong life.

There will be exciting times in New York among the working class, also affecting the young in educational affairs.

There will also be reforming conditions in legislation, proving very beneficial.

Anyone interested and looking at the chart, where the planets are following each other from the 12th to the 5th houses, can see that this brings out exciting conditions affecting all, and everyone in some measure.

Jupiter in trine to Mercury is very favorable for receipts and the exchequer, but the evil Mars again shows heavy expenditures, by its opposition to Jupiter.

Music halls, also pleasure-loving people, have very good directions; and literary, also musical promoters will benefit by pushing ahead.

Uranus has a favorable position for inventors, and some new process in electrical productions is indicated.

The good aspect of Jupiter will favor those interested in agriculture, and also denotes an early spring. Mars in its opposition to Jupiter is likely to cause trouble on battle-ships in different parts, and quite serious, as Saturn rules, more or less, all foreign affairs.

The Moon in trine to Neptune shows improved conditions for institutions. Saturn afflicted by the Sun, and culminating, should warn rulers, and everyone prominent in office. It is also a menace to physical conditions.

BEN-AZIEL.

TERMS FOR PERSONAL ASTROLOGICAL READINGS

For personal astrological readings, including special directions for the year and reply to questions asked, the terms are \$2.00.

To insure accuracy, the year, date of the month and hour of birth, if known, should be given. If the hour is unknown, give personal description as to weight and color of eyes.

Address: Ben-Aziel, 48 St. George Street, St. Augustine, Florida.

MEDITATION

For the eighth week of the year, beginning Sunday, February 18, the subject chosen for noontide meditation is The Use of Suffering.

Sequentially the subject of this week's meditation follows that of the past week—Karma, or Nature's Law of Justice. The first thing which one who has risen to a true conception of Karma understands is that no suffering is inflicted from without. Neither mental anguish nor physical pain is arbitrary, any more than it is unjust. Whatever comes to us is the result of causes which we ourselves have engendered in the past. The harvest we must reap according to the seed we have sown. If the sowing has been that of folly and ignorance, or of wilful attempts at the frustration of the Great Law, for the sake of self-aggrandizement, personal ambition, or spiritual isolation, we must not be surprised if the fruition of that sowing brings us suffering of mind and body.

Those who are wise enough to understand something of the hidden source of things know that much suffering may be avoided, otherwise inevitable pain escaped, by the neutralizing of that force which is the cause of suffering. To freely forgive, to, in very truth—from the heart, and not from the lips alone—love "them which persecute you" will in time bring peace and spiritual joy to the troubled heart of man.

"The Law which moves to righteousness" is unerring; sooner or later certain lessons essential to the evolution of the soul must be learned; if man learns these through the suffering of the moment and through the recognition that for this suffering he, alone, is responsible, then for him The Use of Suffering is completed.

THE USE OF SUFFERING

1. Those who will not learn from gentleness must learn from pain.
2. At some stage of our growth pain is our most effective teacher.
3. If man rightly understood the meaning of this life and its purposes, he would welcome many persons and experiences that he now puts away from him as unpleasant and wearisome.
4. Why grieve? Why strive and struggle? These do but hinder growth.
Rise, O disciple, stand upon thy feet, lest adversity trample upon thee and soil thy robe! The jewel is to be found in the head of adversity, not beneath its feet!
5. Learn to suffer cheerfully, gladly, knowing that every pang so borne, loosens one bond that is holding down this poor humanity.
6. As soon as we learn patience and submission, as soon as we cease complaint and struggle, the situation rights itself.
7. Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry; it is a song.

YOUNG PEOPLE'S SECTION SCIENCE AND RELIGION (Concluded)

(By the President of the Young People's Section O. E. S.)

There would be little or no conflict between science and religion evidently if each were confined to its own field, or if those who knew one well knew the other equally. Unfortunately, however, from time immemorial people who knew much religion and little science have had just enough interest in the "how" of things to make wild guesses at it, or, at best, to express it in symbols which were taken by the masses to be literal scientific facts—such, for instance, was the case in regard to the creation of woman who was literally believed by most Christians to have been originally taken from man's rib, until the last half century; the writer of Genesis, in all probability, intended to convey no such impression, but simply to express some philosophical truths symbolically. And in a like manner we find scientists making such sweeping statements as that made by a certain professor in one of our large Universities to the effect that one could get no adequate knowledge of Zoology unless he abolished the iniquitous idea of a Divine Being. He probably meant that if one simply said "God did it" every time he came up against a fact he could not explain, he would have no stimulus to go more deeply into the question of how the fact was brought about. But when a man is a great Zoologist, as was this professor, we somehow suppose him capable of giving reliable information on religious topics, just as people have supposed that because the writers of the Bible were inspired they could not err in the presentation of scientific matters.

This viewpoint is absurd, if only we bear in mind the distinction that religion explains "why?" while science explains "how?" For anyone will grant that I may know perfectly why I raise my hand, without having the slightest idea of what muscles and nerves and bones are involved in the process, or with an utterly erroneous idea; and likewise that an anatomist might be able to tell with perfect accuracy along what nerves the impulse traveled, and which muscles were stimulated, without any notion of why my hand was being raised, or with a false notion.

Yet we cannot leave religion in one corner of our minds and science in another, unconnected. Causes do not exist without effects, nor effects without causes. Hence it is that we of this New Era must associate the causes taught in religion and philosophy with the effects taught in science. This can only be done by seeing the inner side of each. And it is the pointing out of these inner aspects which is the special function of Esoterism.

For particulars regarding membership in the Young People's Section, O. E. S., address President Y. P. S., O. E. S., Box 1171 Stanford University, Calif.

This truth comes to us more and more the longer we live, that on what field or in what uniform we do our duty, matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly, and somewhere, somehow to do it faithfully, makes us good, strong, happy and useful men, and tunes our lives into some feeble echo of the life of God.

—*Philips Brooks.*



BULLETIN

OF THE

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Vol. VIII

Friday, February 23, 1912

No. 7

PRAYER

All things, whatsoever ye shall ask in prayer, believing, ye shall receive.
—*St. Matthew XXI: 22.*

Now that the Lenten season has begun, there is, throughout that large portion of the Christian world in which Lent is observed, a renewed interest in the ever-vital subject of prayer.

Those denominations of the Christian church which have set aside a specific season each year for prayer and for the withdrawal on the part of their members from the gaieties and amusements of ordinary social life have acted wisely in thus recognizing the inherent need of the soul for spiritual refreshment and for that renewed strength and peace which only a season of quiet and of retirement into its own depths can give.

Not infrequently the student of Esoterism is confronted by the question, "What is the esoteric attitude toward prayer; is this form of spiritual communion commended or condemned?"

To answer this frequent—and natural—question, the student can do no better than quote Emerson, in effect, if not in exact phraseology.

"Prayer that craves a particular commodity anything less than all good," says Emerson, "is vicious. Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. But prayer as a means to effect a private end is meanness and theft. As soon as the man is as one with God, he will not beg. He will then see prayer in all action."

To the occultist no wiser words than these were ever uttered by the Sage of Concord, student, as he was, of Oriental as well as Occidental religion.

As the aspirant grows spiritually, and as he develops ever keener perception in distinguishing between those things of genuine, and those of spurious or of merely momentary, value, he shrinks more and more from those forms of prayer which are simply supplication for temporal advantage, and ever more does he aspire toward that type of prayer which is either ecstatic contemplation of Divine Beauty and Perfection—the filling of the soul, literally, with the “gladness of the Lord,” or that yet more lofty form which is aspiration, yearning after the knowledge of God’s Will, that, knowing it, the individual life may be used as a channel for the more perfect manifestation of the Divine Will on earth. This is the truest and most effective form of prayer. The man who has once learned it, has penetrated to the heart of the mystery of the Atonement, or At-one-ment.

It is not denied by occultists that temporal blessings may be gained by prayer. On the contrary, it is affirmed. But all occultists on the “Right Hand Path”—that is, those who are working with genuinely unselfish motive for the good of humanity, rather than for personal ambition or self-aggrandizement—know that prayer which is directed toward the acquisition of some mere concrete object is a form of selfishness as material as it is subtle.

Not infrequently those who have tried this method of obtaining the object of a momentary whim have learned, to their sorrow, the meaning of the phrase, “the curse of a granted prayer.” The object of desire has come to them, but with this object has come all the consequences which it has brought in its train—consequences not reckoned upon at the time that the prayer was uttered. This applies equally to those forms of meditation and of “silent demand” which have as their object the attainment of some selfish and personal good, as well as to the orthodox form of petition on bended knees, known more restrictedly as “prayer.”

It is true that prayer may be for material means, and yet, at the same time, be wholly unselfish. This, however, is only where material means are wanted solely for the benefit of others and where a channel has already been made, by unselfish altruistic labor, devoted to spiritual ends, for the influx through it of material means for its continued support. A striking example of such result of prayer is the perhaps rather well-known one of the late George Muller, of Bristol, England. When he was beginning his charitable work—before he was known to the world as a philanthropist, and was without money and without friends—he prayed for food and other necessities for the orphan children in his care, and money always came sufficient for the immediate needs of the little ones under his protection.

Such a prayer, uttered, in truth, with the "faith of a little child" and petitioning that which is required for others' needs, and not for those of self, seldom remains unanswered. There have come within the writer's knowledge three instances of very similar kind, one in connection with the "settlement" work in New York, another with that of other philanthropic work in Chicago, and still another in connection with which a home for destitute consumptives was maintained in California. In all the instances cited, the men at the head of these philanthropic movements have offered themselves unreservedly and without the hindrance—which would have been fatal—of self-seeking or personal glorification as instruments for the bettering of conditions for the poor and unfortunate. Consequently they have been used by the Great Power as channels for the more perfect outpouring of that Divine love and compassion which the All-Father ever seeks to bestow upon his children, but which can become manifest in the world only through the instrumentality of men—men who have become sufficiently awakened to recognize the necessity of putting their shoulders to the wheel for the helping forward of the world's evolution.

Another line in which the efficacy of Prayer is recognized by those who have been through "deep and troubled waters" is that in which an inward yearning for light regarding some intellectual or moral difficulty has been answered either by a flash of intuitional perception, so strong that its truth could not be questioned, or else through some channel most unexpected has the answer come. The "outward cause" may be any agency, a book, a lecture, the apparently chance word of a friend. The significant fact is that the answer prayerfully sought has been found.

The lines indicated represent what may be called the legitimate use of prayer. The more impersonal the prayer, the greater the effort made to raise the consciousness a little nearer the level of the all-inclusive Divine consciousness, the more will prayer be found to subserve spiritual growth. Never must it be forgotten that the Father, without whose knowledge not a sparrow falls to the ground, will not let his children suffer for the lack of those necessities which their physical bodies require, when these children have consecrated their lives to His service. As a literal statement of fact—not a mere pulpit platitude—the saying of the Master may be repeated, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

What is needed today, in this age of stress and tension, as perhaps never before, in order that prayer in its loftiest aspect may be most efficacious, is an attitude of trust, of absolute confidence in the Great Law and of inner harmony, such as will make possible the operation of this Law through ourselves. Then only is it possible for us to become what all would-be Disciples aspire to become—co-workers with Divinity.

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Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—Bonar.

SYMBOL OF THE O. E. S.



In reply to inquiries regarding the meaning of the Symbol of the Society, we wish to say that while its meaning is explained more fully and in detail to our members, both Active and Corresponding, it may here be briefly said that from the Sacred Name in the center—represented by Sanskrit letters—there pour forth rays of Wisdom, Love and Power upon the Universe. The Kaf symbolizes our Society receiving these rays, collecting them and giving them forth in spiritual truths to the world.

The O. E. Library Critic, issued every alternate week, answers your questions to the Librarian without your taking the time to write them. It also contains the Library book lists, notices of new books and other information of value to members and students.

Subscription to *The Critic*, alone, is 25 cents a year. By a special arrangement, recently made, both BULLETIN and *Critic* will be sent to new subscribers for one year for only \$1.00.

Books by the President of the O. E. S.

WHAT ESOTERISM IS

Paper, 35 cents; cloth, 50 cents.

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp yellow leather, \$1.50.

THE WAY

Daintily bound in paper, 10 cents.

HOW TO APPLY FOR MEMBERSHIP

An application for admission as Member of the O. E. S. must be addressed to the President, stating in full the name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

Corresponding Membership. There are now two kinds of membership in the First Degree. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and list of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student Members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership. Active Members are required to pass an initiatory examination in person or, if at a distance, in writing. Full information regarding qualifications and regulations governing Active Membership may be obtained from the Secretary.

Dues for Active Members, \$1.00 a month. When non-resident or not within reach of a Branch, \$1.00 a month from October 1st to June 1st (\$9.00).

PINS AND PENDANTS

The attention of members of the Oriental Esoteric Society is drawn to our pin in white, blue and gold, embodying the symbol of the Society, referred to on another page, and signifying its work in the world.

These pins may be ordered from the Secretary, O. E. S., at the following cost.

Solid Gold with safety catch.....	\$3.50
Gold Filled with safety catch.....	\$1.00
Gold plated, no safety catch.....	\$.75
Gold plated, no safety catch.....	\$.50

MEDITATION

For the week beginning Sunday, February 25, the subject chosen for noontide meditation is Freedom.

Those who have, in truth, learned the Use of Suffering, and also the Use of Joy, have gained some idea of what this inner Freedom—Freedom of soul—means. This Freedom is something which does not depend upon the so-called "circumstances" of life, or upon environment.

As long as one is elated by success or by the adulation of the world, on the one hand, or depressed by failure or criticism, on the other, he is not a free man. The spiritually free man is he who brings all things to the bar of his own inner judgment, and having there decided upon his course, in the light of his highest intuition, of his clearest and most impersonal judgment, pursues his course unmoved by the criticism or scorn of others—even though those others be his best-beloved, from whom harshness of judgment is always most difficult to bear.

Equally true is it that only the man who has given up bitterness and condemnation of others—both by thought and speech—is free. All mental and emotional attributes which hinder the perfect outflow through him of the all-embracing, all-tolerant—because perfectly understanding—Divine Love are hindrances to Freedom.

"The Arhat, free from both lust and strife," as one of the Buddhist Scriptures describes the Perfect Man, has attained unto that perfect Freedom, that absolutely unruffled serenity, whatever the circumstances of the outer life, which means conscious union with God. It was in this sense that the mystic, and little understood, American poet, Walt Whitman, used the expression, "No external thing shall have dominion over me."

FREEDOM

1. Freedom is the birthright of every individual soul—to do good or to do evil, as it chooses, and to learn from both.
2. If we would be free we must learn to love that which we have loathed—loathing is not for the disciple.
3. True love begets freedom, and love and freedom are one.
4. Do we give freedom to those about us in our homes? If we look for gratitude, or love, or service, we hamper the freedom of our dear ones, and they render us that which we compel and not that which their own affection would spontaneously give.
5. Freedom can only come to us by bearing our trials with fortitude, never by avoiding them.
6. Duty is sweet only through love; love shines alone in freedom.
7. All bonds vanish from him who has attained knowledge.

CURRENT EVENTS IN THE LIGHT OF ESOTERISM

One of the most significant indications of the present trend of thought in scientific and philosophical circles is the enthusiasm with which the philosophy of Henri Bergson has been received throughout the civilized world.

The January number of *The Homiletic Review* says:

"Three volumes of superb quality form the most notable of the publications of M. Henri Bergson. These have created an immense sensation in the highest intellectual circles, comparable only to the stir which was excited by the works of the late Professor William James. The titles are 'Matiere et Memoire,' 'Les Donnee's Immediates de la Conscience' and 'L'Evolution Creatrice.' * * * For religious students the importance of the Bergsonian literature lies in the fact that, while there is no confessed or overt theism presented on any page, the new philosophy therein formulated possesses for its dominant, or keynote, the positive and emphatic declaration, reiterated throughout, that the great world of animated conscious life can only be accounted for upon, and indeed demands inexorably for its only explanation, the assumption of a mysterious super-consciousness."

While it is true that this presentation of philosophy is of interest to the religious student, it is of even more profound interest to the esoteric student, inasmuch as it shows the approximation of both ideals and concepts—for so long wide apart—of the occultist and the man of "orthodox" science. Nothing shows more clearly than the philosophy of Bergson—both in its presentation and in its popular acceptance—that the age of materialism is dead and that an age of more spiritual conception of life is at hand.

To enter into a discussion of any of the several points of the philosophy of Bergson of peculiar interest to students of Esoterism would be impossible within the limits of the space devoted to this department. It must be sufficient to say that Bergson utterly repudiates all sympathy with the monism of Hæckel and with the figment of the spontaneous generation of atoms or infinitesimal germs. Consequently he scorns the theory of a consciousness which is but a function of organic matter, "a resultant of cerebral convolutions under stimulus." Life, as lectured on by Bergson, is the "flow through the natural universe of a supernatural and exhaustless fountain"—an idea which approximates closely the concept of the over-soul of Emerson.

Part of the splendid work of this French philosopher is that in his native country he is substituting faith for doubt, and is supplying a constructive system which is at last taking the place of the French atheism which, a few years ago, ordered the name of God to be expunged from all the books used in the public schools of France.

PRAYER

O, prayer, immerse me in the universal soul,—
The over-soul which lies so close above my head,—
Until I feel myself an atom of the whole,
A spark divine to burn when all the worlds are dead.

O lift me in thy wings, imagination pure,
Till pure in heart I pass within the sphere of God;
Unveil my spirit there; its latent germ mature;
That I may issue forth with peace and mercy shod.

Thou momentary prayer, extend thy realm until
Through thee I rest in Him, with every breath I draw;
Transmute each fond desire to one,—to do His will,
And show the world the mighty workings of His law.

Then let the veil be drawn upon the transient earth,
The semblance and the show of passing things which seem
Reality,—the rainbow bubbles, or the mirth
Which vanishes in tears, less real than a dream.

And keep unveiled, O prayer, the inner vision clear,
Relating me to all the wond'rous host above
Who touch our tiny world, and change its atmosphere
Into a symphony of peace on earth, and love.

—*Ariel.*



BULLETIN

OF THE

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Vol. VIII

Friday, March 1, 1912

No. 8

TRANQUILLITY

He who beareth no ill-will to any being, friendly and compassionate, without attachment and egotism, balanced in pleasure and pain, and forgiving,

Taking equally praise and reproach, silent, wholly content with what cometh, firm in mind, full of devotion, that man is dear to Me.

—*Bhagavad-Gita, XII: 13, 19.*

Those who have followed the line of thought suggested by the article on Prayer in *THE BULLETIN* of last week know that this raising of the consciousness to a higher level, though it be in the beginning but for a moment at a time, will lead eventually to a permanent Tranquillity.

Never, however, can Tranquillity be gained if prayer or desire be directed to merely personal ends. Not only does this apply to the amassing of wealth or other form of concrete personal possession, as previously pointed out, but also does it apply, with equal force, to the seeking for fame, honor, or appreciation, in the eyes of men.

No more difficult lesson on the path of spiritual progress is before the student of Esoterism than that of the gaining and the maintaining of Tranquillity, or "balance" within, whatever the circumstances of his outer life, yet none is more essential. He has not gone far who does not realize the truth of the old statement, ascribed in ancient Hindu Scriptures to Shri Krishna, that "equilibrium is Yoga." Of but little use is it to proclaim peace, to attempt to teach it, unless at heart there be a Tranquillity, an inner peace, which nothing can disturb. It is not an aphorism but a statement of fact that "he who feels his heart beat peacefully, he shall have peace."

As long as we are elated by praise or downcast by reproach, just so long are we removed from a true understanding of the spiritual life, which means maintaining poise equally in the midst of the most extravagant adulation, on the one hand, and the most vituperative abuse, on the other, however unjust or undeserved. Except under most exceptional circumstances, energy wasted in self-defense or self-justification is worse than lost, for thus expended it either generates new conditions of friction and antagonism or lends added vitality to old ones. Better to wait calmly silent, or, at most, with the making of a brief, calm and absolutely dispassionate statement of fact, knowing that in time the Great Power will adjust all things and that right and wrong will be made clear. Very different is this attitude of calm equilibrium from one of fear and cringing. In the former case, silence is the result of absolute fearlessness, of understanding of "The Law which moves to righteousness," as in the latter case it is the result of lack of understanding.

Wisdom was shown by the Teachers in the great Mystic Schools of antiquity who demanded, as a condition of entrance, that a period of time—varying in the different Schools from two to five years—be spent in absolute silence on the part of would-be students, no matter what statements might be made to them, or even about them, within their hearing. Energy thus conserved, equilibrium and understanding of their own inner nature thus gained, stood the akoustikoi—or "hearers," as in certain of the Schools those who were going through this test of silence were called—in good stead when the days of their novitiate were over.

Nor is it only for the sake of his own inner peace, consequently greater happiness in all relations of life, that the Striver after Perfection—he who would, in truth, "rise by raising others"—seeks Tranquillity. Only when some measure of equilibrium on his own account has been gained is the esoteric student fitted to teach, to counsel and to guide those younger brothers who are not yet as able as he to "stand alone," to bring all things to the bar of inner judgment, and there, unfettered by prejudice or passion, decide the line of opinion, belief or action to be pursued. It is in order that he may be the more quickly fitted to smooth the path, as it were, for feet tenderer than his own that the esoteric student is adjured: "Make unremitting search for thine own calm."

In the present complex state of civilization, with its accompanying tension and nervous stress, Tranquillity is more difficult to attain than was the case in the earlier ages of the world in more primitive—or less congested—civilizations than ours of the West, a civilization which is, in some measure, stamping itself today upon the uttermost parts of the earth. For this very reason, however, is it of vital importance that those who are striving to become world-helpers should throw the force of their strength, their energy, their understanding on the side of maintaining equilibrium, in the world's thought, as well as in the world's action, knowing that if the former

be wisely guided, the latter will—in the phraseology of the day—take care of itself; knowing, too, that every effort in this direction, however small, is of assistance to Those who are helping to “hold back the heavy Karma of the world”—a Karma which is wrought by the silent force of thought more than by the visible one of action.

Cultivation of Tranquillity brings with it, unconsciously, cultivation of the spirit of Love and of Tolerance. He who is tranquil puts himself, whatever the circumstances, in the place of the other, forces himself to see things, for the time being, from the standpoint of that other, the consequence being that it is not difficult for the habitually tranquil man to understand the truth of the saying, “To understand all is to forgive all.”

Well has it been said, “Experienced occultists are aware of how much they owe to the continual searching for the good in all things, and the withholding of all harsh criticism. This must be not only an external rule of life; but it must take possession of the innermost part of our souls. We have it in our power to perfect ourselves, and, by and by, to transform ourselves completely. But this transformation must take place in the innermost self, in the mental life.”

He who would gain true knowledge of the higher spheres of the universe can hope to do so only through the cultivation of Tranquillity, coupled with that of comprehensive Tolerance and Love—not through seeking for psychic phenomena. “Growth in peace, alone, means growth of the soul,” is an ancient occult maxim, and only through Tranquillity may peace be found, as through peace only may be gained spiritual knowledge.

Psychic phenomena tend to lead the curious investigator away from, rather than toward, Tranquillity and peace; as hunger for such phenomena tends also toward self-centeredness, instead of toward that self-abnegation, that love of life only in order that through the individual life of each Divine Love and Divine Wisdom may find a channel for the more perfect outpouring of themselves upon the world.

Those men and women who have, in truth—in innermost consciousness—thus identified themselves with the work of God that they live only in order to become workers of the Divine Will know a wondrous joy, as well as a wondrous power. Whatever storms may assail the outer life, the heart knows a Tranquillity, a joyous calm which is beyond the world’s power to disturb.

Those who have assimilated even a little of the meaning of Divine Love are no longer “merely good people,” in the sense that they are not positively evil. With them time, strength and energy are directed to becoming centers of positive force for the spiritual upliftment of the world.

“Then,” as a Master has said, “do you enter into a partnership of joy, which brings, indeed, terrible toil and profound sadness, but also a great and ever-increasing delight.”

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I count life just a stuff
To try the soul's strength on, educe the man.
Who keeps one end in view makes all things serve.

* * * * *

Truth is the strong thing. Let man's life be true.

—Robert Browning.

TO THOSE VISITING WASHINGTON

As the Spring advances many of our Members and Correspondents from foreign cities will be visiting Washington. So that they may not be disappointed in their hope of meeting some of the Officers of the Society, we would suggest that they write to the Secretary of their intention beforehand. Thursday is a good day to be sure of finding the President at home in the afternoon from three to five, or at any other time by appointment.

SYMBOL OF THE SOCIETY

The pin representing the Symbol of the Society may be ordered from the Secretary, O. E. S., at the following cost:



Solid Gold, with safety catch.....	\$3.50
Gold filled, with safety catch.....	1.00
Gold plated, no safety catch.....	.75
Gold filled, no safety catch.....	.50

In addition to the pins, we have the symbol of the Society made in pendant form. This we recommend as being particularly attractive. Worn attached to a chain about the neck, it is suitable for women; worn as a watch charm, equally suitable for men.

Solid Gold.....	\$3.50
Gold Filled.....	1.00

BOOKS BY THE PRESIDENT OF THE O. E. S.

To all students of the occult, also to those whose interest in this direction is awakening and who wish to approach the subject from a well-balanced, non-sensational point of view, we recommend the books recently published by the President of the Oriental Esoteric Society. These are *WHAT ESOTERISM IS*, paper 35 cents, cloth 50 cents; *FIRST PRINCIPLES OF ESOTERISM*, cloth \$1.00, limp yellow leather, \$1.50; *THE WAY*, daintily bound in paper, 10 cents.

CONDITIONS OF ACTIVE MEMBERSHIP

1. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership.

2. Corresponding Members who desire more advanced instruction and who are in good standing are eligible for Active Membership.

3. Active Members are required to pass an initiatory examination in person, or if at a distance, in writing.

4. Application for admission should be made on a blank provided for the purpose by the Secretary. It must be addressed to the President, stating, in full, name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

5. Every Active Member of the Society must be willing to obey strictly the General Regulations governing it.

6. Active Members are required, unless unavoidably prevented by distance or otherwise, to be present at the meetings held by the Society for study.

7. Every Active Member must make an offering to the Society upon his Initiation, the amount of which is voluntary. The regular dues are: Active Members, \$1.00 a month, due on the first day of each month. Members not residing within reach of a Branch, \$1.00 a month, due from October 1st to June 1st, inclusive. (\$9.00.)

ESPERANTO

As letters in regard to information concerning Esperanto still continue to pour in, space is taken here to state that a new pamphlet has just been issued which is perhaps the best for beginners that has yet been published. It is called *General Information About Esperanto*, and will be sent to any inquirer for a two-cent stamp.

For the benefit of those who have begun in earnest the study of Esperanto, the caution may here be given not to slip into the error so easy for the tongue of the English-speaking to acquire, viz.: that of pronouncing "e" like long "a" (a). Rather should the Esperanto "e" be pronounced like the English "e" in "met," or like "ai" in the word "air."

The Oriental Esoteric Library is the largest of its kind in the world. Orders, whether for loan or sale, are filled with business-like promptness and precision of method. "Yoga is skill in the performance of duty" is one of the fundamental precepts which governs the management of the Library. In addition to its large "loan" and "for sale" lists, the Library will promptly secure for purchase any book requested.

Free advice will also be given by the Librarian regarding books suitable for any suggested course of reading, whether this be along esoteric lines, scientific or otherwise.

MEDITATION

The subject chosen for Meditation for the week beginning Sunday, March 3, is one of the most important of the year, when understood in its fullest meaning.

All men are by their thoughts, in some measure, creators; but the man who has learned to think for himself, and to put his thoughts into logical, sequential form is he who is doing definite and effective creative work.

From understanding of the Law follows ability to co-operate with the Law, for knowledge on any plane is power. Those whose knowledge of occultism enables them to comprehend something of the definite creative power of thought and of emotion, may if they will, by purification of nature and regulation and control of thought—giving no harborage within their minds to any but thoughts of the highest type—take a definite step toward becoming one of the Disciples of the Great Ones whose thoughts are helping to mould and to shape the trend of the thought of the world. The masses of men tend ever to follow the lines of thought traced out, as it were, by the few leaders, themselves usually in the background, who understand the Law, with which consciously they work.

The responsibility thus involved, however, is tremendous, and he who finds his thoughts and desires taking objective form, or being echoed in the words of those about him, would do well to take to heart the occult injunction:

"If thou would'st not be slain by them, then must thou harmless make thy own creations, the children of thy thoughts, unseen, impalpable, that swarm round humankind, the progeny and heirs to man and his terrestrial spoils. * * *

"O fearless aspirant, look deep within the well of thine own heart, and answer, Knowest thou of Self the powers, O thou perceiver of external shadows?"

CREATION

1. The Word is the instrument used by the spirit for the purpose of generation.
2. With a powerful will and a vivid imagination, man is possessed of irresistible power.
3. Imagination is the creative power. It is the faculty of forming an image in the mind.
4. When our soul evokes or creates a thought, the sign representing the thought impresses itself in the Astral Fluid.
5. To pronounce a word is to evoke a thought and bring it into presence.
6. The length of the life of an idea depends upon the cerebral tension used to emit it, and the quantity of vitality with which it is clothed.
7. The instrument which the magican 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.

YOUNG PEOPLE'S SECTION

CORRESPONDENCE STUDY GROUPS

In response to a number of inquiries as to the Formation of Correspondence Study Groups of the Young People's Section of the Oriental Esoteric Society, the following information as to their organization and advantages is given:

Wherever three or more people in one community are desirous of studying or practising the truths taught through the Young People's Section, they should become at least Corresponding Members. They should then fix a time and place for regular meetings, at which the lessons of the Section may be studied and discussed. They should appoint a secretary who will report monthly to the President of the Y. P. S., stating what meetings have been held, what lessons studied, and whether outsiders were admitted to the meeting. This Secretary should also keep the President of the O. E. S. informed as to the names and addresses of the members of the Group. Further details of organization are entirely in the hands of the Group itself.

The advantages of such a Group are as follows:

1. The privilege of association with a body of Leaders in the World's work, and the receipt of a systematic course of lessons and other literature from the Society.
2. Mutual encouragement and help among its members.
3. Meetings to which others may be invited and their interest stimulated.
4. A nucleus of Higher Thought, which, by its regular time and place of meeting and by the unity among its members, contributes a definite share to the World's Forward Movement.

Study Groups may develop into a regular branch of the Young People's Section, O. E. S., when the number of members has increased to seven.

Wherever Correspondence Study Groups are formed, the Secretary should at once report to

The President, O. E. S., Apt. 51, The Gladstone, 1423 R St., N. W., Washington, D. C.

THE YOUNG PEOPLE'S SECTION OF THE O. E. S.

offers one of the best means for young people to become acquainted with the teachings of the Masters of the Orient and the higher ideals of life. Many waste their lives because they did not learn the principles of Esoterism when young. Instruction by mail and personal correspondence. Conducted by the young people themselves, under guidance of the teachers of the Society. Address President Young People's Section, O. E. S., P. O. Box 1171, Stanford University, California.

CALM

Do thou make daily search for calm.

Upon this calm all virtues attend. Faith, Love, Courage, Endurance, Patience, Trust, Fidelity; all these are the children and hand-maiden of calm.

Calm is the instrument of Gods; it contains within itself all the powers, as music is contained within the lute. Attune thy lute; the Gods shall discourse upon it. But thou shalt be the master of thy own instrument.

This calm is not a fixed and rigid coldness; it is the cool, quiet freshness of the eternal Springtime; it has its root in a region of unfailling Peace.

He who is master of this calm moves upon the bosom of Time as a wave moves upon the ocean, rising, falling, merging and emerging; now visible in Time, but ever enduring invisibly in the eternal.

Into this consciousness comes no joy or sorrow in relation to the things and divisions of Separateness; no emotion or sentiment in respect of the appearances or allusions of self; no supineness and no passivity; mirage has no place in the world of Calm.

As the disciple enters into this region of Calm, its gates close behind him, admitting no sounds from the outer world. From this place of rest and stillness—once he has entered truly into it—there is no egress save through its further portals that open inward, into the Peace everlasting. And when the disciple has reached this condition, his spirit dwells within the wings of the Sacred Bird forever, no matter how its instruments may be at work in the outer worlds.

Make, then, unremitting search for thine own calm.

—J. N.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

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No. 9

SELF-RELIANCE

And those, whosoever, Ananda, either now or after I am dead, shall be a lamp unto themselves, and a refuge unto themselves, shall betake themselves to no external refuge, but holding fast to the truth as their lamp, and holding fast as their refuge to the truth, shall not look for refuge to anyone besides themselves—it is they, Ananda, among the Bhikkhus, who shall reach the very topmost height.
—*Gautama, the Buddha.*

The saying above quoted from the Buddhist Scriptures—attributed to the Lord Buddha, himself—is explanatory of a stage which must be reached by every would-be Disciple, a stage which precedes genuine spiritual illumination, yet one which is difficult of attainment—by many whose spiritual qualifications otherwise would fit them for definite advancement on the path of Progress.

This time of apparent isolation must come to every human soul which reaches out, and up, to the life beyond the senses. A recognition of this truth is voiced in the injunction, given in one of the most ancient of occult manuals, "Stand alone and isolated." Coming, as this does, just after the admonition, "Kill out all sense of separateness," the two statements often seem, to the superficial reader, to conflict. It is only to the student who is able to read with the "opened eye"—that of spiritual intuition—that the apparent paradox is seen to be one in seeming only, and not in reality.

This standing "alone and isolated," as far as one's own self is concerned—one's own hopes, fears, successes and disappointments—is, as a matter of fact, necessary in order that all "sense of separateness" may indeed be killed; for only as one grows strong, self-

reliant, courageous, through unflinchingly facing life's problems and solving these in the light of the highest knowledge, the purest and most unselfish intuition, and the most dispassionate judgment that may, from within, be brought to bear on the subject, is one developing that breadth of sympathy, that comprehensiveness of understanding which makes it a veritable impossibility to ever again feel any sense of separateness from any living creature.

Sense of separateness increases, rather than diminishes, through that form of weakness which would seek to evade the responsibilities of life's decisions by having these determined through the counsel or admonition of another. A rather witty contemporary writer has said that "the population of the world may be divided into leaners and those leaned upon"—an apt and not inappropriate classification, and certainly those who would range themselves among the world helpers, who would be counted with those who are acting as hands and feet for the Masters of Wisdom in the world of younger brethren, must be those who are "done with childish things," who look within, rather than without, for the "light that lighteth every man that cometh into the world."

To face danger calmly, to overcome difficulties unswervingly, is part of the work of the occult student who is definitely "on the Path;" hence he who hopes ever to attain to this definite Recognition would do well to cultivate, by means of the problems presented through everyday life and its experiences, those qualities and characteristics which will stand him in definite need when once he is an accepted Disciple. Never must it be forgotten that one does not attain to Initiation at a bound, but that the most trivial incidents of everyday life are, as it were, in the nature of probationary tests, and in proportion to the fitness with which the would-be Disciple passes these will he be adjudged worthy to be put to the test of ordeals of a subtler and more significant kind. Ever is it true that only he who has proved himself worthy in "that which is least" will be entrusted with the stewardship of that which is greater. Only he who has proved himself wise—or, at the least, earnest and self-reliant—in the government of his own life will have entrusted to his care a share of those responsibilities by which other lives are affected.

Hence a quality indispensable to him who would attain in however far distant a future to true Initiation is fearlessness—courage, both moral and physical. The genuine Initiate is he who has reached a point where fear, in any form, is absolutely unknown. In the face of any peril, whether as regards himself or those under his protection, he is never agitated, but faces the situation calmly, therefore wisely. In reality, half the trouble in human life, both individual and collective, is due to fear, consequently it is not surprising that the virtue of fearlessness is emphasized in the ancient Scriptures of the world.

Through fearlessness is developed impersonality—the power to regard all things from the abstract point of view—another quality

essential for Discipleship. Only when this power is gained of viewing things in true perspective, undistorted by personal fear, hatred or repugnance—those weaknesses which represent the antithesis of Self-Reliance—is judgment developed, or discrimination, qualities of which the aspirant stands in need at every step of the upward way.

He, and he alone, who having, in his more exalted moments, caught a glimpse of the vision of human progress, of the "divine scheme," and thereafter strains every nerve to lend his aid to the furtherance of that scheme, undeterred by criticism, lack of understanding on the part of those whose opinion he values, or even by—for the time being—apparent failure, is he who before many more incarnations will be fitted to enter in at the straight and narrow gate-way—that of Initiation—which opens only to the strong of soul.

To be self-reliant means to "thine own self"—to the ray of the Divine hidden within the heart of each—to be true; it means never to flatter, to fawn, to cringe, to imitate, but to "grow as the flower grows, unconsciously," both spiritually and intellectually.

Nor does this attitude of Self-Reliance negative the reception of teachings from sources other than from within. On the contrary, the man who rightly understands Self-Reliance is the one who holds himself most open to teaching from all sources, holding with the axiom that, "the secret of the true scholar is this, every man I meet is on some point my master, and in that I learn of him."

No teaching does the self-reliant man accept on merely externally imposed authority; none does he reject simply because it has not the weight of some cherished authority. Lectures and sermons he listens to, reverently, attentively; books he reads with appreciative discrimination; but all that comes to him, from whatever source, he weighs in the balance of his own intellectual and intentional scales, knowing that thus only will both judgment and intention be cultivated, and through these, for him, will the wheat be eventually winnowed from the chaff.

Listening ever for the admonition of the Voice of the Silence, and heeding it when it comes, that Inner Voice will manifest itself with increasing frequency; the consciousness will be lifted up from the plane of the petty and the material; life will be appreciated at a truer valuation, and the aspirant will, in truth, at the very base of his nature, have found faith, hope and love.

"Self-trust is the essence of heroism. It speaks the truth, and it is just, generous, hospitable, temperate, scornful of petty calculations, and scornful of being scorned. It persists; it is of a fortitude not to be wearied out * * * With the exercise of self-trust, new powers shall appear * * * Abide in the simple and noble regions of thy life, obey thy heart, and thou shalt produce the Fore-world again."—*Emerson*.

Annual Subscription, \$1.00 Six months, 50 cents Three months, 25 cents

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under Act of March 3, 1879

STRENGTH

It's best you go and leave me—
Leave me to battle alone;
For unshed tears are crowding
And lips repressing a moan.

Always I'm stronger and better
Because of the silent fight
That brings out latent powers
Of strength and will and might.

—A. M. Harris.

ANSWERS TO CORRESPONDENTS

In reply to inquiries from several correspondents as to how far *Karma* may be reconciled with *Free Will*, it may be said that the two are not only reconcilable, but that one is the complement—the fulfillment—of the other. In one of the Vedas (Hindu Scriptures) it is stated that “karma is burned up by knowledge.” The man who understands the law is able to cooperate with it. Consequently he who finds that the conditions which karma brings him are not such as he would have them wastes no time, as the ignorant would do, in foolish regrets or in futile rebellion at “fate,” but rather recognizing the fact that his harvest of today is the result of his own sowing in the past goes to work to modify his karma of the present and to create for the future different and better conditions by setting in motion energy of a kind which will counteract the effects of that generated through ignorance or folly in the past.

The Law of Karma will bring us certain conditions, it is true, but we must use our Free Will to decide day by day how these conditions shall be met, coped with and modified.

By such activity the Great Soul triumphs over Karma.

Books by the President of the O. E. S.

WHAT ESOTERISM IS

Paper, 35 cents; cloth, 50 cents.

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp yellow leather, \$1.50.

THE WAY

Daintily bound in paper, 10 cents.

HOW TO APPLY FOR MEMBERSHIP

An application for admission as Member of the O. E. S. must be addressed to the President, stating in full the name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

Corresponding Membership. There are now two kinds of membership in the First Degree. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and list of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership. Active Members are required to pass an initiatory examination in person or, if at a distance, in writing. Full information regarding qualifications and regulations governing Active Membership may be obtained from the Secretary.

Dues for Active Members, \$1.00 a month. When non-resident or not within reach of a Branch, \$1.00 a month from October 1st to June 1st (\$9.00).

THE O. E. LIBRARY CRITIC

Those who have seen the issues which have thus far appeared of the bi-weekly *O. E. Library Critic*—the publication of which was begun in September—know that it contains something more than book-reviews and book lists. While these are important—and valuable—features, yet the editor of *The Critic* takes up for discussion—often in connection with the review of a book upon a certain line of thought—topics of contemporary interest to every thinking man and woman, as well as to the Esoteric student.

Both THE BULLETIN and *The Critic* will be sent to new subscribers for one year upon receipt of \$1.00.

MEDITATION

During this Lenten season, when the hearts of men and women, throughout a large portion of the Christian world, are being turned, with sincere aspiration, away from the trivialities of ordinary social life toward the cultivation of deeper spirituality, and more earnest and reverent heart-searching, it is appropriate that the highest and most divine of human characteristics—when properly understood—should be considered by the esoteric student.

Consequently the subject of The Will has been chosen as the theme for noontide meditation for the eleventh week of the year, beginning Sunday, March 10, and it is requested that those among the students who are earnestly seeking the greatest spiritual good for themselves and for others through noontide meditation should devote to this subject careful attention.

In the consideration of the subject of The Will, however, a fundamental point of discrimination is to be observed, viz: that Will is not to be cultivated for the dominance which it will give the personality over other personalities of weaker will. Along that road lies the greatest danger known in occultism—the use of power for the exaltation of the personal self—a perversion which has wrought the ruin of civilizations and even of a once vast continent. Rather, is the Will to be cultivated by the making of the personal will a reflection, as far as possible, of the Divine Will. Only can this be done by the subordination—not the aggrandizement—of the personality, until, in verity, from heart as well as lips, may be repeated the prayer of the Christian Master to the Eternal Father, "Thy Will, O Lord, not mine be done."

THE WILL

1. Will is the first of powers, not to control others for your own advantage, but to use in active service for the good of all.
2. By means of the will, man can come to the knowledge of the most sacred mysteries.
3. It is by will and concentration that man learns to control his own thoughts.
4. Will is the voice of the conscious being; it is the *fire of life*, the creative impulse. Without Will there can be no activity other than that of routine or habit.
5. To will is to be able.
6. We are, and we possess, whatever we will, and we arrive at whatever we desire.
7. To will well, to will long, to will always, but never to lust after anything—such is the secret of power.

HEALTH

He 'scapes the best who Nature to repair
Draws physic from the fields in draughts of air.
The wise for cure on exercise depend;
God never made His work for man to mend.

—*John Dryden.*

People of the more advanced lines of thought in the twentieth century are rapidly approaching the position of the seventeenth century poet quoted above. A most encouraging feature of what may be called the present psycho-therapeutic situation (irrespective of the labels of the different schools within which psycho-therapy is practised) is the fact that many men whose names stand high in the recognized schools both of psychology and medicine give the weight of their authority to statements concerning the close interrelation between mind and body, and the influence of the former upon the latter.

For example, in his recently published "Primer of Psychology," Dr. E. B. Tichenen asserts:

"When we are pleased the pulse is strong; when we are displeased, weak. The same thing holds for breathing. If an experience is pleasant we breathe more deeply; if unpleasant, less deeply. In joy we breathe in great breaths; in sorrow our breathing is short and weak. When we are pleased we are stronger muscularly—we can put out more strength—than when we are displeased. Grief bows us down, crushes us, leaves us physically weaker than ever."

These views are corroborated by Dr. Maurice de Fleury, the well-known authority on "brain-storms." Dr. de Fleury's view is that anger causes a depletion of vitality in proportion to every outburst—irritability being but a less intense form of anger.

This eminent brain specialist does not hesitate to say that he believes that each "bout of anger," each rush of evil passion—that of animality, of cupidity or of greed as well as of anger or desire for revenge, cuts off a certain portion of the length, as well as the comfort, of life, which would have been enjoyed had this atavistic outburst of savagery—for of such a nature is all indulgence in passion—not been given way to. Both the intensity of the passion and the length of its duration are found to profoundly effect the human system.

While this statement, coming from an eminent authority, is regarded as noteworthy in medical circles, it is to the esoteric student but a confirmation of that which has long been recognized and taught by occultists. There have come under the writer's own observation a number of instances corroborating the verity of this law. A report of any instance of this nature known of, or observed, by readers of THE BULLETIN would be appreciated by the Editor of this Department.

THE REALITY

Whether we be young or old,
Our destiny, our being's heart and home,
Is with Infinitude, and only there ;
With hope it is, hope that can never die,
Effort, and expectation, and desire,
And something evermore about to be.
Under such banners militant, the soul
Seeks for no trophies, struggles for no spoils
That may attest her prowess, blest in thoughts
That are their own perfection and reward,
Strong in herself and in beatitude
That hides her, like the mighty flood of Nile
Poured from his fount of Abyssinian clouds
To fertilize the whole Egyptian plain.

—*Wordsworth.*



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, March 15, 1912

No. 10

THE WORLD CRISIS

Whenever there is decay of righteousness, O Bharata, and there is exaltation of unrighteousness, then I, Myself, come forth;

For the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age.

However men approach Me, even so do I welcome them, for the path men take from every side is Mine, O Partha.

—*Bhagavad-Gita*, IV: 7, 8, 11.

Thus, approximately five thousand years ago—the date assigned by most Orientalists to the composition of the *Mahabharata*, the Hindu epic of which the *Bhagavad-Gita* is a fragment—did the great teacher, Shri Krishna, instruct his disciple, Arjuna.

Since that time, several divine Messengers—elder sons of spiritual evolution—have appeared upon earth, each bringing the message most needed by the people among whom he incarnated, and at the age in which he lived and taught. Each time such a Divine Manifestation has occurred men's hearts have been uplifted, their minds broadened, their lives ennobled by the teachings thus given.

Such spiritual quickening has lasted far beyond the generation in which the Message was given; but gradually in each case has the purity of the Message at last been dimmed. Superstitious accretions and non-essentials of form have taken the place of the original purity and simplicity of the teaching, as uttered by the Master; the letter has supplanted the spirit—then the inevitable occurs; there is "decay of righteousness," there is "exaltation of unrighteousness," then another Manifestation of the Divine upon earth. As morning follows night, this is the unfailing sequence.

Never more than today has been needed a reproclamation of the world-old teaching, the assertion of Shri Krishna quoted above. Today, in a measure greater than has been the case for centuries, are men's hearts stirred with questioning, their minds bewildered with doubts, as to verities in religion, in philosophy, in science and in the social system. Nor does this apply to the thoughtless and the self-seeking, but to those in the pulpit and in other positions of responsibility who see apparently failing them those things upon which for years they and their predecessors have been wont to lean, and who in consequent bewilderment cry out that the world is falling into chaos, that evolution is on the downward rather than the upward trend.

Part of the work of the Esoteric student today is to attempt to show men who hold this view-point the fallacy of their out-look. Not by vehement argument, not by vociferous assertion, but gently, wisely, tactfully, by the presentation for consideration of facts which speak for themselves may this be done. And let it not be forgotten that each, however situated, may take part, if he will, in this great work, for every contact is an opportunity, and the tongue of the orator or the pen of the essayist is not required to bring the light a little more clearly to those whom, through the circumstances of daily life, we meet. Through many an apparently chance encounter has some burden been lifted from the shoulders of a weary, seeking soul, some heart been cheered by the message which has been to it as bread to the hungry.

Those who speak of "the dark outlook of the present," the "backward trend of evolution," etc., are usually those who mean simply that conditions are different from what these were in the days of their own youth, and being different, must necessarily, from their view-point, be worse. Or else such people represent a type which cries out with horror at the exposure of any existing evil, believing that all evil should be kept out of sight and out of mind. Nor does the intelligent student of Esoterism believe in the dwelling upon evil, but he does believe in recognizing it, that it may be brought to light—that men's minds may be made to believe its existence, their hearts touched by the knowledge of the blight which such existence imposes upon the lives of others, that such evil may, through knowledge, be destroyed, and its blight removed.

General Booth, of Salvation Army fame, speaking several years ago, said:

"The most terrible evil of the present day is not the drink traffic; it is not the spirit of militarism; it is not the power of money, dreadful and blighting as that is; it is not sexual immorality, even. No, it is none of these; it is the false goodness which is the failure to see that there is no service of God which is consistent with neutrality or quiescence in the presence of human suffering or injustice. Most of the evils enumerated owe their power to this fundamental wrong. The wretchedness of the world today is

not due to the positive wickedness of the human beasts of prey who gorge themselves upon human life, but to the spiritual darkness of those who think that salvation is to be found in something else than the loving service of man to man."

The occultist whose knowledge of life is not theoretical, but is derived from contact with "brothers" of all ages, spiritually speaking—younger, as well as elder—knows that there is much truth in this statement. Consequently, instead of being bewildered and discouraged at much that is being brought to the surface today, however unpleasant this may be in its present aspect, he knows that this phase is necessary, in order that there may follow a readjustment on a higher, a more altruistic, and more spiritual basis.

That this readjustment will follow, and that speedily, as time regarding world-movements is counted, is presaged in the statements recently made by certain of the leading educators and molders of public opinion in America—men whose breadth of view and philosophic insight have won for them some of that more far-seeing wisdom, that keener vision which is able in a measure to penetrate the veil which separates the immediate present from that which lies beyond, which is the faculty of the true occultist.

The head of the Department of Philosophy at Harvard University, when addressing, a short time ago, a class of divinity students about to be graduated, reminded them that their privilege in accepting pastorates at this time was an unusual one, inasmuch as he believed that in the future history of the world the twentieth century would be recorded preeminently as the age of social service and social regeneration.

A similar note was struck by the late Professor William James, who shortly before his death asserted that a wave of spiritual re-vivification was sweeping over the world which could be compared with nothing short of that which was manifest in the early days of Christianity and of Buddhism.

A contemporary statesman, as far-sighted in practical politics as James was in psychology, has recently said:

"The forces that tend for evil are great and terrible, but the forces of truth and love and courage and honesty and generosity and sympathy are also stronger than ever before."

Such men in whatever department of life their activity may lie are torch-bearers, making possible for others the deciphering of the "writing on the wall" today—writing which is a prophecy of that tomorrow when cooperation shall have taken the place of competition; when, beyond the development of the combative intellect, a spiritual unity, which today is struggling for birth, shall have come to maturity in the hearts and the lives of men.

Those who thus see with wider vision, undismayed by present turmoil and confusion, are, however unconsciously to themselves, preparing the way for the coming of the next Great Teacher of men, whose manifestation will not now be long delayed.

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The High that proved too high—the Heroic for earth too hard,
The Passion that left the ground to lose itself in the sky—
Are Music sent up to God by the lover and the bard;
Enough that He heard it once—we shall hear it by-and-by.

—*Browning.*

ACTIVE MEMBERSHIP

Some of our friends write that they would like to join us in Active Membership, if they did not live so far away that it would be impossible for them to come to Headquarters for Initiation.

This, though desirable, is not essential, arrangements having been made by which Initiation into the Society can be taken in any part of the world. For particulars, address Secretary O. E. S.

SYMBOL OF THE SOCIETY

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Gold plated, no safety catch.....	.75
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In addition to the pins, we have the symbol of the Society made in pendant form. Solid gold, \$3.50; Gold filled, \$1.00.

BOOKS BY THE PRESIDENT OF THE O. E. S.

WHAT ESOTERISM IS—Paper, 35 cents; cloth, 50 cents.

FIRST PRINCIPLES OF ESOTERISM—Cloth, \$1.00; limp yellow leather, \$1.50. The second edition of this book, in a new binding, has just been issued. It would make a most appropriate Easter gift to a spiritually aspiring friend, whether or not a member of the O. E. S.

ASTROLOGICAL FORECAST

(For Lunar Month Beginning March 18)

This Moon's direction is fortified by the Sun in Aries, as in that sign the glorious Sun is in exaltation, also the Vernal Equinox.

The Sun enters this sign a few minutes before midnight. This position is good, especially with Jupiter in a Trine, and will bring a rise in landed interests and agricultural pursuits; as also the sextile of Uranus will excite and reform long delayed conditions.

The semi-square of the Sun with cold Saturn will somewhat delay growth, owing to cold rains.

Let us rejoice that the evil effects of Mars are leaving our benevolent Jupiter, and Jupiter in trine to Mercury will bring out much good in the way of trade, art, music and education.

Saturn in the 6th house will cause much sickness in general; placed in the sign Taurus, ruling the throat, that part will particularly suffer. Saturn represents the aged and Taurus, or Venus, the young. All should be especially careful, as the Sun afflicting Saturn will reach all ages.

Fiery Mars is likely to excite dispute in foreign affairs, but the good aspect with the Moon shows no trouble can follow.

Neptune in the eighth house will reap many for the Great Beyond, and peculiar deaths such as that through insanity. Neptune in its relative position will also bring discontent in naval affairs.

Venus is well placed for the Revenue on Railroad Stock; yet her position is not good for children, and much cruelty will come to light.

Neptune, representing magnates, is not well placed either, and great care must be taken by them under the present critical conditions.

BEN-AZIEL.

Address 48 St. Georges St., St. Augustine, Florida, until April 15, 1912. Permanent home address, 270 Martense St., Brooklyn, New York.

The Oriental Esoteric Library—Readers of THE BULLETIN who wish to "try" a book before buying it, are invited to correspond with the Librarian O. E. L. This Library, which is affiliated with the O. E. S., both sells and loans selected books on esoterism, occultism and many other helpful and practical subjects, including health, business, problems of the home, social and economic questions, recreation, science and philosophy, masonry, classics for the young, etc. The Library publishes fifteen distinct book lists, any or all of which may be had upon request to Librarian, also advice in regard to helpful course of reading to be pursued.

MEDITATION

For the twelfth week of the year, beginning March 17, the subject chosen for noontide meditation is *Service*.

The first day of this twelfth week happens to be that dedicated to the patron saint of Ireland, of whose loving services to the people under his protection many beautiful stories are told. However mixed with tradition these stories may be, it is none the less a fundamental characteristic of all those men and women, throughout the ages, whose memories are today revered, and who have been classed in the category of saints, that their lives were devoted to Service of God and of man.

The history of the Christian Church, as well as that of other religions, is filled with records of men and women leading lives of self-imposed poverty, simplicity, austerity and sacrifice, in order that they might be able to dedicate themselves the more impersonally, the more absolutely, to Service. Such men and women, as long as they remained sincere and free from self-seeking or love of personal aggrandizement, were, in truth, "the power behind the throne" in more than one of the great world-movements, both constructive and reformatory, for those who possess Esoteric knowledge know that the most powerful motive force is that which is unseen and even unsuspected by the majority of mankind.

Those today who would earnestly dedicate their lives to Service need not be at a loss to find it. The truest Service is not that which is found by looking hither and yon in its pursuit; rather is it rendered through those channels by which our lives contact the lives of others in our daily avocations. Small service faithfully rendered brings, as its reward, wider opportunities for ever-increasing Service. Those Elder Brothers, who are today servants of humanity, were once self-sacrificing house-holders in the home.

SERVICE

1. Seek alone for active service in the world—to "rise by raising others."
2. The disciple glories in giving, not exacting, service.
3. You will never hear from the lips of a disciple a long list of services rendered. "Give and Forget," is his motto.
4. Only when our pitcher is full and lightly borne, can we drink to the thirsty soul.
5. The service of man for the love of man is good; but the service of God is better, for it includes all the other, and renders us impervious to the slights and annoyances that were before so real to us.
6. "Ask and ye shall have." But the disciple cannot ask in the mystic sense until he has attained the power of helping others.
7. The object of all existence is to know and love God, and the method of attaining such knowledge is by *service*.

PARENTS' PAGE

From distressed parents in various parts of the country have come appeals for help and advice regarding a problem that is very near the heart of every parent who assumes conscientiously the responsibilities of that relation.

The vexed question of the proper direction of the creative activity—especially during the critical period of adolescence—is a problem which intelligent and conscientious parents no longer shrink from facing, as was once the case, but now more wisely regard as one of the fundamental obligations of parenthood which is neither to be neglected nor entrusted to others less loving or less deeply interested in the child's welfare. Not only present but future health, happiness and well-being, intellectual and physical, depend upon the wise direction of that creative vitality which is, as a matter of fact, the motive power of intellectual and artistic, as well as physical, creation.

It has been said that "a strongly vital person is always a strongly sexed person." This is true and not to be deplored. Such a person represents a motor—a force, powerful equally for good or evil, according to the direction in which the power is applied. A strongly vital youth is one whose vitality must be used for creation. The wise parent recognizes this, consequently puts at the boy's disposal and encourages him in the use of those tools which are constructed for creative purposes. Whether the particular line of creative activity takes the form of wood-carving, carpentering, clay-modelling or anything else which necessitates *creation* of one kind or another matters little, and must depend upon the trend of the youth's inclination and ability. The point is that the work must be creative, and not merely a form of monotonous, routine drudgery.

It has been said by a keen observer of human nature, as well as student of sex psychology, that the reason why country girls—unlike those of factory towns, where all alike are engaged in mechanical routine work—are, as a rule, cleaner of thought and ideal than their brothers is that the girls are continuously employed in some form of creative activity, even if it be but the making of a new dress, or the trimming of a hat, while the boy is engaged in ploughing, hoeing and other kinds of routine work in which there is no sense of creation, of having brought into being some definite thing upon which loving pains have been expended.

Vigorous exercise, especially in the way of out-of-door games—for the play spirit is to be cultivated rather than repressed—and regularity of all physical habits, including the daily cold bath, are not to be neglected.

Prenatal influence also is a strongly determining factor in the question of the direction of creative activity in the young. This subject will be treated more at length in a future issue of THE BULLETIN.

FORWARD

By ALFRED NOYES

"A thousand creeds and battle-cries,
A thousand warring social schemes,
A thousand new moralities,
And twenty thousand thousand dreams.

"Each on his own anarchic way
From the old order breaking free—
Our ruined world desires," you say,
"License, once more, not Liberty."

But, ah, beneath the wind-whipt foam
When storm and change are on the deep,
How quietly the tides come home,
And how the depths of sea-shine sleep!

And we that march toward a goal,
Destroying, only to fulfil
The law, the law of that great soul
Which moves beneath your alien will,

We that like foemen meet the past
Because we bring the future, know
We only fight to achieve at last
A great reunion with our foe;

Reunion in the truths that stand
When all our wars are rolled away,
Reunion of the heart and hand
And of the prayers wherewith we pray;

Reunion in the common needs,
The common strivings of mankind;
Reunion of our warring creeds
In the one God that dwells behind.

Then—in that day—we shall not meet
Wrong with new wrong, but right with right:
Our faith shall make your faith complete
When our battalions reunite.

Forward!—What use in idle words?—
Forward, O warriors of the soul!
There will be breaking up of swords
When that new morning makes us whole.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, March 22, 1912

No. 11

FORWARD

Forgetting those things which are behind and reaching forth
unto those things which are before,

I press toward the mark for the prize of the high calling.

Epistle to the Philippians III: 13, 14.

The coming of the vernal equinox—coincident, as it happens, with this issue of THE BULLETIN, reminds us that we stand at a point, in the cyclic change of the seasons, which was regarded by certain of the peoples of antiquity—notably the Greeks and Romans—as the beginning of the New Year. The names of the months in English still bear witness to this old custom; September, for example, meaning literally the seventh month—not the ninth, as it now is, according to the present system of reckoning; October, the eighth; November the ninth, etc.

While there are good reasons for the present system of the enumeration of months—the winter solstice more properly than the vernal equinox marking the end of one cycle and the beginning of another—none the less, the present season is one which represents a marked and significant change. This change, from the comparative passivity of autumn and winter—the time of withdrawal of the life-forces for the purpose of conservation, rather than of creation—to the renewed activity of Spring and Summer is one which affects every living creature.

Here, as under other conditions, a knowledge of Esoterism is of very practical value—quite aside from its intellectual interest—to the earnest student who is sincerely striving to understand his own nature, that he may bring from latency into potency the forces within himself and direct these into channels where they may be of most wide-reaching and practical benefit.

The greater the latent force within a man, the more powerful an agent is he capable of becoming either for spiritual uplift or destruction. This applies not only to the good or the evil which he may wreak upon himself and those whom he personally encounters, but also to the way in which thoughts and emotions, unconsciously to himself, affect the thoughts and emotions—consequently the actions—of those who have allowed themselves to fall into a negative mental state, even though the very existence of these people be unknown to him; for thought and feeling are subtle forces, not confined by material barriers or by the question of personal acquaintance between sender and recipient.

The man who has the wisdom, at this season of change and renewal, as regards all the forces of his being, to attempt to follow the wise ancient injunction, "Man, know thyself," does not hesitate to look himself "squarely"—and honestly—in the face, with searching and even pitiless self-analysis. Only so is he able to discriminate between those things which have to do with his "dead self," the self of yesterday, and those which have to do with the self which he would create for the future, remembering ever that man is his own creator, and may make of himself what he will, both for the remainder of this life, and for lives to come. In order to mould himself into his own ideal, however, unremitting effort is essential, and also absolute and unflinching honesty with himself. Self-pity and self-justification are stumbling blocks which must, at whatever cost, be avoided.

In thus recognizing his own weaknesses and limitations, however, and the mistakes which he has made in the past, the aspirant must beware of depression, a benumbing weakness fatal, while it lasts, to further progress. Never for a moment must he lose confidence in himself, in the star of his own being—that ray of the divine—which, as he trusts it, will ever more surely illumine his path, and, through the inner voice of intention, guide his actions.

"Regret nothing" is an occult maxim not to be disregarded; this does not mean that one is not to recognize the folly or un-wisdom of any course of action which has proved a mistaken one, but it does mean that strength, time and energy are not to be wasted in the futile deploring of that which has been done or left undone. Such regret does not in the least alter that which is a thing accomplished, but it does take away attention from—consequently weakens one in the performance of—present duty.

"But," inquirers frequently ask, "is one not to note the results of one's actions?"

By all means, we are to note the result of our actions, and also the result of a train of thought or emotion, both upon ourselves and upon others; only thus may the avoidance of future mistakes of the same kind be assured. Through such dispassionate study of results are Discrimination and Wisdom cultivated. The results of action must be noted for instruction and future guidance; but

emotional jubilation on the one hand, or remorse, on the other, are to be avoided. Calmness must be maintained, energy conserved, for present usefulness.

Anxiety as to the result of action in which one is engaged is equally unwise. All action attempted, or line of work entered upon, should be done with the best judgment, the purest intent, of which one is capable, and then, metaphorically speaking, it should be "let go," and no anxiety felt as to the consequences which will in time manifest themselves. Worry, anxiety, fretting, the attempt to unduly hasten the result of action, are stumbling blocks in the path of spiritual progress more serious than the aspirant is apt to realize. All action done is past recall; it is in the hands of the Great Power. This will in due time bring to us the harvest of that which we have sown. Meantime, our energy must be employed in the constructive work which each moment brings to the Disciple an opportunity to accomplish, if his eyes are open to perceive it.

One of the Hindu Scriptures—a very ancient one, dating back to the Golden Age of India, when marvelous works, both intellectual and material, representing constructive activity at its zenith, were wrought—speaking of this line of conservation of energy, says:

"Whoever in acting dedicates his actions to the Supreme Spirit, and puts aside all selfish interest in their result, is untouched by sin. The truly devoted perform action with their bodies, their minds, their understanding, putting away all self-interest. The man who is devoted and not attached to the fruit (result) of his actions obtains peace; whilst he who through desire has attachment for the fruit of action is bound down thereby."

Those today—as much as five thousand years ago—who have put into practice this calmness as to results, this abandonment of anxiety and of regret, have found strength, ability for concentration, and freedom, spiritual, as well as intellectual, not otherwise to be obtained.

The necessity of this absolute relinquishment of the past—old hates, old regrets, old sorrows, old disappointments, with ourselves or with others—all that has to do with the yesterdays of our lives—has been emphasized by all the great Spiritual Teachers of the world, including the Christ and the Buddha.

From mystic writings of all ages, as well as from his own higher intuition, if this he is wise enough to follow, the student must recognize the truth of Emerson's statement that "with consistency the great soul has nothing to do." Each must follow what is to him the highest ideal of the moment, knowing full well that when he, himself, has spiritually grown beyond the point where today he is standing, a still higher will present itself.

Thus only by daily, and hourly, following the Gleam, as it ever changes and broadens, will the seeker find the Great Light—attain unto that ultimate illumination by means of which he will become more than man.

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To thine own self be true!
And it must follow, as the night the day,
Thou canst not then be false to any man.

—*Shakespeare.*

ESPERANTO

The many members of the O. E. S. who are students of Esperanto will be interested to know that the United States Government has recently taken formal action on two points regarding it.

One is that the U. S. Patent Office has officially recognized Esperanto as a language, on a par with that habitually spoken by the people of any country. This will affect several articles patented under Esperanto names.

The other point is that a resolution has been introduced into the House of Representatives recommending an investigation by the Committee on Education as to the practicability of advising the introduction of the study of Esperanto, "as an auxiliary language," in the schools.

SYMBOL OF THE SOCIETY



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In addition to the pins, we have the symbol of the Society made in pendant form. Solid gold, \$3.50; Gold filled, \$1.00.

O. E. LIBRARY CRITIC

Those who have seen any issue of the bi-weekly O. E. LIBRARY CRITIC know that its book reviews and expressions of opinion in connection with matters of current interest, occult and otherwise, are marked by striking breadth of view, tolerance and lack of bias regarding any particular cult or personality. Both sides of all questions worthy of notice are impartially given, as are both the strong and weak points of all books reviewed.

Subscription, 25 cents a year; THE BULLETIN and *The Critic* both sent to new subscribers for a year for \$1.00.

ADVANTAGES OF MEMBERSHIP

Advantages of membership in the O. E. S. are:

1. Affiliation with the Universal Brotherhood, and union, more or less vital according to the development of each one, with Those who are directing the Great Work of human progress.

2. The privilege of sharing in a united and systematic movement to further this great work; of aiding it by individual effort and influence, or by contributing financially; and the opportunity of personal association with its leaders.

3. The receipt of such lessons as accord with the degree of membership.

4. Admission to the meetings of the Society for study.

There are now two degrees of Corresponding Membership. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and list of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership in the O. E. S. is for more advanced students than those in either of the Corresponding degrees. Full information regarding qualifications and regulations governing Active Membership may be obtained from the Secretary.

Books by the President of the O. E. S.

WHAT ESOTERISM IS

Paper, 35 cents; cloth, 50 cents.

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp yellow leather, \$1.50.

THE WAY

Daintily bound in paper, 10 cents.

MEDITATION

For the thirteenth week of the year, beginning Sunday, March 24, the subject for noontide meditation is Self-Reliance.

To the earnest student of Esoterism no more significant subject for consideration could be presented. He who has in truth set his feet upon the upward Path soon finds that he must indeed be to himself "the way, the truth, and the life;" that only by following the gleam of the star within—the ray from his Higher Self—will he attain the goal.

As the student advances, he will find that perplexities beset his path; that right and wrong are not always as clearly distinguishable as those of narrow lives, of less varied experience, would have us believe. There often comes a point of apparently conflicting duty, in which perplexity only the student's own higher intuition can safely guide him. This is one of the tests of evolving consciousness.

Better is it, even, to make a mistake, if this mistake be made through error of judgment on one's own part, than it is, in every perplexity, in every difficulty, to rely upon the judgment of another. True occultism calls for men, not weaklings—souls who are able to stand alone, fearless and serene, knowing that through mistake and its consequent suffering failure may be transmuted into success, weakness into strength.

There comes a time in the evolution of each soul when it must indeed "stand alone and isolated," when "the path that leadeth on is lighted by one fire, the light of daring burning in the heart."

Each must decide for himself, not in ethical matters alone, but in those also which involve expenditure of time, strength and energy in any direction, as to what is his work, his "dharma," and proceed resolutely with that, whatever may be the opinion of others as to his choice.

Ever is it true that "he who is self-purified, SELF-ruled, the senses subdued, whose SELF is the SELF of all beings, he is near to the heart of the Supreme."

SELF-RELIANCE

1. The Truth is not given; one finds it for oneself or finds it never.
2. The way to final freedom is within thyself.
3. Fix the soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of Ever-being.
4. It is by that sense alone which lies concealed within the hollow of thy brain that the steep Path which leadeth to thy Master may be disclosed before thy soul's dim eyes.
5. No one can teach us anything; it is we who must learn. Teachers do but point the way, and if we are prepared, we follow.
6. If sun thou canst not be, then be the humble planet.
7. We cannot make of you an adept; you must become it yourself.

CURRENT EVENTS IN THE LIGHT OF ESOTERISM

In every department of life, the trend of Current Events is of the deepest interest to the student of Esoterism. Whether it be along the lines of social service, of the most recent investigations in the world of science, or in the ever widening recognition on the part of the foremost thinkers of the day of the existence of those things which are normally invisible and intangible, the Esoteric student sees marked confirmation of statements made many years ago by occultists, and at that time ridiculed by the majority as being either the dreams of impractical visionaries, or the deliberate falsifications of unscientific charlatans.

Of all things noteworthy in the world of social service—something which is coming ever more prominently into the foreground of men's thoughts as the century advances—perhaps the most significant is the constantly growing number of young college women who, foregoing promising careers either in the world of society or in the professional field, devote themselves whole-heartedly, and without consideration of reward or appreciation, to the upliftment of the unfortunate, and to the practical bettering of the conditions of the more poorly paid wage-earners, who, either through fear or ignorance, are incapable of helping themselves.

Never more clearly has the growing recognition of the brotherhood of man been demonstrated than in the session recently held in Washington of the National Civic Association, where the necessity for the assumption of more wide-spread responsibility as regards the condition especially of laboring women and children was urged by prominent men and women. The speakers had devoted time, money and strength to an exhaustive research of present conditions—conditions which have long been taken for granted as being inevitable, but which the more enlightened now recognize can—and must—be changed by those who understand the Oneness of Life, and the fact that none can escape being, in some measure, his brother's keeper.

In all the large cities today also, as perhaps never before, earnest efforts are being made by the brave and the selfless to assist and to reclaim the so-called fallen woman, recognizing in her, too, a sister, however young in evolution. That the prodigal daughter, as well as the prodigal son, has a claim upon society, and a claim upon individuals who protest themselves "charitable," is at last beginning to be understood.

Nowhere has this point of view been more strongly brought out than in a series of articles by Jane Addams, of Hull House, Chicago, now being published in a contemporary magazine under the title, "An Ancient Evil and a New Conscience."

In the next issue of this Department of THE BULLETIN an account will be given of the results of some of the most recent investigations in the fields of science and of psychical research.

TRUTH

Many loved Truth and lavished Life's best oil
Amid the dust of books to find her,
Content at last for guerdon of their toil
With the cast mantle she had left behind her.
Many with sad faith sought for her,
Many with crossed hands sighed for her,
But these our brothers fought for her,
At Life's dear peril wrought for her,
So loved her that they died for her!

 Their higher instincts knew.

They love her best who to themselves are true,
And what they dare to dream of dare to do!
They followed her and found her
Where all may hope to find,
Not in the ashes of the burnt out mind,
But beautiful—with danger's sweetness round her;
Where faith made whole with deed
Breathes its awakening breath.
 Into the lifeless creed.

—Lowell.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, March 29, 1912

No. 12

THE SYMBOLOGY OF THE CRUCIFIXION

By the time this issue of *THE BULLETIN* reaches the majority of our subscribers, Holy Week will have begun. As Good Friday draws near, the attention of all those in the Western world—whether or not they are members of the so-called orthodox church—is drawn to that day which the church celebrates as the anniversary of the Crucifixion of the Christian Master.

Many questions are asked by students as to the Esoteric significance of the Crucifixion, whether that, too, is symbolic, as is the story of the birth of the Christ, of which something was written in the Christmas number of *THE BULLETIN*.

To these inquiries we may reply that the story of the Crucifixion is symbolic, and deeply significant as affecting the life history of each true Disciple. The whole life-story of the Master Jesus, as recorded in the Gospels—both the synoptic Gospels and the more deeply spiritual one attributed to St. John—is an allegory descriptive of the spiritual life of the Initiate, and, symbolically, of the Great Initiations. This inner life of the Initiate usually extends, in reality, over many incarnations, but the number of earth-lives are, as it were, merely incidental. The sequence of steps in the spiritual climb toward the point where man becomes perfect, as the Father in Heaven is perfect, is the same for each. The length of time involved depends upon the determination—the Will Power—of each.

Every event in the life of the Master Jesus symbolizes a definite stage in spiritual progress. As explained in *THE BULLETIN* for December 15 (last), the Gospel story of the birth of the Christ is symbolic of the birth of the Christos within the human heart—a birth which must take place in the heart of each candidate for the first

Great Initiation. It was to this stage that St. Paul referred, when he wrote to his converts: "My little children of whom I travail in birth until Christ be formed in you."

The first manifestation—or "birth"—of the Christ-consciousness is coincident with a great expansion of the whole being. The man knows himself as one with the life which animates every form, and is, in consciousness, no longer bound by the limitations of his own separated self. Hence, great sympathy, great understanding, deep and true charity, manifest through him to "all that lives and breathes," the least as well as the greatest. Being consciously at one with the Divine Life, he realizes that the essence of this Life is an expansion, a pouring forth, a reaching beyond the limitations of form to the radiance of the formless.

Great and wonderful as is this inner experience, marvelous as is the transformation which is wrought by it in the lives of men, it is, none the less, but introductory to those Initiations which are to follow—those experiences through which the soul has to go before it attains to ultimate perfection.

Often several life-times intervene between the first and the second Great Initiations. During the course of these earth-lives the great lesson is learned by the soul that the life of the spirit consists in giving and not in getting, in pouring itself forth, asking nothing in return; and that the more freely it gives, the more freely will the Divine Life be poured upon it, and through it, as a channel for its radiation upon the world. Learning, through manifold experiences, this great lesson, the soul prepares for the second Great Initiation, that which is symbolized in the Gospel story by the baptism of the Christ.

At this Initiation, as he stands in those waters which symbolize the world's sorrows, which are to him as his own sorrows, and to the alleviation of which he is devoting every energy, there pours into his consciousness a fresh influx of the Divine Life. A realization, dimly sensed before, becomes now to him a vital thing. Into his awakened and quickened consciousness there pours a great understanding of what is meant by the Divine Soulship. Fully he now recognizes what it is to live the life of the Son as an expression in manifestation of the life of the Father. As since the birth of the Christos within his heart he has understood what is meant by the oneness of all manifested Life, now he understands what it is to live "in the eternal" with the one Source of Life. He knows that he exists upon earth only in order that that Life may be manifested through him.

As the Life of Service to men is being led, there will come a stage to prepare the soul for its deepest trial—a stage of illumination, of peace, of glory, symbolized in the Christian story by the Transfiguration of the Christ. This is a pause in the life of active service, a drawing away to the "mountain" where the peace of heaven is resting. There for a moment, in its transcendent beauty,

the divinity of the Christ, in all its ultimate glory, shines forth, and in the moment of Transfiguration all the past and all the future of the great Scheme of Things and his own part in the Scheme are unrolled before the eyes of the Initiate—the Christ.

It is from that time forward, the time of great illumination, that the feet of the Christ are turned toward Jerusalem—that symbolic Jerusalem, through which each soul aspiring to the Highest has to pass. Full well the Initiate knows the darkness that is approaching, but this he is prepared to enter and to overcome, knowing that only so can he be most efficient as a World Saviour.

By much loneliness of heart—that great inner loneliness of which no soul may speak, and of which if it would there are no words for expression—is the perfect unity with the Father to be realized. The soul which would attain unto this complete realization must lose all touch with everything except its own inner being, the God within, which must be realized as identical with itself, in which its consciousness must be focussed.

This is the time of denial and betrayal, the time of darkness and utter loneliness, when all human aid, sympathy and understanding are for the time withdrawn; for, in order that its own divinity may be realized, the soul must struggle to inner illumination alone and unaided. Bitter, indeed, is this hour of agony, when every human tie is rent, but necessary in order that it may learn to live solely for the sake of the helping of others, craving no helping for self.

Then, after passing through that hour of darkness in which the soul has proved its strength, there comes that final, that even more bitter, trial, when for a moment even the realization of its own divinity is clouded. Even that prop upon which ever more heavily it has leaned as human sympathy and understanding have been withdrawn, is for the time taken away, its own self-confidence is shaken, and in the hour of its supreme agony it cries, "My God, why hast Thou forsaken me?"

This inner darkness is in seeming, and not in reality; but for a moment in the life of the soul, not for eternity, as at the moment of its experience it seems to the sufferer that it will extend. Never is the One Life nearer to the soul which it vivifies, never is the Father nearer to the Son, than at this moment of utter agony when he feels himself deserted and betrayed by the very God of his inmost consciousness.

In touching the nadir of his humiliation the last vestige of personality, of the "dire heresy of separateness," is purged away and the hour of greatest darkness is merged into the dawn of spiritual triumph, when the soul that has proved its worth, through outer and inner desolation, will arise the Master triumphant, to whom personal suffering, in any form, will never again be known, the risen Christ, Lord of life and of death.

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A great soul will be strong to live, as well as strong to think.
Inaction is cowardice.—*Emerson.*

SYMBOL OF THE O. E. S.



In reply to inquiries regarding the meaning of the Symbol of the Society, we wish to say that while its meaning is explained more fully and in detail to our members, both Active and Corresponding, it may here be briefly said that from the Sacred Name in the center—represented by Sanskrit letters—there pour forth rays of Wisdom, Love and Power upon the Universe. The Kaf symbolizes our Society receiving these rays, collecting them and giving them forth in spiritual truths to the world.

ORIENTAL ESOTERIC LIBRARY

To all readers of THE BULLETIN who are not already familiar with the Oriental Esoteric Library affiliated with the Oriental Esoteric Society, we suggest that they write to the Librarian regarding the course of study or reading which they wish to pursue. Upon receipt of this inquiry, a letter of advice with selected list of books suggested for reading, will be sent. These books may be borrowed at very reasonable rates from the Library.

PINS AND PENDANTS

The attention of members of the Oriental Esoteric Society is drawn to our pin in white, blue and gold, embodying the symbol of the Society, referred to above, and signifying its work in the world.

These pins may be ordered from the Secretary, O. E. S., at the following cost:

Solid Gold with safety catch.....	\$3.50
Gold Filled with safety catch.....	\$1.00
Gold plated, no safety catch.....	\$.75
Gold plated, no safety catch.....	\$.50

THE INNER PATH

BY THE PRESIDENT OF THE O. E. S.

The little booklet, "The Inner Path," is still in process of preparation, having been put aside on account of other and more pressing work. It will probably not be issued before the Fall.

HOW TO APPLY FOR MEMBERSHIP

An application for admission as Member of the O. E. S. must be addressed to the President, stating in full the name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

Corresponding Membership. There are now two kinds of membership in the First Degree. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and list of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership. Active Members are required to pass an initiatory examination in person or, if at a distance, in writing. Full information regarding qualifications and regulations governing Active Membership may be obtained from the Secretary.

Dues for Active Members, \$1.00 a month. When non-resident or not within reach of a Branch, \$1.00 a month from October 1st to June 1st (\$9.00).

Books by the President of the O. E. S.

WHAT ESOTERISM IS

Paper, 35 cents; cloth, 50 cents.

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp yellow leather, \$1.50.

THE WAY

Daintily bound in paper, 10 cents.

MEDITATION

For the fourteenth week of the year, commencing Sunday, March 24, the subject for noontide meditation is the important one of Work.

Men today are beginning to understand that all work may be a part of divine service. Every form of activity, provided that it be useful and constructive, is, in reality, a manifestation of the divine. The nature of the work matters little, it is the spirit which animates the worker, his attitude toward the work, which is of importance in the Great Scheme.

To the discriminating mind there can be no distinction between "secular" and "sacred." All work which is worth the doing at all is worthy being recognized as part of "my Father's business," hence as being a sacred obligation, to be scrupulously discharged without shirking or complaint. Only he who is faithful as regards "that which is least" may hope to be entrusted with that which is greatest.

In spite of the fact that every great Spiritual Teacher, of the Orient as well as the Occident, has emphasized the necessity for positive action—work—and has put such positive action far above mere negative inaction in evil, men throughout the ages have been inclined to regard as "worldly" those engaged in ordinary vocations by which the maintenance of life is continued, and have reserved the designation "spiritual" for those who stood a little apart from the world's work.

Now, with joy, the occultist recognizes that men have awakened to a new sense of right and wrong; that a new sense of responsibility to his kind has been born in the heart of man. The occultist knows that the man of action, provided the attempted direction of his action be on the side of human progress, is further advanced on the path of evolution, even though his mistakes be many, than is the man of inaction whose negative attitude toward life betrays him into fewer mistakes. Ever true is it that "Inaction in a deed of mercy is an action in a deadly sin."

WORK

1. The Great Work is the Creation of man by himself.
2. Only as our work is at the same time "our Father's business," will it be a part of the Grand Work.
3. We can modify our conditions by the force of our creative powers, and hew out steps in the slippery mountain-side so that those who come after us may ascend more easily.
4. Wist ye not that I must be about My Father's business?
5. Work is a positive activity, whereas overwork is a negative condition of want.
6. When we know that we work for God and with God, we lay hold of the force which moves the Universe.
7. Work is the surest and safest path for man to follow, in order to know God.

YOUNG PEOPLE'S SECTION

THE CHRIST.

The fourth, and last of the great Aryan Teachers of the past was the Lord Issa, or Jesus, who became the Christ. Most of us know the story of his life as told in our Gospels, but few know it as told in the traditions of the Rosicrucians and in the Occult records. We shall therefore sketch this aspect of the Christ story here, quoting largely from Mrs. Resant's "Esoteric Christianity."

The Lord Jesus was born in Palestine, B. C. 105—Over a century before the time popularly ascribed to his birth. His parents were well born, though poor, and he was educated in a knowledge of the Hebrew scriptures. He was grave and most devoted to religious things; so, shortly after he was seven years old, he was sent to an Essene community in the southern Judæan desert. When he had reached the age of nineteen he went on to an Essene monastery near Mount Serbal, a monastery which was visited by learned men traveling from Persia and India to Egypt, and where a magnificent library of occult works had been accumulated. From this seat of mystic learning, he proceeded later to Egypt. He was initiated in Egypt as a disciple of that one sublime Lodge from which every great religion has its Founder.

The fair and stately grace of his white purity was round him as a radiant moonlit halo, and his words, though few, were ever sweet and loving, winning even the most harsh to a temporary gentleness, and the most rigid to a passing softness. Thus he lived through nine-and-twenty years of mortal life, growing from grace to grace.

This superhuman purity and devotion fitted the man Jesus, the disciple, to become the temple of a loftier power, a might, indwelling Presence. This epoch is marked in the traditions embodied in the Gospels as that of the Baptism of Jesus.


To that manifested Presence the name of "The Christ" may rightly be given, and it was He who lived and moved in the form of the man Jesus over the hills and plains of Palestine, teaching, healing diseases, and gathering round Him as disciples a few of the more advanced souls. The rare charm of His royal love, outpouring from Him as rays from a sun, drew round Him the suffering, the weary, and the oppressed; and the subtly tender magic of His gentle wisdom purified, ennobled, and sweetened the lives that came in contact with His own.

The teachers and rulers of His nation soon came to eye Him with jealousy and anger; His spirituality was a constant reproach to their materialism, His power a constant, though silent, exposure of their weakness. Three years had scarcely passed since His Baptism when the gathering storm outbroke, and the human body of Jesus paid the price of a willing, and even glad, sacrifice, in order that, rising triumphant from the slain body of the Disciple Jesus, the Christ might manifest in the perfection of divinity.

THE DISCIPLE

Calm and constant stands the silent mountain ;
Spring is gone, and summer joys are fled,
Autumn leaves are hung from every treetop,
Dyed in sunny gold and vital red.
Soon bleak winter in his snowy garment
Shall enshroud the cold and barren ground,
Hang his jewels pendant from the branches
Where erstwhile the birds and bees were found.

Calm and constant stands the mountain, waiting
Till the spring returns to melt its snows,
Teach its brooks the overtones of nature,
Plant the violet where beauty grows.
Savage beasts and timid, haunt its shadows,
Birth and death and life and long decay,
Mines of gold beneath, aloft fair visions
Of a better, purer, brighter day.



Calm and constant stands the true disciple ;
Winds may blow from winter's chilling blast,
Suns may warm his being into beauty,
Death and life caress him first and last ;
But unmoved he stands the friend of all things,
Aids the weak and plants the tender seed,
Offers refuge to both saint and serpent,
Gives himself to meet a brother's need.

Calm and constant, gentle, true, forgiving,
Spending self as freely as the sun
Spends his life upon the mountain summit,
Standing steadfast till the day is done.
So unmoved by aught save deep compassion,
Bearing blessings in his heart and hands,
Looking to the God who reigns above him,
Calm the true disciple ever stands.

—Ariel.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, April 5, 1912

No. 13

SERVICE

To live to benefit mankind is the first step; to practice the six glorious virtues the second.

—*The Voice of the Silence.*

In connection with the article, "The Symbology of the Crucifixion," in THE BULLETIN of last week, several questions have been asked by thoughtful and spiritually-aspiring people. The purport of these questions is to this effect: "Why, in the scheme of divine economy, should that last trial—the symbolic Crucifixion—be given to the Disciple who had proved his strength through previous trials? Is that, too, but in the nature of a test of strength and faith and courage?"

The symbolic Crucifixion does indeed represent the supreme test of faith, of strength, of courage, of endurance, through which when successfully passed, the Initiate gains illumination—the conscious sense of at-onement with the Divine. But a purpose even more lofty than the exalted one of gaining for the Initiate, himself, conscious union with Divinity is served by the test—the temporary agony—of the Crucifixion.

Were the illumination—unspeakable in its glory as this is—of but one soul alone the result of the Crucifixion, well, perhaps, might it be asked if the price demanded were not a heavy one for that soul to pay. But that which is the solace—in the hour of his supreme agony well-nigh the only one that is left him—the stimulus, of the candidate for final Initiation is the knowledge that if he endures, if he conquers the weakness which would bid him yield and seek an easier path-way, the victory will not be his alone, but will be a victory won for humanity. In the time of his temptation and torture of soul, of mind and of emotion—symbolized by the

physical suffering on the cross—he knows that as he rises superior to these, all humanity will rise with him and be the stronger for his conquering. He knows that by his triumph over the symbolic “cross,” the whole race will have its evolution shortened, and the pilgrimage of every soul be less lengthy than otherwise it would have been.

This is the deathless motive; it spurs the Initiate on to the Supreme Goal, which makes possible for him the overcoming of obstacles in the path of his spiritual progress, which, had his own “liberation” or “salvation” been but the end in view, might have proved insurmountable. None are admitted to this final test, none are accounted worthy to undergo—or be given an opportunity to undergo—the trials which it involves except those who have attained a realization of the oneness of humanity, of the responsibility of man to man.

Not without deep esoteric meaning do the Easter bells ring chimes of joy and thanksgiving. Each one of these Elder Sons of God who has “risen from the grave,” who has “triumphed over death”—to quote the symbolic phraseology in which the church clothes some of the most profound occult truths—becomes a center into which are poured all the forces—the negative forces—which work against evolution, in order that through him, by the alchemy of his spiritual understanding and power, they may be changed into forces which help and quicken the progress of man.

Well has it been said that “the Christs of the world are those centers of peace into which are poured all the warring forces, and where they are smoothed into harmonious concord. All the forces that rend humanity, that throw it into struggle, one part against the other, find, when they are rising to a point which would make them disrupt the very possibility of human growth, their check in the Christs of the world, who transform these forces into such as work for peace and helping.”

In the consideration of this great question, the earnest aspirant, at this point, naturally asks:

“Is there any point of personal application to himself in the lesson of the Crucifixion and Resurrection?”

To this, a reply decidedly in the affirmative may be made. Into the life of each one who is earnestly pressing forward to the goal of Initiation—that gateway which leads to ultimate spiritual perfection—there come minor tests, trials which at the time that they are presented seem almost as acute to the soul which experiences them as do the greater trials which come at a later stage. Thus, in the cosmic scheme, does Nature ever repeat, or reflect, in the smaller that which, with more wide-reaching effect, takes place in the greater. In the measure that we understandingly meet and spiritually overcome the tests and trials of every-day life—along the lines of positive transmutation, rather than of mere negative resignation—are we making ready the time when we

shall be entrusted with heavier responsibilities; be called upon to bear more crucial tests, by the successful undergoing of which the dross of our personal nature will be burned away, until only the pure gold of spirit remains, the spirit which being one with God, the source of our being, will enable us, in turn, to be numbered among the uplifters and saviours of our kind.

The fundamental lesson, never to be forgotten by the aspirant, is that the object of Initiation above all things else is to better fit him for Service, for the helping and uplifting of mankind. Only as, unwaveringly, he holds this ideal before his inner vision, will he find the necessary strength for ordeals which he has to undergo, will he develop that discrimination which will enable him, at every point, to distinguish between right and wrong, strength and weakness, duty and inclination. Above even the practising of the "six glorious virtues" did that Master of Wisdom, the Lord Buddha, place the "living to benefit mankind."

One great work of the Christ—the perfected man—in his ministry is that the lowest and most limited, the most ignorant and the most degraded, feel in approaching him no wall of separation, for the sympathy which he has acquired, the love which radiates from him, are love and sympathy which understand all, consequently forgive all, knowing that those bound by present limitations will, in time, attain unto the fulness of his own stature. This serving life of the Christ is not a temporary phase in His evolution, but is one which the Divine Man carries on with ever greater power as coming into closer and closer touch with the souls of men—the natural result of the breaking down of the barriers of His own separative personality—He feels their needs more as His very own.

Part of the training—an important part—of each one who is treading, or attempting to tread, "that ancient, narrow path," which will lead him in time to become a Master is, in his own circle of work and daily routine, to serve as one of those centers of force, into which may pour, as it were, the discordant vibrations which injure, which irritate, which produce friction, and out of which may radiate this energy transmuted into force which is soothing, harmonious, constructive. Each one may, if he will, become in his own circle, such a center of spiritual force, such an instrument of the "Law which moves to righteousness."

Not at one bound, not by one effort, however mighty, does man become perfected. Through apprenticeship served in the home, in the office, in the shop, in the prosaic walks of daily life, wherever these may lead us, do we learn those lessons of loving service, of the subordination of the personal self, of the recognition of the essential unity of all that lives, which alone is spirituality. This alone will lead us to the Gateway of Initiation, through which two thousand years ago passed the Christian Master, whose "triumph over death" the Western world this week is celebrating.

The Bulletin is published weekly by the Oriental Esoteric Society at 1443 Q Street N. W., Washington, D. C.

Annual Subscription, \$1.00 Six months, 50 cents Three months, 25 cents

Entered as second-class matter, June 19, 1909, at the Post-office at Washington, D. C., under Act of March 3, 1879

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in.
This perfect, clear perception—which is truth—
A baffling and perverting carnal mesh
Blinds it, and makes all error; and to KNOW
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstrations of a truth, its birth,
And you trace back the affluence to its spring
And source within us; where broods radiance vast,
To be elicited ray by ray.

—Robert Browning.

HAPPY EASTER

THE BULLETIN wishes to all its subscribers and readers a very happy Easter. May spiritual joy and understanding be theirs in greater measure than ever before; and may the symbolic resurrection of the Christos within the heart of each—from the grave of materiality and inertia—be a vital spiritual reality to all at this Easter season.

BOOKS BY THE PRESIDENT OF THE O. E. S.

To all students of the occult, also to those whose interest in this direction is awakening and who wish to approach the subject from a well-balanced, non-sensational point of view, we recommend the books recently published by the President of the Oriental Esoteric Society. These are WHAT ESOTERISM IS, paper 35 cents, cloth 50 cents; FIRST PRINCIPLES OF ESOTERISM, cloth \$1.00, limp yellow leather, \$1.50; THE WAY, daintily bound in paper, 10 cents.

The Symbol of the Society, in white, blue and gold, has been most artistically fashioned into an emblem suitable for wearing by either men or women. This may be had in both pin and pendant form. For price list address: Secretary, O. E. S.

CONDITIONS OF ACTIVE MEMBERSHIP

1. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership.

2. Corresponding Members who desire more advanced instruction and who are in good standing are eligible for Active Membership.

3. Active Members are required to pass an initiatory examination in person, or if at a distance, in writing.

4. Application for admission should be made on a blank provided for the purpose by the Secretary. It must be addressed to the President, stating, in full, name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

5. Every Active Member of the Society must be willing to obey strictly the General Regulations governing it.

6. Active Members are required, unless unavoidably prevented by distance or otherwise, to be present at the meetings held by the Society for study.

7. Every Active Member must make an offering to the Society upon his Initiation, the amount of which is voluntary. The regular dues are: Active Members, \$1.00 a month, due on the first day of each month. Members not residing within reach of a Branch, \$1.00 a month, due from October 1st to June 1st, inclusive. (\$9.00.)

Where it is impossible for the person aspiring to active membership to come to Washington for Initiation, it can be arranged to have Initiation given in any part of the world.

TO THOSE VISITING WASHINGTON

During the Easter holidays many of our Members and correspondents from other cities will be visiting Washington. So that they may not be disappointed in their hope of meeting some of the Officers of the Society, we would suggest that they write to the Secretary of their intention beforehand. Thursday is a good day to be sure of finding the President at home in the afternoon from three to five, or at any other time by appointment.

CONFESSING THE SINS OF OTHERS

Those who have read the editorials in the last two issues of the *O. E. Library Critic*, entitled respectively, "Confessing the Sins of Others" and "A Foolish Consistency," know that *The Critic* contains something more than mere book lists and reviews. Both editorials and reviews are liberally spiced with humor, and are marked by the common-sense and breadth of outlook of the editor. Subscription to *Critic* alone 25 cents a year. With *THE BULLETIN*, to new subscribers, \$1.00 a year.

MEDITATION

At this Easter season no more appropriate subject for noontide meditation could be chosen than that for the week beginning Easter Sunday, April 7, which is "Knowing and Knowing About."

All men and women in whom spiritual aspiration has begun to stir long to know, not merely to believe—to know about. Some make the mistake of attempting to unduly stimulate or force psychic development, believing that this will give to them that spiritual understanding which they are seeking. Nothing could be further from the truth, as these mistaken people invariably find—often at the cost of seriously disturbed health or shattered nervous systems, which require many months of common-sense living, along positive lines, to restore to normal equilibrium.

True knowledge of spiritual verities is gained only through realization of Divine unity—unity with the source of all knowledge, the "God in whom we live and move and have our being," and with those other sharers in the Divine life, our brother men, whatever the stage of their present evolution.

The true knowledge, the inner realization—a very different thing from mere intellectual acceptance—is something which each must find for himself. The teacher may point out the path, by the treading of which the knowledge may be gained, but the steps must be taken by the seeker himself; and at those places where the path seems difficult, the darkness about him great and confusing, he must remember that the path is lighted by but one fire, "the light of daring burning within the heart."

KNOWING AND KNOWING ABOUT

1. We need to know, for to know is life; whereas only to know about is death.
2. So long as we discuss and argue, describe and limit with our little intellect all things, so long do we find ourselves going round and round in a circle from which we cannot escape.
3. He who knows a truth, lives it; for that is how he came to know it—it is the only way of knowing.
4. Let no one lead you astray into bypaths of intellectual sophism. Progress is by knowing and by living, by being and by serving.
5. He who has mastered all the Scriptures, philosophies and sciences, may be regarded by some as an intellectual giant; yet he cannot be equal to that unlettered man who, having realized the Truth, lives on this earth as an embodiment of Divinity.
6. The doctrine of the eye is for the crowd; the doctrine of the heart for the elect. The first repeat in pride: "Behold I know;" the last, they who in humbleness have garnered, low confess: "Thus have I heard."
7. If any man will do His will he shall know of the doctrine.

HEALTH

With the on-coming of the spring weather and the consequent physical change which takes place in the system of each, many questions come to the editor of the Health Department in regard to the various systems of dietetics and other methods of readjusting physical conditions recommended by various "schools."

Of these questions, one of the most frequent is in regard to the "milk diet," recommended by many dietetic specialists and condemned by others. From experience, and also from observation in the cases of others, the editor of this Department is able to say that, *when judiciously practiced*, the milk diet has proved to be of marked benefit in many cases.

The rationale of the milk diet is simply that it affords the maximum amount of nutriment at the cost of the minimum tax upon the digestive organs. The more intelligent practitioners of all schools of medicine, at the present time—"orthodox," metaphysical and naturopathic—recognize that Nature, herself, performs the "cure;" that is, the restoration to normal functioning of whatever organs may be diseased. The most that man can do is to remove, as far as possible, whatever obstruction may be interfering with the normal and harmonious functioning of all the organs, as a co-operative whole.

A large proportion of man's ailments are due to auto-intoxication—self-poisoning, through the mal-assimilation of food, and the retention in the system of refuse matter.

The milk diet assists Nature in restoring harmony for two reasons. In the first place, because there is very much less solid waste matter with which to clog the colon—always in an irritable state, and usually over-loaded, in the case of those suffering from auto-intoxication, or uric acid poisoning—and in the second place, the amount of liquid necessarily consumed in an exclusively milk diet tends to beneficially "flush" the system.

In order, however, that the milk diet may be helpful, and not injurious, care must be observed that only a small quantity of milk is taken at a time—not more than a glassful, and this *very slowly sipped*. A good plan to follow is to take three glasses in the morning, with an interval of half an hour between each; wait two or three hours, then repeat the three glasses of milk at half-hour intervals; again wait several hours and take the three glasses as before, in the evening. Later on a larger quantity of milk than the two quarts a day, thus consumed, may be taken.

Besides the large proportionate quantity of liquid, milk contains proteid, fat and a small amount of mineral matter, making it almost a perfect food, not quite, however, as it lacks the organic salts to be found in fresh fruit and vegetables. In order to supply this, it is well to take a little fruit in the longer intervals between milk drinking. Of all fruits, fresh, unsweetened pineapple is best, as this contains a large proportion of hydrochloric acid, and acts as a natural aid to digestion.

SELF DEPENDENCE

Weary of myself and sick of asking
What I am and what I ought to be,
At this vessel's prow I stand, which bears me
Forwards, forwards, o'er the starlit sea.

And a look of passionate desire
O'er the seas and to the stars I send:
"Ye who from my childhood up have calm'd me,
Calm me, ah compose me, to the end.

"Ah once more," I cried, "ye stars, ye waters,
On my heart your mighty charm renew;
Still, still let me, as I gaze upon you,
Feel my soul becoming vast like you!"

From the intense, clear, star-sown vault of heaven,
Over the lit sea's unquiet way,
In the rustling night-air came the answer:
"Wouldst thou be as these are? Live as they,

"Unaffrighted by the silence round them,
Undistracted by the sights they see,
These demand not that the things without them
Yield them love, amusement, sympathy.

"And with joy the stars perform their shining,
And the sea its long moon-silver'd roll;
For self-poised they live, nor pine with noting
All the fever of some differing soul.

"Bounded by themselves, and unregardful
In what state God's other works may be,
In their own task all their powers pouring,
These attain the mighty life you see."

O air born voice; long since severely clear,
A cry like thine in mine own heart I hear:
"Resolve to be thyself; and know that he
Who finds himself loses his misery!"

—*Matthew Arnold.*



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

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No. 14

RESPONSIBILITY

That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him will they ask the more.

—*St. Luke XII: 47, 48.*

At each crucial period of the world's history—at the point where one cycle merges into another, in the ever-ascending spiral of universal evolution—there is much nervous tension, much stress and confusion, which to the majority, who have no understanding of occult law, may well seem bewildering and discouraging.

That we today stand at just such a crucial point is recognized by all Esoteric students. A vital question which confronts each is that of the part which he is to play at this time. Inclination would lead many—especially of the thoughtful and scholarly type—to retire from the turmoil of the world and, for the sake of that peace and quiet so dear to the student, isolate themselves in at least comparative solitude and seclusion. This for a certain type is the "easier way," because this type has outgrown that stage in evolution where personal joy or gratification is to be found in conflict, or in any action wherein the elements of strife and opposition enter.

None the less, the temptation to flee the world-battle—the *Kurukshetra*, to borrow an ancient Oriental term—is a subtle form of selfishness which the truly spiritual man will avoid as strictly as he will those grosser forms more obvious to the indiscriminating.

All World Teachers have emphasized the great truth that spirit-

uality does not consist in living a life of sequestered contemplation for the sake of personal "liberation" or "salvation," gained through mere abstention from evil. This is one of the lessons to be learned from a thoughtful perusal of the Bhagavad Gita, that fragment from one of the Hindu Scriptures most familiar to the majority of Western readers. That the spiritual man need not be a recluse, that union with the Divine Life may be achieved and maintained in the midst of worldly affairs, that the obstacles to that union lie not outside us but within us, is the central idea of that wonderful poem, emphasized by repetition many times over in different verbiage.

How many of us today, in the bewilderment of apparently conflicting duties, would not, like Arjuna, prefer to flee the battlefield rather than "stand up and fight," as this warrior was by his divine counsellor adjured to do. Let it never be forgotten, however, that he was commanded to fight without personal attachment, without passion or desire, without anger, hatred or hope of reward; merely—with wholly impersonal motive—to "fight," in order that justice might be done, that law and order might be reestablished.

The same lesson in regard to the spiritual man's taking part in the world's activity, when need demanded, was emphasized many years later by the Lord Buddha. Said he:

"To perish doomed is he who out of fear of Mara [illusion] refrains from helping man lest he should act for self. * * * Inaction based on selfish fear can bear but evil fruit.

"The selfish devotee lives to no purpose. The man who does not go through his appointed work in life has lived in vain.

"Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasure as to pain."

Again, at the time of the last great world-crisis—that which marked the decline of the dominion of the Graeco-Roman world and the birth into power and responsibility of the Teutonic race—did the Master Jesus bring into prominence the same truth, when he declared, "I come not to bring peace, but a sword."

Never has necessity for emphasis upon this truth been greater than at the present time. Well has it been said that "the mystic who is also a man of the world is the most efficient servant of humanity." The practical—or pragmatic—value of Esoteric teaching lies in its applicability to every problem of daily life, including those problems which affect the welfare of the community as well as those which affect that of the individual alone.

Today, within the boundaries of civilization—Occidental and Oriental—the world-battle is being fought out along the lines of politics, of economics, of social reorganization and readjustment. With party affiliation—political or otherwise—THE BULLETIN is in no wise concerned. That which it would urge upon its readers is the necessity that the political policy of a nation—or of those smaller

communities of men, which in their totality make up a nation—should be guided by the best men, the most thoughtful, the most broadly cultured, the most unselfish, the wisest and most far-seeing; not by the worst, the men of “graft,” or of personal, selfish ambition.

Unfortunately at the present time, too many of the best men—in the truest sense of that term—stand aside from politics; do not, as many of them express it, care to “soil their hands” in the political arena, as conditions there exist today. Yet this is a poor excuse, surely, for the strong and the enlightened to make in justification of the shirking of responsibility. Of the strong and the enlightened more is expected than of the weak and the ignorant. From the ranks of the former must come some Hercules—a collective giant, perhaps, made up of many units—whose task it will be to clean the Augean stable of present-day politics, to make of this an arena wherein may intellectually wrestle the men who represent the most brilliant intellect, the most unselfish motive, the highest spiritual aspiration of the time.

Whether it be in civic, in state or in nation-wide government, it is the best men who should give themselves to the service of the people. Men should go into public life, not for the sake of what can be “gotten from it,” in the way either of emolument or of personal aggrandizement, but for what can be given to it, so that all may share the benefits of that deeper understanding, that more altruistic view-point, which is at the present time the possession of the few, as in the future it will be that of the many, eventually of the all.

Aptly has it been said, “The good citizen cannot stand aside indifferent and leave evil to rule unchecked.” In this connection, it must be remembered that there can be such a thing as criminal blindness to wrong and degrading conditions, where there is a possibility of the alleviation of these conditions on the part of the one who recognizes them. While the Esoteric student is ever the most genuine of optimists, recognizing, beneath all the turmoil of the present, the action of the Law which moves to righteousness, he, none the less, also recognizes that his are the hands which must be the “outward cause” in helping to hold back the “heavy Karma of the world.” This he does by recognizing conditions as they are, then, by the expenditure of time, of thought, of strength, endeavoring to raise these a little nearer to the ideal. Thus does he become one of those centers of positive spiritual force for the quickening of evolution.

It is the Yoga of Service that is needed today, service which calls for men of clear-eyed vision—with whom “love of humanity” is something more than a phrase—to “put their shoulders to the wheel,” to do their part in the righting of existing wrong, in the elevation of conditions on all planes of being, that the time may be brought nearer when the Will of the Supreme may indeed be “done on earth as it is in Heaven.”

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“Greatly begin! Though thou have time
But for a line, be that sublime—
Not failure, but low aim is crime.”

A SUGGESTION

Many Corresponding Members—especially those who have been in this degree for some time—have become interested in those deeper phases of Esoterism which are discussed more fully in papers and letters to Active Members than it is possible to do in those which are intended for Corresponding Members. Consequently we suggest that these more earnest students, who have studied and assimilated the subject matter of the Corresponding Lessons, write to the Secretary of the O. E. S. in regard to making application for Active Membership. Conditions governing this degree are given on the opposite page.

SYMBOL OF THE SOCIETY

The pin representing the Symbol of the Society may be ordered from the Secretary, O. E. S., at the following cost:



Solid Gold, with safety catch.....	\$3.50
Gold filled, with safety catch.....	1.00
Gold plated, no safety catch.....	.75
Gold filled, no safety catch.....	.50

In addition to the pins, we have the symbol of the Society made in pendant form. This we recommend as being particularly attractive. Worn attached to a chain about the neck, it is suitable for women; worn as a watch charm, equally suitable for men.

Solid Gold.....	\$3.50
Gold Filled.....	1.00

Books by the President of the O. E. S.

WHAT ESOTERISM IS

Paper, 35 cents; cloth, 50 cents.

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp yellow leather, \$1.50.

THE WAY

Daintily bound in paper, 10 cents.

CONDITIONS OF ACTIVE MEMBERSHIP

1. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership.

2. Corresponding Members who desire more advanced instruction and who are in good standing are eligible for Active Membership.

3. Active Members are required to pass an initiatory examination in person, or if at a distance, in writing.

4. Application for admission should be made on a blank provided for the purpose by the Secretary. It must be addressed to the President, stating, in full, name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

5. Every Active Member of the Society must be willing to obey strictly the General Regulations governing it.

6. Active Members are required, unless unavoidably prevented by distance or otherwise, to be present at the meetings held by the Society for study.

7. Every Active Member must make an offering to the Society upon his Initiation, the amount of which is voluntary. The regular dues are: Active Members, \$1.00 a month, due on the first day of each month. Members not residing within reach of a Branch, \$1.00 a month, due from October 1st to June 1st, inclusive. (\$9.00.)

ESPERANTO

Among other departments which have recently been added to THE BULLETIN, it was, a short time ago, thought suitable to include an Esperanto Department.

Judging from the number of inquiries received from many parts of the world, great interest is taken by readers of THE BULLETIN in this international language, which is steadily proving its practical utility as a factor in the establishment of Universal Brotherhood.

A new pamphlet has been issued which is perhaps the best for beginners that has yet been published. It is called *General Information About Esperanto*, and will be sent to any inquirer for a two-cent stamp.

Address: ESPERANTIST, care of THE BULLETIN.

The Oriental Esoteric Library is the largest of its kind in the world. Orders, whether for loan or sale, are filled with business-like promptness and precision of method. "Yoga is skill in the performance of duty" is one of the fundamental precepts which governs the management of the Library. In addition to its large "loan" and "for sale" lists, the Library will promptly secure for purchase any book requested.

MEDITATION

For the sixteenth week of the year, beginning Sunday, April 14, the subject for noontide meditation is Equilibrium.

Not without reason have the ancient Scriptures declared, "Equilibrium is Yoga" [union with God]. Every sincere aspirant must recognize that a realization of Divine Imminence—the indwelling presence of God—can come only when the emotions are controlled and the mind is calm. He who is perturbed at every incident not wholly to his liking, who swings from the extreme of exaltation to that of depression, can never hope to achieve the attainment of Equilibrium.

The necessity for Equilibrium in the development of the spiritual life is an important matter—one to be borne constantly in mind by the aspiring student. As he advances, his sensitiveness in many directions will naturally increase; at this point comes the necessity for the operation of the firm and steadily controlled Will. Nothing from without—no external impact in any form—can hurt the Real Man. This the would-be Disciple must clearly recognize and must rise spiritually superior to the plane on which he will be depressed by adverse criticism, however harsh or unjust; or be elated at praise or felicitation.

A part of the road which the Disciple has to travel is a very lonely one, as far as human sympathy and understanding are concerned. None the less, he who is truly in earnest will realize, as he advances, the truth of the statement found in a book of ancient maxims for occult students:

"When we identify ourselves with the One Life,
Like It we sing for joy."

EQUILIBRIUM

1. Equilibrium in nature is the point towards which all forces tend.
2. The Forces of the Universe come forth into manifestation; from One issue Two or Duality. These two separate, oppose each other, then gradually return to that Unity and Equilibrium from which they came forth.
3. This is the law of the Universe; the man who understands it and holds himself at the center can make use of all obstacles and opposing forces while he remains ever poised, calm and concentrated.
4. True poise includes something more than an outward calm; it rests upon an inner activity and power to reconstruct.
5. This creative power of reconstruction is one of the marks of greatness in any walk of life.
6. He is in equilibrium who is serene in all great crises, and is never disturbed by any of the so-called accidents of life.
7. Every minute of the life of the disciple must be a focusing point of the whole of his activities, bringing to his assistance all the knowledge and wisdom he has made his own during the whole of his present and former lives.

CURRENT EVENTS IN THE LIGHT OF ESOTERISM

From all parts of the civilized world come scientific corroborations—some from most unexpected sources—of the truth of occult statements made long ago, and at the time ridiculed by the world of science and letters.

One of the most interesting of these corroborations is in connection with the astronomical hypothesis advanced by Professor A. W. Bickerton of the University of New Zealand, which is now attracting the attention of astronomers everywhere.

The basic idea of Professor Bickerton's hypothesis is that of eternal life for the universe. Astronomers formerly believed that the whole universe, stellar as well as solar, was—to express the idea in popular phraseology—running down, something after the manner of a clock that had once been wound. When the initial impulse that had set, as it were, the universe in motion had become exhausted, no definite scientific hope could be held out that a fresh impetus would be given. More recently there has been tentatively advanced the theory of the collision of two "dead" suns, which, through heat generated by the force of collision, might supply fragments that would serve as a nucleus for a new sun, or solar system. But this possibility was supposed to rest upon chance—the accidental, violent collision of two vaguely floating masses of "dead matter."

Now, however, comes Professor Bickerton with the hypothesis of a definitely ordered cyclic "night and day" of the universe; a period of activity followed by one of inertia, this in turn to be displaced by another wave of renewed activity. To give the details of the reasoning by which the New Zealand Professor arrived at this conclusion would be both too lengthy and too technical for this page. The point of chief interest in connection with the subject, to the Esoteric student, is the approximation of the idea thus presented to that which has always been held by occultists. It is the theory also, regarding the universe, which is taught by the religions of the Orient. True it is today that "the East and the West have met and have kissed." Both are rapidly reaching the same conclusions, approached from however widely differing angles of vision.

Another interesting point of observation to the student is that the idea of reincarnation, once either abhorred or ridiculed by the majority, is today finding a place of acceptance, as at least a tentative hypothesis, in the minds of many of the foremost thinkers of the age.

A matter of interest, in this connection, particularly to Americans, is the fact that archaeologists are remarking upon the apparent cyclic rebirth in America of conditions once existing in ancient Egypt. This is said to apply both to the style of architecture that is evolving, especially in the western part of America, and to the facial and cranial development of the American.

THE PLACE OF PEACE

'Tis not in vigils long and cold
That peace will most abound;
Where love and usefulness unfold,
The greatest peace is found.

The place of peace and quietness
Exists amid the strife,
The noise and tumult, or the stress
That speaks the busy life.

Peace comes to birth amidst the storm;
It is no hot-house flower
To grow amid caresses warm
And perish in an hour.

Its roots are deep, its branches spread,
It is a mighty tree
Beneath whose shade the nations tread,
Yea, all humanity.

The heart made strong through discipline,
Where love and truth increase;
The heart where God abides within—
Here is the place of peace.

—*Ariel.*



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, April 19, 1912

No. 15

HARMONY

Listen to the song of Life.

Store in your memory the melody you hear.

Learn from it the lesson of harmony.

There is a natural melody, an obscure fount, in every human heart. It may be hidden and utterly concealed and silenced—but it is there. At the very base of your nature you will find faith, hope and love. * * * So deceptive is the illusion in which you live, that it is hard to guess where you will first detect the sweet voice in the hearts of others. But know that it is certainly within yourself. Look for it there; and, once having heard it, you will more readily recognize it around you.

—*Light on the Path.*

This quotation, from an ancient Egyptian teaching, given out within recent years to the Western world, is but a re-presentation of a world-old truth. The teaching had, however, somewhat slipped out of sight, as it were, in modern times—dating from the Mediaeval Age in Europe—during which the recognition of the beauty of man's innermost nature, his inherent divinity, was obscured. It was during the Middle Ages that the conception of the Vicarious, or substitutionary, Atonement became the predominant teaching of the Church.

The consequence of this teaching was that the thoughts of men were turned away from that self-reverence which results from the recognition of the inner union with divinity, and were turned toward self-abasement—the “miserable sinner” and “worm of the dust” attitude, from which so much of the sin, the inevitable result of ignorance, and consequent suffering, of the Middle Ages resulted.

Now, however, with the cyclic sweep of the world into an era of clearer light, of truer understanding, men are beginning to comprehend something of the truth of the statement of the early Christian mystic, St. Paul: "Know ye not that the Spirit of God dwelleth in you" (I Corinthians III: 16).

To intellectually comprehend a thing, however, to accept it as a fact, sincere though that acceptance may be, is not necessarily to make of that fact a thing of pragmatic value, of practical application in daily life. Let us consider, therefore, how this fact of man's inner divinity, of the divine possibilities locked within the heart of each, may be brought home, as it were, to every man and woman, may so transform life that its melody may be heard by each in this incarnation—not merely dreamed of as a far-off possibility, either in the life after death, in subtler spheres of the universe, or in some future incarnation.

In order to gain this knowledge, this consciousness of God and the harmony of life which such consciousness brings, many are willing to spend all they possess, both of worldly goods and of strength, of time and of energy, in its pursuit. Wise is this earnest desire in the seeking of that which is beyond all price, but unwise often are the methods pursued in the seeking.

The realization of indwelling divinity is something which, ultimately, each soul must find for itself. That which is so earnestly desired by the spiritually aspiring can not be gained through books alone, though much that is useful and inspiring may be gained through judicious reading. The well-read man is seldom the bigoted or intolerant man. But in addition to reading, however wisely chosen, many steps are necessary. The realization of the divine immanence—which means a conscious dwelling in divine harmony—will never be found by seeking it on the mental side alone, any more than it may be found by seeking it on the emotional side alone. Intellect and intuition must ever be co-workers; one the help-mate of the other, representing the masculine and feminine elements, in the synthesis of which is found completion or perfection.

Realization of this most profound of truths—the at-one-ment of God and man—comes to different natures through different channels. Well has it been said, in that same occult manual previously quoted, "Each man is to himself absolutely the way, the truth and the life." The more earnest the aspirant, the more fully does he realize the truth of this saying; the more willing is he that each should follow the line of his own development, knowing full well that eventually all lines will converge at the center—a center that will hold within itself all the truth, the beauty, the wisdom, that have, through different aspects, been partially manifested along each of the lines of development.

Recognizing—as he must, if he has developed Discrimination, that first pre-requisite for definite spiritual progress—the necessity

for individuality in the method of spiritual development, the aspirant not only does not attempt to enforce upon others his own methods, but also he knows that, in his own case, he can not follow blindly the methods of others. He must find the light for himself. At this point—where he finds that others may point out the way, but can not give him that for which he longs—he realizes the truth of the old Hebrew admonition, "Commune with thine own heart and be still."

Be still—cease running hither and yon, seeking teachers; cease strife, on inner and outer planes. Become, verily, "as a little child," open-minded, serene, with a heart free from envy, hate, malice and all uncharitableness. Then—and only then—will speak the Voice of the Silence, whispering that wondrous old, yet—in its personal application—ever new, secret of the intimate oneness of the soul with God, the source of its being, its Father, in very truth, in the bosom of whom it ever remains. This inner realization once attained, all life has new meaning, new beauty.

The man in whom this new consciousness has been born knows that St. Paul also knew most fully whereof he spoke when he referred to "God in whom we live and move and have our being." Such a man knows that he exists upon earth only in order to be a manifestation of that God of whom he is a conscious part. This consciousness guides him in all his relations with his fellow-men—those other "divine fragments" who are struggling side by side with himself.

He who in innermost consciousness realizes that he lives and moves and has his being in God has found the secret of harmony, as also he has found the secret of peace. No external impact, no circumstance of life, however apparently unfortunate or undeserved, can affect his inner serenity, for he knows that each has some needed lesson to teach, each comes to him just at the time that it does, not only because some past action of his own has produced just this sequence, but also because the circumstance, however superficially painful, may be used for the more rapid perfecting of his character, for rounding out into more perfect symmetry some hitherto unsuspected weakness or limitation. To be in harmony with the divine means to harmonize the vibrations of all the lower vehicles with those of the Real Self. He who is able to do this realizes the truth of the saying "the kingdom of heaven is within you."

Conscious realization of divine sonship, or at-one-ment, brings with it absolute tolerance, and genuine, unostentatious love for all that lives and breathes—this, not because tolerance and love are regarded as a self-imposed duty, but rather because they spring, unstriven for, in the heart that is at one with the Divine heart.

All organizations struggling, however feebly, toward the light, and all individuals are seen to have their place in evolution. All are notes, as it were, in the divine harmony, which lacking any would be incomplete.

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If thou wouldst have aught of good, have it from thyself. * * * Faithfulness is thine and reverence is thine; who, then, can rob thee of these things? Who can hinder thee to use them, if not thyself? * * * Where shall I seek the Good, and where the Evil? Within me,—in all that is my own.

—*Epictetus.*

At Home

The President of the O. E. S. is at home to friends—both members of the Society and others who may wish to consult her—every Thursday afternoon from three to five o'clock, at her apartment, 51 The Gladstone, 1423 R street, N. W., Washington, D. C.

CONCERNING MEMBERSHIP

There are now two degrees of Corresponding Membership, as well as the degree of Active Membership, in the O. E. S. The regulations and privileges of the several degrees are suited to the advancement of the students in each.

For detailed information apply to Secretary O. E. S., 1443 Q Street, N. W., Washington, D. C.

PINS AND PENDANTS

The Symbol of the Society, in white, blue and gold, has been most artistically fashioned into an emblem suitable for wearing by either men or women. This may be had in both pin and pendant form.

For price list, address Secretary O. E. S.

BOOKS BY THE PRESIDENT OF THE O. E. S.

To all students of the occult, also to those whose interest in this direction is awakening and who wish to approach the subject from a well-balanced, non-sensational point of view, we recommend the books recently published by the President of the Oriental Esoteric Society. These are WHAT ESOTERISM IS, paper 35 cents, cloth 50 cents; FIRST PRINCIPLES OF ESOTERISM, cloth \$1.00, limp yellow leather, \$1.50; THE WAY, daintily bound in paper, 10 cents.

ASTROLOGICAL FORECAST

(For Lunar Month beginning April 17.)

The New Moon of the month is a total eclipse.

Eclipses have an important influence upon mundane affairs, as also upon the individual's destiny.

Being the first following the Vernal Equinox it is still more important, and will have serious effects generally. It is not especially good for the Exchequer, or any prominent matter of business. Railroads will experience much agitation, Socialists will be stirred up, and there will be much excitement from many varied directions. Complications are denoted and great care is urged in every direction.

Scandals, disgrace in high life and places and much double-dealing are to be feared. Much unpleasantness and personal recriminations are denoted. This is also likely to excite great crimes, and much suffering will ensue.

Our benevolent Jupiter is the only one to redress the ominous directions, accordingly benefits can be looked for, especially to those born under his power and interested in religious matters. This lunation is not good for vegetation nor landed interests.

Mercury, in square to Neptune, forewarns all who are interested or employed in Institutions.

Paris will also suffer greatly from this eclipse, and the outlook in general is not favorable.

Ben-Aziel,

270 Martense St., Brooklyn, N. Y.

THE O. E. LIBRARY CRITIC

Those who have seen the issues which have thus far appeared of the bi-weekly *O. E. Library Critic*—the publication of which was begun last September—know that it contains something more than book-reviews and book lists. While these are important—and valuable—features, yet the editor of *The Critic* takes up for discussion—often in connection with the review of a book upon a certain line of thought—topics of contemporary interest to every thinking man and woman, as well as to the Esoteric student. Subscription to *Critic*, alone, 25 cents a year.

Both THE BULLETIN and *The Critic* will be sent to new subscribers for one year upon receipt of \$1.00.

The Oriental Esoteric Library is the largest of its kind in the world. Orders, whether for loan or sale, are filled with business-like promptness and precision of method. "Yoga is skill in the performance of duty" is one of the fundamental precepts which governs the management of the Library. In addition to its large "loan" and "for sale" lists, the Library will promptly secure for purchase any book requested.

MEDITATION

For the week beginning Sunday, April 21, the subject for noon-tide meditation is Teacher and Pupil.

In the consideration of this important theme, discrimination is ever to be borne in mind, the discrimination which bids one steer, intellectually and emotionally, the middle course and avoid extremes in any direction.

In no relation of life is this avoidance of extremes more carefully to be taken into consideration than in that between Teacher and Pupil. On the one hand, the apotheosis of the personality of the teacher is to be avoided, for the highest and noblest is but a channel for the promulgation of Truth.

On the other hand, there is equally to be avoided the attitude of personal arrogance—that which would deny that any teaching of value could come through an exterior channel. Well has Emerson said, "The secret of the true scholar is this: Every man I meet is my master on some point, and in that I learn of him."

The true Teacher is he who is *educator*, rather than instructor; that is, he draws out from his pupil the latter's latent capacities, and trains these along their natural line of development, and does not attempt to force upon the pupil, "pour into" him (as the derivation of the word "instruct" connotes) his own ideas and points of view. Nor must it be forgotten that higher than blind obedience to any external authority, however high, is obedience to the mandates of one's own conscience.

The "light that lighteth every man that cometh into the world" is the one ever unfailing beacon to be followed in the morass of apparently conflicting duties and lines of action.

TEACHER AND PUPIL

1. No man is your enemy; no man is your friend; all alike are your teachers.
2. Blessed is the man who can and does learn from every other being.
3. Do not submit yourself to the personality, or the personal will of another; obey because the God within recognizes the Divine Truth in the words of another.
4. The crucial point with most of us lies in the choice of a teacher. We look for perfection, forgetting that our object is to learn, not to judge.
5. We can learn from the mistakes of others even more than we can from that which is always just and perfect.
6. When we have learned all that one teacher can teach us, we shall be led to another, and so on, ever upward and onward.
7. When the disciple is ready, the Master is ready also.

PARENTS' PAGE

Of all the questions that are received by the Editor of the Parents' Page from perplexed mothers, none are more frequent than those in regard to Eugenics.

One of the encouraging signs of the times—just now evident on every hand to the student who is able to see below the troubled surface—is the interest that men and women of the present generation are taking in the practical betterment of their kind, even when efforts in this direction necessitate personal self-sacrifice.

The science of Eugenics—a term first used by Sir Francis Galton—is a science which demands just this subordination of personal self-gratification of the moment for the sake of permanently improving the human species. Incidentally it implies a new sense of responsibility to human offspring.

Every child has a right to be well born. That this may be the case, marriage must be considered as a means to this end, as well as a means to the end of personal intimate companionship on the part of the two "contracting parties." No man or woman has a right to marry one who is not fitted to become a parent, whether this unfitness be moral, mental or physical. As parenthood, rightly understood, is the greatest privilege in the world, so does it, consequently, involve the heaviest responsibilities. Not only is fitness for motherhood and fatherhood, on the part of the two parents, to be considered, but also the conditions under which the little body—that which is to be the temple of an indwelling ego—is conceived and guarded during gestation.

An undesired child should never be brought into the world. No more cruel handicap could be placed upon a child than that of ushering it into the world unwanted on the part of either parent. No amount of kindness bestowed upon it in after life can compensate for this initial injustice. That this has so frequently occurred in the past has been due to ignorance concerning parenthood and its responsibilities, rather than to intentional selfishness or cruelty. Fortunately now a much more wholesome attitude is taken by the modern woman, as well as by the modern man.

The necessity for the education of women in matters pertaining to their own health and to the health and well-being of the future generation is being recognized by educators of every country. In one of the Western universities of America an elective course has been planned recently for the women students on the rearing of babies. As soon as the course was announced, forty students immediately expressed a desire to enter the classes.

A book on the subject of Eugenics deserving thoughtful consideration—whether or not one agrees with all the author's conclusions—is called "The Problem of Race Regeneration." It is written by Havelock Ellis, the well-known English psychologist, and can be ordered through the Oriental Esoteric Library.

FRAGMENTS

It is not only true that most people entirely misunderstand FREEDOM, but I sometimes think I have not yet met one person who rightly understands it. The whole Universe is absolute law. Freedom only opens entire activity and license *under the law*. To the degraded or undeveloped—and even to too many others—the thought of freedom is a thought of escaping from law—which, of course, is impossible. More precious than all worldly riches is Freedom—Freedom in manners, habiliments, furniture, from the silliness and tyranny of local fashions—entire freedom from party rings and mere conventions in Politics—and better than all, a general freedom of One's Self from the tyrannic dominion of vices, habits, appetites, under which nearly every man of us (often the greatest brawler for freedom) is enslav'd. Can we attain such enfranchisement—the true Democracy, and the height of it? While we are from birth to death the subjects of irresistible law, enclosing every movement and minute, we yet escape, by a paradox, into true free will. Strange as it may seem, we only attain to freedom by a knowledge of, and implicit obedience to, Law. Great—unspeakably great—is the will! the free soul of man!

At its greatest, understanding and obeying the laws, it can then, and then only, maintain true liberty. For there is to the highest, that law as absolute as any—the Law of Liberty. The shallow, as intimated, consider liberty a release from all law, from every constraint. The wise see in it, on the contrary, the potent Law of Laws; namely, the fusion and combination of the conscious will, or partial individual law, with those universal, eternal, unconscious ones, which run through all Time, pervade history, prove immortality, give moral purpose to the entire objective world, and the last dignity to human life.

—Walt Whitman.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, April 26, 1912

No. 16

A LIVING ORGANIZATION

We are all familiar with the phrase "a living organism," but the idea that an *organization* may also be spoken of as "living" may seem strange to some. Yet it is as true to postulate life of the one as of the other.

Every Society is, in truth, (or should be) a living organism. It is composed of the same three phases of activity as is man himself—Spirit, Soul and Body, and as these act and react one upon the other, each performing his proper function, the Society lives. When any one of these three becomes unhealthy, through want of nourishment, indolence, overwork, or any other inordination, the life of the Social Organism ebbs; and if the disease spreads, inaction and death will follow. There are many Societies whose names are still before the world which are nevertheless in a state of decay, and many also which are already dead past resuscitation.

At this time of the Annual Meeting of the Trustees of the Society, it is opportune to recall to mind what are the ideals and aims which form the Spirit of the Oriental Esoteric Society from the point of view of *principle*, as outlined above.

In this way we shall discover and make good any hidden weaknesses, should such exist, and be prepared to start out blithely on our new year's work.

THE SPIRIT OF THE SOCIETY

The Spirit of any Society consists of the highest ideals of those Members who thoroughly understand and embody the aims for which the Society was originally founded, including such further ideals as may have since been acknowledged to form a vital part of it.

Societies are organized in the present day for the furtherance of almost any secular purpose that one can imagine—for the purpose of propagating some particular tenet or idea, religious, philosophical or otherwise.

All of such bodies of men arise in the community in a perfectly normal and natural manner, from the pronouncement by some one of a new Truth not commonly accepted by the mass of men but to which certain ones immediately adhere. These adherents form the nucleus of the new Society, School or Church, and they proceed to organize themselves with a view to work. The one who first conceived the idea of the Truth in question and gave it forth, forms a Central Cell around which a few of the most ardent followers gather; and as the Society grows another circle will form around the inner few, and yet another around them, indefinitely, until the Society reaches its greatest growth, when the process will be reversed and gradually the members become disaffected and fall away. This whole operation may take but a few months, or it may take hundreds of years. The time of its enduring and the amount of its output are in strict accordance with certain sociological laws which are however generally unknown or unrecognized even by the leaders and instigators of such movements themselves.

We have said that a Society, like any other organism, consists of three activities—Spirit, Life or Soul, and Body.

The *Spirit* is that which caused it to *be*, the ideal that the Society is intended to stand for. In addition to the Christian Triad, "Faith, Hope and Charity," Esoterism has the three ideals, "Love, Union and Peace"—*Love* of God and the consequent Knowledge of His Will and Bliss in its performance; *Union* with all that is Good; and *Peace* that passeth Understanding. We live for the Whole first, and for the individual afterwards; we eliminate the personality; we are always ready to *give* but concern ourselves little with *getting*; we are silent, centred, synthetic and intensely active; *Service* is our watchword in the larger sense of rendering to God, to Man, to Nature—to all in short from whom we have received benefits—due acknowledgment, so as by this means to aid in the cyclic return-movement of all humanity to God—the Many to the ONE. We serve God and we serve our brother in absolute self-surrender. (See BULLETIN for June 23, 1911.)

These are high ideals, and it is not for us to say how nearly we come to living them. The Master alone knows the heart of each one, and "to his own Master he standeth or falleth." But we do consistently aim for them.

In proportion as the spirit of these ideals informs the life and actions of each individual member, and dictates the policy of those who direct it, the Social Organism will be vigorous and healthy.

This is the first law.

The *Spirit* of the Organization must therefore be kept free and untrammelled. About the Center of activity there must always be PEACE.

The *Life* or *Soul* of the organization embraces all the activities that spring up from the "moving of the Spirit;" it includes all the great majority of Members who are consciously doing their part in the work, and who are acting voluntarily although under the direction of the Trustees, the correspondence, literary work, framing of Lessons, meetings for Members or for the public, giving of financial aid, increasing the Membership Roll, and rendering whatever service may be called for or desired by the Directors.

The *Body* of our Society includes all the mass of inert matter upon which the Spirit moves, stirring it into activity and usefulness—the materials and appliances which are used in the making of Lessons, the clerks (insofar as they are working for "bread and butter" and not for love of the Work), buildings, etc., together with such of the Members of the Society as are receiving benefits but are not yet returning a corresponding value. All those who are still "getting" without "giving" are yet unawakened and untouched by the Spirit of the Work.

It will be seen that the well-being of a Society depends pre-eminently upon the freedom and opportunity afforded to the Spirit to move and stir and bring life to the Body, or Third Principle of the Work, and to bring forward into usefulness those who are inert, by informing them with the ideals which it radiates.

The second law is that the prosperity, beauty and efficiency of a Society depend upon the degree in which the Life or Soul of the Work expresses the ideals for which it stands. These ideals must be caused to permeate every activity, and in proportion as this is brought about, the Society is alive and strong. This is the work of the Soul, or second element of the Organization, "the mother-principle." Not only must she maintain Peace about the Center of Creation, the Spirit, but she must organize, and direct those who come in from below, must nourish and support them with food that she has made over from the spiritual activity above, and must keep on hand a sufficient store of such food to meet every emergency.

It is not the pouring in of Members alone that testifies to prosperity, although when this growth is natural it is an important sign; a still surer mark of health is seen when the Members of such a Society as ours live up to their teachings.

There is a great need of workers and also of financial support in the getting out of Lessons. We have reams of new typewritten Lessons waiting their turn, and with our present plant we can do little more than keep level. If some good friend would donate us a new Writer-Press we could do better.

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Annual Subscription, \$1.00 Six months, 50 cents Three months, 25 cents

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IN MEMORIAM

Sages do not grieve for the living or the dead. Never did I not exist, nor you, nor these rulers of men. Nor will any of us ever hereafter cease to be.

The indwelling spirit that is in everyone is ever invulnerable, O Bharata; therefore thou shouldst not grieve for any creature.

For certain is death for the born, and certain is birth for the dead; therefore over the inevitable thou shouldst not grieve.

As when one layeth
His worn-out robes away,
And taking new ones, sayeth,
"These will I wear today"

So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.

The Bhagavad-Gita II: 11 to 30.

At Home

The President of the O. E. S. is at home to friends—both members of the Society and others who may wish to consult her—every Thursday afternoon from three to five o'clock, at her apartment, 51 The Gladstone, 1423 R street, N. W., Washington, D. C.

The Oriental Esoteric Library. The attention of our readers is called to the Library, which is affiliated with the Society, and which both sells and loans selected books on esoterism, occultism and many other helpful and practical subjects, including health, business, problems of the home, social and economic questions, recreation, science and philosophy, masonry, classics for the young, etc. The Library publishes fifteen distinct book lists, any or all of which may be had upon request to Librarian, also advice in regard to helpful course of reading to be pursued.

HOW TO APPLY FOR MEMBERSHIP

An application for admission as Member of the O. E. S. must be addressed to the President, stating in full the name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

Corresponding Membership. There are now two kinds of membership in the First Degree. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership. Active Members are required to pass an initiatory examination in person or, if at a distance, in writing. Full information regarding qualifications and regulations governing Active Membership may be obtained from the Secretary.

Dues for Active Members, \$1.00 a month. When non-resident or not within reach of a Branch, \$1.00 a month from October 1st to June 1st (\$9.00).

Books by the President of the O. E. S.

WHAT ESOTERISM IS

Paper, 35 cents; cloth, 50 cents.

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp yellow leather, \$1.50.

THE WAY

Daintily bound in paper, 10 cents.

MEDITATION

In view of the recent terrible disaster which has left hundreds of homes desolate and has hurried into the beyond so many souls unprepared for their journey, there could at this time be no more important subject chosen for enlightened humanity to meditate upon than the proper direction and control of thought.

On hearing of any great calamity our first thought is "What can we do?" and if we find ourselves powerless to help in a material way, we immediately let our energy turn to dwell on the horror and grief of the situation. We believe in the power of thought, and yet at the moment when our brethren need our aid in the form of "winged messengers," thoughts of peace, trust, hope, calm, we send them only our weak and helpless pity and fear.

If we indeed believe that God is in the storm, that every cloud has a silver lining; if our past experience has taught us this, then let us tell these things to the sufferers.

Such messages travel fast and they travel far, nor do they ever miss their mark. And not only so, but this attitude of strong calm is the only protection from such troubles in our own lives. In proportion as we are calm and fearless are we safe, and so do we lighten, instead of add to, the burden of calamity.

THOUGHT CONTROL

1. Guard, O Disciple, thy thoughts, for they are of more importance than thy actions.
2. The mind is ever restless; it is impetuous, strong, and difficult to bend; I deem it as hard to curb as the wind.
3. The mind is the great Slayer of the Real. Let the disciple slay the Slayer.
4. Have mastery over thy thoughts, make harmless the children of thy mind, the thoughts that swarm, unseen yet powerful, about thee and thy brother man.
5. Mental stability and the control of thought is acquired slowly, at the price of continued work and perseverance.
6. Ere the gold flame can burn with steady light, the lamp must stand well guarded in a spot free from all wind.
7. By our own thoughts we make for ourselves that which we have been, which we are, and which we shall be.

CURRENT EVENTS IN THE LIGHT OF ESOTERISM

At the moment of writing the hearts of two countries are bleeding from the rending asunder of ties of the closest nature, from shock and disaster, and THE BULLETIN grieves with and for the sufferers.

If our readers will refer to the Astrological Forecast for the Moon that is just past (BULLETIN, March 15) they will find the startling statement that Neptune would gather many for the great beyond, and that there would be strange deaths, such as from insanity, and again that the position of Neptune augured ill for maritime affairs and for magnates.

It is a well-known fact among those who study the hidden reasons for things that a Chart set up for the moment of precipitating any activity will offer many hints as to the future of that activity. This is the case with a journey, and would be especially well-marked in the event in question. If such a Chart had been made for the moment of starting of the "Titanic," it would surely have revealed the necessity for more than the usual care in providing for the safety of those on board—an observation that, if acted upon, would have lessened greatly the weight of the present calamity. When our astrological friends have time to set up such a Chart and give us their observations upon it, it will be of great interest.

In the Astrological Forecast for the present Moon (BULLETIN, April 19) note the passage, "Scandals, disgrace in high life and places and much double dealing are to be feared. This is also likely to excite great crimes, and much suffering will ensue."

"The stars condition, they do not compel." Man is not Slave, but Master of his Destiny. But this he cannot be in fullness so long as he neglects any one of the avenues of knowledge open to him.

"All nature is but art unknown to thee,
All chance, direction which thou canst not see,
All discord, harmony not understood,
All partial evil, universal good."—Pope

THE YOUNG PEOPLE'S SECTION OF THE O. E. S.

offers one of the best means for young people to become acquainted with the teachings of the Masters of the Orient and the higher ideals of life. Many waste their lives because they did not learn the principles of Esoterism when young. Instruction by mail and personal correspondence. Conducted by the young people themselves, under guidance of the teachers of the Society. Address President Young People's Section, O. E. S., P. O. Box 1171, Stanford University, California.

CROSSING THE BAR

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,

But such a tide 'as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

—*Alfred Lord Tennyson*



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, May 3, 1912

No. 17

THE POWER OF MUSIC IN TIME OF DISASTER

"Of all the arts, great music is the art
To raise the soul above all earthly storms.

* * * *

And wheresoever, in his rich creation,
Sweet music breathes—in wave, or bird, or soul—
'Tis but the faint and far reverberation
Of that great tune to which the planets roll."

When the historian of the future writes of the heroic deeds of those who gave their own lives that others, weaker than they, might live, the chapter will be incomplete without the story of the Titanic orchestra.

Hardly a person whose feelings are attuned to the awful nature of the recent tragedy can read the story of the musicians with a dry eye.

When the ship struck the huge berg the musicians had finished their concert. They were on their way to quarters when the situation burst upon them and they saw themselves facing the inevitable.

What was their first thought? Was it of home? Of seeking their own safety? No! For these men were heroes, and their idea was sublime. They would help with their own gift of music those brothers who were assisting the escape of the women and the little ones. This should be their work.

The leader, one whose name will not be unhonored when the roll of heroes has been completed, marshaled his men and raised in the familiar and compelling way his baton. None of those on board observed his action; in the rush, the shouting, the shock, there was no time to listen.



But all *heard!* For above the din of the lowering of the boats, above the noise of the work of rescue, above the roar of the waters and the churning of the seas, arose the strains of that grand old hymn, "Nearer, my God, to Thee."

Played with exquisite sweetness, with the sublime consciousness that the task was their last, the little group clung to their instruments; and the music proved with many a one the last link with earth of which he was conscious. Rising and falling in the ears of those seeking refuge in the boats, it brought hope and comfort; while to those left behind it was a source of added courage and heroism.

Truly the leader of this band was a hero, but he was also much more! He knew the power of music, either instinctively, or from occult study, and the uplift that was thus given to those passing souls was immeasurably more important in affecting their immediate future than is generally understood.

For just as the last thought in the mind before sleeping is able to direct in a certain degree the mental and spiritual activities during sleep, so does the last impression in the mind when leaving the body through so-called death have a great effect upon the immediate post-mortem conditions. This is a well-known fact and is recognized by occultists.

Ask the mother why she sings her baby to sleep. She has an instinctive knowledge that the sweet sounds and the measured rhythm prepare the way for the little one's slumbers to be restful and sound. For music moves the soul of man *directly* and not indirectly, as is the case with the other senses. Hearing is the sense which is in direct relation with the intellectual centers, and the auditory waves from whatever source they arise strike directly upon these centers. The psychic sense may be reached through the medium of sight (as has been proved by the education of deaf-mutes) but hearing is the only direct door to the intellectual emotions and to the spiritual man.

Music has therefore been used in all ages to inspire and to stimulate men to great deeds, for music serves as a means of arousing with great rapidity and force the particular feeling to which it appeals. How the hearts of all those in such dire peril must have burned with the highest emotion of which they were capable!

Never again will the survivors hear unmoved the tune of "Nearer, my God, to Thee;" it will recall to them more intensely than any other touch could do all the circumstances of the rescue.

Truly mistakes were made, and grievous is the consequent suffering; but it is equally certain that weak women faced the terrors of the open sea with patience and courage, while brave men looked death in the face without a groan. And music inspired both man and maid to do their greatest and their best.

Nor can the effects wrought by this same inspiration in those who were being suddenly torn from the full activity of manhood, be overestimated by the highest flight of our imagination. For at death, after the physical body has been laid aside, all is not immediately the peace of heaven, as many believe, but there are a series of changes which must naturally take place before the final adjustment to the new condition is complete. To speak briefly, the being is called upon to separate the mortal or lower emotions of will and desire from the immortal and higher; and where there is little knowledge of an exact nature to guide him, the man who is undergoing such a terrible ordeal as the one that is in all our minds as we read, will be liable, without the aid of music, to fall into a state of despair and self-pity.

These changes and adjustments are especially difficult in the case of sudden death, and the attendant suffering is much alleviated by the use of music of an elevated character, particularly sacred music. This acts as a direct stimulant to the higher forces in man and thus enables them to at once take command over the lower emotions which they are abandoning; it also subdues and harmonizes the lower animal nature itself, so that it too is raised in vibration and offers less resistance to the severance of the ties that during earth life have bound it to the higher man.

These lower principles hold themselves together with a remnant of life as long as they can, and they are often seen and interviewed by loving survivors who believe this semblance to be the real person whom they have known and loved, whose exact counterpart it appears to be. But the belief is unfounded so far as the *reality* of the loved one is concerned. In all normal cases, the real man with his noblest aspirations, his tenderest affections and his most exalted tastes has already escaped into the "blest abode," passing through the many and subtle changes necessary to free the spirit and enable it to bathe for long periods of time in the Divine Essence and become strengthened and renewed for its next experience.

A sufficiently exact idea of these changes may be gained by studying the states of consciousness that intervene between the ordinary waking state and sleep, from the first feeling of weariness to the time when the body lies for hours in the depths of the dreamless state, apparently without life except for the regular breathing, while the spirit and soul are far away renewing their strength and vigor.

In dreams alone can we safely enjoy the sentiment of our relation with the one who has gone, and although, when we awaken, we are more or less unconscious of those relations, yet he who has gone will always continue to feel without interruption the joy of our presence, for he is not subject for a single instant to those bonds of body which give to us the feeling of separation.

"There is no death, what seems so is illusion." There is no separation!

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"Times of heroism are generally times of terror, but the day never shines in which this element may not work. . . . Whoso is heroic will always find crises to try his edge." Emerson.

CORRESPONDENCE

This letter has been received from one of our Canadian friends:

The Secretary,
O. E. S., Washington, D. C.

Dear Friend,—

The following quotation from Professor Muller's writings appeared on the front page of a *Western Baptist Journal*:

"If I were to look over the whole world to find out the country most richly endowed with all wealth, power and beauty that nature can bestow—in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on some of the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semetic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact, more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India."

Quotations like this appearing in the "orthodox" magazines, are, to say the least, encouraging.

(Signed) F. E.

The following books by the President of the O. E. S. give a clear, well-balanced, non-sensational introduction into the subject of Occultism:

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp yellow leather, \$1.50.

WHAT ESOTERISM IS

Paper, 35 cents; cloth, 50 cents.

THE WAY

Daintily bound in paper, 10 cents.

OBJECTS OF THE O. E. S.

The objects of the O. E. S. are three-fold:

1. By Aspiration, by Knowledge and by Right Living to open up a passage between earth and heaven, through which the light of true spirituality may shine and illumine humanity.
2. To collect and appropriate these rays, to adapt them and make them available for the aid and enlightenment of all classes of men.
3. The diffusion of this Truth and the gathering into the ranks of membership those who are in sympathy with the aims of the Society.

HOW TO APPLY FOR MEMBERSHIP

An application for admission as Member of the O. E. S. must be addressed to the President, stating in full the name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

Corresponding Membership. There are now two kinds of membership in the First Degree. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership. Active Members are required to pass an initiatory examination in person or, if at a distance, in writing.

Dues \$1.00 a month. When non-resident or not within reach of a Branch, \$1.00 a month from October 1st to June 1st (\$9.00).

MEDITATION

The cry which ascends from humanity today is the same cry which it uttered a thousand years ago; that of a thousand years ago was but the reverberating echo of the cry which arose at its birth—the eternal cry of “Where and how can I find happiness?” of “What is happiness? and how may I know that the path I follow leads me thither?”

Every soul seeks happiness, consciously or unconsciously, directly or indirectly; for every soul seeks plenitude of being, the manifestation of which in consciousness is joy. Every soul has its own idea of what constitutes happiness, and there are as many different ideas as there are minds to conceive them. Elusive as the ether or Akasha, it cannot be placed. Difference in age, in race, in climatic zone, in class or rank, makes each glimpse it by a different light, makes each pursue a different path towards its attainment. If we could image to ourselves a representative of each of these conditions seated in a workshop and each endowed with such transcendental power that he could render time, space, environment, and all other limitations non-existent and so instantaneously project his conception of happiness into actuality, what incongruous results would unfold before us! And how quickly would each creator sweep out of existence his own work, that he might strive again for a greater good. And this word “good” brings a common basis of comparison, for “good” is the synonym of happiness, and after all it is “good” that each is seeking, even though he knows it not.

The ego reaches forth into the unknown, blindly groping, touching both soft and hard, pleasure and pain, until at last its long years of experience and bitter disappointments over vanished dreams and scattered hopes, turn it back upon itself, teach it to abandon the false and the fleeting and tread the path of the true and the real.

IMPERISHABLE HAPPINESS

1. Happiness which is not eternal is not happiness.
2. Center thy heart in the True Self; all else passeth away.
3. Dependence upon the Supreme, this is Wisdom. This is the only happiness.
4. Follow the wheel of life, follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasure as to pain.
5. Be happy as those who live for happiness.
6. There is no real happiness in earthly things. How can there be, when there is nothing permanent in the world? Pleasure is transitory, and so is pain.
7. By the serenity of his thoughts a man blots out all actions, whether good or bad. Dwelling within his Self with serene thoughts, he obtains imperishable happiness.

HAPPINESS AS A FACTOR IN MAINTAINING HEALTH

One cannot fail to be impressed by the remarkable unity of idea pervading every modern work on the subject of "Health" or "Healing." This dominant idea is the *curative power* of happiness.

This trend of modern thought has not taken its rise from any foolish or fanatical imagery, but is rather the culmination of long experience and experimental research in the fields of medicine and metaphysics. The result is that cheerfulness is now coming to be recognized as a very real *duty*, not only in a moral and spiritual sense, but from the standpoint of preserving existence itself.

There is no ill which cannot be traced back, either as being an immediate result of a negative state of fear and general lack of happiness, or as being greatly increased by such a state. Most insane and nervous patients are but the victims of their own morbid thoughts and fears, and the majority of cures that have been accomplished in such cases have been brought about by the introduction of the health-creating forces of happiness and joy. Every thought and emotion will some time or other work itself out on the physical plane, and it is this law which the metaphysician recognizes and with which he works.

It is a physiological fact, proven by chemical experiment, that negative emotions create actual poisons in the blood which act upon the muscles and bloodvessels just as truly as might a dose of prussic acid, or other poison. We speak more to the point than we realize when we say a man is in a "fit" of anger, or is "paralyzed" by grief.

On the other hand, the higher vibrations of love, joy, cheerfulness, etc., are creative and constructive in their nature. Under their sway the whole being expands and takes on new life as does a flower in a warm spring rain. By a hearty laugh the system is toned up, the blood is sent coursing through the veins, the body warms and the sluggish organs are aided in performing their tasks of consuming and rebuilding.

Put on the garb of happiness and of health, even though you have not the realization of them. Strike at the fountain head by purifying your life and ideals—for so shall you come into fulness of consciousness, which is joy and perfect health on all planes—, but work also on the physical plane, and walk and talk and act as a healthy and cheerful man. You will thus raise the vibration of the lower to meet the higher, and you will soon come to know that one cannot long assume a virtue without possessing it.

Heroes are not made by thinking on cowards, nor is health produced by the contemplation of ill-health and by brooding over real or imaginary ills and sorrows. *Forget* imperfection; fix your mind on *perfection*, or, as Solomon says, "Depart from evil; seek *peace* and pursue it."

INTIMATIONS OF IMMORTALITY

Our birth is but a sleep and a forgetting;
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:

* * * * *

What though the radiance which was once so bright
Be now forever taken from my sight,
Though nothing can bring back the hour
Of splendor in the grass, of glory in the flower;
We will grieve not, rather find
Strength in what remains behind;
In the primal sympathy
Which having been must ever be;
In the soothing thoughts that spring
Out of human suffering;
In the faith that looks through death,
In years that bring the philosophic mind.

* * * * *

O joy! that in our embers
Is something that doth live,
That nature yet remembers
What was so fugitive!
The thought of our past years in me doth breed
Perpetual benediction.

—Wordsworth.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, May 10, 1912

No. 18

THE TRINITY

"Will is the voice of the conscious being; it is the *fire of life*, the creative impulse. Without will there can be no activity other than that of routine or habit."

The mystical formula of the Trinity is perhaps the most universally accepted of all the Sacred Truths that have been handed down to man by the wisdom of the past.

It is seen at the foundation of Christianity and of the Egyptian Mysteries; the Kabala treats of it, as does the Epistle of St. John; in the ancient schools of India it reigns supreme; and in the researches of the intellect of modern times it is postulated and allowed to point to the universal law of the creation of all things.

The ordinary Christian of today does not understand its full significance because of the symbolic language in which it has been given to us; for we are only just beginning to learn the alphabet of this new language of symbols. Still, although its full meaning escapes us, yet there is within us an awakening sense of awe in the very presence of the word "Trinity," however dim may be our conception of the Truth for which it stands.

The Divine Spark within us sleeps, but it is not dead. Our hearts thrill in response to the enunciation of Universal Principle, just as the chord of a piano will sound when its key-note is struck upon another instrument near by. We still *know*, but we have yet to become more fully conscious of many of these profound teachings of the ancient Sages.

The Trinity is a Sacred Truth, revealed to man from the most remote ages but little comprehended except by the few. The term, though generally used of Deity alone, and applied to man's conception of a personal God, has a much wider significance than the idea

conveyed in this general use. It is universally operative wherever creation takes place; and since this world is ever changing in its varied activities, it is evident that the Law governing creation must be a most important subject of study.

Not only is God the great Creator, but man also, the image of God, is called upon to re-create and regenerate himself from day to day, as well as to make order in his own conditions and in those of the world of men about him. If he is ignorant of the laws governing creation, he will make but little progress; for being unable to react intelligently upon his lower nature and impulses he will be led by them and will rise with difficulty above the animal kingdom. Still less can one who is unenlightened expect to be successful in ordering aright the circumstances of his life, nor can he provide the proper conditions for those dependent upon him, unless he knows and obeys the Law of the Ternary.

Man's higher Will is the source of all positive creative influences and actions in his life, just as his lower or instinctive nature is wedded to all negative impulses and conditions, which continue year-in and year-out in the same routine.

There are in the Trinity or Ternary always three terms or aspects presented:

1. Divinity at rest, Inertia, Static Electricity, or the Ideal of our creation to be.

2. An opposition to this state of rest: God the Creator, Spontaneity, Dynamic Electricity, or the definite picture of what we intend to make.

3. A whole series of activities resulting from the combined activities of the first two principles.

The Trinity is capable of the most varied expression according to the particular activity that it is intended to symbolize; but in every trinity there are these three aspects: a Source of potential activity at rest, an Opposition to this state of rest, and the Interaction of these two aspects upon each other, producing an endless series of effects.

In Christianity, the Father is the Source of the Creation and of all things; the Son, or Verb (God in God before the ages), is the same principle animating inertia and vivifying form—or in other words the individualization of the Father; and the Holy Spirit is the principle of reciprocal union of the Father and the Son. As for Space, when individualized and animated, it is the First Creature—the Virgin Mother.

The Christian Trinity corresponds especially with the Trinity of Spontaneity. The Trinity of Desire or of Life is defined by St. John as Life, Light and Love. The Kabala treats of the same as three sorts of matter, Physical, Etheric, and Sensitive. Everyone knows the symbol of the two triangles interlaced, the Seal of Solomon; it represents the mutual blending of these two opposite Trinities—the Trinity of Spontaneity and the Trinity of Life.

The Hindu Trinity, Brahma, Vishnu, Siva, expresses rather the functioning of life in the world.

Let those who find these explanations difficult to understand consider the simplest and most evident example of the Trinity seen in our family life. The Father is (or should be) the source of all the activities of the home. The Mother constitutes the opposition, for she prevents the source from being a source only; she takes up the activities that the Father has started and carries them out; she has moreover her own ideas and aims that she presents, and by means of which she influences the activities of the Father himself. Thus there are born from the union of the first principle with the second a whole range of differing activities. All these activities, the children of the parents, form the third term of the trinity of the Family—Father, Mother, Child.

Many of the sad conditions of discord that exist in the home life could be remedied or, if taken in time, entirely obviated by a clear understanding of this law. If the Father and Mother respectively understood their own sphere of activity, and functioned in it strongly and loyally, allowing full freedom of action to the other, the home could not fail to be harmonious. When the Father is the Head of the house, not because he commands but because he is the source of power, the giver of every pleasure, as well as pain when necessary; when the Mother is the help-meet, the beautifier, the one who rounds out and embellishes the ideas of the Father by her own genius, adding hers to them, and making always for harmony, then the home is truly a home, and the children of that union, on whatever plane they are born, whether they are physical or mental, incarnate or ideal in expression, are nobly born, and are destined to become blessings to the future race.

The progress of humanity at its present stage consists largely in a knowledge of this Law of the Trinity or Ternary, and a recognition of the necessity for re-acting upon the inertia of Nature.

Needs must one rightly meditate those three—
Doing,—not doing,—and undoing. Here
Thorny and dark the path is! He who sees
How action may be rest, rest action—he
Is wisest 'mid his kind; he hath the truth!
He doeth well acting or resting * * All's then God!
Edwin Arnold, The Song Celestial.

As the sun does not wait for prayers and incantations to be induced to rise, but immediately shines and is saluted by all—so do you also not wait for clappings of hands, and shouts and praise to be induced to be good, but be a doer of good voluntarily, and you will be beloved as much as the sun.

Fragments of Epictetus, lxxxviii.

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Forsake all and thou shalt find all. Forego desire and thou shalt find rest . . . in this short word is included all perfection.
Thomas a Kempis.

VACATION IN WASHINGTON

If some of our members are looking for a way to help the Society, we suggest that they arrange to spend a part of their vacation in Washington, and help us in preparing the Lessons for next season.

Washington is a beautiful city, and this visit would be an excellent opportunity to see it while spending a few hours each day working with the Officers and other Brothers and coming in closer touch with the work than is possible at a distance.

The little book of devotion, "*Noontide Meditations*," by the President of the O. E. S., would make an excellent gift for a friend and would add another helper to the list of those who are endeavoring, each noon, to encircle the globe with a chain of active and helpful thought. Price—paper, 25 cents; cloth, 50 cents; leather, \$1.00. Other books by the President:

"*What Esoterism Is*"—paper, 35 cents; cloth, 50 cents.

"*First Principles of Esoterism*"—cloth, \$1.00; leather, \$1.50.

"*The Way*"—daintily bound in paper, 10 cents.

O. E. S. PINS AND PENDANTS

The object of possessing a Society pin is two-fold: first, it attracts to the one who wears it the vibrations of all the brothers and kindred souls working for the same objects, thus bringing an added strength of unity; and secondly, it is useful as a means of recognizing a brother in a strange city. Moreover, embodying as it does the Symbol of the Society, it has helpful vibrations of its own. It is besides "a thing of beauty" in itself.

These pins may be had from The Secretary, O. E. S., at the following cost:

Solid Gold, with safety catch.....	\$3.50
Gold filled, with safety catch.....	1.00
Gold plated, no safety catch.....	.75
Gold filled, no safety catch.....	.50
Pendants—Solid Gold, \$3.50; Gold filled, \$1.00.	

CONDITIONS OF ACTIVE MEMBERSHIP

1. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership.

2. Corresponding Members who desire more advanced instruction and who are in good standing are eligible for Active Membership.

3. Active Members are required to pass an initiatory examination in person, or if at a distance, in writing.

4. Application for admission should be made on a blank provided for the purpose by the Secretary. It must be addressed to the President, stating, in full, name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

5. Every Active Member of the Society must be willing to obey strictly the General Regulations governing it.

6. Active Members are required, unless unavoidably prevented by distance or otherwise, to be present at the meetings held by the Society for study.

7. Every Active Member must make an offering to the Society upon his Initiation, the amount of which is voluntary. The regular dues are: Active Members, \$1.00 a month, due on the first day of each month. Members not residing within reach of a Branch, \$1.00 a month, due from October 1st to June 1st, inclusive. (\$9.00.)

ESPERANTO

For the closer union of the East and the West a common language is needed, and this is available in Esperanto, which is already in active use by over three hundred thousand people in Europe. It is the simplest and yet the most scientific language in the world, and can be more easily learned by the Orient than any other language of the West, and it can also be more easily learned by the West than any language of the Orient or Occident.

A new pamphlet called *General Information About Esperanto*, will be sent to any inquirer for a two-cent stamp.

Address: Esperantist, care of THE BULLETIN.

THE ORIENTAL ESOTERIC LIBRARY

For the benefit of those business men who have neither time nor inclination to enter into details more or less mystical and speculative, but who wish to know how occultism can help them in everyday life, giving them better control over themselves and making the meaning of things clearer, the Librarian has arranged the following schedules for business people: Schedule A (6 books); Schedule B (19 books); Schedule C (29 books). The books are selected with the view of aiding personal development along the lines of will, memory, personal magnetism, health and the like, and may be borrowed at very reasonable rates from the Library.

MEDITATION

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 realizing 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—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.

Constancy, perseverance, patience, preservation are equally essential to success in any field. Out of the action and interaction of these two, Will and Constancy, come life and growth in all spheres.

The man who understands and observes this law can turn defeat into a glorious victory; such men succeed in spite of the most adverse circumstances.

THE LAW OF SUCCESS

1. There is no chance. The law is the same which directs all activity—that of attraction and repulsion.
2. Good or ill success depends upon ourselves, upon the harmony within us of these three qualities, Will, Constancy, and Sacrifice.
3. The disciple should "take equally pleasure and pain, gain and loss, victory and defeat." This is true success.
4. The disciple acts on principle. He sees something which ought to be done and attempts it; and failure or success counts for nothing with him.
5. When we allow success to become our God, when failure to become rich depresses us, or we are unduly elated by large returns, we are losing ground spiritually.
6. To come into harmony with the Divine will is to come into the possession of unknown riches and into the realization of undreamed-of powers.
7. Give thanks in faith even before receiving, and wait.

YOUNG PEOPLE'S SECTION

PREAMBLE

Since all great religions and schools of thought have certain fundamental truths in common, it has been thought well to draw up a statement of the greatest of these to show that unity; and since certain of these schools have sprung into external organic existence recently and from a common source, and have many identical teachings, and yet contrary to their own teachings are opposing one another and existing as sects, it has been thought well to state the great truths which unite them in order that the integrating forces may triumph over the disintegrating ones now at work, and in order that the younger generation may grow up not in discord and wrangling, but in beauty and harmony and peace.

FUNDAMENTAL PRINCIPLES

1. The oneness of the universe and the complete interdependence of all its parts.
2. The ability of man to realize this oneness.
3. The necessity of showing this ideal to young people that they may aspire toward and love it.
4. The necessity of selfless service; that is, not service of the neighbor as separate from oneself, but a loving recognition that humanity is one's greater self.
5. All religious and philosophic movements have their place in the cosmic order and each is adapted to teach some truth or truths more cogently to certain types of people than is any other.
6. One's greatest effectiveness in the world depends on his living these fundamental principles and on his conscious co-operation with that particular philosophy or religion or group of philosophies and religions most adapted to his ideals, needs or abilities.
7. Therefore such of the younger generation as are able to grasp them should have these principles impressed upon them by the most advanced methods, and should be given an impartial and orderly view of all the great religions and philosophies in their relation to each other.

"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."

D'Orino, L'Education des Enfants.

FIAT LUX

"Let there be light:" Creation's dawning broke
At God's command, dividing Night and Day.
"Let there be light;" the mandate that he spoke
Endures on earth till night be swept away.

Creative light! It pulses everywhere—
In sky, in sea, in flame, in mother earth;
It breathes in wind, builds temples in the air—
Its sovereign throne is Man! Lend thou it birth!

O Man—thou motherest the Sacred Flame!
The Lamp of Truth is hid within thy heart!
Feed it with oil of Love, till thy whole frame
Is lighted, and it prove thy compass, chart!

Let there be light! Tear off the somber veil
That shades the Truth, perverts it, till it seems
A phantom candle, flickering and frail,
To be extinguished soon,—a thing of dreams.

If thou didst even dream of Truth, awake!
Take just one step, though all about is night!
Be brave, be strong, be true; the effort make!
Speak that creative word;—"Let there be light."

Ariel.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, May 17, 1912

No. 19

THE HEART DOCTRINE

“Learn above all to separate head-learning from Soul Wisdom, the ‘Eye’ from the ‘Heart’ doctrine. . . . the doctrine of the eye is for the crowd; the doctrine of the heart for the elect.”
—*Voice of the Silence.*

This has ever been the teaching of the Great Masters. The doctrine of the Heart is synthetic; it turns the whole energies of the disciple towards the center and the inner life: for these it cares first of all, because it recognizes that at the center is the life. The doctrine of the Eye, on the other hand, is analytical; it thinks much of the instruments through which the manifestation of life is made possible, and its attention is outward into the mazes of intellect and of phenomena. The teachings of our Order have little to say to students of the first degree concerning “Man and his bodies,” but much about the inner fire of his Divine nature, for synthesis leads to creation.

He who would advance must learn to concentrate his forces, and this will not be done by thinking intellectual thoughts, by speaking, or even by reading—but by right action and by feeding the inner light. Those schools which are founded upon head-learning and analytical reasoning do not follow the methods of our Order, for theirs is the “eye” doctrine; and while analysis is good in its place, yet that place is second in the spiritual life, and never first.

In the early days of the soul’s awakening, reading and the hearing of lectures will fan the tiny flame: at that stage it will be of great service to the student to talk with those who are more advanced than himself, and their presentation of the subject will open for him new vistas, just as their presence and poise will bring him inspiration, and hasten his development.

But all of these things are scattering and dissipating to his *own* creative forces; they cause him to take in food from without and to spend his own strength in assimilating it, and while this is a very necessary preparation for work, yet it is not work in itself. So let the disciple understand that, though reading and talking and the hearing of lectures are all good, yet Silence is better: for in the Silence the soul grows.

There are therefore two ways of living, the one creative and the other productive—the one synthetic and the other intellectual. Both of these aspects are good, and each has its place in the life of the disciple; creation is however first and must be always predominant: man must be first of all, and above everything else, a creator, for this is his birthright. It is to this end that he has been so lately endowed with the higher faculties of reason and memory, imagination, intuition, and perception.

The Will acts upon all these faculties. It supplies the initial vibration, and as man learns to use this power and direct it on the higher planes, he brings forth from the realms of the unknown, not material children in his own physical image, but children of his higher nature. The cultivation of the Will is therefore of prime importance to the disciple, and he is taught to lose no opportunity which his outer life offers of stimulating its activity and developing its strength. He uses the power which he has at his disposal today upon the unpleasantnesses and the obstacles of today, obliging himself to serve when he would rather rule, to work when he would rather play, to love when he would sooner hate, and by these small victories his Will is strengthened and he is able to meet the trials of tomorrow.

Equilibrium in nature is the point towards which all forces tend, and poise is an outward sign of advancement. It is not always the eloquent speaker or the brilliant writer who is the Great Soul, but the one who is calm and serene at critical moments and at the same time active in serving others.

True poise includes something more than an outward calm. It rests upon an inner activity and power to reconstruct, and this quality which is to be seen in all leaders in any field whatever is always the outcome of a concentration of the whole of the past activities and experiences in the present moment. It is the power of bringing up to our assistance all past knowledge and all that wisdom which we have made our own during the whole of our present and former lives.

We have learned that the wonderful calm of poise will not be ours until we have passed through the storm of life. In the glory of the calm which follows, the illumined soul is apt to forget his practical work in the world. It is not long, however, that he is allowed to forget, for the Voice of the Silence, the Voice of his Higher Self, reminds him that the knowledge that he has gained is his only that he may manifest it in service to humanity by

radiating to others inspiring thoughts and doing deeds of love.

He who has had an illumination of Spiritual consciousness is a changed being, but this does not mean that we are overpowered by his superiority. The greatest souls are the humblest and the least obtrusive. We simply feel the peace and poise in the atmosphere about this soul. He radiates a different quality of thought from that of the average man.

There are three stages of development in the spiritual and mental life of the race—the unawakened, the awakened, and the enlightened. In the last two stages of unfoldment we see things more and more clearly as they are and not as they *seem*. We are charitable, with all that charity involves. We realize that there is no evil in and of itself, but only different degrees of good. We realize that every desire expressed by man, however evil it may from a relative standpoint seem to be, is but the soul's reaching out for peace, for happiness, for the good, which is God. After many a struggle, through many illusions, the desires of the soul become purer and higher until the realities of life are fully revealed, and the goal is in sight for which the soul has been earnestly searching.

We cannot help a brother by condemning his method of finding God, nor by trying to force him to use our method of finding God. Indeed, we shall delay his progress if we judge him at all. His method of progress toward the Light is in accordance with his unfoldment of consciousness, and we cannot help him by trying to force upon him what he is not ready to receive. What we can do is to hold a patient, prayerful attitude toward him, trusting that he will be guided by Those Who Know what is best and asking that we may be permitted to help him to gain a little glimpse of the Light, which he is unconsciously seeking.

Cleanse, then, the heart, ye who would hear; cease to look upon the outer world as if it were the real life; look with the inner sight for those beauties which are hidden from the world; look for the soul in all men, for the lesson to be learned from each experience. Still the fever of desire, the passions of love and hate, the convulsions of laughter as those of anger; irritability, pride, ambition, all these must be lulled to rest. Close now the ears to outer sounds, give no heed to the opinions and the teachings of the world, look with the inner sight, sense with the soul, approach with reverence that inner place of peace where the voice of the Masters may be heard.

And if thou dost in all sincerity listen for the voice, thou shalt surely hear; but if there be in all the world a thing which thou dost love before the Voice, then better for thee that thou go no further, for the Spirit, when it speaks, will brook no rival, and if thou dost refuse obedience, thou wilt be open to other voices, voices from below, and these will lure thee to thine own destruction.

Listen for the Master's voice, and having heard, obey.

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SECRECY

"There is another way of 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."
—*Light on the Path.*

ANSWERS TO CORRESPONDENTS

E. P. B.—The best way to assist those who are near and dear to us in bearing up under their trials and difficulties is to hold ourselves always in a positive attitude towards those trials. We know that they have been directly caused by errors in the past, that they are indeed old problems which were presented earlier to this same soul, but insufficiently solved or perhaps not met at all; we shall then be able to see that these very difficult situations are among those things which "work for good to those who love God." Our friend may not always know consciously what we know, but if we are strong within and keep silence, this attitude will probably be more helpful to him than many words.

E. Z. A.—You ask how to live in harmony with the Great Peace, and also how to become a worthy and useful instrument . . . We offer the following formula: "Learn, Love, Work." The first, you have already begun. The second is even more important, and the third will follow naturally after the first two.

Books by the President of the O. E. S.

WHAT ESOTERISM IS

Paper, 35 cents; cloth, 50 cents.

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp yellow leather, \$1.50.

THE WAY

Daintily bound in paper, 10 cents.

ONE WAY IN WHICH WE CAN HELP YOU

Many write to us for advice as to their reading or their personal problems, and these we gladly help as far as we can, although the handling of a large and varied correspondence with a limited force is a matter of considerable difficulty. When however we suggest that they join our Society as Corresponding Members, many shrink back. To take this step seems like joining a church or taking a pledge of some kind; it seems like limiting or binding oneself; in fact we are often asked whether obligations are not undertaken which might in some way interfere with liberty of thought or action. Many, too, are afraid of being subjected to hostile criticism.

To such we wish to say that nothing could be further from the truth. To become a Corresponding Member means simply to enter oneself for a definite course of instruction; no pledge of any kind is taken and nothing prevents the member from retiring at any time. There is nothing in it which is inconsistent with membership in any church or other organization, or belief in any religion, Christian or otherwise. A considerable portion of our members are active church members and some of them are orthodox clergymen in charge of large congregations, while all the important Christian denominations and all the great religions are represented. The membership lists are entirely confidential, are not published and are not accessible to any but the officers having the work in charge.

Why should you join? Because no matter how carefully your books are chosen by you or for you, and no matter how carefully they are studied, more direct and personal guidance is usually helpful, and by availing yourself of it you will not only save time but you will avoid much retracing of steps; you will be spared the risk of the many by-paths and pitfalls to which the student of occult subjects is exposed; you will be spared the danger of being misled by those, and they are many, whose object is not your advancement but their own personal profit. An advantage of such instruction is that it is treated from a definite standpoint, that it separates the essential from the unessential, whereas if one reads books only, one often fails to get that point of view which is needed as a basis for consistent action. The instruction is so arranged as to bring out the special difficulties and needs of each member and to meet them by personal correspondence when necessary. No system of teaching occultism has ever been devised which permits the handling of individual problems to the same extent and which brings the student more closely in touch with the instructor.

For particulars, how to apply for Membership, dues, etc., see previous issues of *THE BULLETIN*, or address *Secretary, O. E. S.*

The Astrological Forecast on page 7 is by courtesy of Mr. Ernest Wykes, Wyndham Lawn, Lockport, N. Y.

MEDITATION

With most people the words fate and destiny are used synonymously. We of the Occident, who are little accustomed to separate our ideas clearly the one from the other, fail to get the nice difference distinguishing these two, a difference which forms the turning point or pivot upon which our life is so justly balanced.

Fate has to do with that which is done, which is already completed and passed by—but which still has its influence upon us. There are, as we know, a great many things that come to us without apparent cause. For these things there *must be* a cause somewhere. If we cannot find their cause here, then we must hunt for it among the activities of previous lives. So that Fate, then, includes the *sum* of all those causes set up in past ages as well as in this present life—all those, that is to say, which have not been worked off.

We cannot undo anything we have done. All our activities of the past are irremediable and beyond recall. They are our Fate. We can modify their effects, by the modification of our way of thinking and of our way of accepting them, but we cannot undo. That which is gone is of the past and gone forever.

The point where we are able to act is the present moment, the focusing point between fate and destiny. Destiny begins at this present moment, with the use we are going to make of that which fate brings us. The Great Power has apportioned to us certain things that we must do, certain fields, of our own sowing, that we must glean. We do not need to search after our destiny; we need only to decide upon those things which are continuously being presented to us. Our decision will form our destiny.

FATE AND DESTINY

1. Destiny begins at the present moment. Every moment brings us something which we can decide; as we decide will be our destiny.
2. Fate may decide that it is necessary for us to suffer, but it depends upon ourselves what use we make of it; this is our destiny.
3. The Will is the great instrument in forming our destiny.
4. We have no control over things which we have done and which are finished; that is our Fate; but we have control over the things we are going to do; this is our Destiny.
5. The things done bring us to the present moment, which is the focusing point between Fate and Destiny.
6. We ourselves create our destiny.
7. 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.

ASTROLOGICAL FORECAST

For the Lunar Month beginning May 16, 1912

This forecast applies to the United States particularly. The influence is general in effect, but individuals are affected much or little according as their personal horoscopes are aspected by it and the influences actively operating therein at the time.



This lunation is somewhat favorable for the people generally. Fairly satisfactory adjustment of marine affairs and requirements may be expected. There will be increased interest in occult and spiritual matters.

Scientific, religious and legal matters will be to the fore, though some of these will suffer through hasty judgment and presentation. Matrimonial matters will be prominently discussed, much of it of a not very elevating nature.

Financial matters will be quiet and inactive. It is not a good period generally for starting new business ventures. Foreign affairs will occupy the attention of Congress, with some variety in topics. It is likely that the coal strike will reach a more acute stage, though serious outbreak is improbable.

The wrangle over the presidential nomination will become more persistently bitter and personal than ever. This lunation favors the President's personal horoscope in many points, but he will have some unexpected difficulties to meet both at home and abroad. His position in regard to certain financial matters and on the Woman Suffrage question will likely be demanded. The lunation is somewhat, but not entirely, unfavorable to the Ex-President's personal chart.

Mars in conjunction with Neptune in the ninth house and square the Nodes warns spiritualists, mediums, occultists and in fact all who are highly sensitive on any plane to be watchful against uncontrolled rushes of feeling and passion during the term of this lunation. This influence will bring a strong tendency to rash action, insidious and romantic perhaps in its initial stages, but culminating rapidly. Such individuals as are transgressing the law, human or divine, in these things will find themselves in trouble.

Apart from this the influence is favorable for the study and practice of all that tends to unfold and uplift, as these planets are favorably aspected by the Sun and Moon, which are also near the cusp of the eighth house,—the house of occult *development* as distinguished from that inner unfoldment which is inborn and that which results from the lessons of "Fate," which are ruled respectively by the fourth and twelfth houses.

The period may be used for attainment of a much enlarged consciousness, by maintaining complete self-control and straightforward honesty of purpose and action.

E. W.

JUDGE NOT

"Judge not, that ye be not judged."

Canst fathom a brother's pain?
Canst read in his inmost heart,
And reckon his loss or gain?

"Judge not, that ye be not judged."

Thou hast, with a kind intent,
Demolished thy brother's plan,
Then grieved at the deed well-meant.

Judge not, till thy human sight,
Grown short by its use confined,
Is swift as the lightning's flash,
Illuming the darkest mind.

Then read in the book of life,
And catch through the ages dim
The glint of his soul's pure gold;
Thy love will o'erflow to him.

His faults, like a faint mirage,
Shall fade, as the way he trod,
With pain and with sorrow paved,
Doth shine as the path to God.

And seeing thy brother's soul,—
Thy self,—by one God begot,
Thy Spirit shall cry, Forbear!
And echo the words—Judge not.

Ariel.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

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No. 20

SECRECY

There are two sides of life, the visible and the invisible, the manifested and the unmanifested, the conscious and the unconscious, the openly known and the secret.

The lives of some men are lived out in the open, before the world, those of others are hidden in seclusion. Nor must it be supposed that the public character is greater or more useful than his more retiring brother; on the contrary it is a well-known fact that the truly great are seldom recognized as such during their life-time. Those men who have within them the seeds of genius are apt to live apart on that account, because they are the repositories of secrets that cannot as yet be given to the world until they shall have been matured and until a mothering, protective influence shall have been provided to watch over their early introduction and growth.

New Truth cannot be given to the world until the masses of the people shall have been in some measure prepared to receive it, and especially until a nucleus of a comparative few shall know and understand the truth in question so as to act as its sponsors.

When a Truth is given out to those who are not ready, they refuse it, doubt enters their mind, and fear, because they look at the Truth through the distorted mirror of their own unprepared and undisciplined minds; and they hasten to tear in pieces that which is different from their own appointed standards.

Silence or Secrecy is the *inner potency* of the activity of which *expression* is the outer evidence. Every time we think we bring forth out of the Silence, or the unconscious side of life, an activity. As soon as we express that thought it is no longer in the secret realm of the Silence, but in the outer one of Expression, and once

given out to the world we have no further power over its manifestations. So long as it remains within our own bosom, a secret, we can control it, and can watch over the activities which it engenders and their results. We know the nature of that thought, since we have been its father; therefore we can foresee the direction in which it will move, and we can guide its progress so that it will do good and not harm. Therefore for a time we keep silence and say nothing, until other persons have been prepared who also understand how this child of our thought should be rightly used. Then at last the secret can be given forth to those who have been prepared for its reception, and through them to the world.

But alas for our child, our thought, if prematurely born; if it is given forth too early, before it can be rightly mothered and protected, it becomes the prey of the unlearned to whom it is not only a secret but also a source of suspicion and fear. They tear the truth in pieces, and it passes back into the Great Silence from which it came forth at our bidding to bless the world.

This has been the fate of many great discoveries, and by this lack of a knowledge of the true uses of secrecy, the world has been, and is, retarded in its progress.

There is "a time to keep silence and a time to speak." (Eccles. iii, 7.)

Secrecy is a universal law of Nature; it is by no means an invention of man as some seem to think, by which he hopes to hide his evil deeds from the light of day. In every realm of activity we find, side by side with the openly expressed, that which is too subtle to be definitely shown forth by this same activity—*yet whose very subtlety contains the power of that activity.*

We take in our hands a seed. It is a thing of beauty in itself, especially as we examine it more and more closely microscopically; but it is not the thing that we see that moves us, it is the power that we know to be connected with an invisible germ within that seed. This life-germ is secret but potent.

Religion acknowledges the necessity of silence and of secrecy; instinctively the eyes of the devotee close in prayer, for the soul knows that the passage from one world to another—from the outer to the inner—must be "in secret." And the more universal the religion, the more profound will be its inner teachings and experiences. These could not, by their very nature, be understood by the worldly-minded man, and will therefore constitute, so far as he is concerned, a hidden lore.

That Science has its secrets may be readily observed by any layman who has the hardihood to trust his presence upon a meeting "for science only." If he is not extraordinarily well-versed, he will understand nothing of what is said, though he may misunderstand, or half-understand, a good deal. The speakers may be perfectly open and intelligible—they may even be desirous of aiding him to see the various points—yet that which is a clearly proven truth to

the scientist remains still a secret to the one who has not first acquired a great deal of preliminary knowledge.

In the field of wit and humor, this shows in a marked degree. The wit of one nation is not that of another; its allusions are unknown and its half-lights unsuspected by the stranger who knows nothing of such possible conditions. That which is universally applicable will be understood, perhaps, but all the local coloring will be lost.

These few illustrations serve to show that, in spite of ourselves, we are compelled to be an enigma, to live an enigma, and to be surrounded by enigmas and secrets of all kinds. We may be unaware of them, just as the ignoramus is unaware of the possibility of wireless telegraphy; but the secrets are there until we rise to their level and master them.

The line of progress for the human family is step by step across the boundary line between the known and the unknown—the "conscious always devouring the unconscious."

Secrecy is not, then, in itself an evil; it is only so when it is used to cloak that which is evil and thus give it an added power. For secrecy lends an increased power to a bond.

The seat of power of all kinds is in the imperceptible. The invisible rays of the spectrum are the most potent; it is the force which gives value to the machine; it is the microscopic activity of the living cell that determines the movement of the muscle. All spiritual activity is from within—secret and silent.

It is in the very nature of all of life's profoundest, greatest, purest and best emotions and experiences that they cannot be communicated to the world at large—hardly indeed to one's nearest and dearest friends. The lips seem sealed and the tongue is tied in the attempt.

With regard to other forms of knowledge, secrecy is demanded by the public safety. In a recent trial, a medical expert was asked whether there was not a drug that could be administered so as to cause immediate death and leave no trace. The scientist asked permission not to answer the question, on the ground that such knowledge was too dangerous to be made public. His request was readily granted by the court.

The public utterance of certain great truths of religion and of science would lead inevitably to a great abuse of the power they invoke, and cause grave danger. We have already seen something of this in the case of hypnotism, one of Nature's hidden powers, the knowledge of which has been given broadcast to the world at a time when men are still selfish enough to be willing to use such a power to oppress the weak, or to gain for themselves some form of pleasure or of power.

All of these considerations are however secondary to the esoteric teaching that silence and secrecy are absolute essentials to the growth of the spiritual nature of man.

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"Silence is the element in which great things fashion themselves."
"All growth is silent; he uproots his strength
Who struggles here to make a brother grow."
"Learn then, every day, Silence; it is the price paid for advancement."

At Home

The President of the O. E. S. is at home to friends—both members of the Society and others who may wish to consult her—every Thursday afternoon from three to five o'clock, at her apartment, 51 The Gladstone, 1423 R street, N. W., Washington, D. C.

BULLETIN

THE BULLETIN, the official publication of the Oriental Esoteric Society of America, is one of the few *weekly* publications in the world devoted to occult and esoteric teachings. It contains editorials presenting in simple form the teachings of the Society as applied to everyday life. Its Answers to Correspondents tell you what you want to know and cannot get from any other source. Its weekly "Meditation Page" gives you a thought with which to start each day of the week and keep you out of the rut of routine and worry. It has a parents' page; a young people's section; astrology for the month; comments on current events from the esoteric standpoint, etc.—An important means of communication between the Society and the world. Subscription price, \$1.00 per year.

SYMBOL OF THE SOCIETY

The pin representing the Symbol of the Society may be ordered from the Secretary, O. E. S., at the following cost:



Solid Gold, with safety catch.....	\$3.50
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Solid Gold.....	\$3.50
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MEMBERSHIP

Advantages of membership in the O. E. S. are:

1. Affiliation with the Universal Brotherhood, and union, more or less vital according to the development of each one, with Those who are directing the Great Work of human progress.
2. The privilege of sharing in a united and systematic movement to further this great work; of aiding it by individual effort and influence, or by contributing financially; and the opportunity of personal association with its leaders.
3. The receipt of such lessons as accord with the degree of membership.
4. Admission to the meetings of the Society for study.

There are now two degrees of Corresponding Membership. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership in the O. E. S. is for more advanced students than those in either of the Corresponding degrees. Full information regarding qualifications and regulations governing Active Membership may be obtained from the Secretary.

Books by the President of the O. E. S.

WHAT ESOTERISM IS

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FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; leather, \$1.50.

NOONTIDE MEDITATIONS

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THE WAY

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MEDITATION

"How full of love and happiness is the world" says the bud as it opens its petals to the sunshine. How glorious life is, thinks the young enthusiast, as love, wealth, power, ambition, deck the path before him.

But in the night came the frost and nipped the bud, so that it died; in one fell moment the whole life of the youth was changed from joy to mourning; his love was false; wealth, power and ambition faded and were gone!

So is the world of Maya or Illusion.

The world of fact upon which we pin our faith, which seems to us to be fixed, immutable, lasting, is after all but a stage upon which is represented the grand drama of human life and evolution. It is true and constant in its purpose, but its scenes are shifting and "One man in his time plays many parts." If we understand this, and are prepared to change our role as required, without allowing the change from joy to sorrow, from wealth to poverty, to affect us; if we are able to continue steadfastly on our way regardless of these outer vicissitudes, then we are beginning to understand something of the nature of Maya, and by avoiding its snares we are entering the path of self-control.

SELF CONQUEST

1. He that ruleth his spirit is greater than he that taketh a city.
2. Every harsh and bitter word which we are able to receive without its arousing our hatred is an upward step on the Path.
3. We shall come out of evil just in proportion as we are able to conquer desire and live by principle.
4. If one man conquer in battle a thousand times ten thousand men, and if another conquer himself, he is the greatest of conquerors.
5. Abstain because it is right to abstain, not that yourself shall be kept clean.
6. By rousing himself, by reflection, by restraint and control, the wise man may make for himself an island, which no flood can overwhelm.
7. It is from the bud of renunciation of the self that springeth the sweet fruit of final liberation.

PARENTHOOD

Far from parenthood being an irksome responsibility, as it is sometimes considered, it is, when viewed in the light of Esoterism, a joy beyond words, as it is a touch of that unity through intimate association of individuals which is a foretaste of man's union with the whole, one with God.

The ego of the child is more or less asleep until the age of discretion, so called, when he begins to consciously use that prompting from within, which holds the memory and result of all past experiences and lessons learned through many previous lives. And now as he acts consciously he builds into his character more wealth of experience and begins to grow and develop his individuality, for which purpose he incarnated.

Up to this time he has been merely nourished by unselfish and pure parental love which has also supplied the needs for the development of his outer garment, the physical personality. In the development of his physical, social and moral habits does the parents' work chiefly lie. These habits play a most important part in fitting him for useful service, giving him that pleasing external environment which makes a charming personality, through which the real man himself may act on the physical plane in his relations with his fellows. Every man should receive all this training in his childhood from his parents, so that when grown he would never need to think of his personality.

A man may depart from the church he was brought up in and choose a philosophy of his own to guide his life, but rarely are the habits of personality, the care of the body, the arrangement of physical surroundings, very much changed. Here lies the main function of the parents—first to give the physical body, then to care for and train it into perfect manhood. The authority which the parent exercises during the child's early years can, of course, only affect his physical and social habits; it should unquestionably be exercised with gentleness but firmness and may cease when it is no longer needed for that purpose. It certainly must cease as *authority* when manhood is reached—when the time should come of perfect freedom between parent and child, the only bond being that of unselfish love and service towards each other.

If during the first seven years of the child's life, while he is dwelling chiefly in the astral, he has been taught love through the medium of his emotions and happy conditions of environment; if during the second seven, the age of awakening intelligence and reason, he has been taught respect for self and others, and self-control, through appeal to his intelligence and reason, then, at the age of 14 or 15, when the Ego has become fully conscious and responsible, it is able at once to take a strong and intelligent hold upon the life, and the parent can with safety leave the future largely in the child's own hands.

MYSTERIES

O, the mystery of morning,
When the tender, timid pink
Tints the clouds like softest music,
Grows intenser, till they drink
Living light and purest sunshine
As their God looks o'er the brink.

Mystery that forces flowers
From a rough and gnarled old tree,
Till it stands a bower of blossoms,
Paradise for bird and bee,
While its branches, fragrance laden,
Promise fruit in bounty free.

Mystery that lures us earthward,
Souls that seek a mother's care,
Tiny, trembling human atoms,
Born to taste of joy, despair,
All the range of deep emotion
Which a growing soul can bear.

Mystery sublime of music,
Lifting us on wings of sound
Till released from this existence
Every fetter is unbound,
And aglow with inspiration
Our eternal goal is found.

Mystery of all most solemn!
When the Master, passing by,
Draws the Spirit, newly wakened,
Till it looks with seeing eye,
Lost in love and adoration,
Feels and knows that God is nigh.

—Ariel.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, May 31, 1912

No. 21

AUTHORITY AND POWER

Among the many problems which confront the man who is active in the world is the one of recognizing "the time to rule and the time to obey."

To what extent should we submit to human authority, which is usually the will of a small minority, with reference to religion, government, social and industrial conditions, etc.? Those representing authority usually wish us to place no limit to our submission; but if this is acceded to for any great length of time it usually results in the abuse of power, which in turn creates conditions that are detrimental to the best interest and progress of the race.

Before suggesting the key to these difficulties (which is all that a "pointer of the way" should do) it will be interesting to look back over the path that our present "white race" has travelled and see from the beginning what instructions it has received on this point, and how they have been worked out by the race itself, generation after generation.

Six, or rather seven, thousand years before the Christian Era, there was among the Druids, the Spiritual Fathers and Initiates of the White Race, a young man of great wisdom, named Rama, who was destined to the priesthood, and whose intelligence brought him to the notice of all who were about him.

But his many virtues aroused the enmity of the majority, and to avoid being slain he gathered together his adherents and left Europe for Asia, where he penetrated into India and after a gigantic struggle entirely freed it from the domination of the Black Race.

These wars being terminated, Rama laid the foundations of a social and religious edifice which was the inspiration of his great genius and was so powerfully and substantially built, so judiciously

poised according to the eternal laws which harmonize the spiritual with the material, that even today, after 90 centuries and more, we are still living, without being in the least aware of it, on the mutilated fragments of it in the laws which at present obtain in the West, in our manners, as well as in our religious and moral institutions.

His first act was in itself a stroke of genius; it was the creation of the new role for woman to play in the heart of the family. This one conception alone is great enough to have immortalized him.

Of woman, Rama made no longer the fascinating sybil, ardent and terrible, who had rendered herself so much feared; nor yet the slave without will of her own; but she became the Angel of the Hearth, the guardian of the sacred fire of the home.

The family, the root of all society, being thus regenerated and constituted, Rama organized therewith the first social molecule, the ALDEE—that is to say the Clan or Commune.

Here is what is said in a Sacred Hindu book on this subject:

“In the Aldee, the assembly of all the Fathers and Mothers of families named three special Councils, after having elected a President over themselves, who was called ‘THASILDAR,’ that is to say, ‘The Father of the Ancients of the Ram’.”

“The first Council, the most exalted in its functions, had the responsibility of the guardianship of all the resolutions and teachings of all the conventions which had taken place.

“The Second Council had the care of the public peace and material affairs; it rendered justice, and kept order in the Aldee.

“The Third Council administered the economic affairs of the Aldee, fixed the taxes, and overlooked the expenses.

“The Federation of several Clans formed the *Zantou* or *Canton*, the Federation of *Zantous* constituted the *Daghous* or Province, and the federation of *Daghous* formed the *Daghous Cacti* or government.”

And lastly the Assembly of all the governments composed a Kingdom, which had its Metropolis, or Capital, where the Grand Authorities of State resided, as follows:

1. The Council of God whose members were all Priests and Initiates of high rank and degree.
2. The Council of the Gods composed of lay Initiates of high order.
3. The Council of the Ancients.

The first of these Councils was presided over by a Sovereign Pontiff, and it alone possessed *Authority*, since it alone was master of Science in its integrity. It therefore authorized the Council of the Gods—that is, it chose out among the Initiates those who were worthy to form part of this Council.

The Power was vested in this second Council. It was presided over by a King, for the administration of Justice, who had been previously instructed, initiated and consecrated by the First Council.

The king, in his own sphere, was autocratic, for all initiative of government emanated from him alone. Never did the first Council concern itself directly with any act of Government as such; it would only inform the Second Council if in its judgment an important act was not in conformity with the Social Law of Justice, and it could pass upon it a sort of *veto*.

Thus it would seem that *authority* can only be rightly exercised by those who have *all knowledge*, as the highest Initiates of all time have had. But in the present day this body is not publicly acknowledged or believed in; the Councils of the Nations are of the second order, having Power and Executive, but without Authority save such as they derive from the Sacred Scriptures and Traditional laws and observances that have been handed down as marks of civilization and moral rectitude. Here and there will arise a man greater than his fellows who will be acknowledged as an "authority" upon some particular subject; but the Initiate who is an authority upon all subjects keeps silence; or when he speaks is misconstrued and disregarded. Authority is therefore perforce silent since its approval or veto is neither sought nor heeded.

But since Power represents Authority, it must be obeyed for the sake of Order. A Leader, Ruler or Governing Body of whatever kind must normally possess a better knowledge of the ideals and plan of the particular organization to be guided by it than is possessed by the ordinary adherent; if for any reason this is not the case, the Leader in question is not truly a Leader but is of the nature of a despot, and all kinds of abnormalities will make themselves apparent.

A Leader should be obeyed, but a Tyrant should be resisted and opposed in whatever way is lawfully available. If some man has more knowledge than is possessed by those in power, it is his duty to bring that knowledge to bear for the good of the community. This will require great tact and perseverance, but the good citizen should attempt it—not however by tearing down existing institutions, but if possible by infusing them with his own spirit.

Authority is the highest element of good government; it is based upon ideals and secretly but potently influences the decisions of all true Leaders through their spiritual natures. Power is second; its duty is to make all necessary decisions in conformity with true ideals and to see them carried out.

The solution of the difficulty lies in a recognition of the difference between Authority and Power. When Power again comes to be subservient to Authority, and when the people recognize that their Leader has Knowledge and Wisdom, in addition to Power, they will render a glad and ready submission only limited by their own capacity of understanding his plans and their ability to carry them into execution.

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

"He who resigneth all sense of self and maketh himself an instrument for the Divine hands to work with, need have no fear about the trials and difficulties of this hard world. . . . The disciple need take no thought for the fruit of his actions."

SECRETARIAL

Owing to the retirement of Miss E. C. Gray from the work of Secretary of the O. E. S., which she has so ably performed for the past two years, our choice of a new Secretary has fallen upon one of the earliest of our Students, C. V. Kiefer, to whom you may write in full confidence, sure of receiving all the aid and instruction that we can give.

SUMMER ADDRESS

The Summer Address of the O. E. Society will be 1419 R Street, N. W., Washington, D. C. All mail intended for the Society should be thus addressed until Oct. 1st. Private communications intended for the Secretary or other Officer should bear the word "Confidential" in the lower left-hand corner of the outer envelope.

BOOKS BY THE PRESIDENT OF THE O. E. S.

Those interested in occultism will find the following books by the President of the O. E. Society helpful in obtaining an introduction to the subject: *What Esoterism Is*—paper 35 cents, cloth 50 cents; *First Principles of Esoterism*—cloth \$1.00, limp yellow leather \$1.50. Other books by the President: *The Way*—daintily bound in paper, 10 cents; *Noontide Meditations*—paper 25 cents, cloth 50 cents, leather \$1.00.

PINS AND PENDANTS

suitable for watch fobs and ladies' chains, bearing the Symbol of the Society in blue, gold and white, may be had by addressing the Secretary O. E. S., 1419 R St., N. W., Washington, D. C.

Solid Gold Pin, safety catch.....\$3.50
Gold filled Pin, safety catch..... 1.00
Gold plated Pin, no safety catch..... .75

OBJECTS OF THE O. E. S.

The objects of the O. E. S. are three-fold:

1. By Aspiration, by Knowledge and by Right Living to open up a passage between earth and heaven, through which the light of true spirituality may shine and illumine humanity.
2. To collect and appropriate these rays, to adapt them and make them available for the aid and enlightenment of all classes of men.
3. The diffusion of this Truth and the gathering into the ranks of membership those who are in sympathy with the aims of the Society.

HOW TO APPLY FOR MEMBERSHIP

An application for admission as Member of the O. E. S. must be addressed to the President, stating in full the name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

Corresponding Membership. There are now two kinds of membership in the First Degree. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership. Active Members are required to pass an initiatory examination in person or, if at a distance, in writing.

Dues \$1.00 a month. When non-resident or not within reach of a Branch, \$1.00 a month from October 1st to June 1st (\$9.00).

MEDITATION

To desire with intensity any possession, however sublime, is to put an obstacle in the way of its attainment on any plane but the lowest one of matter; for desire stirs up the under side of man's nature, the side of separateness and selfish lust. Desire is the wish of man to attain something for his own personal gratification first of all, as well as perhaps for the good of others secondarily. His desire, and the consequent energy he would put into the pursuit of the object, would be reduced to indifference if another personality were going to reap the glory of the attainment.

Desire kills out the spiritual life of the individual by leading him to strive for something for himself, primarily, and thus it clouds his vision of the Oneness of all Life, and is an obstacle to his attainment of the God consciousness and to his right understanding of fraternity and brotherly love.

Therefore we are commanded to "Kill out desire."

And truly when we can reach this stage all "good things" will be ours, for the Law reads "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

The moment when we cease the strenuous hold upon some object of desire which is ever slipping and eluding our grasp, is the very moment when it slides easily and noiselessly into its place in our life—the reward of our triumph over the lower selfish man in our breast.

DESIRE

1. Root out the giant weed of personality; this is the great foe of the disciple; it separates him from his fellowman.
2. Do not believe that lust can ever be killed out if gratified or satisfied, for this is an abomination inspired by Mara.
3. Ignorance begets desire.
4. The wise one tarries not in the pleasure grounds of the senses.
5. Guard the lower lest it soil the higher.
6. The soul, in order to be free, must kill desire.
7. When all desires that dwell in the heart cease, then the mortal becomes immortal and obtains Brahman.

THE GREATEST HEALING PRINCIPLE

... "Is not man a Temple then? The visible manifestation and impersonation of the Divinity? There is but one Temple in the world, says Noralis, and that is the body of man. Nothing is holier than this high form. Bending before men is a reverence done to this Revelation in the flesh. We touch Heaven when we lay our hands on a human body."
—*Carlyle.*

And yet so few, so very few, realize that our bodies are really and in truth temples of the Living God—just temples, that is all—merely one of the many vehicles used by the Spirit wherein dwells the real and true, the Spirit of God. And so we find some who see or are only conscious of the physical body, and these are dependent on material means to restore diseased tissues and bring back to its normal strength and beauty this Temple of theirs. But as material substances are of a low vibration, and slow in their action, one who thinks even a little beyond the physical finds himself asking, "Isn't there something beyond this?"

Then comes the realization that the *mind* may be used in the upbuilding or the down-tearing of the physical body, a process depending upon whether the thought is constructive or destructive.

For continually one sees a diseased condition brought about through fear, anger, worry, and anxiety; while on the other hand a patient is seen recovering and gaining normal health and strength merely by being constantly surrounded by an atmosphere of *love* and joy and peace, that atmosphere either created by himself, or by those with whom he comes in contact.

And yet again one feels that there must be something beyond the mind, something sure, something that *never fails*, for the mind is truly the "Slayer of the Real." So he looks within the Temple and finds the dweller therein, the Spirit, "The Living God."

Jesus of Nazareth, the greatest Healer of body, mind and soul the world has ever known, teaches us that this Spirit of God, dwelling within the Temple and manifesting itself as *love*, is the healing *force* of the universe.

This *Love* works silently and surely (as do all great forces), for "Love never faileth" and "perfect love casteth out fear."

There can be no inharmony, disease or disturbed conditions where Perfect Love is, and perfect love is that which gives and gives always and to every living creature, without distinction as to race, sex, color, or creed, and demands nothing in return.

And it is this Perfect Love, universal because it includes every living thing in the universe, that the Spiritual Healer uses; or rather by having purified his body he has made of himself a channel for the inflow and outflow of Divine Spirit; and as he is consciously at one with Spirit so is he capable of making himself at one with every living creature, for we are all One, and truly "In him we live and move and have our being."—*G. P. S.*

MY OWN SHALL COME TO ME

Serene I fold my hands and wait,
Nor care for wind, nor tide, nor sea.
I fret not more 'gainst time or fate,
For lo! My own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amidst the eternal ways
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray
Nor change the tide of destiny.

What matters if I stand alone;
I wait with joy the coming years;
My heart shall reap what it has sown
And gather up its fruit of tears.

The stars come nightly to the sky;
The tidal wave comes to the sea.
Nor time, nor space, nor deep, nor high
Can keep my own away from me.

The waters know their own and draw
The brook that springs in yonder height;
So flows the good with equal law
Unto the soul of pure delight.

—John Burroughs.



BULLETIN

OF THE

ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, June 7, 1912

No. 22

CONSECRATION

Every festival marks an ending and a beginning; the closing of a door upon a completed cycle of human experience, and the opening of another upon a fresh cycle, fraught with new opportunities and responsibilities.

To the unthinking, it is a period of relaxation, of revelry and temporary forgetfulness; but to the devout soul, taking advantage of the brief pause to reassemble his scattered forces and gird up his loins for the untried tasks awaiting him, it is a season of prayer and consecration.

Thus, on the Birthday, New Year's Day, on each recurrent anniversary, he dedicates himself anew to God, to his country, his family, his work, or to whatever ideal he holds most sacred.

To consecrate is to "set apart for a holy use." Consecration is the first conscious step toward the distant goal of being. When the slumbering soul at length becomes aware of a glimmer of light faintly illuminating the darkness wherein it has blindly groped, a sudden revulsion of feeling is experienced. The universe appears magically changed; the old ambitions and desires fall away; and the plane of living shifts to a new level. In the midst of upheaval and readjustment, there arises an irresistible yearning to *share* the vital truths which, though but momentarily and imperfectly glimpsed, have nevertheless endowed life with new and deeper meanings; and though with tears and misgivings, an overmastering desire to consecrate the life to service finds utterance in a cry: "what wilt Thou have me to do? Behold, all that I have is Thine. Here am I, send me—."

Many of us, longing for the joy and peace that we have been

told accompany "conversion," and finding ourselves torn and shaken by vague fears and questionings, begin to doubt the Gleam that fell athwart our pathway, and are filled with sorrow because of our failure to experience the mysterious "change of heart" which is generally held to be the first step in the higher life.

If this is our case, let us take comfort; for conversion comes not always as a blinding flash of revelation, transmuting all doubts and bringing joy in its train. Nay, sometimes it steals into the heart so gently as to be imperceptible; but consecration, which is the *essential* part of conversion, is conscious—voluntary—and may be ours at any moment we so will.

Thousands are so placed that every waking moment is consumed in the necessary struggle for daily bread. The very suggestion of the peace of consecrated moments evokes a bitter smile. "They are not for us. We have too many mouths to feed." Thus are they torn between the desire to follow the Light, and their Karmic bondage on the wheel of physical necessity.

Ye it is, O burdened souls, who most need to learn the mystery of consecration.

For to consecrate is not always to "set apart" in the material sense. It does not involve the dropping of our daily tasks, the severing of personal ties and relationships in order that we may devote ourselves to the Master's service.

It means the making of even the humblest of our daily tasks a consecrated act—a deed of holiness—by our recognition in it of a divine purpose. For these present cares and burdens are Karmic debts which must be paid to the uttermost farthing before we can be free. Each uncongenial task is a good and necessary lesson; and when we learn to accept it as such, with cheerful welcome and gratitude for the opportunity for growth and patience which it affords, we may see, if we look deep enough—behind the ledger, at the bottom of the furrow, through the imprisoning walls of mill or factory—the face of the Master-Teacher; and in the midst of the clash and roar of the workaday world, His voice may be distinguished, whispering lessons of patience, humility, tolerance and love.

So, to the awakening soul, life's common things become an altar whereon he offers himself, a living sacrifice; and every task, even the most menial—nay, every thought and breath—may be a stepping stone by which to rise.

Therefore let us bear our burdens with willing shoulders and glad hearts, using them to the uttermost, learning all they can teach, knowing that when they have performed their service, they will be lifted, leaving us free, if we so will, to dedicate our lives to be used henceforth for the good of all.

How long will this take? None may say. It may be a day, a week, a year, perhaps many lifetimes.

Learn to rest in the Lord. This is also a part of consecration.

If we are looking forward to our day of release with impatience because it does not come quickly, we still do not understand true consecration.

Give yourselves to be placed on high or thrust under foot at the Master's good pleasure, sure that He knows what is best. Then, after you have waited, working patiently and with a thankful heart in the place where you are, the day will come at last when the way will be opened and your life accepted. "When the disciple is ready, the master will appear."

We can only advance one step at a time, and the first step toward a conscious, voluntary spirituality is to "set apart" the prosaic, familiar duties and limitations of our everyday life for a "holy use." The higher and higher we climb, the purer and more complete must be our self surrender.

Then, in love and faith, let us consecrate ourselves—our thoughts—our speech—our toil—our joys—our sorrows—to the service of the Father, and through Him to our fellow men.

CONSECRATION

Consecration! As the lotus consecrates its golden heart
To the Lord of light and beauty, to the sun that doth impart
Life and purity and fragrance, so I turn to find Thy face.
Let me rise above the waters, let me share Thy love and grace.

Consecration! When Thou hidest, when Thy gaze no more I see,
Let me close my longing petals, let me meditate on Thee,
Till my golden-hearted center radiates the light divine,
And a-glow with morn's refulgence, conscious joy and bliss are
mine.

Adoration! As the lotus, looking upward, must adore,
Looking midst the waters' mirror, sees Thyself forever more,
May I see Thee, blessed Master, in the low as in the high;
Tho' the stream be dark and muddy, let me know Thy Presence
nigh.

Consecration! Let my glances find Thee wheresoe'er they turn,
Resting on my brother-lotus, may the heart within me burn.
Adoration! aye, Adored-One, Thou in all hast found Thy seat!
Love and glory, all I offer, consecrated at Thy feet.

Ariel.

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As a plant upon the earth, so a man rests upon the bosom of God; he is nourished by unfailing fountains, and draws at his need inexhaustible power. —Emerson.

CORRESPONDENCE

The following article, an extract from the letter of one of our correspondents, is interesting as showing some of the results of the Society's work:

"I take this opportunity to say how much I am indebted to the lessons of the Society in broadening my mind, and giving me a totally different view of life from that I had previous to receiving your literature. When I first took interest in the Society it was with the intention of investigating such little understood phenomena as Telepathy, Clairvoyance, etc., but a perusal of the lessons of the Society teaches me that the acquisition of these powers or gifts is of secondary consideration and I am no longer so anxious to possess them as I am to endeavor to do good to others. I am afraid I but feebly express my views of the subject but I will just say in conclusion that I have been helped a great deal by the train of thought which your teachings give rise to, and much that was dark to me heretofore now seems clear—I mean on religious subjects."

(Signed) J. W. G.

At Home

The President of the O. E. S. is at home to friends—both members of the Society and others who may wish to consult her—every Thursday afternoon from three to five o'clock, at her apartment, 51 The Gladstone, 1423 R street, N. W., Washington, D. C.

BY AGNES E. MARSLAND

President of The Oriental Esoteric Center and The Oriental Esoteric Library

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CONDITIONS OF ACTIVE MEMBERSHIP

1. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership.

2. Corresponding Members who desire more advanced instruction and who are in good standing are eligible for Active Membership.

3. Active Members are required to pass an initiatory examination in person, or if at a distance, in writing.

4. Application for admission should be made on a blank provided for the purpose by the Secretary. It must be addressed to the President, stating, in full, name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

5. Every Active Member of the Society must be willing to obey strictly the General Regulations governing it.

6. Active Members are required, unless unavoidably prevented by distance or otherwise, to be present at the meetings held by the Society for study.

7. Every Active Member must make an offering to the Society upon his Initiation, the amount of which is voluntary. The regular dues are: Active Members, \$1.00 a month, due on the first day of each month. Members not residing within reach of a Branch, \$1.00 a month, due from October 1st to June 1st, inclusive. (\$9.00.)



The pin of the O. E. S. is slightly smaller than the above cut. It shows in the Center the Sacred name (of deep Esoteric meaning) in white lettering, and from this point there pour forth rays of Wisdom, Love and Power upon all beings throughout the whole Universe. The Kaf, which is shown in gold, symbolizes our Society receiving these rays, collecting them and giving them forth in spiritual truths to the whole world. The background is the dark blue of Space, and the curved surface represents our world or sphere.

The Kaf is the third letter of the alphabet of the Magi; it is the ineffable symbol of the Sacred Science and represents the power of the Initiates and also the realization of that power. Our Society has chosen this symbol to represent its characteristics of strength and activity in serving the world, and also to signify the place it is designed to occupy and the part it has to play in the New Era.

MEDITATION

"He who would climb must fatigue himself," says the Master, "for straight is the gate and narrow is the way that leadeth unto Life, and few there be that find it."

The Path of Initiation here described is nevertheless the only way to the very summit of the mountain. At the beginning of the ascent, the paths and the bye-paths are numerous, some longer and more circuitous, others straight and direct; but when a certain point in the climb is reached, all these merge in one, and the top can be reached by this one alone. . . . *Initiation.*

The qualifications for the treading of this path are all *moral* ones. Not he who *knows intellectually* the intricacies of the evolution of Life is the true disciple, but he in whom such knowledge has led to a radical change of view, who has turned his face from West to East. He has entered the probationary path.

This man will realize that he can no longer fight and struggle for his own life and for that of his family alone; but his chief aim will be to make others live, not self—to work for the whole. Altruism and self-sacrifice will mark his outer life: knowledge and devotion, the Inner Life.

VIRTUE

1. The world needs, above all things, to learn of Virtue.
2. He who would climb the narrow Path to the mountain heights whence he can inspire the breath of God, must enter first by the way of Virtue.
3. Higher knowledge cannot be gained in any way except by the greatest purity of life and thought.
4. To be virtuous is one thing; to be conscious of one's own virtue is another.
5. The work of the psychic fluid emanated by the *will* is not of itself enough; there must be added to this the realization of these three Virtues—Faith, Hope, and Charity.
6. The *pleasurable consciousness* of self-respect and virtue is one of the things the disciple must give up and destroy in himself.
7. The disciple is bidden to obey the laws of the community in which he lives; if any teacher would have him run counter to these, let the disciple beware, for this cult has not the stamp of Virtue; it is not true.

AIMS OF THE Y. P. S.

The YOUNG PEOPLE'S SECTION OF THE ORIENTAL ESOTERIC SOCIETY has the following aims:

In common with the Society:

- (a) to form a chain of universal brotherhood, based on the purest altruism, without hatred of creed, sect, caste or color, in which reign tolerance, order, discipline, liberty, compassion, and love.
- (2) to study the occult sciences of the Orient, and to seek by meditation, concentration, and a special line of conduct, to develop those powers which are in man and his environment.
- (3) to provide a practical philosophy of life which shall aid men in meeting the problems and in enduring the trials of the world with fortitude.
- (4) to rise by raising others.

As special aims distinctly its own:

- (1) to harmonize, in the hearts of young people, the apparently warring elements of Science and Religion, of West and East.
- (2) to prepare young people for the work of the New Era.
- (3) to select, and begin the training of, the leaders of the New Race.

Corresponding Membership entitles one to receive lessons by correspondence, dealing with the elementary teachings of East and West in their relation to each other (as far as can be done in a beginning-course), Science and Religion, philosophy and everyday life. The lessons are simple and direct in form; they are accompanied by questions designed to bring out any misunderstanding by the student, and especially his application of them to his daily life. The questions are criticised and returned to the members. A fee of 25 cents for three months, or \$1 per year, is charged to help defray postage and cost of printing.

Associate Membership is open to those who, besides wishing to receive what instruction can be had from Corresponding Membership, wish to take an active part in the work of the Section—even if a small part. Associate Members who are already Corresponding Members are not required to pay an additional fee; but, as they work, they will receive, from time to time, further lessons.

Active Membership is for those few who are in grim earnest, and wish definitely to concentrate their lives upon the objects for which the Section exists.

For further particulars address:

Secretary, Y. P. S. O. E. S.,
1419 R Street, N. W., Washington, D. C.

"WOODNOTES"

The timid it concerns to ask their way,
And fear what foe in caves and swamps can stray,
To make no step until the event is known,
And ills to come as evils past bemoan.
Not so the wise: no coward watch he keeps
To spy what danger on his pathway creeps;
Go where he will, the wise man is at home,
His hearth the earth—his hall the azure dome;
Where his clear spirit leads him, there's his road,
By God's own light illumined and foreshowed.

For nature ever faithful is
To such as trust her faithfulness.
When the forest shall mislead me,
When the night and morning lie,
When sea and land refuse to feed me,
'T will be time enough to die;
Then will yet my mother yield
A pillow in her greenest field,
Nor June flowers scorn to cover
The clay of their departed lover.

—Emerson.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, June 14, 1912

No. 23

HAPPINESS

Elusive yet eternal, intangible yet imperishable, happiness is one of the mysteries of life, a load star to lead us upward.

Possibly there are as many interpretations of happiness, as many ideas how best to attain it, as there are diverse minds in the universe, for each man's scheme of happiness is that which his individual perception knows. The desire for it is universal, yet repeated failures to attain it have caused many people to doubt its very existence.

It has been described as a state of consciousness which, it would seem, has, and can, only be attained through the training of the mental faculties, by control of thought and emotion. The imaginative faculty also plays a very large part in the existence of happiness, for it can turn a hovel into a palace and can transmute a glance into a realm of poetry.

There are certain men born into the world whose outlook is so normal and wholesome that happiness is from the beginning theirs, and this without struggle or endeavor. Their natural, un-studied point of view sees their own particular environment as the best possible field for their activities, permitting the widest scope to their spiritual and intellectual ambitions. But other natures one sees, so keenly alive to the pain of the world and to the problems of the generation in which they live, that "the peace which passeth understanding" seems forever beyond their reach.

Happiness is a condition which has many component parts; it is, as it were, a compound of many ingredients. It may be of varying grades of stability, from that which is purely ephemeral, to that which is eternal. Its stability depends largely upon the nature of

the elements which produce it. We distinguish, therefore, between transitory satisfaction and elation incident to the fulfillment of more or less temporary desires, or the successful outworking of personal plans, and true or stable happiness in which the soul, being well aware of its relation with its Father, possesses, awakened within itself, abounding faith, love, and peace. It is beyond the power of ordinary events either to create or destroy happiness of this character, which is the "Kingdom of Heaven," which the Master Jesus tells us "is within." Such happiness is free from the opposites of pleasure and pain, these being both transitory; it springs from the consciousness of the true self and is eternal.

Happiness may be either positive or negative. A good deed done for another must occasion positive happiness for the one doing it, and negative happiness for the one for whom it is done, out of which arose the saying, "It is more blessed to give than to receive."

But there is a state between the positive and the negative, in which one really does not know whether he is happy or not. He does his daily duties and tries to meet the demands upon his time and to do conscientiously what needs to be done. Ask him if he is happy, and he will reply that it has never occurred to him to think of it.

Job says, "Happy is the man whom God correcteth." Solomon says, "Happy is the man that findeth wisdom, and the man that getteth understanding;" while Jesus says, "If ye know these things, happy are ye if ye do them." Paul says, "Happy is he that condemneth not," and James, "We count them happy that endure."

True happiness is to be attained only by knowing God, and recognizing and promoting the manifestations of the many phases of His goodness, truth and beauty in ourselves, in our fellow creatures and in all our environment; in consciously lending all possible aid to the development towards perfection of the great plan; and, in the absence of perfect knowledge of how to do this, in following the guide in whom we have the greatest faith as a leader and director of all the steps tending toward that end.

Happiness, based upon or compounded out of anything less than absolute confidence in the ultimate outcome of all things, does not and cannot possess the characteristics of eternal stability. There should, however, be no confusion of terms. Stable happiness is not faith, is not love, is not peace, is not confidence, but is a state of consciousness or condition of being which is the concrete resultant of the existant and harmonious activity of these attributes.

The attainment of stable happiness, therefore, lies in the development of the elements which produce it, particularly in the cultivation of the perception or understanding of the withinness of things and the clear recognition, through meditation and what might be called spiritual exercise, of the real as distinguished from the shadow.

If we "seek first the Kingdom of God," shall not happiness be

among the things which "will be added unto us"? It is to be remembered that it is not to be sought in and for itself alone—that is, directly. Such seeking is likely to lead us, like the will-o-the-wisp, into ever deepening fields of illusion. In seeking to attain, therefore, that which makes for stable happiness, that which makes it our rightful heritage, we will endeavor to unfold or realize the every-where-present-ness of the good Father, and the truth that life as a whole is an unfolding panorama of eternal goodness. We will further cultivate the good habit of looking for, and ever contemplating, the good, the true and the beautiful; thus observing that which is rather than that which is not. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, . . . think on these things."

As Order is heaven's first law, for those of us not so fortunate as to have been born with a natural heritage of happiness temperamentally, the attainment of it can only come when we have brought our lives into order, ourselves into tune with the infinite, and our minds and lives into focus with the grand scheme of betterment of humanity. To this end we must recognize that in every act, however trivial, it is necessary so to accord ourselves with the conditions about us as to bring the utmost good from environment and opportunity. The fulfilment of this ideal will inevitably make each individual a unit of happiness radiating and reflecting a divine light, and thus in his infinitesimal sphere disseminating the message of the Prophet of Nazareth.

When we realize deeply and surely that all is well—so deeply and surely that the light of such realization shines clearly down into the illuminates every experience—then we may truly be happy, and the song of triumph in the soul sounds its sweet note throughout all the turbulence, amid all the trials, as well as in all the joys and pleasures of life.

The soul is born for growth, and the requisite for growth, so far as the individual's own efforts are concerned, is aspiration. When we tire of pleasure and pain, in the worldly sense, and weary of restlessness and meaningless change, we turn inward toward the center of our being endeavoring to meditate upon the cause of things and to touch in consciousness the realities of life. If we go deep enough we find that success and failure, good and evil, and all that men find commendable or condemn, are independent of external fact, but rest fundamentally on principles which take their being in realms far beyond the power of the finite intelligence to grasp or understand. When the soul learns to let go of the trivialities of life, the little "ups and downs," and learns to know that back of them all a profound plan and an all-including love rule the universe, and that every atom when put into order has its proper place, then he knows God; then external things drop away one by one, and true happiness is found.

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"The sun opens the lotuses, the moon illumines the beds of water-lilies, the cloud pours forth its waters unasked; even so the liberal of their own accord are occupied in benefiting others."

TO THOSE VISITING WASHINGTON

As the Summer advances many of our Members and Correspondents from foreign cities will be visiting Washington. So that they may not be disappointed in their hope of meeting some of the Officers of the Society, we would suggest that they write to the Secretary of their intention beforehand. Thursday is a good day to be sure of finding the President at home in the afternoon from three to five, or at any other time by appointment.

MULTIGRAPH

Several of our friends have responded generously to our call for aid in procuring a multigraph, and about half of the necessary money has been subscribed. Further contributions to this fund will be gratefully welcomed.

O. E. S. PINS AND PENDANTS

The object of possessing a Society pin is two-fold: first, it attracts to the one who wears it the vibrations of all the brothers and kindred souls working for the same objects, thus bringing an added strength of unity; and secondly, it is useful as a means of recognizing a brother in a strange city. Moreover, embodying as it does the Symbol of the Society, it has helpful vibrations of its own. It is besides "a thing of beauty" in itself.

These pins may be had from The Secretary, O. E. S., at the following cost:

Solid Gold, with safety catch.....	\$3.50
Gold filled, with safety catch.....	1.00
Gold plated, no safety catch.....	.75
Gold filled, no safety catch.....	.50
Pendants—Solid Gold, \$3.50; Gold filled, \$1.00.	

CONCERNING ACTIVE MEMBERSHIP

Those who have been for some time Corresponding Members of the O. E. S. are recommended to consider Active Membership. This also is the degree advised for those who have read or studied for some years along occult or esoteric lines, whether or not they have been Corresponding Members of the O. E. S.

For particulars apply to Secretary O. E. S.

BASIC PRINCIPLES OF THE O. E. SOCIETY

1. The Universe is One, therefore all are united in Universal Brotherhood.
2. The existence of a supreme Deity.
3. Man is a spiritual Being, and as such is responsible for his actions.

PRINCIPLES OF DEVELOPMENT

1. The ascendancy of the Spiritual Man.
2. The development of the individuality or soul nature.
3. The entire submission of the personality or man of emotions and desires, to the higher nature.
4. The cultivation of the Will and its practice in the daily life in harmony with the Divine Will.
5. Non-resistance or the Law of Love.
6. The realization of positive thought-force and the rejection of the negative states of fear, doubt and morbidity.
7. The strict accomplishment of all the duties of the daily life without any thought of reward, leaving the result to the Divine.
8. The Order does not teach or endorse hypnotism, spiritism or any negative, psychic practices, but teaches and points out their dangers.
9. The disciple seeks alone for active service in the world—his motto being "To rise by raising others."

Our Society does not offer spiritual instruction for money, nor does it teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought.

Books by the President of the O. E. S.

WHAT ESOTERISM IS

Paper, 35c; cloth, 50c.

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; leather, \$1.50.

THE WAY

Daintily bound in paper, 10c.

MEDITATION

Who is there among us who would not exchange the unrest which possesses each one of us in this moment of rapid evolution, for the Peace, the calm, the poise which we see in some great soul who has touched our life, perhaps in a crisis of joy, perhaps of sorrow, or of uncertainty—the calm joyful serenity of one who has suffered much from the world, and who seems to have entered into Peace right here on earth, perhaps in consequence of such suffering?

What is the source of such strong calm? It is not indifference, not ignorance, it will not come to us from easier circumstances, congenial friends or occupation, good health or any change in the outer life, though these are desirable; but it must come to us from recognizing them, whether pleasant or seemingly unjust, as a part of the lessons of our school-day; taking indeed a greater joy in learning well the hard lessons even than the easy ones, since the Divine Wisdom will only set a hard lesson to the one known to be strong and able to cope with it.

Is your lot an easy one? Rejoice and give thanks for it.

Is your path a hard and thorny one? Rejoice and give thanks to Him who judges you strong enough to tread it.

So shall you enter into Peace.

Non-attachment

1. Thy business is with the action only, never with its fruits.
2. The disciple is content to work, or he is content to stand aside and see others complete his work and take his glory.
3. He who performeth all duties without attachment to the result, obtaineth the Supreme.
4. All actions performed other than as sacrifice unto God, bind the actor to his actions.
5. Throwing every deed on Me, and with meditation fixed upon the highest, resolve to fight without expectation of reward, devoid of egotism, and free from anguish.
6. Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world.
7. The harmonized Man, having abandoned the fruit of action, attaineth to Eternal Peace.

ASTROLOGICAL FORECAST

for the lunar month beginning June 15th, 1912.

This forecast applies to the United States particularly. The influences of the lunation are general in effect, but individuals are affected much or little by it according to its relationship to their personal horoscopes.



As might be expected, from the recent trend of political affairs, the lunation shows a continuance of the rancorous animosities of the governing bodies. Uranus in the eleventh house, opposed by Mars, and both evil to Sun, Moon, Venus and Mercury, will bring unexpected development and hasty legislation or action in several departments of the Government. Intrigue, double-dealing and perhaps fouler methods will be called into play. The country never offered a finer opportunity for a calm, noble, highly developed soul to emerge from obscurity and become a true deliverer and leader of the people. With the Ascendant, representing the life of the people in general, beneficially aspected by the Sun, Moon, Venus, Mercury, Mars and Jupiter, such an occurrence is not improbable.

During this lunation those with occult and spiritual aspirations will need to continually hark back to basic principles. With Mars in the fifth house in Leo and adversely aspected, except by Jupiter, there will be a strong tendency to undue partizanship and excitement and wasteful disintegrating enthusiasm. The dawn of a new spiritual and humane era is not ushered in by the red glare of political campaigns, but by the shedding abroad of the rays of love for humanity.

A marked probability is shown of accidents on railroads and fires in pleasure resorts and other assemblages. Men and women high in the nation will meet death in them. Carry no anxiety or fears of such events with you, but obey instantly the voice of intuition should it speak in such places.

Business matters will be weak and the markets cramped. It is not a good time for speculation. The workers will be doing much quiet but effective thinking on money matters.

The weather will be moist and the temperatures widely variable. People with any tendency to disorders of the stomach or digestive tract should use discretion in diet. These and heart failure will be the prevalent diseases.

E. W.

Read, not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse; but to weigh and consider.

—Francis Bacon.

HAPPINESS

If thou workest at that which is before thee—following right reason seriously, vigorously, calmly—without allowing anything else to distract thee, but keeping thy divine part pure as if thou shouldst be bound to give it back immediately; if thou shouldst hold to this, expecting nothing, fearing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is no man who is able to prevent this.

Marcus Aurelius

FOUR RULES FOR THE ATTAINMENT OF QUIETUDE OF MIND

1. You shall learn to desire nothing in the world so much but that you can be happy without it.
2. You shall seek that which you desire only by such means as are fair and lawful, and this will leave you without bitterness before men or shame before God.
3. You shall take pleasure in the time while you are seeking, even though you obtain not immediately that which you seek; for the purpose of a journey is not only to arrive at the goal, but also to find pleasure by the way.
4. When you have attained that which you have desired, you shall think more of the kindness of your fortune than of the greatness of your skill. This will make you more grateful and ready to share with others that which providence hath bestowed upon you; and truly this is both reasonable and profitable, for it is but little that any of us would catch in this world were not our luck better than our deserts.

Van Dyke.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

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No. 24

GOOD GOVERNMENT

“For he taught them as one having authority, and not as the scribes.”
—*Math. vii., 29.*

The problem of what constitutes, and what does not constitute, good government is uppermost in everybody's mind at the present time. A great struggle is at this moment in progress between parties of widely different views on the subject, and is especially bitter between members of the same party who, although having presumably the same principles and ultimate ideals, have nevertheless opposite opinions as to the means to be adopted for realizing those ideals.

In a previous number under the head of “Authority and Power” we laid the first foundation of a right understanding of what conditions and actions will lead to a good and successful government; but, for want of space, much remained unsaid.

The first element of government, after the individual, was therein shown to be the *family*, which is in small what the nation is on a larger scale. If the family is well constituted and the laws uniting its members are intelligently understood and observed, the community will be strong and honorable; but as the lesser so the greater, and if there is a want of stability in the conditions of the home, with ignorance on the part of the father and the mother of their respective privileges and responsibilities, there will be weakness, disrespect, disobedience and strife in this lesser unit, the family, and these negative conditions in the family will cause disintegration throughout the land.

This is a fact that is not usually recognized; but it is none the

less true. For a number of families constitute a village or township, which will be governed by one or more men chosen, or pushed willingly or unwillingly to the front, because they represent the ideals and stage of advancement of that particular community. If the relations of these families or units of the township between themselves are good and friendly, their leaders will be men of peace, and the community will be happy; but if selfishness prevails, with love of money and of pleasure, every family believing itself to be separate from some other and looking down upon another, then the government of that community will become corrupt, and the ideals of its great men will be distorted and lowered. The truly great men will not, under those circumstances, be called to the front, for their qualities no longer represent the general outlook of the people.

One City differs from another by following the leading characteristics of the most prominent families in that city; and one State differs from another by taking its tone from the largest and most representative cities that it holds. So the Nation is built up, and its Government.

A family, well-raised, intelligently nurtured and wisely governed, is the most valuable offering that the good citizen can make to his City, to his State and to his Country.

How great, then, is the privilege of a father and of a mother!

The father should be the leader of his family in all of its great and most important enterprises. He was its originator; he, normally and usually, provides its sustenance; he chose his helpmeet by whose aid the family was founded. Therefore he must be strong, in his own creative powers. Afterwards as the family develops he will be strong in making every other member active. The mother and each one of the children, whether infant or grown man, will know that his loving interest centers in everything that they do, that he appreciates their point of view and that he has always something useful to suggest along their own lines. Opposition of any kind does not sit well upon the father, and if it has to be undertaken, it should always be of the nature of a new creation. Thus if the children quarrel, the father will recognize the presence of energy and force, though misdirected, and will create a new outlet for this energy. He will encourage the activity of every member of the family and teach them how to spend their strength to the best advantage. He supplies the plan of action, and if this is well done, the various actors will gladly co-operate to make of the family a thing of goodness, beauty and truth. If, however, the plan is ill-defined or vacillating, if it is not along the lines of justice, or is in any way out of harmony with the Great Plan, there will be weakness, trouble and vexation of all kinds.

Since at the present stage of our development these laws are

very imperfectly understood, it is not to be wondered at that in-harmony and suffering in the family relation are so prevalent.

Strength, creative energy, power to construct and re-construct, purity of purpose, voluntary self-sacrifice, idealism and truth are the salient features in the character of one who would be truly the father of his family, or the Father of his Country—for the principle in both cases is the same, and we are using the figure of the family, throughout this writing, in its larger as well as in its more restricted sense. We are writing on "Good Government" in both.

All of those parties in the State which the most perfectly represent the ideals and the present stage of advancement of the Nation as a whole constitute the father-principle of the Nation. The qualities which will show most prominently in them and their leaders and by which they may be recognized will be as above—voluntary self-sacrifice for the public good, strength, constructive power, and many others which every one of my readers can add for himself as his own ideal of what a father should be. They can all be summed up in one word—*Love*, active, self-controlled and powerful! Love of country, love of principle.

If the Father is active, intelligent and full of energy and self-control, the beauty of the role of the Mother will be apparent and the fulness of its blessing realized. The Mother receives, gathers, develops, loves, clings, nurses, harmonizes and brings to fruition the projects she has received into her keeping. She adds her feminine and intuitive gift of perception to the positive thought of her husband, and the more active he is in his outer life the larger her sphere of influence.

Notwithstanding the gentle nature of woman, she has a great power of resistance and will defend her offspring at the expense even of her own life; thus she is best fitted to stand alone in hard places, for no argument or persuasion will turn her from the path of conviction. Her strength, and the same time her weakness, rest in the ardor and utter self-forgetfulness with which she fights for an ideal, and the singleness of purpose with which she resists the process of disintegration.

These are the two aspects of government, and a *good* government is one in which these two opposites are reciprocally active, co-operating in moderate measures while opposing each other in such decisions as are extremely progressive on the one hand or extremely retrogressive on the other. According to the needs of the country, one party or the other will have a majority vote and will exercise the powers of government, while the minority will act as a balance wheel to prevent too hasty legislation.

And today as heretofore the exigencies of a situation and the needs of a great people bring to the front such Leaders as the development of the nation is able to command, and in proportion as these rulers live up to the ideals of true leadership will they be inspired with wisdom in their administration.

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Thou art woman, thou art man; thou art youth, thou art maiden; thou, as an old man, totterest along on thy staff; thou art born with thy face turned everywhere. Thou art the dark-blue bee, thou art the green parrot with red eyes, thou art the thunder-cloud, the seasons, the seas. Thou art without beginning, because thou art infinite, thou from all worlds are born.

—*Svetasvatara-Upanishad, iv, 3, 4.*

CORRESPONDENCE

Among the correspondence sent in by readers of the BULLETIN are frequent inquiries for information regarding will-development, how to overcome weakness of will, etc. For the benefit of the many who are interested along this line and who would like to know where right instruction is to be had, we direct attention to the Corresponding Students' Course which devotes a series of several lessons to a comprehensive and practical treatment of the subject.

BOOKS BY THE PRESIDENT OF THE O. E. S.

Those interested in occultism will find the following books by the President of the O. E. Society helpful in obtaining an introduction to the subject: *What Esoterism Is*—paper 35 cents, cloth 50 cents; *First Principles of Esoterism*—cloth \$1.00, limp yellow leather \$1.50. Other books by the President: *The Way*—daintily bound in paper, 10 cents; *Noontide Meditations*—paper 25 cents, cloth 50 cents, leather \$1.00.

SYMBOL OF THE SOCIETY

The pin representing the Symbol of the Society may be ordered from the Secretary, O. E. S., at the following cost:



Solid Gold, with safety catch.....	\$3.50
Gold filled, with safety catch.....	1.00
Gold plated, no safety catch.....	.75
Gold filled, no safety catch.....	.50

In addition to the pins, we have the symbol of the Society made in pendant form.

CORRESPONDING MEMBERSHIP

Many write to us for advice as to their reading or their personal problems, and these we gladly help as far as we can, although the handling of a large and varied correspondence with a limited force is a matter of considerable difficulty. When however we suggest that they join our Society as Corresponding Members, many shrink back. To take this step seems like joining a church or taking a pledge of some kind; it seems like limiting or binding oneself; in fact we are often asked whether obligations are not undertaken which might in some way interfere with liberty of thought or action. Many, too, are afraid of being subjected to hostile criticism.

To such we wish to say that nothing could be further from the truth. To become a Corresponding Member means simply to enter oneself for a definite course of instruction; no pledge of any kind is taken and nothing prevents the member from retiring at any time. There is nothing in it which is inconsistent with membership in any church or other organization, or belief in any religion, Christian or otherwise. A considerable portion of our members are active church members and some of them are orthodox clergymen in charge of large congregations, while all the important Christian denominations and all the great religions are represented. The membership lists are entirely confidential, are not published and are not accessible to any but the officers having the work in charge.

Why should you join? Because no matter how carefully your books are chosen by you or for you, and no matter how carefully they are studied, more direct and personal guidance is usually helpful, and by availing yourself of it you will not only save time but you will avoid much retracing of steps; you will be spared the risk of the many by-paths and pitfalls to which the student of occult subjects is exposed; you will be spared the danger of being misled by those, and they are many, whose object is not your advancement but their own personal profit. An advantage of such instruction is that it is treated from a definite standpoint, that it separates the essential from the unessential, whereas if one reads books only, one often fails to get that point of view which is needed as a basis for consistent action. The instruction is so arranged as to bring out the special difficulties and needs of each member and to meet them by personal correspondence when necessary. No system of teaching occultism has ever been devised which permits the handling of individual problems to the same extent and which brings the student more closely in touch with the instructor.

Those who are ready, and who desire more advanced instruction than the Corresponding Members' Course offers, can become Active Members of the Society, but even for such the former Course is useful as an introductory step. For particulars address Secretary O. E. S., 1419 R Street, N. W., Washington, D. C.

MEDITATION

Which is the shadow and which the real? How shall we know if we are wandering in the land of shadows, or if we are indeed in pursuit of the Truth? So many things which seem real to our friends seem to us mere shadows, and to them our own conceptions and aims seem to be the wildest chimeras. There are times when we say to ourselves, "Who is right, they or I? How can I surely know?"

These are our weak moments, for in our inmost being we always *know* the real from the unreal, we need no outer sign or reason. Yet it is also comforting and a source of added strength at such times to be able to "give a reason for the hope that is in us."

The real, then, is that which is in harmony with the highest nature in man, the divine in him. It does not vary and change with every passing cloud, it is steadfast, constant, stable, lasting, enduring forever.

The interests of the outer world may be swept away in a moment by death or by earthquake. Ambition, worldly power, wealth, love—all these are fleeting, here today, gone tomorrow. There is nothing in these to which we can safely cling. But the absolute essentials of a holy life have always been the same from all ages, in all faiths.

"Live neither in the present nor in the future, but in the eternal."

MAYA OR ILLUSION

1. Before thou takest thy first step, learn to discern the real from the unreal, the everfleeting from the everlasting.
2. He whose face is covered with the veil of Maya sees himself and all as separate from the whole.
3. The real is that which is in harmony with the highest nature in man, the divine in him.
4. Mirror not back the world's illusive lights; reflect the ray divine.
5. Illusion hath no being; how may it trouble thee?
6. Avert thy face from world deception. Mistrust thy senses; they are false.
7. The first step in occultism brings the student to the tree of knowledge; he must choose and eat. He goes on, either on the good or the evil path. Either path produces great Karmic results.

THE FOURTH DIMENSION

The following article on the "Fourth Dimension," published some time ago in one of the magazines, was sent us by one of our correspondents with the suggestion that it might be interesting to readers of the BULLETIN:

"The three external dimensions are length, width and height, and it is the various combinations of these three that produce all external shape and form. But every external form has an internal state, and it is this internal state that we call the fourth dimension.

"To explain exactly what the fourth dimension looks like is not possible with external means, because the external senses can understand only the space that is found in the three external dimensions. When sub-conscious consciousness is developed you will know that the fourth dimension exists; you will also know what it is.

"The great within is in the fourth dimension; that is the reason why there is no limit to the great within, the fourth dimension being the within of space. Since every within has another within within itself; and since this inner within contains a still deeper within, and this deeper within contains still another, and so on indefinitely, we realize why the within is unlimited.

"To try to understand the within, or the fourth dimension, with ordinary reason, is time wasted. Develop the larger consciousness, and these deeper things will become as simple as the alphabet."

ARISTOTLE ON THE FOURTH DIMENSION

"* * * In the formulation of the doctrine of matter and form, of potentiality and actuality, of the relativity of substance, he (Aristotle) produced another kind of objectification of mind—a definition which had a vital force and activity of its own.

"* * * this doctrine of Aristotle's as to the relativity of substance is irrefragible in its logic. He was the first to show the necessity of that path of thought which when followed leads to a belief in a four-dimensional space.

"* * * For beyond all knowledge given by the senses Aristotle held that there is an active intelligence, a mind not the passive recipient of impressions from without, but an active and originative being, capable of grasping knowledge at first hand. In the active soul Aristotle recognized something in man not produced by his physical surroundings, something which creates, whose activity is a knowledge underived from sense. This, he says, is the immortal and undying being in man.

"Thus we see that Aristotle was not far from the recognition of the fourth-dimensional existence."

—*The Fourth Dimension, Hinton.*

GENERATION

The artist who conceives a grand ideal
Doth nurture and protect it, till it springs
To life upon the canvas, to reveal
The poetry of seen or unseen things.

The great musician sends his soul to seek
The soul of music in some other sphere,
And bears the sounds within him, till they speak
In harmonies celestial, even here.

The poet, like the human parent, brings
To birth a soul from out the vast unseen,
And strong or weak his message, as his wings
Can soar, or sink in that pure realm serene.

Bethink thee, heart, if in this universe
There be not One perfected, who must bear
The brunt of human travail, to disperse
The darkness that prevaieth everywhere.

A Heart that carries us so near its own
That if we listen we can hear it beat;
'Twould bring us forth in that sublime unknown
Where spirit knows Itself in silence sweet.

—Ariel.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

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No. 25

GENESIS

It is said that to every Scripture there is a seven-fold meaning, three of which interpretations are exoteric and are apt to suggest themselves to the ordinary student. The other four interpretations are esoteric, or secret; "their Arcana are written nowhere, nor are they communicated to anyone;" when the disciple is ready the doors of Occult Wisdom open of themselves and the hidden becomes known.

The first and most obvious meaning of the narrative contained in the first chapters of Genesis is the literal one obtained by taking the words in their outermost and most material sense. This, for many people, has long been, and is still, the only interpretation allowed. But of late years other comparatively inner senses have become associated with the narrative; modern science has disclosed new facts concerning the forces of Nature and the manner in which, as well as the time when, such developments as are described must have taken place; the oriental philosophies and traditions have contributed their quota to the general fund, and the esoteric schools have given out a few hints of the truth. So that today the thoughtful, unprejudiced mind is prepared to look behind the words as they stand, and seek for another, symbolic and more subtle intention and teaching.

From the first to the twelfth chapters, the book of Genesis forms, indeed, a complete cosmogony; it rests with the intelligent student to penetrate the outer shell and possess himself of the kernel hidden within it. The few hints that follow will show him how this may be done.

The biblical narrative does not go back to the Great First Cause, but introduces at once "Elohim," the first manifestation of the Absolute, the polarization of Parabrahm. "In the beginning

Elohim created in principle the heavens and the earth." Elohim, that is, "the Gods," (for the word is plural) signifies, not One Being alone, but a choir of Demi-urges or World-Builders occupied in creation, that is in separating the Light from the Darkness, the waters which are beneath from those that are above, and thus manifesting that two-fold aspect of Divinity which we are taught to associate with God, the Creator.

When read in the Hebrew, the words of Moses clearly indicate that the "Creation" described in the first chapter was a creation *in principle* only, and not as has been generally believed. It is this misunderstanding that has led to much of the scepticism and criticism which these chapters have encountered.

The evening and the morning, the water, the earth, the grass, the fruit-tree—all have a symbolic significance which we can at least partially understand and explain by the aid of esoterism and through the researches of recent orientalists.

After the Creator had "divided the Light from the darkness," and had "divided the waters which were under the firmament from the waters which were above the firmament," that is the Celestial Realm from the Nethermost Hell, during the first and second Creative Periods, the Third Day is employed in separating the living waters, a relatively active principle, from the bare earth, or the passive principle which is back of and supports the life of form. Then from this earth He causes to spring forth an intermediary substance, a ferment that shall distribute and perpetuate life and thus provide the first stage of the ascent of Matter towards Spirit.

Thus the three first Principles are incarnated. The remaining four days are set aside to providing the instruments for the material realization of these principles: on the fourth, the planetary worlds; on the fifth, the vitalizing germs in air and water; on the sixth, the germs of the order of terrestrial beings, and lastly, Universal Man.

It is not until the second chapter that the account passes into the next stage, or that of spiritual Being. The conditions continue to be spiritual and astral—never physical or material.

The Adam who was placed in the Garden (ii. 7) is still in his spiritual body which is two-fold like the Adam-principle of i. 27. By the word "Garden" we must understand an abode of bliss, his rightful place in the world, in which he can fulfil the mission given to him by God: "Be fruitful, and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth."

There was no Eve as a separate Being, but Adam, clothed in his glorious body, was formed, like his Creator, of two souls embraced in one, male and female in ONE.

But if Adam was to truly image forth the God in whose likeness he was made, it was necessary that he should effect the dis-

inction of these two souls, so that the source of all living form should be distinct and at his disposition. This is the manner of all creation to the present day: first the ideal in the artist's conception, then the form of that ideal in his mind, and last a distinct presentation of a form, objective to himself, though always a part of himself.

Thus Adam became Adima-Heva, Adam and Eve; for God cast Adam into a deep sleep of ecstasy, so that he might contemplate all the Beauty of that Form which should be his masterpiece, that he should moreover draw forth from himself that glorious image and lastly should have her always before him in the ecstasy of their mutual love. There is between them neither opposition nor any feeling of superiority or inferiority; they are two parts of the same being, and neither one is anything without the other. He is Will, Fire, Power, Inflexible Law. She gives enthusiasm, tenderness, Wisdom and Grace.

But the serpent was more subtle than any beast of the field which the Lord God had made, and he, Nephesh, the material life of the senses, (doomed to creep upon the earth, that is on the astral which is the lowest plane that has been reached so far in this account of the descent of man into matter) had nevertheless an overmastering desire for the fruit of the Tree, or the vital principle, Rouach.

He could not, or would not, attain it; he must then steal it by subtlety and guile from those who have access to it. He therefore approaches the woman, who was nearer to him by her function, which was that of preparing the earth for the reception of Life, and in the innocence and inexperience of her sensitive nature she is overcome by his seductions. Forgetting the injunctions of their Creator, she was persuaded that her own thought was more to be desired than the Divine Thought, it appeared to her to be good, beautiful and to be desired above all things else, and forgetting the warning that she had received, she fell into the toils cast about her by the Serpent and yielded to sensation.

Adam should in this emergency have remembered the injunction received and the danger pointed out; but he too was overcome by the very love he bore her and listened to her voice. Thus both fell from the height of the mission that had been confided to them; from being immortal beings, collaborators with Those in the Celestial spheres, they became mortal and terrestrial. They were however given the assurance of a final Redemption.

Adam is still, however, not man as we know him, but the Universal Man; the earth is also still in universality; we do not meet the individual, corporeal *man* in the biblical narrative until Enoch.

In Enoch we have man as a separate being, uniting the physical with the spiritual worlds and thus commencing the ascent from this lower ground—an ascent which leads nevertheless to the heights of the Divine Wisdom.

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But he who has clung to the earth and has only used his powers in pursuit of material life, the pleasures and needs of the body,—will find but an insignificant remnant of life surviving. And so the richest will become the poorest if he has only his gold to lean upon, and the poorest the richest if he uses his strength to win his life honestly. For what each does here, he will have there, and money there will only count for what it brought the consumer here. . . . Rejoice then, even you whose soul is here tried by tribulation and sorrow; the discipline will avail much, which in the brave struggle with obstacles in the path of progress you have experienced in this life; and, born into the next life with more strength, you will more quickly and joyfully recover what fate denied to you here.

—Fechner, *The Little Book of Life After Death.*

At Home

The President of the O. E. S. is at home to friends—both members of the Society and others who may wish to consult her—every Thursday afternoon from three to five o'clock, at her apartment, 51 The Gladstone, 1423 R street, N. W., Washington, D. C.

The little book of devotion, "*Noontide Meditations*," by the President of the O. E. S., would make an excellent gift for a friend and would add another helper to the list of those who are endeavoring, each noon, to encircle the globe with a chain of active and helpful thought. Price—paper, 25 cents; cloth, 50 cents; leather, \$1.00. Other books by the President:

"*What Esoterism Is*"—paper, 35 cents; cloth, 50 cents.

"*First Principles of Esoterism*"—cloth, \$1.00; leather, \$1.50.

"*The Way*"—daintily bound in paper, 10 cents.

PINS AND PENDANTS

The attention of members of the Oriental Esoteric Society is drawn to our pin in white, blue and gold, embodying the symbol of the Society, and signifying its work in the world.

These pins may be ordered from The Secretary, O. E. S., at the following cost:

Solid Gold, with safety catch.....	\$3.50
Gold filled, with safety catch.....	1.00
Gold plated, no safety catch.....	.75
Gold filled, no safety catch.....	.50
Pendants—Solid Gold, \$3.50; Gold filled, \$1.00.	

OBJECTS OF THE O. E. S.

The objects of the O. E. S. are three-fold:

1. By Aspiration, by Knowledge and by Right Living to open up a passage between earth and heaven, through which the light of true spirituality may shine and illumine humanity.
2. To collect and appropriate these rays, to adapt them and make them available for the aid and enlightenment of all classes of men.
3. The diffusion of this Truth and the gathering into the ranks of membership those who are in sympathy with the aims of the Society.

HOW TO APPLY FOR MEMBERSHIP

An application for admission as Member of the O. E. S. must be addressed to the President, stating in full the name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

Corresponding Membership. There are now two kinds of membership in the First Degree. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership. Active Members are required to pass an initiatory examination in person or, if at a distance, in writing.

Dues \$1.00 a month. When non-resident or not within reach of a Branch, \$1.00 a month from October 1st to June 1st (\$9.00).

MEDITATION

"We would not choose our lot," nor indeed can we; we come into this world as the result of causes which we have set up in the far-off past, so that we may take up our work of self-purification at the point where we left it before. But we can modify our conditions by the force of our creative powers, and we can hew out steps in the slippery mountain-side so that those who come after us may ascend more easily.

We are prone to think with Henry Ward Beecher "it would be easy to serve God on ten thousand a year," but experience tells us that of the two states, riches is more hardening to the soul than poverty, and the rich man must indeed be very strong, pure and godly to avoid the snares of "Ahamkara," to be able to hold all wealth and possessions as being, not his, but the world's, to be used by him as steward for the good of all. Selfishness, pride, ambition, are ever clamoring at the door, occasions for stumbling or for rising according as he wins or loses in the struggle.

"Give me neither poverty nor riches," said Solomon, "lest being full I deny Thee, or being poor I steal and curse."

"How hard is it for them that have riches to enter into the kingdom of God!" we read. "With man it is impossible, but with God all things are possible!"

TRUE WEALTH

1. From a great heart secret magnetisms flow incessantly to draw great events.
2. We may draw to ourselves wealth, popularity, or health, but so long as our desire is to *ourselves* and not first of all to the whole, we are like children playing with an electric wire; at any moment it may be our destruction.
3. Property is an intellectual production.
4. Ye who would become rich, be willing to be poor, if it be the Father's will; ye who are seeking health, be willing to suffer; you may learn some lesson that you can afterwards teach to another.
5. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self.
6. Give me neither poverty nor riches, lest being full I deny Thee, or being poor I steal and curse.
7. When man goes forth, he goes alone—bare and stripped of all earthly semblances. And of his boasted wealth, character alone attends him.

SUGGESTIVE THERAPEUTICS

Suggestion is, literally, something put before the mind for consideration, an idea conveyed in some form from one mind to another. Various methods may be used, and are continually used, in all the relations of life, to impart suggestion. It is one of the most potent factors for good or ill in human life, according as it suggests health, strength, vigor, courage, hope and life; or as it may be weighed down with fear, worry, anxiety, despondency, sickness, failure and death. This may suggest the proper course to pursue in all cases where help may be given, and how best to apply thought in eliminating abnormal conditions. A suggestion which changes the direction of thought, which gives it a new polarity, may be the means of a quick restoration to sound health; while doubtful suggestions, partaking of fear, increase the disturbed condition which is disease. Any method may be adopted that will convey an idea of help and encouragement to a suffering one, which he can receive and apply; and this suggests the different modes of suggestion:

1. *Auto-Suggestion.* The mind is dual in its nature, objective and subjective. The subjective mind controls the automatic functions of the physical body, and receives knowledge intuitively by suggestion. The objective mind gathers knowledge through the avenues of the physical senses and the brain. Auto or self-suggestion is an idea conveyed from the objective mind to the subjective, and most frequently acts in conjunction with something imparted by another person, and always reinforces suggestions from without; this explains the superior value of suggestion without hypnotism.

2. *Mental Suggestion* is thought transference; the operator may be present with the subject, or absent; the idea is conveyed without the use of spoken words, it is telepathy, the intercommunication of subjective minds.

3. *Verbal Suggestion* includes spoken and written words used to convey an idea through the objective mind to the subjective. It is the most common method in the practice of Suggestive Therapeutics.

4. *Physical Suggestion* may be used in connection with any other form, and includes any physical manipulation or material remedy, which may be necessary to assist the mind of the patient to receive the thought that something is being done for his benefit. When the human mind is sufficiently developed, this form of suggestion may not be necessary; then thought as a potent force, acting on the mind, will be a sufficient corrective of all abnormal conditions. It will then be recognized that disease exists in the mind and is expressed through the physical body; therefore the proper remedy is mental rather than physical.

—J. H. T.

I AM

I am! The wheel of fortune swift may whirl,
The earth may tremble, sea devour the land,
Unnumbered hosts of battle fall or stand—
I am! Let thunderbolt the message hurl!

I am! Ring out the tidings o'er the deep.
I am! The lightnings paint the words in air.
The flames, ascending, seek me, and declare
I am! while mighty echoes earthward leap.

I live in light of everlasting day.
I move amid ten hundred million forms
That love me. Where my love their spirit warms
I have my being, spark divine as they.

Eternal, like the ever-blooming stars,
Eternal as the law that planted them,
A starry seed dropped from the parent stem,
I am. No earthly touch my beauty mars.

The darkened waters bear the lily white;
The joyous song ascends through tainted air;
I am that Pure One, dwelling everywhere;
I am the song that echoes through the night.

I am in lowly hut and lofty hall;
I am in burning bush, and Sinai's mount;
The Rose of Sharon I, the living fount;
I am the Spirit which thy soul doth call.

I am the truth of all thy heart doth love.
I am the life of all thy soul desires.
I am the way he walketh who aspires
To know eternal wisdom born above.

Despairing, hopeless one, abide in me.
In lowest depths of Hades I am found.
The spot where thou dost stand is holy ground—
The great I AM descends to dwell with thee.

—Ariel.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, July 5, 1912

No. 26

THE MYSTERY OF PAIN

"One thing among many others which baffles me entirely," writes one of our members, "is the mystery of pain. One feels that the great Force behind things must be a good one; then why this continual, remorseless grinding of helpless creatures? Is it not hard to avoid thinking that the Force might have chosen some other plan?"

But, did the Great Force choose this plan? Or did not man himself introduce the tangle by following his own will and desire and by trying to realize his own thought instead of the Divine Idea? This was touched upon in the last issue on "Genesis."

Is the punishment of our children, for example, a part of *our* original plan as parents? Or is it not a necessity forced upon us by the weakness, self-will and disobedience of some of our little ones, and administered by us in love and compassion lest worse ensue?

Let us consider, for a few moments, the several stages of the up-bringing of our children, for we ourselves are as immature in spiritual things as they are in their knowledge of the world. We stand as helpless in relation to the Great Force, our Heavenly Father, as our children do to us. The parallel is a true and useful one.

When they are very young, if conditions are normal we care for them and make their lives as pleasant as possible so that the extremes of rapture or of distress are alike unknown to them. This period corresponds to that class of people who are as yet unawakened, who are trivial and careless; they are like infants and young children, of very little use in the work of the world at present, but they are *potentially* good and beautiful. We do not envy them, although

they do seem to have an easier time than we do; for their trifling, selfish nature has too little depth.

Very soon, however, in the lives of our children, the desire nature, the will and intelligence begin to show themselves. They want to do many things that we do not consider wise—just as we, children of a larger growth, have thoughts of our own and decide to follow them out, even though they lead us away from what we have been taught to be Wisdom. If we are wise, we try to guide our little ones, but allow them to have some of the things that they desire, and to suffer in consequence so that they may find out for themselves, by pain, what we could not make them understand by any other means. If they will learn by pleasure in the sunshine of our love, this is the ideal plan; but if they will not, then must they learn by pain.

Here is where the tangle begins. Every parent knows how much suffering is brought into a household by one little act of disobedience or wilfulness; much graver, then, will be the consequences when the grown man, or woman, acts in defiance of the Divine Will. Yet through ignorance or design such acts are frequent in all of our lives.

One small pebble cast into the middle of a lake of still water will cause ripples to spread in ever widening circles until the whole surface is moved. In the same way every unworthy thought brings inharmony, not only to those about us, but to the whole creation.

Is it any wonder, then, that so long as man is a child, who knows not his Father's Will enough to obey it voluntarily and gladly, and who will not be guided by Those Who do Know, but is determined "to realize his own thought," he will suffer and will cause suffering in the world, both directly and indirectly.

Nor is this effect for one life only, for sometimes our skein of life-threads becomes so interwoven with those of other souls that their intricacies are past unraveling in the short span of one life-time. And so we meet again those whom we have known before, and continue to untie the old knots and weave a new pattern to our present fancy.

Pain is moreover a great teacher; it shows us our strength and our weakness.

We all suffer, at times severely, but there are as many ways of bearing pain as there are individuals.

Some there are who sit right down in their feelings and morbidly think how sick they are, or how hard the world is; to every one who approaches them they complain and tell over and over again their particular grievance, never remembering, in their selfishness, that they are easing themselves at the expense of another, and that that other has griefs of his own.

Then there are others whose conditions of life are such as to force upon them suffering from which we would ourselves shrink, and yet we always see them bright and cheerful, never complaining,

never irritable,—brave souls they are, who have learned the secret use of pain, and who accept gratefully their lot.

And between these two there are all conceivable shades and tones of color.

Now experience has taught us that it is possible to alleviate and even to banish pain by assuming toward it the strong and positive tone of the master, by controlling our thoughts and not allowing them to dwell upon it, or by centering the consciousness upon some all-engrossing pursuit.

And on the other hand, we find that the opposite attitude does but lengthen our agony and prevent the natural reaction.

And these two considerations have caused the foundation of numerous cults in recent years which have done much good in inducing that power of reaction which is man's birthright.

For the ideal to be attained by us is not to avoid suffering, not to escape from environments which are uncongenial, not to become insensitive, hard and unresponsive, but to grow strong and balanced enough to remain calm and to do perfectly every duty, unaffected by the raging and torture of mind and body.

To suffer is the common lot of all, but to bear adversity with rejoicing, looking for and recognizing its cause, and accepting cheerfully its lessons, this indeed is rare.

For when we suffer we are apt to look at some other persons or some outside condition as being hostile to us and preventing our advancement; whereas our real and only enemy is ourself.

The cause of all that happens to us is within ourselves, and the only way to change the circumstances which cause us pain is to accept them, look for their cause in the one and only place where it may be found, and do better.

In proportion as we are strong and able to control ourselves intelligently, do we become lords of our pains and griefs also, for when these are understood their keenest edge is removed, and they are transformed from foes into friends.

There is nothing more helpful to the disciple than some one who shows him himself as he really is, who lays bare his faults as well as his qualities, and who thus deals a blow at his personality. This is one of the most important functions of suffering,—to show us our weakness, to demonstrate our powers of grasping and dominating a situation, to prove our love and our faith in God.

Nor is suffering necessary to our progress; on the lower planes of life it is used by nature to quicken the individuality, to awaken the soul, but we should be beyond that by this time. The Great Ones who have suffered for humanity have done so in their lower nature only—the true Self remaining ever conscious of the bliss of Godhead.

“Yield not to impotence, O son of Kunti, it doth not befit thee. Shake off this paltry faint-heartedness! Stand up, conqueror of foes!”

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“Why grieve? Why strive and struggle? These do but hinder growth. Rise, O disciple, stand upon thy feet, lest adversity trample upon thee and soil thy robe! The jewel is to be found in the head of adversity, not beneath its feet!”

BULLETIN

THE BULLETIN, the official publication of the Oriental Esoteric Society of America, is one of the few *weekly* publications in the world devoted to occult and esoteric teachings. It contains editorials presenting in simple form the teachings of the Society as applied to everyday life. Its Answers to Correspondents tell you what you want to know and cannot get from any other source. Its weekly “Meditation Page” gives you a thought with which to start each day of the week and keep you out of the rut of routine and worry. It has a parents’ page; a young people’s section; astrology for the month; comments on current events from the esoteric standpoint, etc.—An important means of communication between the Society and the world. Subscription price, \$1.00 per year.



The pin of the O. E. S. is slightly smaller than the above cut. It shows in the Center the Sacred name (of deep Esoteric meaning) in white lettering, and from this point there pour forth rays of Wisdom, Love and Power upon all beings throughout the whole Universe. The Kaf, which is shown in gold, symbolizes our Society receiving these rays, collecting them and giving them forth in spiritual truths to the whole world. The background is the dark blue of Space, and the curved surface represents our world or sphere.

The Kaf is the third letter of the alphabet of the Magi; it is the ineffable symbol of the Sacred Science and represents the power of the Initiates and also the realization of that power. Our Society has chosen this symbol to represent its characteristics of strength and activity in serving the world, and also to signify the place it is designed to occupy and the part it has to play in the New Era.

ADVANTAGES OF MEMBERSHIP

Advantages of membership in the O. E. S. are:

1. Affiliation with the Universal Brotherhood, and union, more or less vital according to the development of each one, with Those Who are directing the Great Work of human progress.
2. The privilege of sharing in a united and systematic movement to further this great work; of aiding it by individual effort and influence, or by contributing financially; and the opportunity of personal association with its leaders.
3. The receipt of such lessons as accord with the degree of membership.
4. Admission to the meetings of the Society for study.

There are now two degrees of Corresponding Membership. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

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Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership in the O. E. S. is for more advanced students than those in either of the Corresponding degrees. Full information regarding qualifications and regulations governing Active Membership may be obtained from the Secretary.

BOOKS BY THE PRESIDENT OF THE O. E. S.

Those interested in occultism will find the following books by the President of the O. E. Society helpful in obtaining an introduction to the subject: *What Esoterism Is*—paper 35 cents, cloth 50 cents; *First Principles of Esoterism*—cloth \$1.00, limp yellow leather \$1.50. Other books by the President: *The Way*—daintily bound in paper, 10 cents; *Noontide Meditations*—paper 25 cents, cloth 50 cents, leather \$1.00.

MEDITATION

Love,—Union,—Peace,—is the greeting of the Master to the disciple.

To love others is the first and most obvious duty of the one who would attain to spiritual enlightenment; and so we set ourselves to be gentle and kind to all about us, to avoid irritability and anger even when provoked, to live, in short, the life of negative goodness. And for a time we are satisfied.

Until one day the Master tries us with some extraordinary happening; we are touched in a vulnerable spot, we find ourselves talking loud and fast in so-called righteous indignation, anger takes the place of love, so that we say and do many things that we would afterwards recall.

That which we had been nurturing was not real love: love is strong, it beareth all things and never faileth. Our love had been looking for some recognition, we were indignant to meet with ingratitude and a blind disregard of our noble self-sacrifice. We had felt ourselves superior to those whom we were, as we thought, loving; we see it now, and with a sad heart we start afresh.

And this experience is repeated time after time, teaching us lesson after lesson, refining and purifying our nature, and showing us the true power of love.

Love as the sun loves, the Master says; see how he shines equally upon the evil and the good, upon the just and the unjust. Love because you *are* love, not only because you wish to do good.

TRUE LOVE

1. Compassion is the Law of Laws, the Universal Essence, the Law of Love Eternal. If thou art told that to become Arhan thou hast to cease to love all beings, TELL THEM THEY LIE.
2. Love is true and real when it is centered above; all lesser love is transitory, a shadow only.
3. This shall be the measurement of love: not how much it can take from all and concentrate in one, but how much it can take from one and give to all.
4. Woe alas to him who will not have loved anything but the bodily appearance. Death will rob him of all. Love souls; you will find them again.
5. The test of true love? If it makes us humble, gentle, tolerant, friendly to all, then it is true devotion; but if it makes us proud, harsh, separate, suspicious of all others, then it is dross, not gold.
6. The greater the Being, the greater the power to love.
7. God is Love.

PARENTHOOD

Parenthood is God's greatest gift to the race of men, but also it is perhaps the least appreciated. To build the fleshly tabernacle into which descends a little flickering spark from an unseen, radiant spirit; to care for this bodily tabernacle wisely and tenderly, that it be a fitting habitation; to shield the little spark from the fulness of its own flame, that it may shine with ever increasing strength,—this is a privilege, a marvel, a responsibility, that calls for all the knowledge, all the love, and all the wisdom that men and women have, or can possess.

Love, knowledge, wisdom,—this is a trinity that cannot be separated. Love alone is not sufficient; the marvelous instinct of motherhood carries with it no real knowledge of the peculiar problems of the child-nature. Parents who pour out most unselfish—yet blind—devotion, are often the ones who see their children grow up selfish, aloof, and unresponsive. The mother who would gladly give her life for the beloved son and daughter, yet has never trained those children in self-discipline, is powerless to save them from their own undoing. We are just beginning to study the psychology of childhood; the vast majority know absolutely nothing about the problems of adolescence; we stand appalled at our own ignorance; Knowledge we must have.

Knowledge without Love is, however, barren pedantry, just as the Love that lacks Knowledge is enfeebling and destructive. The two cannot be separated.

But even Love plus Knowledge is not sufficient. It must be guided and perfected by Wisdom, the voice of the Soul,—that Wisdom which will use the knowledge of the mind to feed the flame of the heart; the Wisdom toward which the child-soul grows, as flowers turn toward the Sun.

It is for us parents to reverence our children more; it is for us to regain the child-state we have lost,—the open-mindedness, the freshness and the joy of living,—“for theirs is the kingdom of heaven.” They shall lead us, if we will but let them, into fuller knowledge, deeper wisdom, and an all-embracing love.

It is also for us parents to have faith in our children, faith in the inherent goodness and virtue of those traits and tendencies which on the surface appear to be faults. We are so prone to regard as evil that which may perhaps be only superabundance of life and energy seeking expression, a quality to be devoutly thankful for rather than regretted.

To see the goodness, truth and beauty in all the activities of life and to impart this consciousness to the little lives entrusted to our care, this indeed is a great achievement and a noble mission, and constitutes enduring service to humanity.

L. C. W. AND W. P.

SLEEPING HARMONIES

Change thyself; forget conditions;
Step outside the anxious strife;
Let the law of non-resistance
Guide the tenor of thy life.

Change thyself; ignore the outward;
Put thine instrument in tune;
When the Master stands before thee
Only thus canst thou commune.

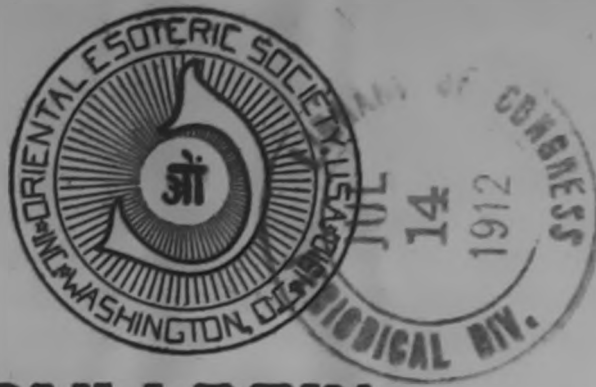
Life is one grand orchestration;
Let the key-note fill thine ears;
Listen to its mad confusion
And thy soul will sink in tears.

Raise the rate of thy vibration,
Till thy heart-strings, music-swept,
Join the everlasting anthem,
Waking harmony that slept.

Then inspired by purest purpose,
Follow close the Master's wand;
Care not where the music leadeth,
Feel its universal bond.

And resisting not, the discord
Finds its resolution sweet,
For the Master hears the beauty
That suspension made complete.

—Ariel.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, July 12, 1912

No. 27

THE TIME TO OBEY

It is a problem with many of us, grown men though we be, to know just when, how, and how much to obey. It may be that we are in a position where the circumstances require us to act under the orders of another man. In many cases our own will rebels against what seems to us to be servitude. We feel bound, we cannot express *ourselves*, but are compelled to do the will of another.

It frequently happens that a person of greater capacity and knowledge finds himself in subordination to one who is comparatively inferior. In a thousand ways he feels the degradation of having to obey when he knows that he is in every way better fitted to command.

We are all willing to rule, but few care to obey. We render obedience to law, perforce; to human authority, to social, political and religious leaders and customs, also, for various reasons. But our acquiescence is exacted, and lacks entirely the joy of spontaneity. It is bound by negation, when it should spring forth from the gladness of love and positive emotion.

Yet in the narrative of the life of the Lord Jesus we find constant allusion to the fact that even He lived to do the will of Another. "Wist ye not that I must be about my Father's business?" were the first words of His that tradition has handed down to us. "I came not to do my own will but the will of Him that sent me" was His own account of His mission on earth. Nor was it to God alone that His obedience was rendered, but to his parents, for He went down to Nazareth and "was subject unto them"; and to Cæsar, as representing government and power. "Render unto Cæsar the things that are Cæsar's" immediately followed by "and unto God the things that are God's," thus pointing at once from

power to authority, from earthly authority to the Source of Law and Order itself.

In two recent issues of *THE BULLETIN*, Nos. 21 and 24, the subjects of Authority, Power and Good Government have been in part examined, with a view to suggesting the answer to a question from one of our Members: "To what extent should we submit to human authority . . ." We first pointed out the beauty and ideal source of *Authority*, its Divine mission, in presenting to us the principle which should govern our conduct in the special case in question, whatever it may be. Then we showed the necessity for *Power* and Government if we would have Order. And now we are looking at the same problem from the side of *Obedience*.

Just as the words of the Lord Jesus are authority in spiritual matters, so, in a lesser degree, the precedents, decisions and advice of Equity, Science or Religion will constitute an authority which we shall do well to obey, or at least to seriously consider. What all men have judged to be right, is not to be lightly set aside.

Power is the outer manifestation of Authority when rightly and duly exercised, just as domineering self-assertion is a proof of the want of Authority. When there is no Authority there can be no Order and no Freedom, either for the one in Power or for the one whose duty it is to obey, and men make haste to remove from such a situation, however lucrative or otherwise desirable it may be. And, all other things being duly considered, they are right to do so, if their judgment upholds such action. Freedom is our birthright, and we must be free in order to obey, paradoxical as it may sound to say so. He who is obedient is free; while he who is wilful and rebellious is bound in the true sense of the words.

Obedience is apt to be looked upon by the present generation as weak and childish. Many men, who do not know its intimate relation with Order and Authority, believe that they are imperilling their personal liberty when they unite themselves with other workers in order to accomplish some aim that one could not fulfil alone. "I must be free," says one. "I cannot be bound to obey anyone or anything," says another. "I cannot promise to submit to any restrictions," "I should feel myself bound hand and foot," etc. Obedience represents to such men a form of bondage, and they refuse to work with any person or to further any teaching, however good or exalted it may be, fearing lest they lose their liberty of action. They even boast of their disapproval of organization and co-operation; they must be free and always decide every matter for themselves.

Thus they separate from all other workers, however lofty the aims of these may be, and however true and sincere their lives. And they believe that by thus separating themselves they will be free.

This is not so, however, for there are two kinds of freedom—freedom from bonds, ties and links with the Above, and freedom from bonds binding us from below.

The more links, ties and bonds that we can establish between ourselves and all that is good, true and beautiful, the stronger will our spiritual life be. When we bind about ourselves the cords of love and sympathy, we bind ourselves, it is true, but not in the sense of servitude. On the contrary, a life of self and separateness is the worst form of bondage.

There is, then, a freedom which releases one from all bonds of a low order, from the enslaving rule of inertia, of passion, of mental vices, "envy, hatred, malice and all uncharitableness" and leaves us *free* and united with all that is strong, true and noble.

And there is a freedom, so-called, which causes its victims to separate themselves from all good things, for fear they should be bound. This freedom disconnects from all that is orderly and obedient; it will not work or lend aid unless it is allowed to be the Leader and to dictate what shall be done and how. It will not join in any constructive work that is being done by others for fear it should be asked to obey orders, or to carry out the plans of another. It must be free! And in its selfish separation it falls a prey to every kind of destructive force.

Nature furnishes us with examples of each of these two classes of freedom. The atom is free, but its life is ordered and obedient. It is in vital union with the life of the cell of which it is a constituent and in which it is found, and it is free to act in and for the human being in whose body it is, according to its power and function. It has found its place of usefulness in the great Scheme of Things. And being united with the life current and working in it, the atom is protected by such union from becoming a prey to destructive forces which would rend it in pieces and toss it to the four winds.

But the fleck of dust or the grain of sand have no such definite links with the life of the Universe at large; their freedom is entirely apparent and illusory, for in proportion as it is present there is a corresponding degree of subjection to the play of blind external forces.

The nearest approach to perfect liberty, or absolute self-determination, is found in beings, like man, who are endowed with a spiritual nature and therefore with reason and free-will, that is to say, an absolutely limitless freedom of interior choice.

This living freedom fears nothing, it is at liberty to form the maximum of possible ties with other men and with ideas, and thus with the Universe at large, and in seeking the true ideal of the fulness of organic relationship with the rest of the human race, and with all beings, it thereby gains a corresponding measure of dignity, of power and of enlightenment.

He who knows how to recognize and obey all that is greater and more enlightened than himself, whilst cutting the bonds of slavery to the lower nature, is spiritually free and will increase daily in every quality that makes for manhood—in virtue, in dignity, in usefulness and in power.

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Therefore to whom turn I but to thee, the ineffable Name?
Builder and maker, thou, of houses not made with hands!
What, have fear of change from thee who art ever the same?
Doubt that thy power can fill the heart that thy power expands?
There shall never be one lost good! What was shall live as before;
The evil is null, is naught, is silence implying sound;
What was good, shall be good, with, for evil, so much good more;
On the earth the broken arcs; in the heaven, a perfect round.
Browning, Abt Vogler.

NOTICE TO BULLETIN SUBSCRIBERS

Until further notice all correspondence relating to THE BULLETIN—changes of address, inquiries, etc.—should be sent in to THE BULLETIN Department, O. E. S., 1419 R Street, N. W., Washington, D. C.

SYMBOL OF THE SOCIETY



The pin representing the Symbol of the Society may be ordered from the Secretary, O. E. S., at the following cost:

Solid Gold, with safety catch.....	\$3.50
Gold filled, with safety catch.....	1.00
Gold plated, no safety catch.....	.75
Gold filled, no safety catch.....	.50

In addition to the pins, we have the symbol of the Society made in pendant form. This we recommend as being particularly attractive. Worn attached to a chain about the neck, it is suitable for women; worn as a watch charm, equally suitable for men.

Solid Gold.....	\$3.50
Gold Filled.....	1.00

BY AGNES E. MARSLAND

President of the Oriental Esoteric Center and the Oriental Esoteric Library

WHAT ESOTERISM IS

Paper, 35c; cloth, 50c.

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; leather, \$1.50.

NOONTIDE MEDITATIONS

Paper, 25c; cloth, 50c; leather, \$1.00.

THE WAY

Daintily bound in paper, 10c.

OBJECTS OF THE O. E. S.

The objects of the O. E. S. are three-fold:

1. By Aspiration, by Knowledge and by Right Living to open up a passage between earth and heaven, through which the light of true spirituality may shine and illumine humanity.
2. To collect and appropriate these rays, to adapt them and make them available for the aid and enlightenment of all classes of men.
3. The diffusion of this Truth and the gathering into the ranks of membership those who are in sympathy with the aims of the Society.

CONDITIONS OF ACTIVE MEMBERSHIP

1. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership.

2. Corresponding Members who desire more advanced instruction and who are in good standing are eligible for Active Membership.

3. Active Members are required to pass an initiatory examination in person, or if at a distance, in writing.

4. Application for admission should be made on a blank provided for the purpose by the Secretary. It must be addressed to the President, stating, in full, name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

5. Every Active Member of the Society must be willing to obey strictly the General Regulations governing it.

6. Active Members are required, unless unavoidably prevented by distance or otherwise, to be present at the meetings held by the Society for study.

7. Every Active Member must make an offering to the Society upon his Initiation, the amount of which is voluntary. The regular dues are: Active Members, \$1.00 a month, due on the first day of each month. Members not residing within reach of a Branch, \$1.00 a month, due from October 1st to June 1st, inclusive. (\$9.00.)

Where it is impossible for the person aspiring to active membership to come to Washington for Initiation, it can be arranged to have Initiation given in any part of the world.

At Home

The President of the O. E. S. is at home to friends—both members of the Society and others who may wish to consult her—every Thursday afternoon from three to five o'clock, at her apartment, 51 The Gladstone, 1423 R street, N. W., Washington, D. C.

MEDITATION

The way of living of the ordinary man of the world is very haphazard. He is as good as the standard of the world exacts—moral, religious, honorable in his dealings with his fellows, unselfish in his social life, loving to those near him, loyal to the Truth, as he knows it, on every plane—yet all this is rather from habit and right feeling than from any recognized *principle*.

If anything happens to disturb the "even tenor of his way," if his family life is suddenly troubled, if a friend is unfaithful, if that which he has always believed to be truth is unexpectedly proved to be error, he becomes despondent, unbelieving or bitter, according to his temperament. The ground seems to be cut from under his feet.

Even financial burdens and troubles are allowed to sap the strength of many an otherwise useful and valuable life.

What is needed is "More Light," and more faith—that universal faith which can be realized in the little everyday affairs of life as well as in the great, faith in the operation of law (which is God's Will) to bring us our daily bread, physically as well as spiritually.

This faith of every day and every moment—the constant sense of the Presence of God—gives strength and steadiness to the life of the disciple. Nothing that can happen to him is able to throw his life into confusion, because he looks at all things as part of a Great Plan. His only concern is to so act as to contribute his share to the universal good. He gives, and he trusts the Great Power to bring him what he ought to receive.

FAITH

1. Faith is the substance of things hoped for, the evidence of things not seen.
2. We wander amid thick clouds of ignorance and prejudice, but with an inner consciousness that Light exists; and every effort to gain knowledge of the *Beyond* makes us capable of receiving Light.
3. If man would walk upright and go forward, let him have faith in that which commends itself to the judgment of both his intuition and his reason, and act upon it by his will.
4. It is a solemn moment when the soul elects to throw aside all worldly conventions and to look upon life from the inner standpoint of faith.
5. He who has faith in God has an open window through which the light fills his soul.
6. When true faith descends upon the spirit of man, then doubt is no more, nor is any sacrifice too great for the firm will of him who *knows*.
7. Faith searches out the hidden things of God and feeds them to the hungry soul.

ASTROLOGICAL FORECAST

for the lunar month beginning July 14th, 1912.

This forecast applies to the United States particularly. The influences of the lunation are general in effect, but individuals are affected much or little by it according to its relationship to their personal horoscopes and the present condition of the latter.



With the lunation occurring near the cusp of the 12th house, conjunction Venus and Neptune, and well aspected to Saturn and all benefic to the 8th, this month is an excellent time for active investigation of occult matters. Summer spiritualist and religious camps, scientific conventions, visits among friends and acquaintances who are interested in or studying any line of thought of this nature, will all offer fine opportunities for progress and enlightenment. The planets being in the maternal sign of Cancer show patience and perseverance, tenderness and sympathetic insight on the part of instructors, while Leo on the cusp and Mercury in the same sign show brilliant intuitive presentation of the matters under discussion. As the Lunation is square the 3rd cusp, go to such meetings with intuition alert and do not expect too literal and detailed exposition. Care is needed in holding the enthusiasm within reasonable limits, as Uranus is in close opposition to the 12th cusp. Those whose natures tend in that direction will try to reap a golden harvest from the unwary student and investigator.

Sudden calamities of various kinds are threatened in charitable and other public institutions, including danger of fire, and there will be considerable discussion on lax methods. Numerous benefits will however accrue also.

The President is not under very good aspects and will have many troublesome matters, domestic and foreign, some in his own family life, to dispose of. Political opponents will be active, but are not likely to be seriously detrimental to his prospects and secret defections to his side are certain. He can well afford to play a somewhat characteristic waiting, defensive game, as opponents are in danger by over-zealousness and over-reaching of injuring their own cause with the people.

Money matters show considerable improvement, there being no planet adversely aspected to the 2nd cusp, though liberal speculation is improbable. It is not a fortunate time for mining and earthy matters generally. Farmers should conserve all the moisture possible, as heat and drought is indicated generally for the country, also violent winds. Strikes among railway and electrical workers are very probable as well as discussion of Army and Navy conditions,—in reference to the safety of the men.

Railway and marine accidents are indicated rather plentifully. Sensational reports and disclosures in the press are also probable, more serious in nature than summer sea-serpent yarns. E. W.

PICTURES

The summer comes—we leave our wonted ways
To journey Northward, Westward, South or East,
We would that all we love could join our days
Of rest and joy, to read and dream and feast;

To feast on Nature, and to read her book
And dream her dreams, and turn her pages through;
She thinks in pictures, like ourselves,—we look
And lo,—her summer dreams have all come true!

We think in pictures; tarrying at home
We have the sea whose billows never cease,
The meadows and the mountains,—tho' we roam
In fancy, let us find the place of Peace.

For not in gracious groves or changing scene
Is satisfaction,—nor in parting, pain.
Imagination finds the spot serene
Where glows the burning bush—God speaks again.

The spot whereon we stand is holy ground,—
God placed us here,—so glorified we wait
To do the mission that He wills, profound
Or seeming small, we do not hesitate.

The Peace of the Eternal lieth near
To those who know themselves, controlled in thought.
The Lover of all beings holds him dear
Who sees Himself in all that He hath wrought.

—Ariel.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, July 19, 1912

No. 28

A VISION

In the visions of my head, as I lay upon my bed and meditated upon the real things of life, I saw a luminous ladder reaching down from the heavens even to the earth, upon which, ascending and descending, were the Master Spirits in their glorified bodies; and some reached down to their toiling brothers of the earth and lent them a helping hand to step up on the ladder upon which they themselves stood. And I beheld a second ladder whose foot seemed to be upon the earth, but it was short and reached not unto the heavens as did the first luminous ladder which was broad and straight and reached even from heaven to earth, having its beginning from above—but the foundation of the second ladder was upon the earth. The construction of the one ladder was like unto the construction of the other ladder, for I beheld that both ladders were built of great crosses—the head of the one cross extending to the foot of the cross above, whose arms were bound firmly to it, and having its foot also bound firmly to the arms of the next cross both above and below itself, making a broad, stair-like ladder upon which men and women of the earth did climb to reach the skies. The two ladders were the counterpart the one of the other in that both were built of great crosses, but the luminous ladder was straight and steep and difficult for men of earth to mount without the aid of the Elder Brothers, who are the Master Spirits, whereas the other ladder was dark with stains of earth, and had its foundation upon the top of a mountain where stood three old, old crosses, and about the middle cross of the three was a halo of light like to that which came from above and enveloped the luminous ladder; and the dark ladder was not straight like the luminous ladder, but formed a spiral stair-

way which reached ever higher and higher as the men and women of the earth builded it. And the faces of the men and women who brought the crosses to be built into the ladder became luminous like to the faces and bodies of the Masters who stood upon the luminous ladder and taught the people how to use their crosses to make a strong and effective ladder.

As I beheld, I saw other men and women at a distance, and among them were many little children also, whose faces were very sorrowful, with pain and suffering stamped upon their countenances, so that they looked always downward and did not see the builders of the ladder nor the wonderful use they were taught to make of their burdensome crosses. And because they were ignorant of the better way they continued to bear their crosses on their backs and shoulders, and the burdens were very grievous and bowed down their bodies to the earth so that they could not look up to the Shining Ones who were reaching out helping hands to them and telling them to bring their burdens to the foot of the ladder and yield them for the building. These were sore grief-stricken, and their burdens constantly caused them to stumble and fall to the earth, and they could scarcely rise again to their feet. But as they struggled on, at last they came near the place where the ladder was building; then they, too, learned to use their crosses as a means to mount upward. As they listened to the Shining Ones who told them how the Master Himself would have them build the ladder, they saw how all their lives they had lived in a false belief—that it was *not* the Master who had laid these crosses upon their shoulders, but they themselves had fashioned each his own burden, had clung each to his own wrong belief, and so had bound his own cross to his own back—but *the Master would have them free,—free to render a loving service.* Then their faces beamed with an inward light, their bodies straightened, and they unbound their crosses from their shoulders and eagerly helped to lay them in place and bind them firmly to build the ladder yet higher. Then they mounted the ladder which they had helped to build. With the light of a new joy in their faces, they looked ever backward as they climbed to see if any needed help to mount the ladder, and to tell The Way to others who were still ignorant. Service was a joy, and teaching a delight. Some who were strong and unafraid stepped from the spiral ladder whose foundation was upon the Mount to the straight and luminous ladder whose beginning was from above, supported and aided so to do by the Elder Brothers who ascended and descended at will, engaged upon various missions of helpful service to their younger brothers and sisters.

And many at last learned The Way; but it mattered not how many climbed the two ladders for there was always room, and those who climbed into the Heavens were met and greeted by the spirits of those who had overcome and who had become the Helpers of their

Brethren, and the light of a great gladness shone in all their faces and through their garments, and the Light was the Light of the Lamb Himself who also worked among them, directing all who needed counsel. He touched with pitying hand each heavily laden soul and bade him look up and see how his brothers and sisters were building the ladder, bidding him go and do likewise. Then his face also shone with inward light, and he made haste to take his burden from his back and place it at his feet and step upon it to mount upward.

As all learned the Better Way each told it to another and became a Helper of his brethren. And the Many became a Throng, and the Throng became a Multitude which no man could number, whose countenances shone more and more as they sang the Song of the Lamb—*Worthy is the Lamb That was Slain to Receive Power and Riches, and Wisdom and Strength, and Honor and Glory, and Blessing. Amen and Amen.*

This was the vision as it was seen by me.—*M. M. C.*

A man cried up to God, and God sent down an angel to help him; and the angel came back and said, "I cannot help that man."

God said, "How is it with him?"

And the angel said, "He cries out continually that one has injured him; and he would forgive him and he cannot." . . .

God said, "Go down you and save him." . . .

The angel went down and found the man with the bitter heart and took him by the hand, and led him to a certain spot. . . .

Now God had given it to that angel to unclothe a human soul; . . . and the soul lay before them, bare, as a man turning his eye inwards beholds himself.

They saw its past, its childhood, the tiny life with the dew upon it; they saw its youth when the dew was melting, and the creature raised its Lilliputian mouth to drink from a cup too large for it, and they saw how the water spilt; they saw its hopes that were never realized; they saw its hours of intellectual blindness, men call sin; they saw its hours of all-radiating insight, which men call righteousness; they saw its hours of strength, when it leaped to its feet crying, "I am omnipotent;" its hour of weakness, when it fell to the earth and grasped dust only; they saw what it might have been, but never would be. . . . They saw that which in its tiny drop reflects the whole universe.

The man bent forward.

And the angel said, "What is it?"

He answered, "It is *I!* it is myself!" . . . He whispered—
"It is God!"

And the angel said, "Have you forgiven him?"

But the man said, "*How beautiful my brother is!*"

"In a Ruined Chapel," by Olive Schreiner.

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If a man has not studied a single philosophy, if he does not believe in any God, and never has, if he has never prayed even once in his whole life, but, if the simple power of good actions has brought him to that state where he is ready to give up his life and all else for others, he has arrived at the same point to which the religious man will come through his prayers and the philosopher through his knowledge, and so you find that the philosopher, the worker and the devotee all meet at one point, and that one point is self-abnegation. However the systems of philosophy may differ in opinion, all mankind stands in reverence and awe before the man who is ready to sacrifice himself for others.

"Karma Yoga," by Vivekananda.

O. E. S. PINS AND PENDANTS

The object of possessing a Society pin is two-fold: first, it attracts to the one who wears it the vibrations of all the brothers and kindred souls working for the same objects, thus bringing an added strength of unity; and secondly, it is useful as a means of recognizing a brother in a strange city. Moreover, embodying as it does the Symbol of the Society, it has helpful vibrations of its own. It is besides "a thing of beauty" in itself.

These pins may be ordered from The Secretary, O. E. S., at the following cost:

Solid Gold, with safety catch.....	\$3.50
Gold filled, with safety catch.....	1.00
Gold plated, no safety catch.....	.75
Gold filled, no safety catch.....	.50
Pendants—Solid Gold, \$3.50; Gold filled, \$1.00.	

Books by the President of the O. E. S.

WHAT ESOTERISM IS

Paper, 35c; cloth, 50c.

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp, yellow leather, \$1.50.

THE WAY

Daintily bound in paper, 10c.

BASIC PRINCIPLES OF THE O. E. SOCIETY

1. The Universe is One, therefore all are united in Universal Brotherhood.
2. The existence of a supreme Deity.
3. Man is a spiritual Being, and as such is responsible for his actions.

PRINCIPLES OF DEVELOPMENT

1. The ascendancy of the Spiritual Man.
2. The development of the individuality or soul nature.
3. The entire submission of the personality, or man of emotions and desires, to the higher nature.
4. The cultivation of the Will and its practice in the daily life in harmony with the Divine Will.
5. Non-resistance or the Law of Love.
6. The realization of positive thought-force and the rejection of the negative states of fear, doubt and morbidity.
7. The strict accomplishment of all the duties of the daily life without any thought of reward, leaving the result to the Divine.
8. The Order does not teach or endorse hypnotism, spiritism or any negative, psychic practices, but teaches and points out their dangers.
9. The disciple seeks alone for active service in the world—his motto being "To rise by raising others."

Our Society does not offer spiritual instruction for money, nor does it teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought.

A SUGGESTION

Many Corresponding Members—especially those who have been in this degree for some time—have become interested in those deeper phases of Esoterism which are discussed more fully in papers and letters to Active Members than it is possible to do in those which are intended for Corresponding Members. Consequently we suggest that these more earnest students, who have studied and assimilated the subject matter of the Corresponding Lessons, write to the Secretary of the O. E. S. in regard to making application for Active Membership. Conditions governing this degree can be learned through referring to previous issues of THE BULLETIN, or will be sent to anyone upon request.

Summer address of Oriental Esoteric Society—1419 R Street, N. W., Washington, D. C.

MEDITATION

"Judge not," says our Master, and we listen to his words with the full intent of obeying them; we go out, meet a friend and straightway fall into the tone of gossip which makes up three-fourths of the so-called conversation of the day. We have a perfect right to our opinion, we say; but the Master says "Judge not."

Now since the Master's teachings are so far removed from our own impulses, it is certain that there must be some good reason back of this command, for Jesus was always scientific in his teachings. Cause and effect were always before him.

Why then must we not judge? The first and most obvious reason is because we are so likely to be mistaken, and so misjudge a fellowman. "Who art thou, O man, who judgest another? To his own Master he standeth or falleth." We are entirely unable to say what another person ought to do or ought not to do. Do we know all the circumstances which led to the act? Do we know the man's past, present and future? Are we the Absolute?

But the context gives us another reason also, "that ye be not judged." Every time that we see the fault of another man, we are condemning ourselves. If we were perfect, this fault would be unseen by us. A man who is truthful will recognize the truth in another; one who is generous will admire this quality in his friend; and he who is miserly will be the first to point out this trait in another.

The disciple is concerned with himself alone, he is "In the World but not of it." His life is within. He knows that we can *receive* only as we *give*. If we would have Peace, we must *give Peace*.

JUDGE NOT

1. Each man must judge what is right for himself, but not what is right for another.
2. He that well and rightly considereth his own works, will find little cause to judge hardly of another.
3. To be free we must be ignorant of the shortcomings of others.
4. Study that you may know; know that you may understand; understand that you may be able to judge.
5. No man can justly censure or condemn another, because no man truly knows another.
6. Not to see the faults of others, not to hear the critical, angry word, not to feel the venomous darts of jealousy, this is the key which will unlock for us the hidden treasures of the soul.
7. Judge not that ye be not judged.

HEALTH

Taking medicine is like paying for "an indulgence to sin," as was once the custom in the Catholic Church.

Why do we continue to force our bodies to work when they are unfit for use?

There are four reasons with the average human being, namely, too much ambition in this age of extremes, "where each man eager for a place would thrust his brother in the sea." Too much indulgence in the food we like best as well as other indulgences of the lower nature; too much conscience once we have assumed a responsibility; we are unwilling to lay our work down until the Soul has time to draw in the necessary strength to go on harmoniously; and the last are those who are found to labor in shops, mines and all sorts of places where sanitary conditions are lacking, and their bodies are not sustained with proper food and rest, and body, mind and Soul are starved that great profits may be made for those who really have no use for the money, being already overburdened with the same.

With all these evils confronting humanity is it any wonder we turn to the physician for help instead of to Mother Nature? and when we have repeated this times enough our bodies get to a condition beyond repair, and we either pass out quickly or settle down to die of some chronic disease?

The wise physician will tell you that medicine does not cure, that it only removes obstacles.

That is true but all obstacles such as fever, indigestion and nearly all diseases in their incipient stages would be cured by nature if she were given an opportunity to do her work. She made this wonderful, complex instrument (the human body) and she knows just how to keep it in repair if we will permit her to do so.

The unduly ambitious person strains the brain and nervous system to the point of a nervous breakdown, then takes nerve tonics or goes to a Sanitorium where he may be helped for a time, then returns to the old life madly rushing on to his doom.

Physiologically, a man should live to be a hundred and twenty-five years old.

Today he is old at fifty. Medicine will not give him that other seventy-five years. It can only come from right conditions of birth and right conditions of life.

Everyone knows what these conditions are. A right social and economic environment, and a right personal life. Let those who are living that right personal life strive to give to the world the economic and social environment that will bring healthy conditions into the lives of their poorer brothers so that these also may be able to live aright.

I. J. W.

THE PILGRIMAGE

Let me not walk without a pitfall, Lord,
Lest, sure of foot, I rise from every morn
To pluck the dewey rose for my reward,
And smile away the danger of the thorn.

Let me not always float to fairy seas
On waters calm as lily blooms aflow,
Lest, drifting on to parts of golden ease,
I swirl into the cataract below.

Let me not always hear the happy cries
Of mirth and music, beauty, love and grace,
Lest I remember not the tender eyes
Of sorrow when I met her face to face.

Give me not always roses for my feet
And lilies for my staff, lest I forget,
Somewhere along the hedge of roses sweet,
One waits for me that I have never met.

—*Aloysius Coll.*



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, July 26, 1912

No. 29

Next number of BULLETIN will be issued September 6, 1912.

A TRINITY OF PRINCIPLES

At this present time of vacation, when the work of the past season is being brought more or less to a close, it is very fitting that this issue should be devoted to a review of our principles, that each member may store them in his heart during his period of summer rest.

The work that is under the direction of the Oriental Esoteric Society has certain definite teachings and methods of development.

The fundamental principles of these are threefold, and thus correspond to the Trinity that is at the base of all religious teachings in one form or another, and to the threefold nature of man.

The First Principle of this Trinity is the Supreme Being, the Great First Cause, the Creator, the Father—it matters little by what name He is called by different men. All of the greatest ideas and noblest conceptions of all men taken together do not yet make up a tithe of the Wisdom, Love and Power of the Deity. The Supreme Beauty is beautiful because of the multitude of ways in which it is able to be recognized and expressed by men. Each man calls his own ideal—God.

Man, the Archetypal, Perfect Man who is to be manifested in Humanity, is our Second grand Principle. Man is Spiritual Being; he is not *born* miserable or a sinner, in his essential nature, though he often wanders in the paths of darkness; these conditions are but "wanderings" from his Father's home, and he can always return. We teach him to "know himself" as he really is and we show him

how to return thither. The Beauty, Strength and Activity of Manhood is before him. By means of the little deeds of every day, as well as by the great and noble works of his hands, he may aspire to Divinity itself.

The Third Principle of our Trinity is the Unity of all the manifested Universe. The Universe is ONE, therefore all men are united in Universal Brotherhood. This unity of all men is *essential*; nothing that they can do will change it one iota; they can recognize it in Love and Fraternity, or they can ignore it and descend to strife and war. All progress is by way of union; not the hasty and unreasoned thrusting of persons and things into unfit places, but the orderly grouping and natural approach of like to like, the coming together for purposes of general work of those who have like interests and who can thus be useful to each other and to the Whole.

These are the true basic principles upon which all our teachings are founded. They are very imperfectly presented here (for want of space), but fully demonstrated and elaborated in the classes.

Next to these come the practical instructions on how to *live* this Immortal Trinity, and these are summed up in three times three, or nine, Principles of Development.

Since, as we have said, Man is Spiritual Being, essentially, the aim of all development should be to ensure *the ascendancy of the Divine* in him, and so to order and proportion all his activities that his spiritual life may be fostered and given precedence. "Seek ye first the kingdom of God," says the Master, "and all these (worldly) things shall be added unto you."

The consequence of this new ordering, or arrangement, of our lives shows in the *development of the individuality* or soul-nature. When the spiritual life is given full sway and made to take the first place in deciding the life issues, then the soul grows strong and vital.

The lower or instinctive man of impulses and desires finds a full field for his legitimate activities in supplying the necessary force for the carrying out of the projects of the Man of Will; and being fully occupied, he readily *obeys* the demands of *the higher nature* and is subject to it.

Having thus duly arranged the functions and scope of our threefold nature we are next taught to *develop the Will* by practice in the experiences of life. No mechanical exercises are found necessary at any stages of our career so long as we mix freely in the world; for its trials and vicissitudes will afford us a sufficient variety of tests, and will enable us to cultivate a Will of tempered steel both firm and pliable, both strong and gentle—a fitting instrument for the Master's use.

And lest our Will should grow into stubbornness or arrogance, we are taught the doctrine of Non-Resistance or the *Law of Love* and Tolerance. Work with the good in every movement rather than

oppose the evil. All power is in the good; the evil will dissipate and disappear if it goes unnoticed.

This attitude leads naturally to the cultivation of a *positive thought* atmosphere and a realization of the true power of thought to build up about us the conditions that are desired by the higher man, that he has passed upon and found good and fitting. He will not always choose that which leads immediately to comfort or riches, as the world interprets these terms, but he will bring peace and harmony into the troubled soul, as it learns to reject the negative states of fear, doubt and morbidity. These three are our most bitter enemies, opposing themselves to all growth and progress in any field of activity whatever, whether physical, individual or spiritual.

Thus, then, we have prepared our instruments for work in this second trinity. There remains yet a third ternary—duty, love and self-mastery—explanatory of the field that our work should cover in the world and the duties that we owe to the race and to those about us.

Man is much more intimately linked with his fellowman than he generally realizes; every thought that he thinks unites him with all other beings who have had a like ideal; every activity brings him in touch with those who are interested in similar enterprises (whether he knows it or not); a new departure along any line brings to bear an entirely new set of influences. Every man is bound therefore to every class of men that has influenced his life in any way whatever, and he should *accomplish strictly all the duties* of his daily work as a matter of course and without any idea of merit or reward.

When life is looked at from below in detail it looks like a very complicated and almost impossible task; when, however, it is viewed from above, the intricacies are seen to be but the ramifications of a single law—"The Law of Love." *Love* will resolve the knottiest problem that perplexes us in our dealings with our fellowman.

The disciple should, at all times, be *master of himself* and seek alone for active service in the world—his motto being "To rise by raising others."

"We are all working together to one end, some with knowledge and design, and others without knowing what they do.

But men co-operate after different fashions; and even those co-operate abundantly who find fault with what happens and those who try to oppose it and to hinder it; for the Universe hath need even of such men as these.

It remains for thee to understand among what kind of workmen thou placest thyself; for He who rules all things will certainly make a right use of thee, and He will receive thee among some part of the co-operators and of those whose labors conduce to one end."

—*Marcus Aurelius.*

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under Act of March 3, 1879

He who knows that power is in the soul, and that he is weak only because he has looked for good out of him and elsewhere, and so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands erect, commands his limbs, works miracles.

—Emerson.

VACATION

According to the usual custom, THE BULLETIN Department will suspend its publication for a month during mid-summer, and there will be no more issues until September 6th.

This does not mean that other Departments are closed, but, on the contrary, the Secretary's office is busier than ever getting ready for next season's work. THE BULLETIN wishes to thank those who have responded to the call for help and to again extend its invitation to any Members who may be coming this way during the summer and who may have a few spare moments now and again. We are always delighted to see our out-of-town friends and get acquainted with them face to face, if for a few moments only. Call at the summer address of the O. E. S., Apt. 14, 1419 R Street, N. W., or telephone the Secretary, C. V. Kiefer, "North 1458."

SYMBOL OF THE SOCIETY

The pin representing the Symbol of the Society may be ordered from the Secretary, O. E. S., at the following cost:



- Solid Gold, with safety catch.....\$3.50
- Gold filled, with safety catch..... 1.00
- Gold plated, no safety catch..... .75
- Gold filled, no safety catch..... .50

In addition to the pins, we have the symbol of the Society made in pendant form. This we recommend as being particularly attractive. Worn attached to a chain about the neck, it is suitable for women; worn as a watch charm, equally suitable for men.

- Solid Gold.....\$3.50
- Gold Filled..... 1.00

OBJECTS OF THE O. E. S.

The objects of the O. E. Society are three-fold:

1. By Aspiration, by Knowledge and by Right Living to open up a passage between earth and heaven, through which the light of true spirituality may shine and illumine humanity.
2. To collect and appropriate these rays, to adapt them and make them available for the aid and enlightenment of all classes of men.
3. The diffusion of this Truth and the gathering into the ranks of membership those who are in sympathy with the aims of the Society.

HOW TO APPLY FOR MEMBERSHIP

An application for admission as Member of the O. E. S. must be addressed to the President, stating in full the name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

Corresponding Membership. There are now two kinds of membership in the First Degree. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership. Active Members are required to pass an initiatory examination in person or, if at a distance, in writing.

Dues \$1.00 a month. When non-resident or not within reach of a Branch, \$1.00 a month from October 1st to June 1st (\$9.00).

MEDITATION

Wherein lies the true life—in rest and passive subjectiveness, like our Oriental brothers, or in the restless activity and ceaseless anxiety of the western world?

The necessities of life surge up around us, they bear us along with them, we must think quickly and act often without consideration if we would keep pace with those about us and provide for the wants of those dependent upon us.

This anxious, ill-considered action brings its consequence in uneasiness and uncertainty as to results, and if we continue to overwork and crowd into a day the work of two, we become centers of inharmony, nervousness, and disease.

To each one his own way of living is the only possible way of progress.

What shall we do then? Is true progress by way of meditation or of work—by way of rest or action?

Of rest *and* action rather; for our promise for the coming age is the struggle and final blending of Orient and Occident, a life in which aspiration after God and the ideal takes its place first, and shows itself, not in indolence but in active service and in love.

WHEN TO ACT AND WHEN TO REFRAIN FROM ACTING

1. When doubt and indecision rock thee from side to side, refrain from acting.
2. All action which springs from desire is certain to bring complications and unpleasantness.
3. When we are in a time of great depression, on no account should we take this moment to decide upon any matter of importance.
4. When the soul stands on unaccustomed heights let it beware of acting—better then to rest and wait.
5. The time to act is the Moment of Poise, when the desire is stilled, when we have brought ourselves to be equally content to decide for or against, when pain and pleasure count for little, but principle and right count for all.
6. Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy soul as limpid as a mountain lake.
7. He who sees
How action may be rest, rest action—he
Is wisest 'mid his kind; he hath the truth!
He doeth well acting or resting.
All's then God!

NON-RESISTANCE AND REFORM

The present age is one of reform. The old is being destroyed in every field of activity—social, political, legislative, economic and religious. Old land-marks in thought and conduct are being torn down on every hand. Our children, who shall be the leaders of the future race, are restive under authority; they no longer respect or obey conventions; they glory in trifling with law and are indifferent to religion. The laboring classes are restless; they are being stirred up to revolt in every country of the world. Capital is for the moment triumphant, but it has felt the sharp bit of restraint and it knows that there are bounds beyond which it may not pass. The rich are anxious, the poor are agitated,—all are expectant.

Every nation is dreaming of war, and not only dreaming but making active preparations. Peace is on everyone's lips, but war is in the heart.

And these signs of high tension and resistance are the forerunners of change, of reform, even of revolution and of war. At this moment it is non-resistance that we need to avert calamity—a dignity and serenity that shall be proof against the darkest fate, a strength and inner power of reconstruction together with a purity of motive and aim that shall raise the nation head and shoulders above its fellows, and give it the right to remain at peace.

There is a story told of a great soul from an English Quaker family who entered one of the public schools and was soon called upon to show his prowess in fighting the class bully. The Quaker boy accepted the challenge, but received the onslaught of his antagonist for the most part with folded arms. He fell to the ground many times, but always returned to face the enemy, until one by one the spectators slunk away, and the bully and the non-resistant remained alone. From that day no one disturbed the peace of the Quaker boy, and he and the bully became fast friends.

Non-resistance has a great future. It is, indeed, the greatest of the reforms that the new age upon which we have entered is destined to bring to the world. The old process of reforming abuses by instilling discontent with present conditions will be seen to be unnecessary, and as harmful to the long life and health of the community as is the injection of poisons into the human organism in the form of drugs. Though both of these do indeed accomplish their purpose by stirring up in the body the latent power of expulsion, and thus ejecting not only the poison itself, but also the offending cause, still this latent energy is itself the real author of the new conditions which are brought about, and if it could be reached and stimulated by a less harmful means, it would surely be desirable.

We can proceed by resistance or by non-resistance. Both rely upon the recuperative powers of the real man, though non-resistance alone acknowledges it directly.

DREAM THY DREAM

All bare and brown the rose-bush falls asleep
To dream the winter long of her ideal,
Until with Spring her harbored forces leap
And give the world a wealth of roses real.

A garden-full of thoughts thy hand may hold
In pansy, heliotrope and poppy seeds,
Each seed a pictured flower doth enfold,
Till life will let it blossom forth in deeds.

Hast thou a vision thou wouldst bring to birth?
Be as the acorn to the mighty oak;
Sleep if thou must within the arms of earth,
But dream thy dream, thy hidden might invoke.

The bush contains the rose, the seed the flower,
Fruition comes to all beneath the sod,—
And Man?—He bears within himself the power
Of living truly that he may know God.

—Ariel.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, September 6, 1912

No. 30

THE ORIENTAL ESOTERIC LIBRARY

PREAMBLE

It will, I know, be a great surprise to you all, as it was to us, to learn of the claim that is being advanced by the ex-Librarian of the Oriental Esoteric Center to the Oriental Esoteric Library as "his own exclusive personal property." We are therefore giving herewith a short and succinct history of the Library from its foundation in 1905 to the present time. This account all of you who are interested in the matter can supplement for yourselves by reference to the back-numbers of your BULLETINS, in which scarcely a week has passed since 1906 without reference to our Library activities.

We have always represented the Library to you as an integral part of our Work, as it undoubtedly is, and always has been from its inception, and we feel, therefore, that the pretension so suddenly advanced at this time calls for some explanation from us, we have been shocked at the nature of this extraordinary claim.

There is no evil, however, without its accompanying good. In times of trouble true hearts draw nearer to each other, for it is at such crucial moments as the present one in the life of an organization that "The Great Sifter" sifts; and, as He sifts, the good grain becomes separated from the chaff, the constructive elements from the destructive, the loyal member from the indifferent one. Each has his opportunity of approaching nearer to the center and of becoming more active and of greater usefulness to our Society, and thus to the World.

These opportunities are milestones on the Path of the true disciple.

HISTORY OF THE ORIENTAL ESOTERIC LIBRARY

In the years 1904 and 1905 a number of Courses of Instruction in the Oriental Philosophy and Comparative Religion were given by Miss A. E. Marsland, the Representative of the Oriental Esoteric Center of Washington, D. C., at her home, first at 1522 Sixteenth Street, N. W., and afterwards at 1443 Q Street, N. W.

Towards the Fall of 1905, the attendance at these Open Talks increased and became steady, and there was a great demand for books and literature to serve as collateral reading and as an aid to the instruction.

In answer to this appeal, the members of the classes were invited to give, or lend, to the Center their books on esoteric subjects to form the nucleus of a Library. There was an immediate and eager response, and before the end of the year several hundred books were upon the shelves of the Lecture Hall.

Already within two weeks of the first initiation of the "Library of the Oriental Esoteric Center" when but few books were actually in hand, its work of usefulness began: a set of Rules and Regulations was formulated and posted up, and the Library was declared open to borrowers.

It was announced that all gifts to the Library and loans of books or MSS. would be held for the benefit of the Center's Library; all dues and receipts from the loan or sale of books were to be put into a Trust Fund, which was to be used for the purpose of buying new books so as to increase the collection and thus enlarge its sphere of work. Dr. H. N. Stokes was put in charge of this Trust Fund as Librarian.

During the remaining months of 1905 and the whole of 1906 and 1907 the work went steadily forward; every Sunday and Wednesday evening, Miss Marsland spoke on some topic of esoteric interest; after the talk, questions were answered and books recommended for collateral reading. Whatever new books were needed for special reference were procured from the funds in hand and from gifts; and thus the Center built up its Library day by day and week by week.

In these early days every one was personally interested in the work of the Center and Library and in the circulation of the BULLETIN, which had been begun in 1904 as the Organ of the Work in all its branches, and much assistance was given by voluntary effort for several years. On Thursday and Friday afternoons, especially, numbers of those students who were profiting by the Teachings were accustomed to come together for work, and the Center was a hive of industry on those days.

All of this activity caused the Library to thrive, financially as well as otherwise.

In November, 1907, the Librarian suggested to the Representative of the Oriental Esoteric Center an increase in the work of its

library by adding to it a Mail-Order section, with the intent to bring in sufficient funds to make the Center self-supporting. This suggestion was favorably received, the more especially since it offered an opportunity of giving out the Teachings more widely than heretofore; and the work, thus increased, spread rapidly.

It had always been customary to insert announcements of Miss Marsland's Lectures in the local papers, week by week; these advertisements also drew attention to the Library; but from the year 1907 and the establishing of the Free Mailing System, the Center began to turn its attention to a wider and more systematic publication of the advantages offered. A much larger field was thus opened up, and advertisements of our Center and its Library will be found in many of the New Thought and other magazines of the years 1908 and 1909. It is clear from these announcements that the O. E. C. Librarian spoken of in them was indisputably *in charge* of the Center's Library, and not the owner of it.

When the Oriental Esoteric Center was reconstituted, May, 1908, with Miss Marsland as President, at the first meeting of the Directing Council, May 8th, 1908, the Librarian in charge gave a full report of the condition and work of the Library; and a few months later, October 5th, 1909, Dr. Stokes was officially named Librarian of the Center, although the name "Librarian" had been semi-officially in use before.

The Records in the Archives of the Center show continued increase in its Library work through 1909 and the early part of 1910; and in May, 1910, the Oriental Esoteric Center Library was affiliated with the Oriental Esoteric Society, a body which had been recently incorporated in order to carry on the outer or less recondite part of the Center's work. The Oriental Esoteric Center Library was permitted to assume the "workable" name of "The Oriental Esoteric Library," by which it is now generally known. The Library still remained, however, belonging to the Center.

From the time of this affiliation, during the past two years, the O. E. Library has been very active and has done much good work with the Oriental Esoteric Society, whose name, prestige and influence it has been permitted, without question, to use; and the Library has proclaimed itself, and has been declared by the O. E. Society in all ways and at all proper times, to be an integral part of the Work. The Library has even, up to the time of the present claim, used exclusively the official stationery of the organization, first of the Center and afterwards of the Society.

Yet, in spite of all this, the ex-Librarian now claims our Library as his own personal property!

It is true, the Librarian in charge contributed largely towards the upbuilding and carrying on of the work in both time and labor freely given, and money voluntarily donated to the good of the cause, as was stated and believed by all concerned. But has one the right to give, and then, later, demand back?

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under Act of March 3, 1879

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.

BULLETIN

THE BULLETIN, the official publication of the Oriental Esoteric Society of America, is one of the few *weekly* publications in the world devoted to occult and esoteric teachings. It contains editorials presenting in simple form the teachings of the Society as applied to everyday life. Its Answers to Correspondents tell you what you want to know and cannot get from any other source. Its weekly "Meditation Page" gives you a thought with which to start each day of the week and keep you out of the rut of routine and worry. It has a parents' page; a young people's section; astrology for the month; comments on current events from the esoteric standpoint, etc.—An important means of communication between the Society and the world. Subscription price, \$1.00 per year.



The pin of the O. E. S. is slightly smaller than the given cut. It shows in the Center the Sacred name (of deep Esoteric meaning) in white lettering, and from this point there pour forth rays of Wisdom, Love and Power upon all beings throughout the whole Universe. The Kaf, which is shown in gold, symbolizes our Society receiving these rays, collecting them and giving them forth in spiritual truths to the whole world. The background is the dark blue of Space, and the curved surface represents our world or sphere.

The Kaf is the third letter of the alphabet of the Magi; it is the ineffable symbol of the Sacred Science and represents the power of the Initiates and also the realization of that power. Our Society has chosen this symbol to represent its characteristics of strength and activity in serving the world, and also to signify the place it is designed to occupy and the part it has to play in the New Era.

ADVANTAGES OF MEMBERSHIP

Advantages of membership in the O. E. S. are:

1. Affiliation with the Universal Brotherhood, and union, more or less vital according to the development of each one, with Those Who are directing the Great Work of human progress.
2. The privilege of sharing in a united and systematic movement to further this great work; of aiding it by individual effort and influence, or by contributing financially; and the opportunity of personal association with its leaders.
3. The receipt of such lessons as accord with the degree of membership.
4. Admission to the meetings of the Society for study.

There are now two degrees of Corresponding Membership. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

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Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership in the O. E. S. is for more advanced students than those in either of the Corresponding degrees. Full information regarding qualifications and regulations governing Active Membership may be obtained from the Secretary.

BOOKS BY THE PRESIDENT OF THE O. E. S.

Those interested in occultism will find the following books by the President of the O. E. Society helpful in obtaining an introduction to the subject: *What Esoterism Is*—paper 35 cents, cloth 50 cents; *First Principles of Esoterism*—cloth \$1.00, limp yellow leather \$1.50. Other books by the President: *The Way*—daintily bound in paper, 10 cents; *Noontide Meditations*—paper 25 cents, cloth 50 cents, leather \$1.00.

MEDITATION

We say to the disciple, when he asks the way to the little Path, "One of the doors is Self-Sacrifice," because we know that this is the outward sign of that inward growth which he craves.

The possibility of making a sacrifice is the sign that the soul is beginning to assert itself over the body and its desires, and he who would increase that power must live a life of Self-Sacrifice; that is, he must allow his *soul* full sway and as it grows strong within him, so will his outward life bear the impress. Soul means Sacrifice, yet, paradoxical as it is, for the true disciple there is really no such thing as sacrifice.

In those moments when he gives of the Great Depth of his Soul to some Sacred Ideal, to touch some profound depth or to rise to some sublime height, which *he knows has to be reached by him* and which he strives after with all his might—in those moments his feeling is far from that of sacrifice, in the sense of depleting himself. "Deep calleth unto Deep," and though to the onlooker he seems to make great sacrifices . . . to his own consciousness the reverse of this is more nearly true.

When the Deep within answers to the Divine Deep, it cannot then be *sacrifice!* How gladly does the disciple answer "Here am I, send me!" How fully does he realize that all he can give and all he can do, his noblest deed and most unselfish thought, are not sacrificed, are not parted from him, but are only tributes which his lower self pays to his higher self to further the expansion of his own Being.

THE LAW OF SACRIFICE

1. Thy life is naught without sacrifice. The more thou givest, the more thou shalt receive. Thou receivest only that thou mayest be able to give.
2. I beseech you therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
3. Think not that outer sacrifice unites thee to thy Higher Self.
4. Better than the sacrifice of any object is the sacrifice of wisdom.
5. It is ever the fire from above that kindles the sacrifice upon the altar.
6. When a man sacrifices himself to the idea that he defends, by his act he creates in the astral, and in the spiritual world above, currents of wondrous power. This is the occult reason for the effect produced by persecutions and martyrdoms in stimulating and aiding the future development of the race.
7. To those who know the true nature of Virtue, Self-sacrifice does not exist, for it is no sacrifice but a joy to give.

ASTROLOGICAL FORECAST

for the lunar month beginning August 12th,
1912.



This forecast applies to the United States particularly. The influences of the lunation are general in effect, but individuals are affected much or little by it according to its relationship to their personal horoscopes and the present condition of the latter.

With the satellitium in the 9th house square to Jupiter near the 1st and the major planets also quite adversely aspected, one of the most conspicuous features of this lunation will be a contentious, disputatious tendency among those interested in any way with law, politics, science, philosophy, medicine and studious matters generally. Much energy and time will be wasted in bitter, fruitless, non-pertinent discussion and criticism. Occult students and others interested in the search for truth rather than personal glory and victory should keep in mind constantly the ultimate ends they are seeking during this period rather than any temporary advantages that may present themselves. Like all other so-called adverse periods, it may be used as a means of growth by the true and sincere student. It resolves itself mainly into a choice of controlling and utilizing the unusually powerful influences generated by such a grouping of planets or of being swayed and driven by them. The majority of us are unable or unwilling to use more than the mild and so-called beneficent influences. This period will afford opportunity to many to practice control of the more powerful.

Railway and marine accidents will continue to furnish news for the daily press, and children and women on pleasure bent will suffer mostly in them. Financial matters will show rapid changes, some decidedly good, some not. People with weak lungs and chest should use much care and discretion during this lunation, as bronchial and pulmonary ailments will be prevalent, as well as acute diseases of the digestive tract.

The President's opponents will be active and critical, but he has powerful, stubborn influences at work in his favor and it is likely that the working class will be more inclined in his favor than for some time past. There will be but little progress in legislation. The Equal Suffrage question will be one of the prominent subjects under discussion in political circles and elsewhere during this period, though but little apparent advance can be expected. E. W.

“WILL! DO! DARE! KEEP SILENCE!”

Rest not! Life is sweeping by,
Go and dare, before you die;
Something mighty and sublime
Leave behind to conquer time!
Glorious 'tis to live for aye,
When these forms have passed away.

Haste not! rest not! calmly wait;
Meekly bear the storms of fate!
Duty be thy polar guide;—
Do the right what'er betide!
Haste not! rest not! Conflict past,
God shall crown thy work at last.

—Goethe.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, September 13, 1912

No. 31

NON-RESISTANCE

The word "Non-Resistance" is very inadequate to express the law of so positive and active a principle as lies behind this great Teaching. The word *resistlessness* is better, though even this leaves much to be desired.

The Law of Love or "Non-Resistance" is resistless in both the negative and the positive meanings which may be given to the word: its method of procedure is not by *resisting* evil or good or any other creature of the Great Law; in this negative way it is resistless. It is also resistless in the positive sense: it goes forward with so mighty a sweep, so powerful a flow, that it cannot be resisted, and woe to the obstacle that plants itself in the path of its steady advance!

The power of this method of action lies in Love. Love is all-embracing, all-powerful; nothing can withstand Love.

And this Love will be exercised towards all men, good and evil alike on the universal plane. It will draw together and protect, however, chiefly those who are themselves "lovely and of good report;" and it will irradiate those who are already embodying in a greater or less degree the harmony of the Universe by acting in concert with the Agents and the agencies of the Great Power.

The Non-Resistant loves even his enemies, or those who act as such. They are not, in his estimation, as much to be considered as are the more harmonious elements composing his various activities; still they have to be reckoned with and, like the discords in a great harmony, they must sooner or later be resolved—by him or by others. Recognizing this, he loves them, aids them if he can, but does not permit them to occupy overmuch of his time or attention. Nor does he allow their negations to spoil the beauty of the

Work that has been entrusted to him and for which he is responsible.

Personally he disregards their attacks; he does not return blow for blow but strengthens himself and goes forward.

Thus when the Non-Resistant, the Resistless One, is attacked by the fires of "envy, hatred, malice and all uncharitableness," he makes no answer to the enemy so long as the accusation is a personal one, affecting himself alone. He pays no further attention to it than to send out a thought of love and compassion to the misguided author of the attack. Nor does he allow the occurrence to divert him from following out all of those activities which he had already planned as suitable and good to be done. He strengthens himself and goes forward.

Such attacks are like the showers of meteors that fall at certain seasons upon the earth's surface. They are in themselves portentous—mysteries, coming from without our ken. They inspire us with an emotion of fear, wonder or even of admiration, in proportion as they contact us more or less nearly on lower or on higher planes. We fear the conflagration which they may cause as they fall blazing among our homes; we wonder whence they come and we admire their beauty as they glide swiftly among the stars.

So it is with the bitter places in our lives and the lives of other men. When they are imminent we are ready to quail at that which afterwards, at a greater distance, or in the life of another man, shows a certain beauty of its own, worthy of our attention as a philosopher. *They* also leave their trail of glory behind when rightly met by the Resistless One.

We have considered the law from the point of view of the individual. Let us now see how it works in the more complicated relations of the social organism.

The first element of the social order is, as we have often pointed out, the family.

It is the duty of the father and the mother of a family to uphold the integrity of the home, for this is its very life, and it contributes in proportion as it is strong and vital to the well-being of the community and therefore of the Whole.

Under ideal conditions, the love borne by every member of the family for its heads and the love which these in turn bear for each individual composing the group, will be so reciprocated that Justice and Love will go hand in hand. But under present conditions the ideal does not always obtain; for little is known of these laws and of the ideal relations that bring harmony and peace. There will, therefore, sometimes be moments of difficulty and danger.

Non-Resistance, in this case, would no longer be an individual problem but a family one. The father would be called upon to protect and defend the life and well-being of those dear to him and over whom he has been called upon to rule.

He must proceed, by such means as are justly available to him, to preserve the integrity of the social unit for which he is

responsible—his family. If he meets this emergency with pusillanimity or with inertia, his family life may receive a mortal blow, discord and disintegration may set in, and the group be broken up. But if, on the other hand, he rises to the occasion and stirs the glowing embers of the hearth with a new fire of love and enthusiasm, asking and receiving from each member of the family such help as each is entitled by his position to give, then out of the apparent danger a new life will be born.

Suppose that a person should introduce himself into such a group, and after enjoying the privileges of the home and learning its secrets and its inner working, he should strive to turn this knowledge to his own personal advantage and possess himself of some valued family treasure, and should show himself deaf to all entreaty when requested to surrender it.

What would be the duty of the father? He must exercise the Law of Love—love to the community of which his family is a part, love to the members of his family, to each separately and to all collectively, and love to the enemy also; and his duty to these three groups of opposing interests will be justly proportioned to the dignity and worth of each—greatest to the community and least to the enemy.

Under these circumstances, if the loss is an insignificant or an individual one, the matter may safely be allowed to go over with a definite and clear protest made to the aggressor in all love but with the distinct understanding and statement of the rights of the matter.

But if the blow dealt by the enemy is of such a nature as to threaten the very life and existence of the family, then more severe and drastic measures must be taken. The essential of Non-Resistance is "Stand firm and go forward," not "lie down and die!" The father must protect his wife and children with his last breath, and must, if the case is urgent, call up to his assistance all the world's artillery, lest his family be destroyed and the community be by that much weakened. He may even appeal to the law for counsel and protection, if the matter is so grave that he cannot otherwise stand firm with his family and go forward. This appeal would always be made, however, in the spirit of love, with a view to protecting his family life as a social unity, and thus contributing his quota to the well-being of the community.

The Non-Resistant must be strong enough to stand firm under adverse circumstances and go forward; anything less than this is Inertia, not Non-Resistance.

And he must love all, even his enemy!

By the practice of these principles the Non-Resistant becomes indeed a concentrated force; his life sweeps majestically forward like a mighty river bearing upon its bosom the debris of the obstacles through which its resistless force has ploughed its way.

He stands firm, and goes forward!

The Bulletin is published weekly by the Oriental Esoteric Society
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under Act of March 3, 1879

"The courage to try to do a thing before you know how, the patience to keep on trying after you have found out that you didn't know how, and the perseverance to renew the trial as many times as necessary until you do know how, are the three conditions of the acquisition of physical skill, mental power, moral virtue or personal excellence."
—Hyde.

SUBSCRIPTION NOTICE

The subscription price of THE BULLETIN is as low as the cost of publication of a weekly magazine of its class—without advertisements—makes possible. That it is fulfilling a mission is evident from the many appreciative letters received. Those who wish to receive THE BULLETIN without interruption or omission of sequential numbers, are requested to give attention to the *renewal notices* accompanying their BULLETINS shortly before the date of expiration of their subscriptions, and to send in a renewal subscription at once. This will be much appreciated by those who have in charge the business department of THE BULLETIN.

O. E. S. PINS AND PENDANTS

The object of possessing a Society pin is two-fold: first, it attracts to the one who wears it the vibrations of all the brothers and kindred souls working for the same objects, thus bringing an added strength of unity; and secondly, it is useful as a means of recognizing a brother in a strange city. Moreover, embodying as it does the Symbol of the Society, it has helpful vibrations of its own. It is besides "a thing of beauty" in itself.

These pins may be ordered from The Secretary, O. E. S., at the following cost:

Solid Gold, with safety catch.....	\$3.50
Gold filled, with safety catch.....	1.00
Gold plated, no safety catch.....	.75
Gold filled, no safety catch.....	.50
Pendants—Solid Gold, \$3.50; Gold filled, \$1.00.	

HOW TO APPLY FOR MEMBERSHIP

An application for admission as Member of the O. E. S. must be addressed to the President, stating in full the name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

Corresponding Membership. There are now two kinds of membership in the First Degree. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership. Active Members are required to pass an initiatory examination in person or, if at a distance, in writing.

Dues for Active Members, \$1.00 a month. When non-resident or not within reach of a Branch, \$1.00 a month from October 1st to June 1st (\$9.00).

BY AGNES E. MARSLAND

President of the Oriental Esoteric Center and the Oriental Esoteric Library

WHAT ESOTERISM IS

Paper, 35c; cloth, 50c.

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp, yellow leather, \$1.50.

NOONTIDE MEDITATIONS

Paper, 25c; cloth, 50c; leather, \$1.00.

THE WAY Daintily bound in paper, 10c.

MEDITATION

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 occasions to be of service, to make the way easier for others.

But 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.

TESTS

1. The tests of the disciple are not given in writing but in the blood of the heart.
2. One of the first tests is that of receiving blame patiently, whether just or unjust—even gladly, as a means of growth.
3. We are always being placed in difficult positions, to see how we will extricate ourselves, and those who are strong get some very hard lessons.
4. Ye who are seeking for light, answer me—Which would you choose, happiness or growth? Pleasure or service? Desire or self-sacrifice?
5. 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, lessons to be learned.
6. Have you been humbled to the very dust by the hand of God? Give thanks that you may come from the fire purified.
7. Esoterism offers all things; it demands all in return: all or nothing it asks; all or nothing it gives.

ASTROLOGICAL FORECAST

for the lunar month beginning September 10th,
1912.



This forecast applies to the United States particularly. The influences of the lunation are general in effect, but individuals are affected much or little by it according to its relationship to their personal horoscopes and the present condition of the latter.

The lunation occurring in the sign Virgo and the 4th house, adverse to the Gemini Ascendant and 3d cusp and with Neptune and Uranus afflicting the 3d and 9th cusps, shows the people will suffer from a confusing plethora of spoken and written argument, criticism, contradiction and falsity during this period, such as might be expected from the trend of recent political affairs. Saturn in the 12th in Gemini opposed to Jupiter will bring to light hidden, delayed facts relative to past frauds and misalliances, especially in reference to money matters and being with Mercury adverse to the 10th will involve leaders in more than one sphere of life. Saturnine persons so implicated will receive the death blow to their political and public and some probably to their physical careers.

Prosecuting attorneys and all striving to follow the Law, human or divine, will have a generally successful period, as Saturn, Jupiter, Mars and Venus are benefic to the 9th and 5th cusps as well as to each other. Some care is needed in restraining the enthusiasm as Mars and Venus are in conjunction in Libra on the 5th cusp, denoting a reckless, heedless overactivity even in the pursuit of supposed good. There will also be a tendency to indulge in attractive forms of licentiousness and unbridling of the passions, fostered by a false sense of power and security, which the esoteric student should bear in mind and guard against. Students of the occult, of law, science, art and kindred matters have an unusually good period for advancing their insight into such things as they are interested in and should avail themselves of it as much as possible, within the reasonable bounds suggested above.

Some accidents in water travel are probable, though not of a very serious nature. Agricultural conditions generally are not very favorable. Bowel disturbances will be noticeably prevalent.

The President is not under very good aspects in this lunation and his projected travels and speeches are likely to be seriously interfered with. The eclipse of the Moon on the 26th appears to confirm this also.

E. W.

OPPORTUNITY

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
To bid you wake, and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day:
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb.
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep;
I lend my arm to all who say "I can!"
No shamefaced outcast ever sank so deep
But yet might rise and be again a man!

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to Heaven.

—Walter Malone.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, September 20, 1912

No. 32

LIGHT AND SHADE

No picture is all light, but light and shade combined; the lights are used by the artist to portray the *real*, the shadows serve to throw the lights into greater or less relief, to focus the attention of the beholder and arouse his emotions.

The presence in the picture of a figure personifying great spiritual power, purity or goodness, for example, will demand clear and transparent, even radiant, high-lights, together with deep shadow to make these lights apparent, and some touches of the very depths of blackness. If all were light and there were no shade the picture would not represent our human life, but that of pure spiritual being.

We must therefore not be surprised if our own characters show this same contrast of light and shade; it is inevitable so long as we are human, because we draw our forces from below as well as receiving the spirit from above.

So it is with organizations in a still more complex way. Every one brings into a Church or Society his own strength and his own weakness; and the presence of one "Jonah" has been known to imperil the boat. The higher and purer the ideals and lives of the central body of an organization, the deeper will be the touches of dark persecution needed to bring forth all the beauty of these ideals and to arouse the emotions of those who behold.

When an organization is young and not yet strong enough to repel invaders through its own innate power, by the exercise of the force of Unity and Love, which in this case acts as repulsion, it will attract persons of a similar way of thought apparently, though of

different calibre, and then commences the struggle for supremacy.

If the invading body is weighty and elastic enough to crush the central cell of the Society when they meet, then both sides will crash into and destroy each other by the power of momentum.

If, however, the Central Cell is weighty and elastic enough to sustain itself in *poise*, there issues from it a repelling force that will keep all invaders at a sufficient distance from its auric envelope to prevent the extraneous bodies from reaching its real center of operations.

This is equally true of the planetary bodies, of every physical body and of every organization of people karmically drawn together around a common center.

An earnest study of the laws of Being will show the futility of attempting to build a body of any character by any other method of formation than that used by Nature. A single cell is the foundation and generator of all the constructive life-forces that will enter into the building of any organic body, whatever may be the purposes and functions of all subsequently evolved cells, and however important any such set of cells may be to the good and well-being of the mass as a whole.

This central cell is not only the foundation upon which the whole rests and the generator of its life-currents; it is also the natural center of attraction, for the power of cohesion rests primarily in the central cell. If the activity of this cell should be in any way impeded so that it cannot function properly because of some obstruction placed in its way by other cells, the life of the whole is in danger.

In the case of an organization, it is most important for the loyal and active cells to know this scientific fact, so that they may give all possible freedom to their leader and may themselves assume their due share of the burden which he is bearing.

So long as each and every individual cell, or member, is functioning freely, loyally, and without a shadow of self-seeking, the Central Cell will be also free and productive. But when selfishness creeps in, as has so often occurred in the history of man, and the generosity which "gives, asking nothing in return" is replaced by the commercial spirit of wanting "to get," then disaster threatens.

It has been said that a chain is as strong as its weakest link, and this is especially true, in an occult way, of our Centers; for no sooner is a nucleus formed for the dissemination of the Light, than a corresponding Shadow-force is aroused in the realm of darkness, and issuing forth it seizes upon any lukewarm member or one who is negative or opening himself in any way whatever to the lower or psychic influences. No man ever rose above his fellows without arousing the envy and opposition of his erstwhile companions.

This is due to the action of the Law of Compensation which works for the proving of the tool it has created and which it has raised to the proving point. Having won his place, man must prove

his right to hold it against all comers who would rob him of it; and the costs are always heavy.

The Great Masters make no mistake in placing the Central Cells of any of those organic bodies through which They purpose to send forth Their light. All such bodies are formed by Them in accordance with the law of progress and of Karma of which They are the administrators; and when any body, so chosen, fails to fulfil its Divine mission, such failure is due to the causes we have outlined above: the yielding to lower desire on the part of some of its members.

No one of us is essential to the carrying out of the great work of human progress, but each one is permitted to help and thus "to rise by raising others." To one of us is assigned what appears to be an important, prominent place before the world; to another may fall the simpler tasks of the family and the home. Let each do his own work. Let him help his brother whenever such help is desired, but without criticism; for every man must do his own task in his own way. You must decide for yourself; your friend for himself.

All those of you who have followed our Teachings on "The Ternary" will recognize its workings in all that we have been pointing out. Number one is the Light, the Real; number two is the shadow, opposition, obstacle, struggle. Both are necessary to a strong and powerful work; but "Woe unto him through whom the offence cometh!"

Good and purifying as such experiences can be when rightly understood, yet the one who wilfully destroys instead of building up the Lord's Work is working in and for the dark and the shadow.

The great danger to be guarded against by those members of an organization who have at heart the interests of the Whole is the possibility of the struggle becoming so severe, or so long protracted, that it may kill out or incapacitate the Central Cell of the organism, while it is functioning loyally. This may happen by the very reason of its loyalty which leads it to take upon itself one responsibility after another which the inertia of other cells throws aside. It is a very real danger, and is the cause of the weakness and subsequent death of many a great work.

This is why all good and loyal cells must at all times come up to the assistance of the Central Cell (as our members are most loyally doing) and must defend its life and freedom with their own.

The breaking of the law of discipleship or of brotherhood or of love by any one of our number should be a danger signal to each one of us individually, calling for right and immediate action on our part. The defection of one member should sound the rallying cry for the rest to battle for the preservation of the Whole, so that a body may be built that shall be strong enough and true enough to stand the strain of the coming pull of forces, and by Non-Resistance to go forward.

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Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.,
under Act of March 3, 1879

“Rest is not quitting
The busy career;
Rest is the fitting
Of self to one’s sphere.

* * * * *

“’Tis loving and sowing
The highest and best;
’Tis onward unswerving—
And this is true rest.”

SYMBOL OF THE SOCIETY

The pin representing the Symbol of the Society may be ordered from the Secretary, O. E. S., at the following cost:



Solid Gold, with safety catch.....	\$3.50
Gold filled, with safety catch.....	1.00
Gold plated, no safety catch.....	.75
Gold filled, no safety catch.....	.50

In addition to the pins, we have the symbol of the Society made in pendant form. This we recommend as being particularly attractive. Worn attached to a chain about the neck, it is suitable for women; worn as a watch charm, equally suitable for men.

Solid Gold.....	\$3.50
Gold Filled.....	1.00

The following books by the President of the O. E. S. give a clear, well-balanced, non-sensational introduction into the subject of Occultism:

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp, yellow leather, \$1.50.

WHAT ESOTERISM IS

Paper, 35c; cloth, 50c.

THE WAY Daintily bound in paper, 10c.

OBJECTS OF THE O. E. S.

The objects of the O. E. S. are three-fold:

1. By Aspiration, by Knowledge and by Right Living to open up a passage between earth and heaven, through which the light of true spirituality may shine and illumine humanity.
2. To collect and appropriate these rays, to adapt them and make them available for the aid and enlightenment of all classes of men.
3. The diffusion of this Truth and the gathering into the ranks of membership those who are in sympathy with the aims of the Society.

BASIC PRINCIPLES OF THE O. E. SOCIETY

1. The Universe is One, therefore all are united in Universal Brotherhood.
2. The existence of a supreme Deity.
3. Man is a spiritual Being, and as such is responsible for his actions.

PRINCIPLES OF DEVELOPMENT

1. The ascendancy of the Spiritual Man.
2. The development of the individuality or soul nature.
3. The entire submission of the personality, or man of emotions and desires, to the higher nature.
4. The cultivation of the Will and its practice in the daily life in harmony with the Divine Will.
5. Non-resistance or the Law of Love.
6. The realization of positive thought-force and the rejection of the negative states of fear, doubt and morbidity.
7. The strict accomplishment of all the duties of the daily life without any thought of reward, leaving the result to the Divine.
8. The Order does not teach or endorse hypnotism, spiritism or any negative, psychic practices, but teaches and points out their dangers.
9. The disciple seeks alone for active service in the world—his motto being "To rise by raising others."

Our Society does not offer spiritual instruction for money, nor does it teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought.

MEDITATION

It has been said (Job v, 7), "Man is born to trouble as the sparks fly upwards," and this is true today of the mass of humanity, who, ignorant of their true nature, their true origin, their destiny, live on careless or despairing in the ever-changing play of human emotion.

Some in their suffering pray in blind faith to some unknown power to relieve them; others, careless of what may come so long as the present moment gives them their desires, trample upon their weaker brethren. To all come pain and sorrow with death, and nothing in either science or religion to give them a reason for it all.

To such, life is but a blind struggle, and they the helpless victims.

But we need not so live; the messengers of God are again holding out to mankind the power to truly live, to know, to *be*.

To *Live* in the spirit of true fraternity, where each fellow-man is a brother, and the weaker and more stumbling his steps the greater his claim on the tenderness.

To *Know* the true nature of this transitory form of existence which we call life, and which seems to us so all-important.

To *Be* one with the inner immortal life, and not concern ourselves overmuch with the events of travel over life's road.

This is the true wisdom and leads to the path of *Peace*.

NON-RESISTANCE

1. Non-Resistance teaches the disciple, when smitten on the one cheek, to feel no hatred in his heart towards the aggressor, but to send out to him a thought of *love and peace*.
2. *Resist* not Evil, but *overcome* Evil with Good.
3. Resistance, Toil, and Struggle are the rules of life in the world. Non-Resistance is destined in the near future to replace all these, and rule the world in *peace*.
4. With love in our soul we shall not be attacked, for the angel of the Lord watcheth over the righteous.
5. It would be better to lose our present life than to hurry another soul on to the next plane with hatred and murder in his heart.
6. The ordeals and oppositions which we undergo become our crosses when we remain beneath them; but they become ladders of ascent when we rise above them.
7. "In those days the lion shall lie down with the lamb, nor shall they hurt nor destroy in all my Holy Mountain," saith the Lord.

THE BULLETIN

Our little BULLETIN which now has subscribers in every State of the Union, and in countries all over the world, was started in Washington, D. C., in the spring of 1904, in a very simple way.

The first numbers were only typewritten with an occasional printed one; and were inscribed "Oriental Philosophy and Comparative Religion." But after a time they became regularly established and were called by many of their friends, "The Weekly Comforts."

From 1904 to October, 1908, the circulation was free, the expenses being covered by its author, Miss Marsland, and one or two friends, who appreciated the written teachings; and in these early days its circulation was sometimes restricted for want of means. When funds ran low, the mailing list had to be divided up into sections, and part sent out each week. But it always came out.

It was used as an adjunct to the Lectures on Oriental Philosophy that were given regularly, twice a week, at 1443 Q Street, and thus it aided in drawing together those earnest workers who are now the chief supporters of the work.

The name "Bulletin of the Oriental Esoteric Center" was given to it after the revival of the Center in the Fall of 1908.

CREATION

This Universe existed in the shape of Darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep. Then the divine Self-existent, indiscernable appeared with irresistible creative power, dispelling the Darkness. He who can be perceived by the internal organ alone, who is subtile, indiscernable and eternal, shone forth of his own will.

Laws of Manu, chap. i.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.

Genesis i, 2, 3.

There was in times of old where Ymir dwelt, nor land nor sea, nor gelid waves; earth existed not, nor heaven above; there was a chaotic chasm, and verdure nowhere. The sun knew not where she had a dwelling; the moon knew not what power he possessed; the stars knew not where they had station.

The Elder Edda.

The belief in a power of which no limit in Time or Space can be conceived is that fundamental element in Religion which survives all its changes of form. All Philosophies avowedly or tacitly recognize this same ultimate truth.

Herbert Spencer, First Principles.

FORGET !

Do the kindly, loving deeds
Springing from the heart,
Such as help a brother's needs—
Then forget thy part.

Do an act of charity,
Hiding well thy hand,
Lest the one thou aidest see
And misunderstand.

Do a kindly action, then
Banish from thy thought,
From thy tongue, from sight of men,
What thy hand hath wrought.

—*Ariel.*



BULLETIN

OF THE

ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, September 27, 1912

No. 33

NON-RESISTANCE AND PEACE-AT-ANY-PRICE

"Looking to thine own duty thou shouldst not tremble; for there is nothing more welcome to a Kshattriya (warrior) than righteous war.

"Happy the Kshattriyas, O Partha, who obtain such a fight, offered unsought as an open door to heaven.

"But if thou wilt not carry on this righteous warfare, then, casting away thine own duty and thine honor, thou wilt incur sin.

"Therefore stand up, O son of Kunti, resolute to fight.

"Taking as equal pleasure and pain, gain and loss, victory and defeat, gird thee for the battle, thus thou shalt not incur sin.

"Thy business is with the action only, never with its fruits; so let not the fruit of action be thy motive, nor be thou to inaction attached.

*"Perform action, O Dhananjaya, dwelling in union with the divine."
—Bhagavad Gita.*

There are many who believe that Non-Resistance involves peace-at-any-price; this is far from being the case, however, for, although the Non-Resistant will not fight on a personal issue, and never with hatred in his heart, yet there will be times when "looking to his own duty" may bring him into opposition with the selfish desires of other men; and if these are directed towards the destruction of the community, as they invariably are, he will have to uphold the right, at whatever cost.

The Non-Resistant must "stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong."

The normal man aims to live at peace in the world; but he also knows that before there can be peace, there must be justice. Justice is then his endeavor.

The immunity from war which is the result of fear and tyranny will last for a time perhaps, but it is founded upon negation and will eventually be torn down. The schoolboy bully of today before whom all his companions quail and whom they obey for the sake of peace because they are afraid to do otherwise, will be overthrown tomorrow if the true nature of his rule is recognized; for though he is stronger than any one or two, yet his power is as thistle-down before the wind of public opinion. When once the injustice of his claim is seen, all will join against him, and his day be done.

Peace at the price of dishonor is recognized by all men as the depth of degradation, and rightly so, for such peace is not truly Peace but inertia.

There are then occasions when even the Non-Resistant will have to "stand firm and go forward"; and such action may involve opposition to the destructive plans of another, and may look, at first sight, very like war, as the world knows war.

Yet there is as great a difference between the two activities as there is between Peace and lethargy. The action of the Non-Resistant is constructive, it aids all that is good and right, it strengthens and adds to the welfare of the community. If all men therein are working loyally for the general good, there will be no opposition to his standing firm and going forward; for every step forward of one member of a united body of people will carry the whole body forward and will benefit all.

This is not War, the Destroyer, but The Holy War!

It is part of that warfare which all men must wage against the impulses and desires of their lower natures. As it is in the individual, so it is in the community. All must stand with the right and part from the wrong, however deep the wound that may be caused by the severance, and however strenuous the opposition it involves.

So long as man exists and is called upon to balance truly between "good" and "evil" there will be some degree of struggle; for until man is perfected he cannot otherwise blend these two opposites.

Nothing is "evil" in itself; it does but lack the "good." This is why the wise man does not combat it. Evil is a shadow—nothing in reality—though making a great appearance and calculated to inspire fear in the hearts of the weak. It is not essential in our lives, but is nevertheless present with us all in a greater or less degree, and our problem is to utilize it, to whet our axe upon its grindstone,

to see into it and beyond it, and when the time is ripe to walk right through it and dissipate its fearsomeness for all time and for all men.

Non-Resistance is the Law of Love. This is the test to be applied to all our acts, motives, feelings and emotions. The surgeon uses the knife and inflicts a painful wound upon his patient; but such action although momentarily destructive of tissue and leading to inharmony and pain is nevertheless universally approved because of its intention to heal, and on account of the love accompanying it—love of science, of health, of his fellow-man. Although apparently destructive, this operation is in reality the reverse, being highly constructive.

In an organization, like our own for example, the same conditions may arise as above, and the peace of the whole may demand the use of the surgeon's knife. We must not therefore shrink from the apparently destructive nature of the operation required, but must call in to our assistance all the skill that the world offers to meet the emergency. We must take measures, primarily and principally, for the good health of the whole body, next for the benefit of each and every member, and lastly we must see to it that harmony be restored in the part affected, cutting off if necessary even the "right hand." In an organization we can do as the crab does, and grow another right hand, using greater care and watchfulness than before and sending to the new organ all the vigor and energy that it needs for healthy robustness.

When the Non-Resistant fights, it is in love and not in hatred—love for his brother, for a Cause, for an ideal, love of Order and of God. Nor does he forget to love his enemy, although obliged at the moment to contend with him; but he tempers with mercy the justice that he must in duty mete out to the aggressor.

It is an error to believe that Non-Resistance is one with inertia, or that it leads to weakness or to Peace-at-any-price. He who will not take active measures to defend the right against the wrong when the duty plainly falls to him to do so, is as blameworthy as the one who seeks to avenge every little offence that he imagines to have been offered to his personality.

The Non-Resistant will not fight on personal grounds; all slights and personal attacks of whatever kind remain unnoticed by him, either intentionally, or because he is truly unaware of the hostility of his aggressor. He loves his enemy as if he were a friend in disguise—as indeed all enemies are, did we but realize the fact.

All the activities of the wise man make towards Peace; not however peace-at-any-price but the true Peace which is the fruit of Justice.

For how can there be peace if error is not opposed by Truth; if vice is not conquered by Virtue; if revolt is not enchained by Obedience; and if pride and hypocrisy are not destroyed by the force of Spirituality, by Reason and by Justice?

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But the soul that ascends to worship the great God is plain and true; has no rose-color, no fine friends, no chivalry, no adventures; does not want admiration; dwells in the hour that now is, in the earnest experience of the common day,—by reason of the present moment and the mere trifle having become porous to thought, and bibulous of the sea of light. —Emerson. *The Over-Soul.*

CHANGE OF ADDRESS

On Oct. 1, 1912, the Oriental Esoteric Society will close its temporary summer headquarters at 1419 R Street, N. W., Washington, D. C., and return to its old address of 1443 Q Street, N. W. On and after this date no mail should be sent to the summer address.

All correspondence pertaining to the work of the Center or Society—lessons, applications for Membership, etc., etc.—should be addressed to the President or Secretary.

BULLETIN subscriptions and correspondence should be addressed to THE BULLETIN Department, care of the O. E. Society, as above.

All Library mail, request for loan or purchase of books, Library deposits, and books to be returned to the Library should be sent to "The Oriental Esoteric Library," care of the Oriental Esoteric Society, 1443 Q Street, N. W., Washington, D. C.

The Library will open at its headquarters this Fall a free public reading room for the benefit of Members, visitors, and those interested in philosophic and occult literature.

O. E. S. PINS AND PENDANTS

The object of possessing a Society pin is two-fold: first, it attracts to the one who wears it the vibrations of all the brothers and kindred souls working for the same objects, thus bringing an added strength of unity; and secondly, it is useful as a means of recognizing a brother in a strange city. Moreover, embodying as it does the Symbol of the Society, it has helpful vibrations of its own. It is besides "a thing of beauty" in itself.

These pins may be ordered from The Secretary.

CONDITIONS OF ACTIVE MEMBERSHIP

1. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership.

2. Corresponding Members who desire more advanced instruction and who are in good standing are eligible for Active Membership.

3. Active Members are required to pass an initiatory examination in person, or if at a distance, in writing.

4. Application for admission should be made on a blank provided for the purpose by the Secretary. It must be addressed to the President, stating, in full, name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

5. Every Active Member of the Society must be willing to obey strictly the General Regulations governing it.

6. Active Members are required, unless unavoidably prevented by distance or otherwise, to be present at the meetings held by the Society for study.

7. Every Active Member must make an offering to the Society upon his Initiation, the amount of which is voluntary. The regular dues are: Active Members, \$1.00 a month, due on the first day of each month. Members not residing within reach of a Branch, \$1.00 a month, due from October 1st to June 1st, inclusive. (\$9.00.)

Where it is impossible for the person aspiring to active membership to come to Washington for Initiation, it can be arranged to have Initiation given in any part of the world.

A SUGGESTION

Many Corresponding Members—especially those who have been in this degree for some time—have become interested in those deeper phases of Esoterism which are discussed more fully in papers and letters to Active Members than it is possible to do in those which are intended for Corresponding Members. Consequently we suggest that these more earnest students, who have studied and assimilated the subject matter of the Corresponding Lessons, write to the Secretary of the O. E. S. in regard to making application for Active Membership. Conditions governing this degree can be learned through referring to previous issues of THE BULLETIN, or will be sent to anyone upon request.

Address Secretary, Oriental Esoteric Society—1443 Q Street, N. W., Washington, D. C.

MEDITATION

It is impossible to establish any undertaking whatever on other lines than those of truth, for truth is the Divine principle of rectitude, of outpouring in a straight line, of constant and invincible determination; and try as we may, and often do, to build on other foundations, we cannot long stand against the law.

Character is the one essential to success in any work. Capital, influential friends, education, ability and knowledge of the matter in hand are aids, but without any or all of these, most of the great men of the world have come to the front and have left behind them an inspiration and an example.

If our character is firm, the motive pure and strong, the will determined, we are in the line of truth; we have but to go straight forward and be true to ourselves and to our fellowman, and the law will protect us.

This certainty of being in the right path,—which comes of high aim and the will to carry it out for the good of all, not only of self,—is of itself a wonderful occult power. It is not easy of attainment for it rests upon a living consciousness of the presence of God in all things and events, and faith in our union with Him.

When we *know* that we work for God and with God we lay hold of the force that moves the Universe.

TRUTH

1. Truth is within ourselves; it takes no rise from outward things.
2. To live in harmony with the Law of the Universe, this is Truth.
3. If a man dissemble, he deceives himself, and goes out of acquaintance with his own being.
4. Neither calamity nor treachery does the largest sum of mischief in the world. It is the glistening and softly spoken lie, the amiable fallacy, the merciful lie of the friend, and the careless lie of each man to himself, that cast so black a shadow over the world.
5. The true prevails, not the untrue.
6. To become divine is the aim of life; then only can truth be said to be ours beyond the possibility of loss, because it is no longer outside us, nor even in us, but we are it, and it is we; we ourselves are a truth, a will, a word of God.
7. He who knows the truth knows the Light, and he who knows that Light knows Eternity. Love knows that Light.

THE ORIENTAL ESOTERIC LIBRARY

Since the Oriental Esoteric Center and the Oriental Esoteric Society have now returned to our Headquarters at 1443 Q Street, N. W., where the Work has been carried on for several years past, and our friends may send in their Book Orders to us at that address.

The Directors are very appreciative of the aid that has already come in from those loyal Members who know the value of the Library to our people—a prompt action on their part, which has made it possible for us to take measures towards maintaining the integrity of our Work and the unity of our three-fold organization.

It is earnestly requested that all those, who have not yet been heard from in answer to our appeal, give us their hearty co-operation as soon as possible.

BOOKS FOR SALE AND RENT

Upon *first* request any book or books up to the value of two dollars will be loaned free.

Renting Terms:—Two weeks or less, ten cents per volume; each succeeding week or fraction of a week, five cents per volume. Time in transit not counted. Cost of transportation both ways at borrower's expense. A deposit of two dollars or more should be made as a credit of not less than one dollar must be standing to the credit of the borrower unless waived by special arrangement.

Figures in () show cost of sending books to the borrower and is charged to him; he prepays transportation when returning books. When books are purchased no transportation is charged, but when rented books are bought after being kept more than two weeks all time in excess of two weeks must be paid for.

Address The Oriental Esoteric Library, care of The Oriental Esoteric Society, 1443 Q St. N. W.

Esoterism and Devotional Classics.

What Esoterism Is, <i>Agnes E. Marsland</i>		
.....paper, .35; cloth	.50	(.04)
First Principles of Esoterism, <i>Agnes E. Marsland</i> ...		
.....leather, \$1.50; cloth	1.00	(.06)
Light on the Path, with Comments, <i>Mabel Collins</i> ...		
.....leather, .75; cloth	.40	(.03)
Light on the Path, <i>Mabel Collins</i> , introduction by <i>C. Jinarjadasa</i>	paper, .15; leather, .50; cloth	.25 (.03)
Through the Gates of Gold, <i>Mabel Collins</i>.....	.75	(.06)
The Voice of the Silence, <i>H. P. Blavatsky</i>		
.....leather, .75; cloth	.50	(.04)
The Bhagavad Gita, translated by <i>Annie Besant</i>		
.....paper, .20; leather, .75; cloth	.50	(.03)
The Bhagavad Gita, translated by <i>Chas. Johnston</i> ...	1.00	(.10)
Bulletins of the Oriental Esoteric Center.....1910	2.00	(.11)
Bulletins of the Oriental Esoteric Center.....1911	2.00	(.11)
The Way, <i>Agnes E. Marsland</i>.....(sold only)	.10	

The Imitation of Christ, <i>Thomas a Kempis</i>	leather, .75; cloth .35	(.05)
The Bible in India, <i>L. Jacolliot</i>	2.00	(.12)
The Perfect Way, or The Finding of Christ, <i>Anna Kingsford</i>	paper, .50; cloth 1.50	(.14)
Mystic Christianity, <i>Ramacharaka</i>	1.00	(.10)
Noontide Meditations for the Esoteric Disciple, <i>Agnes E. Marsland</i> comp.....	.50	(.03)
The Unknown Life of Jesus Christ, from an Ancient Manuscript Found in Thibet, <i>N. Notovitch</i>	1.00	(.09)
Spiritual Unfoldment, <i>Swami Abhedananda</i>	paper, .35; cloth .50	(.05)
At the Feet of the Master, <i>Alcyone (J. Krishnamurti)</i>	paper, .25; leather, .75; cloth .40	(.02)
Esoteric Christianity, <i>Annie Besant</i>	1.50	(.13)
Fourteen Lessons in Yogi Philosophy, <i>Ramacharaka</i> .	1.00	(.10)
Advanced Course in Yogi Philosophy, <i>Ramacharaka</i> .	1.00	(.10)
The Path of Devotion, <i>Swami Paramananda</i>	paper, .50; cloth 1.00	(.05)
Narada Sutra, An Inquiry Into Love, tr. fr. Sanscrit by <i>E. T. Sturdy</i>.....	.35	(.03)
In Tune With the Infinite, <i>Ralph Waldo Trine</i>	large size, 1.25; pocket size 1.25	(.04)
What All the World's A-Seeking, <i>Ralph Waldo Trine</i>	large size, 1.25; pocket size 1.25	(.04)
The Power of Silence, <i>Horatio W. Dresser</i>	1.35	(.12)
Lao-Tze's Tao-Teh-King; The Book of the Simple Way, translated by <i>W. G. Old</i>.....	.75	(.06)
Lao-Tze's Wu-Wei (A Taoist Phantasy), <i>Henri Borel</i>	paper, .15; cloth 1.00	(.06)
Dreams, <i>Olive Schreiner</i>.....	.75	(.06)
Kim, <i>Rudyard Kipling</i>	leather 1.50	(.08)

Further book lists will appear from week to week. All books are for sale unless marked "not sold." We shall be glad to have you purchase books through the Society, and we can supply books for purchase even though they are not on our loaning list.

"A little consideration of what takes place around us every day would show us that a higher law than that of our will regulates events; that our painful labors are unnecessary and fruitless; that only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience we become divine.

"Real action is in silent moments. The epochs of our life are not in the visible facts of our choice of a calling, our marriage, our acquisition of an office, and the like, but in a silent thought by the wayside as we walk; in a thought which revises our entire manner of life and says,—'Thus hast thou done, but it were better thus.'"

—Emerson.



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THE ETHICS OF MARRIAGE

We are asked so frequently concerning the teachings of Esoterism on the subjects of Marriage and the Family that we have concluded to give consideration to these important institutions in the present number of THE BULLETIN. We have formerly treated of the general application of the principles of Good Government in the conduct of national and family life [BULLETIN of June 21, 1912], and will now consider them more particularly with reference to our immediate subject.

The Family is the next social unit after the individual—indeed, when all the planes of being are regarded, it is the first *complete* social unit. Considered merely as a civil institution, its functions are to insure to the state a loyal and efficient citizenship and to the individual the maximum protection and training and the fullest opportunity for growth and personal liberty, intended on the one hand to foster the welfare of individuals and to constitute at the same time a bulwark of strength to the state.

But it has more than a purely civil character; it is essentially a primary moral institution of the race, as well as one of the oldest—a fact well attested when we consider that the names designating its members—father, mother, brother, sister—have descended to us from the languages of antiquity, surviving the changes and modifications in nations and forms of government. The idea of the family and the chief relationships of its members one to another, as husband and wife, parent and child, brother and sister, is not temporary and local; it is permanent and universal, world-wide, age-long; and the principles that govern the family and give

it stability are warp threads on the loom of racial progress and evolution—they run the length of our social fabric.

Looking to the permanency and universality of this institution, one naturally expects to find it connected with some religious or ethical sanction, for religion alone has such far-reaching stability. Accordingly, we find that the Family and Home are, in their moral aspects, bound up intimately with the purposes and ideals of religion, and are effective and necessary instruments of true religious progress. A vigorous, pure, well-ordered domestic life—by virtue of its special faculty of self-perpetuation—is a most potent means of spreading religious teachings and transmitting them to posterity—a fact well understood and utilized by the Roman Catholic Church and many other religious bodies. Even the spiritual teacher consecrated to a life of mystical devotion, though celibate, is known by the children of his faith as Father.

Since the Family is the unit of the state, the first requisite for its proper growth and usefulness is Unity. This is achieved through Love, and manifests in Harmony, or Peace.

It is a mistake to suppose that mutual love between parents or between parents and children is a matter rigidly fixed once for all. Spontaneity of Love should be at the base of marriage, as its impelling cause; it is desirable and even indispensable. But true Love, where it really exists, is also susceptible of cultivation and growth. It is the mission of marriage to provide the proper environment and means for this growth and to create an atmosphere in which children can be properly trained and reared. Love and Tolerance are to be fostered in the interest of the whole organism and all its members, as well as for the resulting benefits to the community. Where all members of the family work together and seek loyally and sincerely to fulfil perfectly each his own functions, forgetful of the failings of others, save where the responsibilities of leadership and parenthood require guidance or firm and loving correction, the establishment of an ideal household is made just so much the easier. In such a case each member has allied himself on the side of Order, and the problem is then simply one of learning what are his proper and normal functions. Progress toward Harmony and Peace is then a matter of attaining true knowledge of the nature of our duties and privileges and of making persistent and right application of the knowledge.

Through order diverse elements are brought together as a harmonious whole, for the realization of common purposes which no one member, unaided, could achieve. Speaking generally, whatever promotes the Unity, Permanence, Stability and Order of the family is good in principle and to be cultivated. Whatever leads to the opposite is to be avoided.

The Family has its inception in Marriage, the bond and symbol of its Unity. For the sake of permanence and stability, the mar-

riage laws of all enlightened times have contemplated a life-union. The ideal pair will not shrink from the complete fulfilment of the marriage bond. It is a link of their own making, forged of eternal causes. Those things which cement the union and safeguard its purity are of God, those which tend to its betrayal or dissolution are temporary and incidental. It is because of the inherent unity of the relation that the greatest freedom consists in fulfilling its obligations and responsibilities. Infidelity and divorce, though they may be incidents in certain stages of our civilization, are expressions of imperfect and not ideal relations, tending in the direction of license rather than liberty. A real marriage can no more be undone than it is possible to undo physical parenthood or unloose the relation of brother and sister.

To seek to correct our own weak places is the most effective way to help improve others—whether they be friends and acquaintances or members of our household—for they have then the stimulus of our enthusiasm without encroachment on their personal liberty, and the silent force of our good example without officious advice which they may be unable to appreciate. It is said that one who realizes fully the spirit of discipleship can be happy in any circumstances. This is because, being poised, he has eliminated selfishness and radiates love, not thinking of any return—the only way of loving which is sure to be crowned with happiness and to receive love.

Normally, it is husband and father who stands at the head of the house. He is the natural protector of its weaker members and the one who primarily determines the nature of its activities and the aims for which it is to strive. The place of the wife, though usually less conspicuous, is one of the greatest charm and usefulness and her womanly beauty is to virile strength like Mercy tempering Justice. The Guardian Angel of the Hearth, it is her mission, as wife and mother, to dispose and adjust affairs within the home, to cooperate with the husband in realizing the aims of the family, and to rear and train its children.

It may happen that one member fails or is unable to perform the functions normal to his station, so that it is necessary for some other member to step in and fill the breach. But this should be done only under the spur of imperative necessity, for in such a case the whole family is hampered by the karmic consequences of this invasion of its Order. It is preferable, where possible, for each to perform perfectly his own duties rather than to take up the discarded ones laid aside by another. In all crises a spirit of loving cooperation will go far toward smoothing the hard places. The great fundamental duties of husband, wife, father, mother, child, are so inherent in the relations themselves that none other than the person in whom they inhere can perform them perfectly.

Continued on page 7.

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St. Thomas once said: "A thing is not just because God wills it, but God wills it because it is just." Had St. Thomas logically deduced all the consequences of this beautiful thought, he would have found the philosophical stone, and besides being the angel of the school, he would have been its reformer. To believe in the reason of God and in the God of reason is to render atheism impossible. When Voltaire said: "If God did not exist, it would be necessary to invent him," he felt rather than understood the reason which is in God. Does God really exist? There is no knowing, but we desire it to be so, and hence we believe it. Faith thus formulated is reasonable faith. —Levi. *Transcendental Magic*.

ACTIVE MEMBERSHIP

Some of our friends write that they would like to join us in Active Membership, if they did not live so far away that it would be impossible for them to come to Headquarters for Initiation.

This, though desirable, is not essential, arrangements having been made by which Initiation into the Society can be given in any part of the world. For particulars, address Secretary O. E. S.



The pin of the O. E. S. is slightly smaller than the given cut. It shows in the Center the Sacred name (of deep Esoteric meaning) in white lettering, and from this point there pour forth rays of Wisdom, Love and Power upon all beings throughout the whole Universe. The Kaf, which is shown in gold, symbolizes our Society receiving these rays, collecting them and giving them forth in spiritual truths to the whole world. The background is the dark blue of Space, and the curved surface represents our world or sphere.

The Kaf is the third letter of the alphabet of the Magi; it is the ineffable symbol of the Sacred Science and represents the power of the Initiates and also the realization of that power. Our Society has chosen this symbol to represent its characteristics of strength and activity in serving the world, and also to signify the place it is designed to occupy and the part it has to play in the New Era.

CORRESPONDING MEMBERSHIP

Many write to us for advice as to their reading or their personal problems, and these we gladly help as far as we can, although the handling of a large and varied correspondence with a limited force is a matter of considerable difficulty. When however we suggest that they join our Society as Corresponding Members, many shrink back. To take this step seems like joining a church or taking a pledge of some kind; it seems like limiting or binding oneself; in fact we are often asked whether obligations are not undertaken which might in some way interfere with liberty of thought or action. Many, too, are afraid of being subjected to hostile criticism.

To such we wish to say that nothing could be further from the truth. To become a Corresponding Member means simply to enter oneself for a definite course of instruction; no pledge of any kind is taken and nothing prevents the member from retiring at any time. There is nothing in it which is inconsistent with membership in any church or other organization, or belief in any religion, Christian or otherwise. A considerable portion of our members are active church members and some of them are orthodox clergymen in charge of large congregations, while all the important Christian denominations and all the great religions are represented. The membership lists are entirely confidential, are not published and are not accessible to any but the officers having the work in charge.

Why should you join? Because no matter how carefully your books are chosen by you or for you, and no matter how carefully they are studied, more direct and personal guidance is usually helpful, and by availing yourself of it you will not only save time but you will avoid much retracing of steps; you will be spared the risk of the many by-paths and pitfalls to which the student of occult subjects is exposed; you will be spared the danger of being misled by those, and they are many, whose object is not your advancement but their own personal profit. An advantage of such instruction is that it is treated from a definite standpoint, that it separates the essential from the unessential, whereas if one reads books only, one often fails to get that point of view which is needed as a basis for consistent action. The instruction is so arranged as to bring out the special difficulties and needs of each member and to meet them by personal correspondence when necessary. No system of teaching occultism has ever been devised which permits the handling of individual problems to the same extent and which brings the student more closely in touch with the instructor.

Those who are ready, and who desire more advanced instruction than the Corresponding Members' Course offers, can become Active Members of the Society, but even for such the former Course is useful as an introductory step. For particulars address Secretary O. E. S., 1419 R Street, N. W., Washington, D. C.

MEDITATION

All great teachers have enjoined on their disciples humility, as an essential to entering upon the true path. "Whosoever," says the Lord Isa, "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.

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, persecuted, to become as nothing in the world, if by this humility the world may be profited. 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.

The adoption of this gentle, receptive, uncritical attitude is the first requisite for entrance on the path. The true disciple is ever humble, submissive and obedient. He does not submit himself to the *personality* or *personal will* of anyone, but he obeys because the God within him recognizes the Divine Truth in the words of his Teacher, in his fellow-man, in all that is! Blessed, indeed, is he who can and does learn from every other creature.

HUMILITY.

1. Be humble if thou wouldst attain to wisdom. Be humbler still when wisdom thou hast mastered.
2. Those who are humiliated and yet do not humiliate, those who hear themselves put to scorn and yet answer not, those who do all for love and accept their afflictions with joy—of them the Scripture speaks when it says: "The friends of God shine as a sun in His Splendor."
3. He who endures reproach gladly, learns from it his faults and tries his mettle upon it.
4. The greatest souls are the humblest and the least obtrusive.
5. Humility contends with greater enemies, is more constantly engaged, more violently assaulted, bears more, suffers more, and requires greater courage to support itself, than any instance of worldly bravery.
6. The entrance to the true path is small and difficult, and he who would enter must become as nothing in the eyes of men.
7. Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein.

In civilized states the laws regulating marriage are framed not only for the welfare and convenience of the husband and wife and their offspring, but also for the interest of the community, and it has been well said that the state is a silent party to every marriage. Laws should be so framed as to protect the integrity and unity of the marriage institution, if racial unity and integrity are to be preserved; and the principles of ethics and religion must be the teachers of our civil law-makers.

In times to come, undoubtedly the state will make more ample provision for the protection of mothers and children, whose welfare is now too generally regarded as matter of private and not public concern. In reality it is of the highest public and racial import. But whatever advanced ground the state may ultimately take upon this question, the family will always remain the appropriate institution for the cultivation of conjugal love and the upbringing of children. For this reason, it must be permanent not only during the life of the parents, but must also be a vehicle for the transmission of tradition, a priceless heritage to posterity. It is in the bosom of the home that children will continue to receive the blessings of a training and culture which cannot possibly be afforded to them in such fullness in any other way.

True progress in the laws of marriage, as well as in the family itself as a social organism, is through the medium of religious cultivation, by which individual character is developed. It is the aggregate of individual characters that gives the moral tone to the community.

BOOKS FOR SALE AND RENT

Upon *first* request any book or books up to the value of two dollars will be loaned free.

Renting Terms:—Two weeks or less, ten cents per volume; each succeeding week or fraction of a week, five cents per volume. Time in transit not counted. Cost of transportation both ways at borrower's expense. A deposit of two dollars or more should be made as a credit of not less than one dollar must be standing to the credit of the borrower unless waived by special arrangement.

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Esoterism and Devotional Classics—Continued

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The Gospel of Ramakrishna, <i>Swami Abhedananda</i> ..	1.50	(.07)

The Sayings of Sri Ramakrishna, ed. by <i>Abhedananda</i>	.75	(.04)
The Gospel of Buddha, <i>Paul Carus</i> . .paper .35; cloth	1.00	(.10)
The Light of Asia, or the Great Renunciation, <i>Sir Edwin Arnold</i>leather 1.00; paper .25; cloth	.75	(.03)
The Song Celestial (poetical trans. Bhagavad Gita), <i>Sir Edwin Arnold</i>leather 1.00; cloth	.75	(.03)
The Dhammapada, translated fr. Chinese by <i>S. Beal</i> .	.75	(.04)
Works, <i>Ralph Waldo Emerson</i> , 12 vols.; the set	15.00;	
single volumes	1.25	(.07)
Thoughts on the Spiritual Life, <i>Jacob Behmen</i>75	(.07)
The New Theology, <i>R. J. Campbell</i>	1.50	(.11)
Of the Love of God, <i>St. Francis de Sales</i>	1.00	(.06)
The Varieties of Religious Experience, <i>Prof. Wm. James</i>	3.20	(.21)
The Secret Doctrine, <i>H. P. Blavatsky</i> ; 3 volumes and Index Volume to Vols. I, II, and III, the set \$16.00; Vol. I, Cosmogogenesis (.17); Vol. II, Anthropogenesis (.18); Vol. III (.15); Index Vol. (.11). Odd volumes can be supplied, as follows, Vols. I, II and III each \$5.00; Index Vol. \$2.50.		
The Doctrine and Ritual of Transcendental Magic, <i>Eliphas Levi</i>		
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The Practice of the Presence of God, <i>Brother Lawrence</i>paper, .08; boards	.30	(.04)



BULLETIN

OF THE

ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, October 11, 1912

No. 35

OPPORTUNITY

“There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.”

The great majority of men upon whom fortune has not smiled bewail their lack of opportunity, either aloud or in the silence of their own heart. If only they had been placed in some other position than the one they occupy, how different their life would have been! How much good they could have done if only they had had the means possessed by some more fortunate neighbor. . . . “It is easy to be righteous on ten thousand a year!”

On the other hand there is a small minority of men who, although placed in adverse conditions, make use of them to rise, and to win for themselves respect, greater or less ease of circumstances, and even honor and renown.

The difference between these two classes of men is not in their beginnings—these are often identical, or they may even favor the first class; but it is in the power they possess of recognizing and embracing an opportunity.

It will be seen at once that this power, as viewed with regard to “the affairs of men” is a very important one—perhaps the most important, and therefore well worth study and endeavor. As we look deeper, moreover, we discover that it is also due to a spiritual force of character and it is found to rest upon definite laws of

thought. If it is essential to ensure success to worldly projects, much more may this law of "opportunity" be studied and put to the proof in the furtherance of our spiritual advancement.

There are two essentials to grasping an opportunity—*sight* and *will*. And each of these is very complex in its nature and requires in its cultivation the exercise of all the virtues pointed out by the Ancient Sages for our attainment. "Will, do, dare and keep silence."

Some persons go through life in a semi-slumber. Every day has its own routine to be gone through as comfortably as possible and with as little friction as may be.—The next day is expected to be the same, and so on in monotonous sequence. Any change would be resisted by these men as likely to lead them into unknown fields and cause them trouble of some kind. This life may be the only one possible to the very young, the aged or the sick, but it is not the strong, robust life of Man,—"a sound mind in a sound body."

If an opportunity of doing some great or noble deed presents itself to such men, they do not recognize it as a possibility for themselves and therefore they do not attempt it. Yet these are the very ones who lament that nothing good ever comes their way.

They do not *see* and therefore they do not *will*. Thus life's prizes pass them by.

In contrast with these there are men who are always wide-awake and full of earnest zeal in their work, whether it be mechanical or spiritual. They take a vital interest in all that is going on, and are alert and watchful for an opportunity to rise and in rising they seek to raise others also. This is the ideal.

Between these two extremes there is the class of people who are governed by their emotions and who take an opportunity or refuse it according as it seems likely to bring them pleasure or discomfort. What they desire they strive after, whether or not it is seen to conduce to the general welfare.

If we are weak we sink to class one—complain of our lot, and rebel against circumstances without trying to *see* what opportunity this change may perhaps afford us or *willing* that it shall be for the better. If we become angry, excited or revengeful then we add to our former negative attitude a dangerous and disastrous activity, thus wasting the force that should have been used in building up the new conditions and putting it to a wrong and most harmful use.

However watchful we may be, we shall sometimes be blinded, either by inertia or by our emotions and so let an opportunity slip by and escape us.

But God is Great and the Universe is Good. The weakest among us is cared for and provided, again and again, with new opportunities though he neglects the old ones. What is past is forever lost, but every new day is full of new life, and what we have refused to do yesterday we may repair today. It will be a lesser victory, it is true, still a victory!

Most of us have a very heavy burden to bear. You have your burden and I have mine. How shall we bear them in order that they shall serve as opportunities?

If God is good all is good, and these burdens must either be good in themselves or must be able to be transmuted into good. We must seek the means of transmuting them.

The first thing to be avoided is negative thought. When we are sick we must think health; when oppressed, think freedom; when worsted, dream of victory. We must recognize our position with regard to the trouble in question, whatever it may be, but only as a problem which we are required to solve. There is no calamity that cannot be transformed into a blessing by the creative genius of man, and he who so uses his opportunities is the benefactor of his race.

Nor is it in the large things of life chiefly that such victories may be won. Every day is a new beginning, every hour carries its own opportunity, every minute, rightly employed in positive creative thought, is one step nearer the heights.

If we have deliberately put out of mind all anxious thought of the burden that weighs upon us, the next step is to begin to create new and better conditions with regard to it. Instead of negative self-pity we can begin to work positively and to think creatively. Putting aside all selfish desire and personal indulgence, our eyes will open to new fields of endeavor and of enterprise. We shall recognize our opportunity and grasp it eagerly.

It may seem to us at first but a small thing that presents itself; nevertheless, however insignificant it appears, grasp it, and make the most of it with discretion and judgment. If our task is well done, a more important one will follow.

Will, Do, Dare, and keep Silence!

The huge world that girdles us about puts all sorts of questions to us, and tests us in all sorts of ways. . . . When a dreadful object is presented, or when life as a whole turns up its dark abysses to our view, then the worthless ones among us lose their hold on the situation altogether, and either escape from its difficulties by averting their attention, or if they cannot do that, collapse into yielding masses of plaintiveness and fear. But the heroic mind does differently. To it too the objects are sinister and dreadful, unwelcome, incompatible with wished-for things. But it can face them if necessary, without for that losing its hold upon the rest of life. The world thus finds in the heroic man its worthy match and mate; and the effort which he is able to put forth to hold himself erect and keep his heart unshaken is the direct measure of his worth and function in the game of human life.

—James, *Psychology*. chap. xxiii.

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The quality of mercy is not strained;
It droppeth, as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown;
His scepter shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this scepter'd sway,
It is enthroned in the hearts of kings,
It is an attribute to God himself.

—Shakespeare. *The Merchant of Venice.*

ANNOUNCEMENT

We are glad to announce that the Oriental Esoteric Society is now re-established in its old headquarters at 1443 Q Street, N. W., having recently removed from and closed the temporary summer-headquarters at 1419 R Street, N. W. We now have a permanent home for the Work, where all the various Departments have been centralized. All BULLETIN, Library and Society correspondence, and all mail for the President, Secretary, or other officer, should be sent to the 1443 Q Street address.

SYMBOL OF THE SOCIETY



The pin representing the Symbol of the Society may be ordered from the Secretary, O. E. S., at the following cost:

Solid Gold, with safety catch.....	\$3.50
Gold filled, with safety catch.....	1.00
Gold plated, no safety catch.....	.75
Gold filled, no safety catch.....	.50

In addition to the pins, we have the symbol of the Society made in pendant form. This we recommend as being particularly attractive. Worn attached to a chain about the neck, it is suitable for women; worn as a watch charm, equally suitable for men.

Solid Gold.....	\$3.50
Gold Filled.....	1.00

MEMBERSHIP

1. Affiliation with the Universal Brotherhood, and union, more or less vital according to the development of each one, with Those who are directing the Great Work of human progress.

2. The privilege of sharing in a united and systematic movement to further this great work; of aiding it by individual effort and influence, or by contributing financially; and the opportunity of personal association with its leaders.

3. The receipt of such lessons as accord with the degree of membership.

4. Admission to the meetings of the Society for study.

There are now two degrees of Corresponding Membership. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

Active Membership in the O. E. S. is for more advanced students than those in either of the Corresponding degrees. Fuller information regarding qualifications and regulations governing both forms of Membership may be obtained from the Secretary, 1443 Q Street, N. W., Washington, D. C.

Books by the President of the O. E. S.

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp, yellow leather, \$1.50.

WHAT ESOTERISM IS

Paper, 35c; cloth, 50c.

THE WAY Daintily bound in paper, 10c.

MEDITATION

He who practices the virtue of Compassion enters into his brother's joy and renders it nobler; into his sorrow, and with sympathetic understanding steals away its pain. The acts and words of such a one are an inspiration to right endeavor; his friendship is a gift to be greatly prized; his presence is a benediction.

Compassion implies a certain magnanimity of soul, which makes the weak strong and imparts courage to those who were before faint-hearted. We all ascribe gentleness and kindness to the one who exercises this virtue, but the Compassionate man is also preeminently a man of strength. He has the insight and understanding to see and know that which is yet imperfect or unsound, and the will and fortitude to make it whole.

Though he stoops, he loses none of his dignity; though he touches that which is impure, his greater purity makes it clean. He is thus in truth a healer and servant of his fellowmen; and while he may not be a physician and heal the sick, he nevertheless exerts a powerful healing and uplifting influence on conditions about him. In "opening his ear to one more unfortunate than himself" he does not forget that he is the bearer of a message from those who are greater than he.

It is through our attitude toward life, expressed in the conduct of every day,—through use—that character is built. As we *think* and *act* we *become*. As we grow in holiness, our Compassion grows.

COMPASSION

1. The disciple is untouched by attacks which are made against his personality, but his ear is ever open to the cry of one more unfortunate than himself.
2. Bow thy head and listen well, for it is compassion that speaks within thee.
3. Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.
4. Let each burning tear drop on thy heart, and there remain; nor ever brush it off until the pain that caused it is removed.
5. Inaction in a deed of Mercy becomes an action in a deadly sin.
6. Let the soul lend its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun.
7. O Bodhisattva—Compassion speaks and saith: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"

BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC LIBRARY, 1443 Q STREET N. W.

Upon *first* request any book or books up to the value of two dollars will be loaned free.

Renting Terms:—Two weeks or less, ten cents per volume; each succeeding week or fraction of a week, five cents per volume. Time in transit not counted. Cost of transportation both ways at borrower's expense.

A deposit of two dollars or more should be made against which rent and transportation may be charged and should be renewed when falling below one dollar as a standing credit of not less than one dollar is required unless waived by special arrangement.

Figures in () show cost of sending books to the borrower and is charged to him; he prepays transportation when returning books. When books are purchased no transportation is charged, but when rented books are bought after being kept more than two weeks all time in excess of two weeks must be paid for.

Address The Oriental Esoteric Library, care of The Oriental Esoteric Society, 1443 Q St. N. W.

Vedanta and Yoga Books

Philosophy of Work, <i>Swami Abhedananda</i>		
.....paper, .35; cloth..	.50	(.05)
Reincarnation, <i>Swami Abhedananda</i>		
.....paper, .45; cloth..	.60	(.05)
Karma Yoga, <i>Swami Vivekananda</i>	1.00	(.07)
How to be a Yogi, <i>Swami Abhedananda</i>	1.00	(.08)
India and Her People, <i>Swami Abhedananda</i>		
.....2 vols..	1.25	(.10)
Life and Teachings of Swami Vivekananda.....		
.....paper; not sold..	...	(.03)
My Master (An Account of Ramakrishna), <i>Swami Vivekananda</i> .....	.50	(.06)
Ramakrishna, His Life and Sayings, Max Mueller..	1.75	(.09)
Gnani Yoga, <i>Ramacharaka</i>	1.00	(.10)
Hatha Yoga, <i>Ramacharaka</i>	1.00	(.10)
"The Science of Physical Well-being."		
The Philosophies and Religions of India, <i>Ramacharaka</i>	1.00	(.12)
Psychic Healing, <i>Ramacharaka</i>	1.00	(.10)
The Science of Breath, <i>Ramacharaka</i>		
.....paper, .50; cloth..	.75	(.04)
Principles and Purposes of Vedanta, <i>Swami Paramananda</i>		
.....paper..	.15	(.03)
The True Spirit of Religion is Universal, <i>Swami Paramananda</i>		
.....paper..	.30	(.03)
Vedanta in Practice, <i>Swami Paramananda</i>	1.00	

The Path to Perfection, <i>Swami Ramakrishnananda</i> .	paper...	.15	(.02)
The Soul of Man, <i>Swami Ramakrishnananda</i>		1.00	(.06)
The Universe and Man, <i>Swami Ramakrishnananda</i> ..		1.08	(.08)
Christ, the Messenger, <i>Swami Vivekananda</i> ..paper..		.25	(.02)
Inspired Talks, <i>Swami Vivekananda</i>		1.25	(.10)
The Kabbalah Unveiled, <i>S. L. MacGregor Mathers</i> ..		3.50	(.16)
The Glimpse; an Adventure of the Soul, <i>Arnold Bennett</i>		1.20	(.11)
Nightmare Tales, <i>H. P. Blavatsky</i> (not sold).....			(.05)
The Coming Race, <i>E. Bulwer-Lytton</i>		1.00	(.11)
A Strange Story, <i>E. Bulwer-Lytton</i>.....		.75	(.11)
Zanoni, <i>E. Bulwer-Lytton</i>.....		.60	(.13)
Three often quoted occult stories by Bulwer-Lytton.			
"The Dweller on the Threshold" is found in Zanoni.			
The Blossom and the Fruit, a True Story of a Black Magician, <i>Mabel Collins</i>		1.25	(.11)
The Idyll of the White Lotus, <i>Mabel Collins</i>		1.00	(.08)
The Throne of Eden, a Psychical Romance, <i>W. J. Colville</i>		1.00	(.16)
Brother of the Third Degree, <i>W. L. Garver</i>		1.00	(.11)
A story of the black and white brotherhoods in Paris.			

Further book lists will appear from week to week. All books are for sale unless marked "not sold." Buy your books through the Society. We can supply books for purchase even though they are not on our loaning list.

SENTENCES OF CONFUCIUS

TIME

THREEFOLD the stride of Time, from first to last!
 Loitering slow, the FUTURE creepeth—
 Arrow-swift, the PRESENT sweepeth—
 And motionless forever stands the PAST.

Impatience, fret howe'er she may,
 Cannot speed the tardy goer;
 Fear and Doubt—that crave delay—
 Ne'er can make the Fleet One slower;
 Nor one spell Repentance knows
 To stir the Still One from repose.

If thou would'st, wise and happy, see
 Life's solemn journey close for thee,
 The Loiterer's counsei thou wilt heed,
 Though readier tools must shape the deed;
 Nor for thy friend the Fleet One know,
 Nor make the Motionless thy foe!

—Schiller.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

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No. 36

ESOTERISM AND OTHER SCHOOLS OF ORIENTAL AND MODERN THOUGHT

While we have the broadest tolerance for the points of view of other men, yet Esoterism has a very definite and practical teaching of its own.

To inquirers the difference between the various schools and our own are difficult to perceive, so that we are constantly asked to draw some clear lines of demarcation between them. This we are always loath to do, because Esoterism, being synthetic, looks rather to the points of agreement than at differences. However, as we are receiving many inquiries, it seems desirable to say in a definite way what Esoterism stands for.

This is not, however, done in a sectarian spirit, or with the intention of disparaging the ideas of others, for every aspect of truth is valuable, and no school can, moreover, speak with authority on the teachings of another.

We believe that all of the schools along lines of Oriental and modern thought have each their special characteristic and value to the world, for they represent various stages of advancement and in this respect will supply the needs of the people at those various stages. It is presumed that every school follows its highest ideal, and as all ideals are good for certain people at certain stages of their progress, it follows that each school has its just place in the world. It becomes a matter for the individual judgment of the one required to make choice as to which ideal seems best to meet his needs at the time. The various schools are like various paths, more to be harmonized than contrasted, all leading through the same gate.

All those who are striving for the upliftment of the race along humanitarian, scientific, or esoteric lines, have the protection, even

though it may be unknown to themselves, of more advanced Souls, and of these there is one great Brotherhood who are working through various Societies and indeed through all who are seeking to aid humanity.

H. P. Blavatsky, the Founder of the Theosophical Society, was in touch with Them, and was the first to bring these truths to the Western World.

The Oriental Esoteric Society, while it has no connection with the Theosophical Society of today, is in direct touch with Those who are guiding humanity and pointing out the Path upwards.

Our Society differs from most others, we think, in its methods of procedure. This distinction is nowhere better emphasized than in the table on Page 40, of "What Esoterism Is" by our President, Miss A. E. Marsland.

The following is part of the table referred to. While Esoterism values primarily the methods in the first column, most of the other schools seem to emphasize certain groups of those in the second column, especially the first eight.

ESOTERISM VALUES

<i>Primarily,</i>	<i>Secondarily</i>
Synthetic Teachings,	Analytical Teachings
Spiritual Teachings	Intellectual teachings
Study of the Whole	Study in detail and parts
Harmony and Oneness	Discussion of differences
Silence	Speech
Concentration of Force,	Diffusion
Creative Constructive Work	Reading and repeating ideas of others
Development of Will	Yoga Practices
Faith	Belief
Humility	"Affirmations"
Willingness to Suffer	Mental Suggestions
Positive Action in Formation of Character.	Treatments for Success.
Non-resistance	Resignation.

IDEALS OF ESOTERISM

<i>Primarily</i>	<i>Secondarily,</i>
Watchword is "Service"	God-Consciousness, Knowledge
	Hero-Worship
	Emotional Experiences.
Method is "Work for Others"	Work for Spiritual Attainment
	Study and Self-Culture
In sleep to rise at once to the Spiritual Plane.	Seek attainment of some special aim during sleep.

Other schools, while recognizing the beauty of our ideals, as set forth in the first column, yet seem to put a still higher estimate

on some grouping of the methods which are placed by us in the second place. One school will emphasize, perhaps, the first eight of the second column rules of life; another will consider that Yoga practices are all important; yet another will place before all other ideals Mental Suggestions and Affirmations.

All belong to one of two great schools of thought: the egoistic and the altruistic. The egoistic school holds that true progress is best effected by giving paramount attention to the perfecting of the individual. The altruistic school looks first to the good of the whole and second to that of the individual as such.

Esoterism is essentially of the altruistic school, believing that only through concentration on the good of the *Whole* is the perfection of either the individual or the whole to be brought about; that he who considers himself and his destiny as apart and separate from that of his fellow-man and the rest of creation, must necessarily be narrowed in his view and is likely to end in pure self-seeking; that the life of each one of us is inextricably interwoven with the destiny of every other one and of the whole, and that therefore only that thought and action can have permanent good results which are performed with a knowledge of the interests of the Whole and a determination to work for the universal perfection.

At the present stage of our progress, most of us are inclined to think of ourselves and our own interests more than we should. To this tendency esoterism supplies a much needed check.

The keynote of esoterism is "To rise by raising others," a method through which man attains not only to self-culture and personal perfection, but reaches especially to a higher and wider conception of the grandeur of the Whole and of the infinite possibilities of the individual. Thus, instead of only a few souls outstripping their race and becoming Masters, humanity is aided to move *en masse* to perfection, vitalized daily more and more strongly with the altruistic principle of the Universal Brotherhood of Man.

TO OUR MEMBERS

It is a great source of joy to us to note at the present juncture the love and appreciation shown in the letters we are receiving from all sides. You may rest assured that we shall do all that is possible to be done to protect our name and our work, so that you may continue to receive through our means those Great Teachings which it is our mission to give out.

You well know that all that we have done in the past has been undertaken under the guidance of Those Who are back of our Work, and you will pardon us for making no answer to the quibbles and derogatory statements that are being so insistently put forth.

We have a full and sufficient answer to all that has been, or can be, said, and a great mass of evidence in proof of every important point.

Our Work and our Teachings speak for themselves. "By their fruits ye shall know them."

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under Act of March 3, 1879

Through every fiber of my brain,
Through every nerve, through every vein,
I feel the electric thrill, the touch
Of life, that seems almost too much.
O Gift of God! O perfect day,
Whereon shall no man work, but play;
Whereon it is enough for me,
Not to be doing, but to be!

—Longfellow, *A Day of Sunshine*

OBJECTS OF THE O. E. S.

The objects of the O. E. Society are three-fold:

1. By Aspiration, by Knowledge and by Right Living to open up a passage between earth and heaven, through which the light of true spirituality may shine and illumine humanity.
2. To collect and appropriate these rays, to adapt them and make them available for the aid and enlightenment of all classes of men.
3. The diffusion of this Truth and the gathering into the ranks of membership those who are in sympathy with the aims of the Society.

PINS AND PENDANTS

suitable for watch fobs and ladies' chains, bearing the Symbol of the Society in blue, gold and white, may be had by addressing the Secretary O. E. S., 1443 Q St., N. W., Washington, D. C.

Solid Gold, with safety catch.....	\$3.50
Gold filled, with safety catch.....	1.00
Gold plated, no safety catch.....	.75
Gold filled, no safety catch.....	.50
Pendants—Solid Gold, \$3.50; Gold filled, \$1.00.	

BOOKS BY THE PRESIDENT OF THE O. E. S.

Those interested in occultism will find the following books by the President of the O. E. Society helpful in obtaining an introduction to the subject: *What Esoterism Is*—paper 35 cents, cloth 50 cents; *First Principles of Esoterism*—cloth \$1.00, limp yellow leather \$1.50. Other books by the President: *The Way*—daintily bound in paper, 10 cents; *Noontide Meditations*—paper 25 cents, cloth 50 cents, leather \$1.00.

ASTROLOGICAL FORECAST



for the lunar month beginning Oct. 10, 1912.

This forecast applies to the United States particularly. The influences of the lunation are general in effect, but individuals are affected much or little by it according to its relationship to their personal horoscopes and the present condition of the latter.

The most marked activity during this lunation, which is also an eclipse and therefore that much more powerful, will be war, strife and contention, indicated by the group of planets on the twelfth cusp, with three others adverse and all adverse to the third and ninth cusps. The elements will battle with the earth in various places and loss of life by fire, water, explosion and other accidents will occur. Within the realm of man similar conditions will obtain and many besides the politician will experience loss and defeat during this period, where they have not consciously lived up to their highest ideal. It is not unlikely that the seeds of a serious conflict between the United States and a foreign power will germinate also.

The occult student or any seeking for a larger life on any plane will need to call into use all the wisdom and will he has to enable him to remain firmly fixed in devotion to the attainment of the ideal he has in mind. The balanced, broad, unprejudiced view will be difficult to maintain and he will find himself switched off into the trivial, the unnecessary and the partizan very frequently. Growth and self control come through the mastery of obstacles and there will be abundant opportunity to develop both afforded to the sincere seeker at this time.

Money affairs and the honor of those in high office are under fairly good aspects, though not entirely so. Widespread labor troubles of an extreme type are indicated by Mars in Libra ruling the sixth and opposing that cusp, especially among the mechanical and textile trades.

Travelers should use all reasonable precautions, as accidents are strongly indicated both by land and water. Employees of government and charitable institutions should be on their guard against fires and explosions. Venus in Scorpio in opposition to the seventh cusp and with Saturn therein and with Neptune afflicted in the house of law points to matrimonial scandals, divorce and crimes in connection therewith. The health of the people will be affected by such complaints as follow from excesses of various kinds.

E. W.

MEDITATION

Silence is the first and the last of the lessons Esoterism would teach the aspirant.

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.

But for him who would live the higher life, silence, calm and repose are first essentials.

It is not alone silence from speech that is demanded; the lesson goes much deeper and bids him bring to rest all the vibrations of the lower nature, it teaches the gradual stilling of the 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.

Soul-growth, like growth on the physical plane, is hidden and silent. "Consider the lilies of the field, how they grow." Our spiritual growth must be after the manner of the flowers. The seed is hidden in the ground until it swells, bursts its shell and pushes its way up towards the light, following the law silently until the time comes for bloom. So the seeds of Truth must be kept in our hearts until they have become a part of our very being when we have made them our own. Then comes the bloom. Speech will come, and out of our own hearts we can give to those who seek, wisely and judiciously. Thus we come to know that silence is golden, and that our teachers were wiser than we when they made silence one of the first requisites for him who would advance spiritually.

SILENCE.

1. Silence is the element in which great things fashion themselves.
2. All growth is silent; he uproots his strength
Who struggles here to make a brother grow.
3. Reading, talking and the hearing of lectures are all good, but silence is better, for in the Silence the soul grows.
4. The disciple gives in silence, 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.
5. Esoterism gathers man's powers to a center and focuses them there; and all about that center there is silence.
6. Silence, calm and repose are the first essentials to a higher life.
7. Learn then, every day, Silence; it is the price paid for advancement.

BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC LIBRARY, 1443 Q STREET N. W.

Upon *first* request any book or books up to the value of two dollars will be loaned free.

Renting Terms:—Two weeks or less, ten cents per volume; each succeeding week or fraction of a week, five cents per volume. Time in transit not counted. Cost of transportation both ways at borrower's expense.

A deposit of two dollars or more should be made against which rent and transportation may be charged and should be renewed when falling below one dollar as a standing credit of not less than one dollar is required unless waived by special arrangement.

Figures in () show cost of sending books to the borrower and is charged to him; he prepays transportation when returning books. When books are purchased no transportation is charged, but when rented books are bought after being kept more than two weeks all time in excess of two weeks must be paid for.

Address all communications for the Library to Miss A. E. Marsland, 1443 Q St. N. W., Library Dept.

DEVOTIONAL BOOKS

A Practical Treatise upon Christian Perfection, <i>William Law</i>	1.00	(.05)
Self Renunciation, <i>Abbe Guillore</i>	1.00	(.06)
Poems and Proverbs, <i>George Herbert</i>.....	.40	(.04)
Light, Life and Love, a Selection from the German Mystics, ed. by <i>W. R. Inge</i>.....	.75	(.04)
The Little Flowers of St. Francis d'Assisi, translated by <i>W. Heywood</i> .....	.75	(.04)
The Spiritual Guide, <i>Michael de Molinos</i>.....	.75	(.03)
Buddhist Catechism, <i>H. S. Olcott</i>.....	.40	(.03)
Heaven and Its Wonders and Hell.....	.68	(.18)
The Doctrine of the Heart.....		
.....paper, .15; leather, .75; cloth.....	.50	(.03)
The Spirit of St. Francis de Sales, <i>Jean Pierre Camus</i> . .	1.00	(.06)
The Devout Life, <i>St. Francis de Sales</i>.....	.40	(.04)
Of the Love of God, <i>St. Francis de Sales</i> , translated by <i>Lear</i>	1.00	(.06)
Spiritual Letters of <i>St. Francis de Sales</i>	1.00	(.05)

BOOKS FOR YOUNG PEOPLE

The Story of the Iliad, <i>Alfred J. Church</i>	1.00	(.11)
The Story of the Odyssey, <i>Alfred J. Church</i>	1.00*	(.11)
Celtic Fairy Tales, <i>Joseph Jacobs</i> , illustrated.....	1.25	(.14)
English Fairy Tales, <i>Joseph Jacobs</i> , illustrated.....	1.25	(.12)
Indian Fairy tales, <i>Joseph Jacobs</i> , illustrated.....	1.75	(.16)

SENTENCES OF CONFUCIUS

SPACE

A threefold measure dwells in Space—
Restless LENGTH, with flying race;
Stretching forward, never endeth,
Ever widening, BREADTH extendeth;
Ever groundless, DEPTH descendeth.

Types in these thou dost possess;—
Restless, onward thou must press,
 Never halt nor languor know,
 To the Perfect wouldst thou go;—
Let thy reach with Breadth extend
Till the world it comprehend—
Dive into the Depth to see
Germ and root of all that be.
Ever onward must thy soul;—
'Tis the progress gains the goal;
Ever widen more its bound;
In the Full the clear is found,
And the Truth—dwells underground.

—Schiller.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, October 25, 1912

No. 37

IS NON-RESISTANCE FORCEFUL?

The general idea of Non-Resistance is the negative one, lacking force, dignity and definite aim. But there is a truer interpretation of "The Law of Love" than the one whose love makes him weak; love inspires also, and above all, deeds of valor, of courage and of purpose. This is the kind of Non-Resistance that we need to cultivate.

There are many things which we will *not* do because of the love in our heart for some one, or for some work, and because of the fear that by so acting we might injure him or it; but there are also many things that we will attempt to do, whatever the obstacles, when the right kind of love is burning in our heart for an ideal and for God. This kind of Non-Resistance is full of force and vigor.

It stands firm and goes forward!

We read of the great Teacher of Non-Resistance, the Lord Jesus, that on the occasion of the Jewish passover, He "found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables; And said to them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And His disciples remembered that it was written, 'the zeal of thine house hath eaten me up.'

This action appears at first sight so far removed from the gentle compassion of Jesus that it has been somewhat of a stumbling-block to many. It was nevertheless a striking example of a forceful action springing from a great and overmastering Love. It was

so explained and was so understood by the disciples. The love of Jesus for His Father, His Father's house, and His Father's glory, were so pure and exalted, that when he saw the Great Order broken, He was constrained to drive forth the unclean and impure elements and cleanse the Temple. Nothing less vigorous than this could be conceived to adequately meet the situation.

He stood firm for the Truth and went forward, well knowing that this very action would stir up against Him the forces of evil and hostility which would culminate in the Crucifixion.

And, as in all the narrative of this great life, the incident is symbolically true of the soul's experience, and bears us a most important lesson. A negative acquiescence in the goodness of God and the consequent deliberate closing of the eyes to those lapses from the great Order which occur around us, is not true Non-Resistance. If God is good, then all happenings are good and orderly in some sense; if they do not show this order we must seek it and restore it to its due and proper place, using in the activity all the judgment, wisdom and love that we possess.

Often the cleansing to be done is within our own selves. Then, how wonderfully descriptive the narrative becomes, and how beautiful and inspiring is the motive supplied to stimulate our endeavor—zeal for the beauty of the Lord's house!

There is no reconciliation possible between the Non-Resistant and so-called evil; but neither is there the destructive war of hatred. Evil is recognized by him for what it is—negative—a want of order, of beauty, of goodness and especially a want of Love. He himself is so full of love for all, so eaten up with zeal for the triumph of the good, so strong for the truth, that he overflows and sends out a stream of positive force to counteract the negative tendencies of those who are less positive than himself. Those who are able to receive this inflow from the Great Soul grow healthy and strong under his influence, just as a sickly plant will thrive and flourish when placed in favorable conditions.

But if there is a canker at the root of the plant which receives these invigorating vibrations, all the added strength will, on the contrary, be absorbed by this disordered part, the disease will assume a more virulent form, and the force which is generated will be of a destructive nature. This is true in medicine and may be applied to all so-called noxious growths.

The outflow of Love, of which we have spoken above, in the Cleansing of the Temple, led to widely differing effects in the minds of those who beheld it. The disciples saw the true spiritual aspect and the motive, at least in part, that actuated it; but the Scribes and Pharisees only looked upon it as a blow to their ecclesiastical supremacy, and from this time onward their animosity was fed by every word that fell from the lips of the Great Teacher, and their bitterness increased with every one of His deeds of Love.

Every change is brought about in this earth-life by the opposi-

tion of two forces, one to the other, the positive to the negative, the good to the evil. Resistance causes these to fall upon each other in hostility and war; while Non-Resistance seeks a way of causing them to approach and mingle, each giving strength to the other and leading to harmony and peace.

Thus Non-Resistance differs from the ordinary ways of the world chiefly in its method of action and in the motive for its exercise—which is always Love.

"Extremes meet," they must and will meet, in spite of anything that we can do to prevent it; for all life is made up of such meetings. We must choose either to be passive in the matter, tossed from one horn to the other of every dilemma, or to actively guide the forces of Nature and the currents of human endeavor for the general good of all.

In the first case we are resistant and hang as a dead weight of inertia on the Spirit that is making for perfection.

In the second, we are Non-Resistant, receiving with elasticity every impact that reaches us from good or from evil, from positive or from negative, adding to them our own energy and direction and sending them forth again with understanding and force of will to accomplish their destiny.

This choice of Resistance or Non-Resistance is only given to Man, and it is the chief instrument of his progress. As he learns to understand the happenings in Nature and in his fellow-men and to re-act upon them, does he rise superior to the realm of Nature and of passive evolution, and approach the kingdom of the gods.

"Thou shalt separate the earth from the fire, the ethereal from the gross, gently but with great industry."

Here is one of the rules laid down for the disciple by the wisdom of the ancients.

Separate, within ourselves, we are told, that which is of the earth, from the higher elements; emancipate the soul from every vice and prejudice; the intellect from every false belief; and the body from its grossness and from fear.

And so we get a glimpse of the grand law of the universe:—that Nature exists by contraries, and that though these opposites be as different, apparently, as light from darkness, they are nevertheless *one*, and can be reconciled by him who has first learned to separate them.

By living in accordance with this knowledge, the disciple grows strong, generates force and becomes Non-Resistant. He has come to see that in his nature exists of necessity both earth and fire, evil (so-called) and good, he knows that both are *one*, and by the force of his will he works, gently but with great prudence, to weld them together so as to transmute the gross, day by day, into the more subtle.

Thus, however violent the storms without, the life of the disciple is ever in harmony within, in the kingdom of the Real.

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They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,
And I the hymn the Brahmin sings.

—Emerson, *Brahma*.

He who seeth Me everywhere, and seeth everything in Me, of
him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavad Gita*, vi, 30.

O. E. S. PINS AND PENDANTS

The object of possessing a Society pin is two-fold: first, it attracts to the one who wears it the vibrations of all the brothers and kindred souls working for the same objects, thus bringing an added strength of unity; and secondly, it is useful as a means of recognizing a brother in a strange city. Moreover, embodying as it does the Symbol of the Society, it has helpful vibrations of its own. It is besides "a thing of beauty" in itself.

These pins may be ordered from The Secretary, O. E. S., at the following cost:

Solid Gold, with safety catch.....	\$3.50
Gold filled, with safety catch.....	1.00
Gold plated, no safety catch.....	.75
Gold filled, no safety catch.....	.50
Pendants—Solid Gold, \$3.50; Gold filled, \$1.00.	

BY AGNES E. MARSLAND

President of the O. E. C., O. E. S. and O. E. L.

WHAT ESOTERISM IS

Paper, 35c; cloth, 50c.

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp, yellow leather, \$1.50.

NOONTIDE MEDITATIONS

Paper, 25c; cloth, 50c; leather, \$1.00.

THE WAY Daintily bound in paper, 10c.

BASIC PRINCIPLES OF THE O. E. SOCIETY

1. The Universe is One, therefore all are united in Universal Brotherhood.
2. The existence of a supreme Deity.
3. Man is a spiritual Being, and as such is responsible for his actions.

PRINCIPLES OF DEVELOPMENT

1. The ascendancy of the Spiritual Man.
2. The development of the individuality or soul nature.
3. The entire submission of the personality, or man of emotions and desires, to the higher nature.
4. The cultivation of the Will and its practice in the daily life in harmony with the Divine Will.
5. Non-resistance or the Law of Love.
6. The realization of positive thought-force and the rejection of the negative states of fear, doubt and morbidity.
7. The strict accomplishment of all the duties of the daily life without any thought of reward, leaving the result to the Divine.
8. The Order does not teach or endorse hypnotism, spiritism or any negative, psychic practices, but teaches and points out their dangers.
9. The disciple seeks alone for active service in the world—his motto being "To rise by raising others."

Our Society does not offer spiritual instruction for money, nor does it teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought.

A SUGGESTION

Many Corresponding Members—especially those who have been in this degree for some time—have become interested in those deeper phases of Esoterism which are discussed more fully in papers and letters to Active Members than it is possible to do in those which are intended for Corresponding Members. Consequently we suggest that these more earnest students, who have studied and assimilated the subject matter of the Corresponding Lessons, write to the Secretary of the O. E. S. in regard to making application for Active Membership. Conditions governing this degree can be learned through referring to previous issues of THE BULLETIN, or will be sent to anyone upon request.

MEDITATION

During the spiritual infancy of the race, the I-making faculty of the soul has been necessary for the growth of the individual, just as in the infant, dependence is essential to its nurture. But in childhood and boyhood this condition is speedily left behind and seen to be unworthy of approaching manhood.

He who has got beyond childhood realizes that there is within him a hidden center which is one with the center of all things. This outer I, then, this sense of separated existence becomes lost in the greater consciousness.

"It is God who worketh in me to will and to do his good pleasure," says St. Paul. The Divine Center, the self in man, remains ever serene and unmoved by all varied play of the senses which we call life. It does but see in these activities a means for purification and freedom.

This is the "Dweller in the Heart," and he who has found the way to his dwelling ceases forever after to think and to speak of the triumphs or the trials of this fleeting personality, for he has found Himself, his Divinity, and in finding his center he is at peace.

ONENESS

1. It is true, it is certain without error, it is of all truth. What is below is like that which is above, and what is above is similar to that which is below, to accomplish the wonders of one thing.
2. We are one with God, and as soon as we recognize our oneness with all power, we are a part of that power and joint heirs with Christ.
3. One God, one Law, one Element, and one far-off Divine Event
To which the whole Creation moves.
4. Kill out all sense of separateness.
5. Do not fancy you can stand aside from the bad man or the foolish man. They are yourself.
6. In the very center of your being you will find the holy of holies in which dwells the Consciousness of the One Life underlying.
7. As in the inner so in the outer; as is the great, so is the small. There is but *one* law and He that worketh it is *One*. Nothing is small, nothing is great, in the Divine economy.

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Address all communications for the Library to Miss A. E. Marsland, 1443 Q St. N. W., Library Dept.

Essential Books to be read and studied by the Student of Esoterism.

Noontide Meditations for the Esoteric Disciple, <i>Agnes E. Marsland</i> comp.....	.50	(.03)
What Esoterism Is, <i>Agnes E. Marsland</i>		
.....paper, .35; cloth	.50	(.04)
First Principles of Esoterism, <i>Agnes E. Marsland</i> ...		
.....leather, \$1.50; cloth	1.00	(.06)
Light on the Path, with Comments, <i>Mabel Collins</i> ...		
.....leather, .75; cloth	.40	(.03)
Light on the Path, <i>Mabel Collins</i> , introduction by <i>C. Jinarjadasa</i>	paper, .15; leather, 50; cloth	.25 (.03)
The Voice of the Silence, <i>H. P. Blavatsky</i>		
.....leather, .75; cloth	.50	(.04)
The Bhagavad Gita, translated by <i>Annie Besant</i>		
.....paper, .20; leather, .75; cloth	.50	(.03)
The Bhagavad Gita, translated by <i>Chas. Johnston</i> ...	1.00	(.10)
Bulletins of the Oriental Esoteric Center.....1910	2.00	(.11)
Bulletins of the Oriental Esoteric Center.....1911	2.00	(.11)
The Way, <i>Agnes E. Marsland</i>.....(sold only)	.10	
Fourteen Lessons in Yogi Philosophy, <i>Ramacharaka</i> .	1.00	(.10)
Advanced Course in Yogi Philosophy, <i>Ramacharaka</i> .	1.00	(.10)
Works, <i>Ralph Waldo Emerson</i> , 12 vols.; the set	15.00;	
single volumes	1.25	(.07)

HOPE

We speak with the lip, and we dream in the soul,
Of some better and fairer day,
Forever beheld on our race to a goal
Shining golden afar on the way.
Through age and through youth goes the world, yet befall
What there may, still doth Man hope The Better in all.

Sweet guide into life that his destiny grants,
Hope hovers glad infancy o'er;
She shines on the youth with the light that enchants—
On the old with the smiles that restore;
And his eyes, as they close, still the charnel can brave,
And weary of life, he plants Hope on the grave.

It is not a smiling delusion that shames;
Nor a folly that Reason should scorn;
'Tis the voice of the heart which so loudly proclaims,
That we for the better were born.
And that which the inner voice bids us believe
Can never the Hope of a Spirit deceive.

—Schiller.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, November 1, 1912

No. 38

SELF-KNOWLEDGE

“Know Thyself” say the ancient Sages; for by studying Man, we learn something of the nature of God, since Man is the Son of God.

But simple though these words appear, yet there is nothing more difficult of attainment than true and unprejudiced knowledge by each man of himself and his own nature and possibilities. Still less can we form an adequate estimate of the Universal Man, as created by God in all the perfection of Being—a Being and perfection that are still ahead of the Race as at present manifested, but towards which all men are pressing day by day.

We cannot attain perfection at a bound, today; but we can take one forward step towards the goal. Each step, rightly taken, brings self-knowledge.

There are many men who believe that knowledge of the self is to be attained by study or the reading of many books, and it is certain that these have their due place in supplying a well-rounded out world-view and a basis upon which character must be builded, with suggestions as to the many methods which have been found by other men to be successful in their own cases.

Others proceed by Meditation and self-examination, using all the modes prescribed by asceticism in order to induce a state of consciousness in which all knowledge shall be revealed to the one who is able to attain to it. In order to truly acquire self-knowledge by this method, a great advancement in the spiritual life is first necessary, as well as a special mode of life that is usually irreconcilable with our western hurry, rush and strain. Without these require-

ments this method is more than likely to lead to self-deception rather than to self-knowledge.

The method which is usually adopted in our own school, though not in any sense to the exclusion of the two above-mentioned, is that of active work in the world.

When we are asked by the eager soul before whom the New Life is just opening, "But what must I *do* that I may be sure of entering the Path in reality?" First, we answer, consecrate yourself, secretly, but in audible, definite words to the service of God and your fellow-man; and having done this wait, and watch for the opportunities that will surely come in your way.

This act of self-consecration, if sincere, has brought you to the attention of those Great Masters who are aiding in the uplifting of humanity, and has placed you in the ranks of the aspirants to discipleship.

Now follows the testing of your true worth, so that you may see clearly your own weak places and may work to strengthen them. Not an experience can henceforth be passed over casually as of no account; for by your own act you have separated yourself from the vain dreamer and the idle man, and have elected to serve the world. And he who would serve must first know himself and be on guard against his own foibles and vanities, and to this end he must watch himself minutely under every circumstance with which he is called upon to deal.

These circumstances of your life are not the result of accident or chance; they originate from past causes of your own making, perhaps even in past lives. And they are grouped together now and brought to you for adjustment in order to prove your sincerity, or your self-control, or your interpretation of a truth, perhaps. According as you recognize their value and make use of the discipline they bring, you will arise and grow strong.

These tests are, indeed, to be found in the lives of all, whether or no they have consecrated themselves to service, for every one of us, however ignorant, is within the temple-school of humanity; but this difference is at once apparent—the disciple employs consciously the vicissitudes of life in the building of character, each experience leaving him enriched and strengthened: the trifler, on the other hand, either does not recognize his opportunity and looks the other way, or he casts the burden upon the already over-loaded shoulders of a brother. Not so, however, does he escape the test; he may refuse it again and again, but it will continue to block his path in one shape or another until he overcomes it.

The world has a systematic arrangement by means of which to elude the discipline of untoward circumstances or of the friction caused by "difficult" or "nervous" temperaments. We avoid the uncongenial person, his irritability brings us inharmony and so we pass by on the other side, like the Levite of old; whereas, had we

stood our ground and resolutely refused to allow the actions of another to turn us out of the middle of the road which duty lays before us, we might have learned poise, and might have both given and received a blessing.

There is no better test of the disciple than the way he receives the angry word, insult, or injury coming to him often-times from the very one he has befriended. When his one aim in life is to "rise by raising others," all these negative vibrations will pass him by, unheeded, unnoticed; but when he gives an impatient word to the child who asks his smile, when he refuses the charitable thought to his unworthy (?) neighbor, when he hates his brother, when he chooses his own good in preference to that of another, when he takes two steps up the ladder instead of staying behind to help his brother take one upward step,—then he may know that he has had his test and refused it.

It is not enough for a man to know intellectually what ought to be done under certain given conditions. How can he tell if, when the moment arrives to act, he will indeed perform the deed that he had assigned to himself? He may be unexpectedly assailed by some subtle temptation, or be overcome by passion or emotion, he may even be afraid to do what he nevertheless knows to be the just and noble act. Only when we have been tested and proved can we say that we "know ourselves" in at least that particular.

For life, after all, is the Great Teacher, our ever-present instructor, if we will have it so; and the Omniscient Power has placed each pupil where he will meet the tests he is needing. If he refuses them now, they will be presented to him again and again, under conditions becoming each time more stringent and compelling, until at last, if he will not learn by any other means, he is driven forward by suffering, lest he retard the progress of the race; for all must advance together. His so-called enemy will be with him until he has loved that enemy into a friend; again and again he will be given the opportunity of paying old debts until he is willing to recognize the opportunity as a privilege not to be overlooked; and when he has thus grown wise, the disciple will cherish the hard places in life as his choicest blessings, for through them he learns his highest lessons and comes to truly know himself.

TO MEMBERS AND SUBSCRIBERS

As an aid to the protection of our Work all our friends are earnestly requested to send in to Headquarters (address Miss A. E. Marsland) any letters or literature which they may receive, containing derogatory statements about our Center or Society, or accusations against our President, Trustees or other Members. We ourselves have nothing to conceal, and we are determined, in the interests of our Work, to throw the searchlight into every corner, that the truth may be made known to all.

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under Act of March 3, 1879

OPEN MEETINGS

The public is cordially invited to attend the Open Meetings now being held by the O. E. Society on Sunday evenings at its Headquarters, 1443 Q Street, N. W. The season opened last Sunday, Oct. 27th, with a lecture by Miss Marsland, the President, on the subject of "Non-Resistance."

Subject of lecture for Sunday evening, Nov. 3rd; will be "Tests."

Bound to the wheel of life we whirl through space.
Whence the beginning, where the resting place,
And what the purpose, no man can explain.
But this we know—God makes no thing in vain.
Each is essential to the rounded scheme.
The anchored mountain and the moving stream,
The sea below us and the stars on high,
All, all obey the Cause, nor question why.
Glad is the mountain in the morning's kiss.
The river laughs and leaps the precipice.
The sea shouts loud Hosannas, while above
The eyes of planets radiate with love.
Thou art a portion of the perfect whole.
Be glad, be glad of life, immortal soul.

—Ella Wheeler Wilcox.



The pin of the O. E. S. is slightly smaller than the given cut. It shows in the Center the Sacred name (of deep Esoteric meaning) in white lettering, and from this point there pour forth rays of Wisdom, Love and Power upon all beings throughout the whole Universe. The Kaf, which is shown in gold, symbolizes our Society receiving these rays, collecting them and giving them forth in spiritual truths to the whole world. The background is the dark blue of Space, and the curved surface represents our world or sphere.

The Kaf is the third letter of the alphabet of the Magi; it is the ineffable symbol of the Sacred Science and represents the power of the Initiates and also the realization of that power. Our Society has chosen this symbol to represent its characteristics of strength and activity in serving the world, and also to signify the place it is designed to occupy and the part it has to play in the New Era.

OBJECTS OF THE O. E. S.

The objects of the O. E. Society are three-fold:

1. By Aspiration, by Knowledge and by Right Living to open up a passage between earth and heaven, through which the light of true spirituality may shine and illumine humanity.
2. To collect and appropriate these rays, to adapt them and make them available for the aid and enlightenment of all classes of men.
3. The diffusion of this Truth and the gathering into the ranks of membership those who are in sympathy with the aims of the Society.

HOW TO APPLY FOR MEMBERSHIP

An application for admission as Member of the O. E. S. must be addressed to the President, stating in full the name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

Corresponding Membership. There are now two kinds of membership in the First Degree. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

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Active Membership. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership. Active Members are required to pass an initiatory examination in person or, if at a distance, in writing.

Dues \$1.00 a month. When non-resident or not within reach of a Branch, \$1.00 a month from October 1st to June 1st (\$9.00).

MEDITATION

INVOLUTION AND EVOLUTION

In a healthy life, the two activities, involution and evolution, are well-balanced and the due proportion of each is assigned by the Will.

The Universal Life-Force rushes forth from the Great Heart of the Universe into Involution; the One becomes many; activities multiply, until the point of greatest expansion is reached. Thus the ONE serves the many.

At this point the Many take up the Song of Life and begin to return to the One that Light and Service which they have received. This is Evolution.

We give, and we receive; and the honest man endeavors to give to his fellowman at least as much as he receives.

There is, however, a plane where we are unable to justly estimate what we owe, or to make a suitable recompense to the ONE from whom we have received. We draw in with every breath a priceless supply of Life-Force; we receive the Light of the Sun; we are warmed with His rays and quickened with His vital energy; we are the heirs to a vast fund of knowledge and Revelation; in a thousand ways we are the debtors to those who have gone before us. The generous soul, observing this, seeks opportunities of making some return to THE WHOLE for these benefits received from IT.

Thus what has been the unconscious life of involution and semi-conscious evolution begins to *consciously co-operate* in the work of the Universe.

This conscious co-operation is Service.

1. The Universe existed in the shape of Darkness, unperceived, unattainable by reasoning, unknowable, wholly immersed in deep sleep. Then the divine Self-existent, indiscernible, appeared with irresistible creative power, dispelling the Darkness.
2. Man, like the earth, existed potentially in the fire-mist, and he has evolved downward into matter, *pari passu*, with the earth he inhabits, and of which he is an integral part.
3. Everything that is evil has within itself the germ of its own destruction. Everything that is good has in it the seed of immortality.
4. The underlying principle of the Universe makes for Evolutionary advancement along all lines.
5. It is ever the same cycle—the coming forth of activities from the invisible, their manifestation in infinite variety, and their gradual return to the invisible when perfected.
6. It is the privilege of all beings to work with Those who are guiding humanity.
7. The goal of Evolution is Divinity. Man will one day be God.

BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC LIBRARY, 1443 Q STREET N. W.

Upon *first* request any book or books up to the value of two dollars will be loaned free.

Renting Terms:—Two weeks or less, ten cents per volume; each succeeding week or fraction of a week, five cents per volume. Time in transit not counted. Cost of transportation both ways at borrower's expense.

A deposit of two dollars or more should be made against which rent and transportation may be charged and should be renewed when falling below one dollar as a standing credit of not less than one dollar is required unless waived by special arrangement.

Figures in () show cost of sending books to the borrower and is charged to him; he prepays transportation when returning books. When books are purchased no transportation is charged, but when rented books are bought after being kept more than two weeks all time in excess of two weeks must be paid for.

Lists of books recommended as collateral reading with the first lesson of the Student Members' Course.

LIST OF BOOKS OF FIRST IMPORTANCE

What Esoterism Is, <i>A. E. Marsland</i> , paper, .35; cloth	.50	(.04)
Seven Principles of Man, <i>Annie Besant</i>.....	.35	(.03)
Ars Vivendi, <i>Arthur Lovell</i>	1.00	(.07)
Fourteen Lessons in Yogi Philosophy, <i>Ramacharaka</i> .	1.00	(.10)

SECOND LIST

First Principles of Esoterism, <i>A. E. Marsland</i> ,leather, \$1.50; cloth	1.00	(.06)
Kim, <i>Rudyard Kipling</i>.....leather	1.50	(.08)
The Pedigree of Man, <i>Annie Besant</i>.....	.75	(.06)
Hindu Philosophy in a Nutshell, <i>Ed. B. Warman</i> ,boards	.50	(.05)
The Philosophies and Religions of India, <i>Ramacharaka</i>	1.00	(.12)
Hindu Ideals, <i>Annie Besant</i>.....boards	1.00	(.06)
India and her People, <i>Swami Abhedananda</i> , 2 vols....	1.25	(.10)
Man and his Bodies, <i>Annie Besant</i>.....	.35	(.03)
Hints to Young Students of Occultism, <i>L. W. Rogers</i> :	.50	(.04)

THIRD LIST

In the Outer Court, <i>Annie Besant</i>.....	.75	(.06)
Occult Science in India, <i>L. Jacolliot</i>	1.50	(.19)

THE COMING AGE

These things shall be; a loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls,
And light of science in their eyes.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And every life shall be a song
When all the earth is paradise.

There shall be no more sin, no shame,
Though pain and passion may not die;
For man shall be at one with God
In bonds of firm necessity.

—*John Addington Symonds.*



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, November 8, 1912

No. 39

ORDER

Order is the one special feature by which the man who is truly alive may be at once distinguished from the man who lives in vain.

When the life is centered around one main principle, work or ideal, man may ask what he will and it shall be done unto him, just in proportion as his center is strong and is radiating spiritual energy.

But when the efforts are disorganized, without center or rhythm, there is no receiving disc set up, and however great the blessings that may be directed his way, the seeker will remain unconscious of them.

Number, Order, and Rhythm, these are Spiritual Principles, and before any man can truly and effectively live he must so number and order every activity of his life that the whole is brought into rhythmic harmony with the Universal Will.

At the present critical stage of the history of the race, when the dividing line is being drawn between those who can, and those who cannot, go on during the Manvantara, it is especially well that we all examine ourselves to see that we live in such a way that we shall be contributing to the Universal Order, and that we are in no danger of allowing our First Principle, the Creative, Spontaneous Will, to be crowded out by desire, or obliged to take second place, owing to our indolence, haste or love of self.

For the development of a perfect mastery of all the powers and faculties of the Will is the most essential requirement of the disciple who would aspire to the heights.

The Second Principle, or Natural Man, must be brought into subjection to the First Principle, or the Spiritual Man. First the Spirit and conscious intelligent activity; second, natural, instinctive goodness.

This is the Order to be observed in the Man of the future.

Our thoughts, our actions, our habits—all need to be chosen and built up from that which is in harmony with the Divine Order. Our daily business should be such as to go quickest to the point in attaining our highest aspirations; our leisure occupations should be such as to contribute to this same attainment, and our chosen companions should be from among those who are in harmony with it on all planes.

Then shall we be orderly in all that we touch upon and through the laws of sympathetic vibration we shall gradually inspire and quicken those about us to a similar state.

The general worldly idea of an "orderly" person is one who is active and concerned with keeping things straight and in their proper places on the physical plane—"a place for everything, and everything in its place"—or, perhaps, in a more commercial sense, of one who sees his worldly advantages and who has the agility and strength to bring opposing circumstances into harmony with his intent to grasp these.

And the world's judgment may, or may not, be a just one. This man may be orderly on all the planes of his being (as well as on the lower physical), and if so his outer activity will show in addition to the qualities mentioned, also the spiritual qualities of endurance and tranquility.

But at the present day, this man is the exception, not the rule. The man of the world, though he may be active and maintain perfect method and order in his business, is usually more or less disorderly in things outside of the routine of his daily life. His whole attention is directed towards one aim; on that one subject he is enlightened, sagacious and keenly intelligent, so that the superficial observer would easily pronounce him "orderly" and say "he gets much out of life." Not so, however, the discerning soul, for something more than this is needed to signify *life*.

How is he within? What is the atmosphere of his place of business? If life and *true order* exist, they will show on all planes in calm and poise, in love and tenderness, in animation and constant progress.

If he is uneven tempered, hasty, hurried, uncertain, narrow-minded or suspicious, he is more dead than alive. All of these are signs of a disordered condition on some plane of his being, and there are hundreds of other negative attitudes that each one of us can supply for ourselves—for we must think here about ourselves and not about some other man.

Not at all times are we able to remain upon the "heights;" some days we are spiritually harmonious and alive, while on other days nothing we can do seems to "go right." These are the times when we must *build for order*. It is by persistently recalling ourselves to a state of calm and by forcing ourselves to do again carefully and properly that which was done wrong that we are enabled finally to

make the middle path of poise the most frequented one, and by thus holding ourselves poised and well-ordered at the center, we bring the outer life and action to manifest a similar perfection.

There was a radical difference between the teaching of the Lord Issa (Jesus) and that of the Pharisees. There is the same difference between the teaching of the Great Masters and the world's idea of life and order today.

The difference is this. The Pharisees, of former days and of today, judged entirely by what a man *did*; their whole system thus became confined between the narrow walls of "Thou shalt not." Religion lost its spontaneous outflow and became a system of rules and rituals. It was no longer the "Heart Doctrine" but the Doctrine of the Head. It attempted to build order from without instead of from *within*.

The Lord Issa spoke from the heart and declared what man should first of all *be*; when the inner man is in harmony and is good and true, his actions will take care of themselves.

It matters comparatively little what we do; it is what we *are* that counts.

And just here is the difference between living, vitalizing order, which gets to the heart of things, and that other kind of *apparent* order which, though it seems perfect on the physical plane, is nevertheless narrowing and contributes only to inertia. How many mothers, after "the redding up" is done, send their children "visiting" lest an article of furniture get moved from its proper place or some toy be inadvertently left on the front door-step! These women *are* not orderly, but only *do* apparently orderly things. Their ardor in keeping a perfect house kills out the higher order of keeping a perfect *home*. The spiritually orderly may swing like a pendulum between the two extremes—we are far from perfect—but they learn from every experience and make even disorder in smaller things contribute in some way to a greater and higher order, while those who only *do* appear to crystalize around their judgments of themselves and other men.

Most men look outward into the phenomenal world and rule themselves by the apparent results of their experience in that world. If some untoward circumstance thwarts them they are much concerned, because their attention is centered upon doing this very thing that is denied them. They become despondent, or they fight the person or thing opposing them, or they sink into apathy. These are the three ways in which death and disorder approach the inexperienced.

If they were better instructed in the higher teachings they would know that it is not the circumstances of our life that can really harm us; on the contrary, disappointment, or a time of suffering, can always be made to subserve a good end, for it can be utilized in the Universal Order as a means of discipline and purifi-

Continued on Page 7

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under Act of March 3, 1879

SUBJECT OF LECTURE

SUNDAY EVENING, NOV. 30TH, AT 8:15

"The Temple of Silence"

He whose ears are attuned to hear the voice of God shall certainly hear that marvelous voice.

He whose eyes are open to the light of truth shall surely see the transcendent vision of the infinite presence.

He whose heart is pure with love for others shall inevitably walk with the Divine Being, for his path is the chosen path of his God, and his feet shall tread in the avenue of the dwelling place of the Most High.

—Grace M. Brown, To-Day

ADVANTAGES OF O. E. S. MEMBERSHIP

1. Affiliation with the Universal Brotherhood, and union, more or less vital according to the development of each one, with Those Who are directing the Great Work of human progress.

2. The privilege of sharing in a united and systematic movement to further this great work; of aiding it by individual effort and influence, or by contributing financially; and the opportunity of personal association with its leaders.

3. The receipt of such lessons as accord with the degree of membership.

4. Admission to the meetings of the Society for study.

PINS AND PENDANTS

The attention of members of the Oriental Esoteric Society is drawn to our pin in white, blue and gold, embodying the symbol of the Society, and signifying its work in the world.

These pins may be ordered from the Secretary, O. E. S., at the following cost.

Solid Gold with safety catch.....	\$3.50
Gold Filled with safety catch.....	\$1.00
Gold Plated, no safety catch.....	\$.75
Gold Filled, no safety catch.....	\$.50

ASTROLOGICAL FORECAST



for the lunar month beginning Nov. 8, 1912.

This forecast applies to the United States particularly. The influences of the lunation are general in effect, but individuals are affected much or little by it according to its relationship to their personal horoscopes and the present condition of the latter.

The map for the lunation, with Neptune on the first cusp and Uranus in opposition from the seventh shows a month of uncertainty and fluctuation, more marked than even during the pre-election period. It also indicates that the powerful corporate interests will become openly active in the people's affairs, strongly opposed by the progressive and laboring elements, with their forces about evenly matched. Congress and all governing bodies will see strenuous times, strong emotional scenes, leading probably to personal clashes between and attacks upon leaders. Educational matters will be up for discussion, the position and aspects of Mars indicating particularly in reference to sex hygiene and distressing revelations will be made of conditions in these and other circles in this connection.

It is a time when the occult student needs to be in constant remembrance of basic principles, for the emotional life will be strangely and seductively roused at times, not only on the sex planes, but wherever self-interests and self-indulgence are habitually given rein. Broken friendships, overthrown ambitions and loss of place and power will be among the outer results of the lowering of one's standards of thought and action during the period. Neptune will bring opportunities for self advancement along occult and psychic lines, particularly by physical and material means to the discerning, poised student.

Apart from minor bronchial and nervous affections the period is a healthful one, tending to enjoyment and appreciation of the physical life. Hospitals and restrictive and charitable institutions will have troublous times notwithstanding, with remarkable alternation of favorable and adverse financial conditions. Liberal expenditures will be called for, but the needful will be found usually in some way. It is not a favorable time generally for financial matters. Public amusement places will have wide fluctuations in their receipts, with sudden losses to some through accident and fire. Schools are also subject to the same experiences.

E. W.

MEDITATION

Everything that lives, whether mineral, vegetable or animal, has, by the very virtue of that Life, a Center around which its Being manifests itself, which occupies its constant attention, which prompts its every action, which it cherishes, loves and continually *desires*, with constancy, with resolution, with eagerness, with dogged determination, according to the development and temperament of each one.

Naturally the only being who is conscious of this "Heart's Desire" is Man, and even he is often but half awakened and so his desire remains more or less dormant, ruling him without his knowledge or co-operation and resulting, since man has freedom of choice, in an often-times wavering, uncertain line of conduct. His inner self prompts to a particular move or decision, but free-will steps in and (knowing nothing of the law governing his life) negatives this decision and points in another direction.

And so we but too often find ourselves in a state of uncertainty; we seem to have no fixed purpose; perhaps some of us are still ignorant of the exact nature of our Heart's Desire. Yet be it what it may, it governs our conduct, and more than this, it *must be recognized* and *consciously dealt with* if we would climb the upward path.

Know thyself say the ancient sages, and thus they point out to us the Path. We need to know what is the mainspring of our actions before we can purify our desire and put ourselves in line with that Natural Law which will bring about the realization of that wish. Our outer and lower self must come into conscious harmony with the very core of our being, we must *know* what is the central and prime mover in our heart, and then, when we know this, we must so transform and idealize this Desire, that it and we blend and are merged in the Great Heart of Humanity, the WILL DIVINE.

THE HEART'S DESIRE

1. Every being, however humble, has a "Heart's Desire," which guides it, consciously or unconsciously, in its Evolution.
2. The plant's one idea is to perfect its seed; it works *unconsciously*, ever to that end, just as Man, more highly evolved, is able to work *consciously* towards his highest Ideal—his "Heart's Desire."
3. There are three requisites to the realization of the Heart's Desire: a pure and unselfish aim, a clear picture in the mind, and a fervent wish for its attainment.
4. If we would attain to our desire we must avoid all hurry, noise, and bustle in its pursuit.
5. If we would bring about a change in the conditions around us, we must first change our own selves within.
6. Eliminate all *fear*. Live on positive lines. So will your life express itself naturally in Love and Peace.
7. When the disciple has proven himself in the lower and humbler paths, the desires of his heart will be realized, and with them the will to use them aright.

cation. It is what we are that we must consider and not the outer circumstances; for these are liable to change at any moment, however much we may desire to keep them, whereas character, once builded, remains. And this alone goes with us when we part from all else.

The law of *being* versus *doing* offers us the key to most, if not all, of the difficult situations of life. Suppose that you are unjustly accused and slandered. What can you do? Most persons would advise some form of vindication, and when the case is aggravated the world excuses "righteous indignation," anger, and even prosecution by the law. And this way of proceeding may be allowed if we think only of righting the outer circumstances—though too often it does not even effect this. But if the one accused is chiefly concerned with *being* strong, good and true, this may be more successfully compassed by suffering the calumny and living it down than in any other way.

However, it may be that one is so situated that stringent and immediate action becomes the necessary and only course if he is to prevent injury and wrong to persons or trusts given to his charge. No passivity on the part of a father or mother, for instance, could possibly be excusable if he or she sees some one about to injure a child. Then the law of peace and order demands action and the bringing back into harmony, even by physical force, that which menaces the order of the whole. But in this, as in all cases, what is *done* matters little. The *way* it is done, the attitude held by those acting, the gentleness and forbearance, patience and tenderness with which complaints and accusations are met—these matter much! Love and poise, these are attributes of Order, and no harm can result from any well considered action that springs from these as a foundation.

Again, each is not only responsible for the order of his own environment, his own thoughts and actions, but he may and should also be ever ready and interested in helping to set right and bring back to harmony those activities of his fellow men which, through ignorance and selfishness, have created chaotic conditions, and consequently pain and suffering. Those who have once felt the harmony of God's Universal Order, even for a moment, will never lose the joy of it and are ever yearning that all mankind should feel it too. They carry with them an air of orderliness and harmony which is irresistible. It is this we feel in those great souls whom we meet at times, souls whose experiences have led them through ignorance and pain into the place where order and harmony exist and who now turn back to become helpers to those farther down the ladder. Like the parent or nurse they guide or correct the movements and desires of the younger and less experienced, setting things right when misplaced, ever maintaining order in their own thought and behavior, and quietly and firmly, by the potent force of their own example, leading into the path of order their more errant brothers.

**BOOKS FOR SALE AND RENT BY THE ORIENTAL
ESOTERIC LIBRARY, 1443 Q STREET N. W.**

Upon *first* request any book or books up to the value of two dollars will be loaned free.

Renting Terms:—Two weeks or less, ten cents per volume; each succeeding week or fraction of a week, five cents per volume. Time in transit not counted. Cost of transportation both ways at borrower's expense.

A deposit of two dollars or more should be made against which rent and transportation may be charged and should be renewed when falling below one dollar as a standing credit of not less than one dollar is required unless waived by special arrangement.

Figures in () show cost of sending books to the borrower and is charged to him; he prepays transportation when returning books. When books are purchased no transportation is charged, but when rented books are bought after being kept more than two weeks all time in excess of two weeks must be paid for.

Address all communications for the Library to Miss A. E. Marsland, 1443 Q St. N. W., Library Dept.

Lists of books recommended as collateral reading with Lesson II of the Student Members' Course—Man and his Environment—Prophecy—Physical World—Astral World—Spiritual World.

LIST OF BOOKS OF FIRST IMPORTANCE

First Principles of Esoterism, <i>A. E. Marsland</i> ,		
.....leather, \$1.50; cloth	1.00	(.06)
The Astral Plane, <i>C. W. Leadbeater</i>.....	.35	(.03)
Advanced Course in Yogi Philosophy, <i>Ramacharaka</i> .	1.00	(.10)

SECOND LIST

What Esoterism Is, <i>A. E. Marsland</i> ..paper, .35; cloth	.50	(.04)
Man and His Bodies, <i>Annie Besant</i>.....	.35	(.03)
The Self and Its Sheaths, <i>Annie Besant</i>.....	.50	(.06)
Dreams, <i>C. W. Leadbeater</i>.....	.50	(.05)
First Steps in Theosophy, <i>Ethel M. Mallett</i>.....	.75	(.07)
Hints to Young Students of Occultism, <i>L. W. Rogers</i> ,		
.....paper, .25; cloth	.50	(.04)
The Threefold Life of Man, <i>Jacob Boehme</i>	4.50	(.26)
The Great Within, <i>Larson</i>.....	.50	(.03)

THIRD LIST

Nature's Finer Forces, <i>Rama Prasad</i>	1.50	(.08)
The Astral Light, <i>Nizida</i>	1.00	(.07)
The Great Psychological Crime, <i>edited by Florence</i>		
<i>Huntley, Harmonic Series</i>	2.00	(.14)
Concentration, <i>Arthur Lovell</i>	1.00	(.07)
La Clef de la Magie Noire, <i>Stanislas de Guaita</i> (not sold).....		(.18)



BULLETIN OF THE ORIENTAL ESOTERIC CENTER



Vol. VIII

Friday, November 15, 1912

No. 40

CONSTRUCTION AND DESTRUCTION

There are two sides to every question, two ways of meeting every emergency, two opposite movements that go to make up the entire swing of the pendulum of life.

Both construction and destruction, positive and negative, light and shade, waking and sleep, and every other pair of opposites that we can enumerate, will be found in the well-rounded life, each in its own place, and each active in carrying out its own particular mission.

Both attitudes are good, nor should anyone imagine that because man is said to be "positive" therefore he should not cultivate the gentler side of his nature; nor should woman rest satisfied to sink into inertia because she is designed in the great scheme of things to play "negative" to man's "positive."

What is required from us all is to strike a "mean," to be positive enough, but not too much for the place we occupy, or for the particular circumstance that we are dealing with; and to soften that positive assertion with enough of the opposite emotion to cause it to heal the wounds it makes, and to preserve the activity it has started.

It is not the ideal in the family life for the woman to be the head of the house though it is right that she should be allowed unquestioned authority in such matters as lie within her especial sphere. Nor should the father in the ideal home attend to the routine of the daily occupations after he has given them the initial vibration of his approval; if he not only plans but also seeks to execute, he creates in the home a condition of irritation and unrest which will certainly manifest in some way. The preservation and execution of the plans and ideals of the father are committed to the mother, whose duty in this respect is no less important and essential than his.

The teachings of our Society lay especial stress upon the necessity of becoming more positive and constructive because these activities are *at the present time* more needed by that part of the race to whom we are especially speaking; but both positive and negative are in themselves good. It is not a question of goodness but of expediency at this time. It is more easy to destroy than to create, and at the present time, creation is more needed. This is why we emphasize it.

The human race is just emerging from the darkness and thralldom of inertia; for many centuries it has been gradually learning to think and to act with intelligence and will. We are still, however, as weak as babes when a strong emotion shakes us, and irresolute often in the presence of a sudden emergency.

We have yet to learn to be constructive in the midst of destruction, as well as willing to destroy the old, inert products of our former selves when they have ceased to serve their ends.

Construction is good in its place and time; but so also is destruction in its due place and time.

But there is just the problem. How shall we decide which is the right place and time for each of these opposites?

The wise man says: There is a time to love and a time to hate; a time to break down and a time to build up; a time to be born and a time to die. To every thing there is a season, and a time to every purpose under the heaven.

All times are good in themselves, just as all activities are in and of themselves lawful; but all are not, at all times and places expedient. The good and useful life is intelligently balanced and poised between good and so-called evil, between positive and negative, between construction and destruction, in such a way as to best fulfil the purposes of that life.

This intelligent poise is due to the cultivation of a well rounded-out knowledge of the world, of man, and of the relations of one to the other; a steady control of the emotions and of excesses of all kinds; and constant tending of the inner flame of truth and love. The man who is skilled in these will know what should and what should not be created, and when to do it. He will also be able to judge which of his own former plans and creations have now fulfilled their purpose and are ready for the sleep of inertia, and these he will allow to go to pieces by neglect or, if necessary, by a quicker and more sudden destruction.

The wise man, however, will not pass sentence upon activities which are not his own, or due to his own creative power, directly or indirectly. His judgment will be active in his own field, in separating the tares from the wheat; but when it is a question of another man's field, he will allow the universal law to decide what should, or should not be destroyed and what retained.

He is unwise who sets out to weed in another man's garden unsolicited. For there are plants that lie on the margin-line be-

tween weeds and desirable growth, and his neighbor's ideas as to the drawing of this line may not be known to him, and so, with the best intentions, he may root up some cherished flower-to-be.

Still more unwise is he who destroys for the sake of destroying. Moved by envy or hatred we may destroy in a day, what a life-time has built up.

We are, however, responsible for the proper nurturing or inhibition of all the activities that touch our own. If a work appeals to us as good, we are bound to aid it according to our opportunities and its needs; while if it appears to be dangerous to the general welfare we must, at least, take measures to prevent it from invading our own garden and interfering with the perfect fruition of our plants therein.

Further than this we need not go in the matter of destroying another man's work (unless under exceptional conditions) for there is a spiritual law in operation that grants a long life to all that is good, and vice-versa, thus making ever for the final triumph of Truth.

A striking example of the fact that this law has been known to the wise from all time, and an illustration of the way that it works out, is to be found in our Scriptures, Acts, v., 33-40.

"Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people and commanded to put the apostles forth a little space;

"And said to them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

"For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

"After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: and he also perished; and all, even as many as obeyed him, were dispersed.

"And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

"And to him they agreed, and when they had beaten the apostles they let them go." * * * The work that they thus left alone has proved that it was indeed the work of God, for its root has grown great branches that fill all Christendom today.

If we must destroy, let us pull down our own houses, improve their plans and build them over again. For these two, Construction and Destruction, must go hand in hand in our lives. But the plans and work of others should be sacred to us.

"Thus saith the Sage:

Shalt thou abstain from action? Not so shall gain thy Soul her freedom. To reach Nirvana one must reach Self-knowledge, and Self-knowledge is of loving deeds the child."

The Bulletin is published weekly by the Oriental Esoteric Society
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under Act of March 3, 1879

SUBJECT OF LECTURE
SUNDAY EVENING, NOV. 17TH, AT 8:15
"East and West"

I may never traverse the halls of art, yet the dawning day is mine, and the fading twilight, and the lake at eve, and the galaxy of the midnight sky.

I may never come within hailing distance of a great music interpreter, but I may listen with my soul to the silent symphony of a moonlight sonata.

I may never place in a Dresden vase one single hothouse flower, but I may lave me in a field of yellow buttercups.

I may never find among my chattels caskets of frankincense and myrrh, yet I may sit in a rose-tree's shade, and I may wander through the wild violets' purple haze.

I may never see the far-off shimmer of the white sand of an ocean beach, yet I know where a tiny lake lies hidden in a bower of green, and the birds sing all day long, and the sunlight falls mottled on the water.

—*Muriel Strode, My Little Book of Prayer.*

THE BULLETIN

THE BULLETIN, the official publication of the Oriental Esoteric Society of America, is one of the few *weekly* publications in the world devoted to occult and esoteric teachings. It contains editorials presenting in simple form the teachings of the Society as applied to every day life. It has a monthly Astrological Page. Its weekly Meditation Page gives you a thought with which to start each day of the week and keep you out of the rut of routine and worry.—An important means of communication between the Society and the world. Subscription price, \$1.00 per year.

Books by the President of the O. E. S.

WHAT ESOTERISM IS

Paper, 35c; cloth, 50c.

FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp, yellow leather, \$1.50.

THE WAY

Daintily bound in paper, 10c.

CONDITIONS OF ACTIVE MEMBERSHIP

1. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership.

2. Corresponding Members who desire more advanced instruction and who are in good standing are eligible for Active Membership.

3. Active Members are required to pass an initiatory examination in person, or if at a distance, in writing.

4. Application for admission should be made on a blank provided for the purpose by the Secretary. It must be addressed to the President, stating, in full, name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

5. Every Active Member of the Society must be willing to obey strictly the General Regulations governing it.

6. Active Members are required, unless unavoidably prevented by distance or otherwise, to be present at the meetings held by the Society for study.

7. Every Active Member must make an offering to the Society upon his Initiation, the amount of which is voluntary. The regular dues are: Active Members, \$1.00 a month, due on the first day of each month. Members not residing within reach of a Branch, \$1.00 a month, due from October 1st to June 1st, inclusive. (\$9.00.)

Where it is impossible for the person aspiring to active membership to come to Washington for Initiation, it can be arranged to have Initiation given in any part of the world.

SYMBOL OF THE SOCIETY



The pin representing the Symbol of the Society may be ordered from the Secretary, O. E. S., at the following cost:

Solid Gold, with safety catch.....	\$3.50
Gold filled, with safety catch.....	1.00
Gold plated, no safety catch.....	.75
Gold filled, no safety catch.....	.50

In addition to the pins, we have the symbol of the Society made in pendant form. This we recommend as being particularly attractive. Worn attached to a chain about the neck, it is suitable for women; worn as a watch charm, equally suitable for men.

Solid Gold.....	\$3.50
Gold Filled.....	1.00

MEDITATION

"He who would climb must fatigue himself," says the Master "for straight is the gate and narrow is the way that leadeth unto Life, and few there be that find it."

The path of Initiation here described is nevertheless the only way to the very summit of the mountain. At the beginning of the ascent, the paths and the bye-paths are numerous, some longer and more circuitous, others straight and direct; but when a certain point in the climb is reached, all these merge in one, and the top can be reached by this one alone Initiation.

The qualifications for the treading of this path are all *moral* ones. Not he who *knows intellectually* the intricacies of the evolution of Life; but he in whom such knowledge has led to a radical change of view, who has turned his face from West to East he has entered the probationary path.

This man will realize that he can no longer fight and struggle for his own life and that of his family alone; but his chief aim will be to make others live, not self to work for the whole.

Altruism and Self-sacrifice will mark his outward life: knowledge and devotion, the Inner Life.

THE PATH

1. The Path is one though it hath many names.
2. Search for the Path, but O Disciple, be of clean heart before thou startest on thy journey.
3. The Key of Charity, of Love, and Tender Mercy admits thee to the entrance of the Path.
4. The heart of him who on the Path would enter, must thrill in answer to the tears and sighs of all his brother men.
5. The Path is lit by one fire, the light of courage burning within thy heart.
6. He who would climb the upward Path must fatigue himself.
7. Thou canst not travel on that path before thou hast become that path thyself.

BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC LIBRARY, 1443 Q STREET N. W.

Upon *first* request any book or books up to the value of two dollars will be loaned free.

Renting Terms:—Two weeks or less, ten cents per volume; each succeeding week or fraction of a week, five cents per volume. Time in transit not counted. Cost of transportation both ways at borrower's expense.

A deposit of two dollars or more should be made against which rent and transportation may be charged and should be renewed when falling below one dollar as a standing credit of not less than one dollar is required unless waived by special arrangement.

Figures in () show cost of sending books to the borrower and is charged to him; he prepays transportation when returning books. When books are purchased no transportation is charged, but when rented books are bought after being kept more than two weeks all time in excess of two weeks must be paid for.

BOOKS RECOMMENDED AS COLLATERAL READING WITH LESSON III OF STUDENTS' COURSE "The Creative Power of Thought"

LIST OF BOOKS OF FIRST IMPORTANCE

The White Cross Library (Your Forces and How to Use Them), <i>Prentice Mulford</i> , 6 vols.....each	2 00	(.09)
Single Essays.....not loaned, each	.25	
Spiritual Unfoldment, <i>Swami Abhedananda</i> ,paper, .35; cloth	.50	(.05)
Thought Power, Its Control and Culture, <i>Annie Besant</i> .....	.75	(.07)
As a Man Thinketh, <i>James Allen</i>....paper, .15; cloth	.50	(.04)
Raja Yoga, <i>Ramacharaka</i>	1.00	(.10)

SECOND LIST

From Poverty to Power, <i>James Allen</i>	1 00	(.09)
Self Reliance, <i>Coates</i>	1.75	(.10)
The Coming Race, <i>E. Bulwer-Lytton</i>	1.00	(.11)
The Ideal Made Real, <i>C. D. Larson</i>	1 00	(.09)
The Mind's Attainment, <i>Uriel Buchanan</i>	1.00	(.06)

THIRD LIST

The True Spirit of Religion is Universal, <i>Swami Paramananda</i> .....	.30	(.03)
Inspired Talks, <i>Swami Vivekananda</i>	1.25	(.10)
On the Heights of Himalay, <i>A. Van Der Naillen</i>	1.25	(.11)
The Occult World, <i>A. P. Sinnett</i>	1.25	(.10)
Imagination and Its Wonders, <i>Lovell</i>	1.50	(.08)

Address all communications for the Library to Miss A. E. Marsland, 1443 Q St. N. W., Library Dept.

To train ourselves to live in these beautiful serene realms, where simply to live is everlasting joy, we must learn to be still; never to force anything, but to so live that we constantly depend upon infinite power to come forth and do what the heart may desire to have done. It is while living in this state that we feel the real presence of higher power—invincible power; and it is by giving full and free expression to this power that we transcend all limitations and demonstrate the great truth that all things are possible.

—Larson, *The Hidden Secret*.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, November 22, 1912

No. 41

EGOTISM

It is generally conceded that the egoist is a very undesirable person to cultivate, his characteristics are well-known, his conceit and self-assertion we treat with as much toleration as our natures are capable of, and we dismiss the subject of selfishness as an evil trait in *other people*, to be endured by us as patiently as possible.

As however there are always two sides to a question—two aspects to life—so the more thoughtful man will recognize underneath the apparent evil of selfishness a force which, properly directed, should be very effective in work and it may be well to note, if we can, something of the origin and history of this aggressive characteristic in man, so as to see where we ourselves stand with regard to it, and whether we are using the force which tends to what the world calls egotism *destructively* in fostering turbulence and commotion, or *constructively* in making for peace.

When, for instance, our child stamps his little foot and demands something for himself, we smile and our heart rejoices; not that we think he is right—we know that he is not right and we begin to teach him to control himself and not to be selfish. At the same time we rejoice because we recognize there a force which we can mould, a force that he can later use, something which is going to be strength in the future. It may, if neglected, degenerate into base selfishness; but with our fostering care and with control, the child will learn to use that force and not abuse it, so that it will grow in him into strength of will, and firmness of purpose and decision, all of which qualities are essential to the man of power.

Altruism, unselfishness and the good of all men should be the

object of our daily life, as the ultimate aim of the spiritual life is to know and love God. Yet, as we look around us, we see mostly the turbulence induced by destructive thought—selfishness—men looking for another's downfall in order to rise themselves, and we call this, evil. We name those things evil which are a little lower than ourselves; they are not really evil, they are only ourselves in a less degree.

If we look back into the history of selfishness as a quality, a force, we find that it is the "I-making" force. This idea of demanding something for ourselves was non-existent in the very early times—that is when we look back to the birth of our humanity upon this earth.

At first all was Unity, Oneness; for the first part of the activities that are set in motion in the creation of the world are of an out-going nature. That is to say, the Solar-Logos gives forth of his energies into his work, into His system, just as a business man does today in establishing his particular work. For a year or two he gives out, always giving and never receiving, until at last his receipts begin to come in and the work is established. This outgoing is the involutory process and afterwards comes evolution.

There are always three aspects of this force. There is, first, the giving forth from above, of which we have spoken—the giving out of the energies. Then there is growth from below—the building up of the physical, by planning and thinking about the work and getting together the material. But those two will not meet; there is no possible way of uniting spirit and matter without a third intermediary. And so, in the constitution of man, there are, not only his spiritual nature and his physical body, but there is a third force, one aspect of which we see in the world as egotism.

This force was brought to bear upon our race after the physical body had been prepared and after the divine nature had descended by involution so far that it could take cognizance of it. So these two were waiting, the body on the one hand and the spiritual nature on the other. Then there came forward to unite them what is named in the ancient writings the "Sons of the Flame," the Sons of Wisdom and they endowed man with his Intellectual Nature with which to unite the higher with the lower man.

It is evident, therefore, that egotism, or what is called the force of Ahamkara—the I-making part of man—came into the world to serve a good purpose, a purpose which could not have been served in any other way. This was to unite the spiritual nature of man with the physical and the lower development, in order that these might be raised through the intellectual into the spiritual realm, so that man might be perfected and be entirely in control of all his faculties. The spiritual man was as an infant, knowing little about the condition of things around him, and nothing about his own past or future. The infant humanity was very much in that stage before

the advent of Ahamkara, or the force which makes for I-ness and separation.

It is quite true that man cannot truly separate himself from God or from his brothers or from anything which is around him, because in his real nature he is one with all; but in his thoughts he can so separate himself, and if he thinks that things are thus and so he will act as if they were so, because he has that idea in his mind. Nor is the selfish person one who does everything for himself and nothing for any one else, though this might seem so at first sight. A person can do a great work for the world, for instance, and yet be a very selfish person. The question will be largely whether he, in doing that work, is separating himself from the people *with* whom he is working, whether in doing that work he is separating himself from the people *for* whom he is working. He may be working for them and yet looking at them as one thing and himself as another thing, and expect to receive credit, or at least common respect, common courtesy. In doing this work he may be separating himself from his family, who have a right to some attention. He may be separating himself even from his higher nature, perhaps; or from something which he has a right to take care of. Whenever we separate ourselves from others, except in the realization of some special purpose we are selfish. If we expect everyone to center around us, because we are doing a great work, if we shut ourselves up in that work and do not consider the feelings of those with whom we are associated; if we give them pain, or interfere with their lives, we may be very selfish, even though the work that we are doing be a philanthropic work, and one for the good of the world.

Nor is it a question of the pleasure we derive from the work, but rather of how far we are able to work in harmony and unity with others; how far we can enter into the sorrows of others, how far we can be at one with them.

Most people have an idea that it is selfish to do anything that we like. It may be. But, on the other hand, it may not be. Selfishness does not rest upon whether we like a thing, or whether we do not like it. As we said a moment ago, selfishness depends on whether or not we separate our desires and wishes or our acts and thoughts from the good of the whole. We may do a thing because we like it, or we may do it because we think it is a duty or for any other reason. Selfishness consists in separating the soul from the whole, separating the individual from the cosmos, separating man from his fellow, and especially from the law of God.

In the Voice of the Silence we read "The selfish devotee lives to no purpose. The man who does not go through his appointed work in life has lived in vain. Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasure as to pain."

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SUBJECT OF LECTURE
SUNDAY EVENING, NOV. 24, AT 8:15
"The Survival of the Fittest"

CHRISTMAS SUGGESTIONS

Christmas is now just a little more than one month away, and there is no time of the year when our heart goes out in love to others so strongly as during this season devoted to the furthering of other peoples' happiness. We all have in mind a long list of those whom we would like to "make glad," but it is not always easy to find an appropriate gift, one which will express our good-will and friendship and be a real contribution to the happiness of the recipient. The following suggestions may be found helpful:

THE BULLETIN—Those who have themselves found THE BULLETIN of interest, and who have personally been inspired or benefited by the teachings given through the medium of its pages, will have at Christmas a suitable opportunity for passing on to others those teachings by which they themselves have profited. Few things are more appropriate as a Christmas or New Year remembrance than a year's subscription to a magazine. THE BULLETIN, published each week, will not only be a recurring token of the love of the friend giving it, but will be a much appreciated aid on the upward path.

We therefore suggest to present subscribers and to members, Active and Corresponding, of the O. E. S., that each number among his Christmas gifts to others at least one subscription to THE BULLETIN for some friend. Send in subscription now, with your card and greetings, and we will mail these with a receipt for a year's subscription to THE BULLETIN and our little booklet, "The Way" to your friend in time to reach him by Christmas.

CALENDARS—Often one does not wish to make a substantial gift, but would still like to send some kindly remembrance. Then our Society Calendar, spiritually suggestive in the symbolism of its decoration and dainty in coloring, will be very suitable. In size it is 8½ x 11 inches, and is printed in four tints, heliotrope, blue, cafe au lait and olive green—each on a background of stone gray paper, and tied with a cord to match predominant shade. Please specify the color preferred. Price, 50 cents, net; by mail, 55 cents.

PINS AND PENDANTS—One of our Society pins or pendants would make a charming Christmas gift to a fellow-member of the O. E. S., and one which would be certain to be appreciated. The pin is slightly smaller than the accompanying cut. It shows in the center the Sacred name (of deep Esoteric meaning) in white lettering, and from this there pour forth rays of Wisdom, Love and



Power upon all beings throughout the whole Universe. The Kaf, which is shown in gold, symbolizes our Society receiving these rays, collecting them and giving them forth in spiritual truths to the whole world. The background is the dark blue of Space, and the curved surface represents our world or sphere.

The Kaf is the third letter of the alphabet of the Magi; it is the ineffable symbol of the Sacred Science and represents the power of the Initiates and also the realization of that power. Our Society has chosen this symbol to represent its characteristics of strength and activity in serving the world, and also to signify the place it is designed to occupy and the part it has to play in the New Era.

These pins may be had from The Secretary, O. E. S., at the following cost:

- Solid Gold, with safety catch..... \$3.50
- Gold Filled, with safety catch..... 1.00
- Gold Plated, no safety catch..... .75
- Pendants—Solid Gold, \$3.50; Gold filled, \$1.00.

BOOKS FOR CHRISTMAS GIFTS

A good book, that supplies the inspiration needed in moments of stress and trial is doubly useful to us when associated with the love of a dear friend.

Send your order in good time so that you will be represented in the Christmas festivities. Send us your card with your order and we will enclose it in the book and mail to any part of the world, and this is one of the ways in which our subscribers can be of help to us.

- The Sayings of Sri Ramakrishna, ed. by *Abhedananda*..... .75
- The Gospel of Buddha, *Paul Carus*.....paper .35; cloth 1.00
- The Light of Asia, or the Great Renunciation, *Sir Edwin Arnold*.....leather 1.00; paper .25; cloth .75
- The Song Celestial (poetical trans. Bhagavad Gita), *Sir Edwin Arnold*.....leather 1.00 cloth .75
- The Dhammapada, translated fr. Chinese by S. Beal..... .75
- Works, *Ralph Waldo Emerson*, 12 vols.; the set 15.00; single volumes 1.25
- Thoughts on the Spiritual Life, *Jacob Behmen*..... .75
- The New Theology, *R. J. Campbell*..... 1.50
- Of the Love of God, *St. Francis de Sales*..... 1.00

List continued on page 7

MEDITATION

There is a clear distinction between these two stages of growth: man's knowledge of himself as a "personality" and his consciousness of his "individuality."

Ahamkara, the "I" making force, makes of man a personality, it causes him to recognize himself as apart, or different in his circumstances, from other men, or from God. As long as this force dominates him he does not look for the similarity in all things, for the good in all men, or even for the presence of God in the world; but he looks for differences, for opposites, for evil motives and faults everywhere.

The more advanced man, whose individuality is developing, knows that true life consists in following the Divine Will; he does not regard the faults or the motives of others but rather his own weaknesses. He centers himself and adjusts his life to the laws of the Universe, gladly recognizing the unity of all things. So his life is much more peaceful and happy than that of the other, because it is more orderly.

"Do not fancy you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or your master. . . . Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably woven with the great Karma. . . . The self-righteous man makes for himself a bed of mire. Abstain because it is right to abstain—not that yourself shall be kept clean."

"The personality *desires*, the individuality *possesses all things*."

PERSONALITY AND INDIVIDUALITY

1. In addition to the Divine Spark in man, he is two-fold: Personal and Individual. The personal man is mortal, the "persona" or mask of the real man.
2. The individuality endures beyond the death of the body and comes forward repeatedly into incarnation until all its desires shall have been purified and satisfied.
3. The warrior is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth.
4. The personalities are destroyed at death; the individuality remains, enriched with the result of its experiences.
5. The self of matter and the Self of Spirit can never meet. One of the twain must disappear; there is no place for both.
6. Ere the Soul's mind can understand, the bud of personality must be crushed out, the worm of self destroyed forever.
7. The source of the Real Being must be sought in the Bosom of the Absolute.

(Books for Christmas continued from page five.)

What Esoterism Is, <i>Agnes E. Marsland</i>....paper, .35; cloth	.50
First Principles of Esoterism, <i>Agnes E. Marsland</i>	
Special Christmas reduction.....leather, \$1.25; cloth	1.00
Power Through Repose, <i>Annie Payson Call</i>	1.00
In Search of a Soul, <i>Horatio W. Dresser</i>	1.25
The Great Within, <i>C. D. Larson</i>.....	.50
The Hidden Secret, <i>C. D. Larson</i>.....	.50
Life More Abundant, <i>Henry Wood</i>	1.20
Life Transfigured, <i>Lilian Whiting</i>	1.25
Through Silence to Realization, <i>Floyd B. Wilson</i>	1.00
Pilgrim's Progress, <i>John Bunyan</i>.....	.75
The Practice of the Presence of God, <i>Brother Lawrence</i>	
.....paper, .08; boards	.30
The Christian Creed, <i>C. W. Leadbeater</i>	1.25
The Esoteric Basis of Christianity, <i>Wm. Kingsland</i>	1.25
The Discourses of <i>Epictetus</i> , translated by <i>Geo. Long</i>	1.50
Thoughts, <i>Marcus Aurelius Antoninus</i>	1.00
The Apocalypse Unsealed, <i>J. M. Pryse</i>	2.00
Jesus, the Last Great Initiate, <i>Edouard Schure</i>	
.....paper, .35; cloth	.75
Rama and Moses, <i>Edouard Schure</i>.....	.75
The Path to Perfection, <i>Swami Ramakrishnananda</i>....paper	.15
The Soul of Man, <i>Swami Ramakrishnananda</i>	1.00
The Universe and Man, <i>Swami Ramakrishnananda</i>	1.08
Christ, the Messenger, <i>Swami Vivekananda</i>.....paper	.25
Inspired Talks, <i>Swami Vivekananda</i>	1.25
The Glimpse; an Adventure of the Soul, <i>Arnold Bennett</i>	1.20
The Coming Race, <i>E. Bulwer-Lytton</i>	1.00
A Strange Story, <i>E. Bulwer-Lytton</i>.....	.75
Zanoni, <i>E. Bulwer-Lytton</i>.....	.60
Three often quoted occult stories by Bulwer-Lytton.	
"The Dweller on the Threshold" is found in Zanoni.	
The Blossom and the Fruit, a True Story of a Black Magician.	
<i>Mabel Collins</i>	1.25
The Idyll of the White Lotus, <i>Mabel Collins</i>	1.00
The Throne of Eden, a Psychological Romance, <i>W. J. Colville</i> ...	1.00
Brother of the Third Degree, <i>W. L. Garver</i>	1.00
A story of the black and white brotherhoods in Paris.	
Noontide Meditations for the Esoteric Disciple, <i>Agnes E.</i>	
<i>Marsland comp</i>.....paper, .25; cloth	.50
Special	1.00
The Way, <i>Agnes E. Marsland</i>.....paper	.10
The Rubaiyat of Omar Khayyam, <i>Fitzgerald's</i> trans. beauti- fully illustrated by <i>Maurice Greiffenhagen</i>.....paper	.25

* * * * All's love, yet all's law.

* * * * * Each faculty tasked

To perceive Him has gained an abyss, where a dewdrop was asked.

Have I knowledge? confounded it shrivels at Wisdom laid bare.

Have I forethought? how purblind, how blank, to the Infinite Care!

Do I task any faculty highest, to image success?

I but open my eyes,—and perfection, no more and no less,

In the kind I imagined, full-fronts me, and God is seen—God

In the star, in the stone, in the flesh, in the soul and the clod.

And thus looking within and around me, I ever renew

(With that stoop of the soul which in bending upraises it too.)

The submission of man's nothing-perfect to God's all-complete,

As by each new obeisance in spirit, I climb to His feet.

—*Browning, Saul.*



BULLETIN

OF THE

ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, November 29, 1912

No. 42

PERSONALITY AND INDIVIDUALITY

Our human life is many-sided; sometimes we look upwards, at the things that make for our eternal welfare, at other times our attention is perforce riveted upon the problems of earth and we are obliged to spend our time in the world's busy mart and in secular affairs. Sometimes we look within our own natures and seek for the hidden meaning of all the various experiences that befall us, to the intent that we may learn from each one the lesson it has to teach, and so that that page may be turned and passed by us for all time. At other times we see only the outer semblance of such happenings, and we are led to complain of our lot, or still worse, to flatter ourselves that we are better and wiser than other men on account of some high tide of prosperity that flows in to us. This state of mind we call "worse" because it is infinitely more dangerous to be conceited than to be sad.

It has been said, "It takes all kinds of men to make a world," and this same idea is true of the large and noble life—it will be filled with all the many and various activities and points of view of the community in which it is found and in which it will be seen to take a prominent part in proportion as it is strong and vigorous.

It takes all kinds of ideas and thoughts and activities to make up a truly great and noble life.

Both of the words "Personality" and "Individuality" run the whole gamut of meaning from the "individual" of substance scarcely differentiated, where one individual (spelled with a small "i") is just like another, through "personality" and "Personality" to the spiritual self-determination and decision of character of "Individuality" or God-Union.

This is why so many schools differ in their use and estimation of these words, some contending that personality is greater than individuality, and others that Individuality is the goal towards which we must aspire.

These two are in truth but the two aspects which should develop in our lives side by side with each other and each acting as a balance and corrective to the other.

As an *individual* (uncapitalized) we start in the great race of life. At this infant stage we draw upon others for all that we are and do. We are one with the whole and a part of it, but we have little or no self-consciousness—we do nothing of our own initiative. We are thus a burden upon the race. We have, however, potentialities which may, if cultivated, repay the debt later when our personality has been developed.

Although this seems an elementary stage, yet it is one that a vast number of the ordinary rank and file of men still occupy. These are mostly gentle, well-meaning people, who do neither harm nor good, whose will is in abeyance, who live a mechanical and routine life, who produce perhaps, tho' rarely, enough of worldly means to keep themselves, and who have no special opinions or aims that are worth-while supporting. They live a colorless existence, but are content that it should be so.

When personality awakens, we have a very different state of being. Then man becomes aggressive and self-assertive; he feels himself separate from other men and would fain believe himself better than they. This causes him to become proud and arrogant, disobedient and restive under any kind of control. He strives by all possible means to take for himself the things that he desires, regardless of the wishes or prior rights of others. He has lost sight of the fact that he is indeed One with the Whole and therefore one with his brothers.

This attitude, in some more or less subtle forms, is a common one with us all. We talk of Brotherhood and we feel a deep love in our heart for all our fellows and a desire to serve the world, still all our thoughts are permeated with the idea of separateness in some form until by Individuality our love becomes indeed divine.

By the development of his personality man's life swings, like the pendulum, out from the center into multiplicity, differences, variety, questionings, independence, self-determination and all kinds of division. This is the inflow of Ahankara, of which we spoke in our last issue, and while it brings us much trouble, stress and strain, yet it is the source of our strength of character and our power of self-direction. Without a strong personality but little progress can be made, either in worldly affairs or even in the spiritual life.

This stage of development corresponds with boyhood and early youth, and it shares with these the proneness to fall into excess, over-confidence, criticism of others, self-appreciation, ambition and

desire for all kinds of advancement and pleasure. Its votaries circle around themselves, they think mainly of their own interests and seek to further them, and they map out for themselves a life of comfort and ease in some one of the many forms of self-indulgence.

When personality is understood and its manifestations are directed and rightly used, it is a most essential instrument in the growth of the soul, giving intellectual insight, force, independence and daring with a host of similar qualities.

But when personality is allowed to run riot because it is believed to be "the greatest thing in the world," then it becomes the source of turbulence, selfish grasping and trouble of all kinds.

Higher than selfishness are self-sacrifice, consideration and regard for the good of others, a period in our development which corresponds with manhood, womanhood and maturity generally.

In the teachings of our Society we denote the stage at which we have now arrived by the word Individuality, capitalized.

When the Individuality begins to develop, the personality calms down, force becomes strength and power; the determination to "get" is tempered by the willingness to "give," criticism fades out and in its place we have love and tolerance. The Soul is now awakened and ready to grow strong.

Numberless are the sources of discipline, and therefore of growth, which are open to all those who are ready to take up such training. For our life is one succession of invitations, more or less subtle, to look at the outer and desire some one of the prizes for which men strive; while every time that we refuse such invitations, we are centering our forces within, and are passing from personality to Individuality, thus substituting toleration and compassion for self-righteousness, and for selfishness—love.

The oriental teachings point out very clearly the road to the cultivation of the Individuality. Whatever leads the soul towards the center and the good of the Whole is useful. "He whose mind is free from anxiety amid pains, indifferent amid pleasures, loosed from passion, fear and anger, he is called a sage of stable mind." "Man musing on the objects of sense, conceiveth an attachment to these; from attachment ariseth desire; from desire anger cometh forth; from anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of Reason; from destruction of Reason (Buddhi or wise discrimination) he perishes." But the disciplined self, moving among sense-objects with senses free from attraction and repulsion, mastered by the Self, goeth to PEACE. "He attaineth Peace into whom all desires flow as rivers flow into the ocean, which is filled with water, but remaineth unmoved—not he who desireth desires." "Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes. E'en wasted smoke remains not traceless . . . Thou canst create this day thy chances for thy morrow."

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under Act of March 3, 1879

SUBJECT OF LECTURE
SUNDAY EVENING, DECEMBER 1ST, AT 8:15
"Magnetism and Hypnotism"

HOLIDAY EDITION

Until January 1, 1913, the leather bound edition of FIRST PRINCIPLES OF ESOTERISM, by the President of the O. E. S., which usually sells for \$1.50, will be sold for \$1.25. Cloth, \$1.00.

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Either of these books would make an appropriate and valuable holiday gift to a spiritually aspiring friend, and one which would be of value to the recipient throughout the year.

THE BULLETIN AS A CHRISTMAS GIFT

In order to still further increase the usefulness of THE BULLETIN and to more widely disseminate our teachings, we are going to suggest that each present subscriber number at least one subscription to THE BULLETIN among the gifts he is planning for his friends for Christmas and the New Year; or, if he cannot do this, that he make an earnest effort before the end of the year to secure for us at least one new subscriber. Have you found THE BULLETIN helpful? If you have, then can you not think of someone else who needs this little weekly messenger as an aid on the upward path? This is one of the small ways in which you, too, can become a "helper" in spreading the Work.

THE WAY

To those who may wish to give at the holiday season a more inexpensive remembrance than a book, and one which requires less postage when sent through the mails, we suggest the presentation of the little booklet, The Way, written by the President. This booklet, of twenty pages, daintily bound in paper, is only 10 cents. Until Jan. 1, 1913, free with every *new* subscription to THE BULLETIN.

BOOKS FOR CHRISTMAS GIFTS

A good book, that supplies the inspiration needed in moments of stress and trial is doubly useful to us when associated with the love of a dear friend.

Send your order in good time so that you will be represented in the Christmas festivities. Send us your card with your order and we will enclose it in the book and mail to any part of the world, and this is one of the ways in which our subscribers can be of help to us.

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The Light of Asia, or the Great Renunciation, <i>Sir Edwin Arnold</i>	leather 1.00; paper .25; cloth .75

Continued on page 8

MEDITATION

"For a thousand years in thy sight are but as yesterday when it is past." So does the Psalmist try to wean us away from the idea that time is an important factor in the spiritual life.

It is true, the regular succession of events in the visible world must necessarily be regarded, and if we forget the hour or misuse our time we act unwisely. Time is a most useful servant in all that concerns the outer world.

But so soon as our activities transcend the purely physical, then time fades away. Ask the artist how long it will be before his conception is completed. "I know not," he will answer, "perhaps a day, perhaps many years; I cannot say."

The physical man grows by successive days and years; the intellectual grasp of a subject requires time; but spirit obeys a higher law than we can fathom, and there time is no longer.

Nor are we wise in trying to measure our growth year by year; for we are bidden grow as the flower grows, unconsciously; and those very times when we lie as it were dormant are the crises in our true life out of which we come renewed and blessed. Far better for us to leave the times and the seasons in Our Father's hand.

We must learn to turn from time to eternity. Why grieve? Why strive and struggle? These do but hinder growth, and all eternity is before us.

"Live," O Disciple, "neither in the present nor in the future, but in the eternal."

TIME

1. We should count time by heart throbs. He most lives who thinks most, feels the noblest, acts the best.
2. To everything there is a season, and a time to every purpose under heaven.
3. Go forward, O Disciple; never look back into thy past, for that which has been done can never be undone.
4. Thou canst create this day thy chances for thy morrow.
5. A thousand years in thy sight are but as yesterday when it is past.
6. Time is the great healer, and if we will have it so, it aids us much in our upward path, for day by day it effaces from the slate of our memory one tear-stain after another; we retain the experience, but the sorrow is gone.
7. Live, O Disciple, neither in the present nor in the future, but in the eternal. For the Eternal alone can come to thine aid.

**BOOKS FOR SALE AND RENT BY THE ORIENTAL
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Upon *first* request any book or books up to the value of two dollars will be loaned free.

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List giving further books by Leo and by other authors on the subject of Astrology will be published next week.

Address all communications for the Library to Miss A. E. Marsland, 1443 Q St. N. W., Library Dept.

Continued from page 5

ORIENTAL CLASSICS

The Sayings of Sri Ramakrishna, ed. by <i>Abhedananda</i>75
The Gospel of Buddha, <i>Paul Carus</i>paper .35; cloth	1.00
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Brother of the Third Degree, <i>W. L. Garver</i>	1.00
A story of the black and white brotherhoods in Paris.	

CALENDARS

We are issuing our Society Calendar again for the new year. Spiritually suggestive in the symbolism of its decoration and dainty in its coloring, it is just the kind of remembrance the art lover would appreciate. Size 8½ x 11 inches. Printed in four tints, heliotrope, blue, cafe au lait and olive green on background of stone gray paper, and tied with cord to match predominant shade. When ordering, please specify color preferred. Price, 50 cents, net; by mail, 55 cents.

PINS AND PENDANTS—One of our Society pins or pendants would make a charming Christmas gift to a fellow-member of the O. E. S., and one which would be certain to be appreciated. The pin is slightly smaller than the accompanying cut. It shows in the center the Sacred name (of deep Esoteric meaning) in white lettering, and from this there pour forth rays of Wisdom, Love and Power upon all beings throughout the whole Universe. The Kaf, which is shown in gold, symbolizes our Society receiving these rays, collecting them and giving them forth in spiritual truths to the whole world. The background is the dark blue of Space, and the curved surface represents our world or sphere.



The Kaf is the third letter of the alphabet of the Magi; it is the ineffable symbol of the Sacred Science and represents the power of the Initiates and also the realization of that power. Our Society has chosen this symbol to represent its characteristics of strength and activity in serving the world, and also to signify the place it is designed to occupy and the part it has to play in the New Era.

Solid Gold, with safety catch.....	\$3.50
Gold Filled, with safety catch.....	1.00
Gold Plated, no safety catch.....	.75
Pendants—Solid Gold, \$3.50; Gold filled, \$1.00.	



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. VIII

Friday, December 6, 1912

No. 43

MAGNETISM VERSUS HYPNOTISM AS A CURATIVE AGENT

Magnetic fluid, or the *Ether*, call it as you will, serves to explain all the phenomena which our thought creates. Animal magnetism, as in the magnet, cannot be seen by the eye; it is recognized from the effects it produces.

This power envelopes the being, he carries it with him everywhere, it radiates to a distance without his will and often produces, unknown to himself, a crowd of phenomena which are, up to the present time, inexplicable.

It is only when he becomes master of it so that he can direct it at will and under any circumstances that he can be assured of its mode of operation. Then it is to him a certainty.

The word "magnetism" is used in physics to designate the properties of magnets, and the ordinary physician still employs it in the sense of the dynamic action of magnets upon each other.

A magnetizer, or magnetic healer, on the contrary, always uses the same word to mean the power which one man can exert over the flow of the physical and nervous fluids in his fellowman.

Magnetism may be spoken of, therefore, in three ways:

1. *Mineral* when speaking of the action of magnets.
2. *Terrestrial* when indicating the flow of magnetic currents at the earth's surface as recognized from the inclination and declination of the magnetic needle.
3. *Animal* or *Human* magnetism used in speaking of the influence of one man over another, and including all the effects produced by this influence.

The physical properties of animal magnetism, as far as they

can be observed, may be thus described: Imagine for an instant a fluidic current, composed of electric fluid, galvanic fluid and mineral magnetic fluid, a threefold current, marking its path by a series of phenomena belonging to these three orders. You will, then, have an idea, though not an exact one, of what happens in Magnetism, or at least the image of what goes on under your eyes when you magnetize a series of human beings.

This invisible nervous fluid can be elaborated and stored up by certain persons in great abundance, and can be transmitted to the organism of a patient so as to produce a reaction from whatever sickness may be troubling him.

The magnetic fluid does not flow from us in continuous streams, but it is thrown off by a sort of internal pressure in a species of waves. It is the *od* of Reichenbach, the *vital principle* of Barthez, the animal magnetism of Mesmer, and is generally known as the nervous or vital fluid in man, and it is transmitted from one to another in much the same manner as heat passes from one body to another by contact. Magnetism acts, however, at a distance through space, as well as by contact, and numberless are the effects of healing which can be cited in proof of this fact.

Since the virtue of the magnetic treatment consists in the transmission of a vital agent or force to the patient from the store of the operator, that is from his own physical organism, it is evident that this communication may be available for any patient regardless of age or state of consciousness. From the most aged to the newborn babe, from the most enthusiastic follower of the science of magnetism to its most virulent opponent, the treatment will be effective without variation.

Not everyone, however, can become a successful magnetizer, for, as is the case in all other arts and sciences where natural gifts are requisite, there are those who have a natural aptitude and who know instinctively how to elaborate the store of fluid required, and also how to throw it off and communicate it to the patient in sufficient quantity to suit his particular case.

Magnetic action is physiological in its nature; it is not necessary, therefore, to have confidence in the operator in order to profit by the treatment. Even incredulity is no obstacle to its success. The effect is produced whether or no the patient believes in it, and even if he should obstinately deny the very existence of magnetic action. Thus the will is left free and all danger from that source is avoided.

The results obtained in the treatment of infants and very young children prove without a doubt also that the imagination does not enter into the methods of Magnetism.

For these and for certain other reasons to be given later, the use of Magnetism is preferable to that of Hypnotism; complete anaesthesia can be produced, and indeed any and all of the required phenomena with which the science of Hypnotism has endowed mankind for the relief of suffering, while the after consequences of an

enfeebled will or some other aftermath of suggestion, are not to be feared. The use of Magnetism is safe and sure, and its consequences are lasting.

Looking now at Hypnotism we find that, although so similar in its outer aspect and phenomena, it is nevertheless radically and fundamentally different in principle and action.

The discovery of hypnotism is said to have been due to an English physician, James Braid. He found that he could cause a friend to fall asleep by making him look at the neck of a bottle; he put his wife to sleep by getting her to look fixedly at a porcelain sugar-bowl. There was therefore in these cases no communication of the nervous fluid from himself to them, and this radical difference has caused the two sciences of Magnetism and Hypnotism to be regarded separately and as two distinct agents.

In hypnotism the patient surrenders to the operator his freedom of will, and after being thrown into a forced and unnatural sleep he receives from the hypnotist certain suggestions which his imagination accepts as true and upon which it acts. These suggestions, when relating to the health of the physical organism, or to some change in the mental attitude, may lead to a cure; but often the results in hypnotism are not permanently beneficial. There are, in addition, a number of attendant dangers to which the person who is hypnotized is open. The induced sleep may become too profound and catalepsy and convulsions may ensue. Or the operator may be imprudent, forgetful or even unprincipled, in which case the gravest consequences may follow.

The operator in hypnotism endeavors to subdue, by the action of his will, the will of the patient; he separates, in this way, the Divine Spark which is in man from the organism which it, and it alone, should command, and seek to introduce in its place his own will. He then sets in activity the imagination of the sufferer, and there is no height to which this will not momentarily bear him, nor depth into which he may not be plunged, since the principle of direction, the Will, and its power of judgment are removed. It is true, however, that the actions that are brought about in such circumstances are said to range always between certain fixed boundaries, varying in some people from others according as their former lives have been noble, intelligent, virtuous and poised.

Magnetic fluid bears afar thought and its intrinsic virtues and properties.

Electricity gives but a feeble image of the properties of that principle which gives us life. The rays which produce it, or secrete it, are still unknown to the mass; but its base is electricity itself, and if its properties are not identical with those of electricity, it is because it draws its properties from life itself, and is thus invested with its attributes.

If it were possible for you to condense it, to concentrate its rays as the Adepts do, you would have the lightning in your hands, and nothing could resist your power.

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SUBJECT OF LECTURE
SUNDAY EVENING, DEC. 8TH, AT 8:15
"The Great Heart of the Universe"—[Members only.]

CHRISTMAS SUGGESTIONS.

Christmas is now less than three weeks away, and there is no time of the year when our heart goes out in love to others so strongly as during this season devoted to the furthering of other peoples' happiness. We all have in mind a long list of those whom we would like to "make glad," but it is not always easy to find an appropriate gift, one which will express our good-will and friendship and be a real contribution to the happiness of the recipient. The following suggestions may be found helpful:

THE BULLETIN—Those who have themselves found **THE BULLETIN** of interest, and who have personally been inspired or benefited by the teachings given through the medium of its pages, will have at Christmas a suitable opportunity for passing on to others those teachings by which they themselves have profited. Few things are more appropriate as a Christmas or New Year remembrance than a year's subscription to a magazine. **THE BULLETIN**, published each week, will not only be a recurring token of the love of the friend giving it, but will be a much appreciated aid on the upward path.

We therefore suggest to present subscribers and to members, Active and Corresponding, of the O. E. S., that they number among their Christmas gifts to others at least one subscription to **THE BULLETIN** for some friend. Send in subscription now, with your card and greetings, and we will mail these with a receipt for a year's subscription to **THE BULLETIN** and our little booklet, "*The Way*," to your friend in time to reach him by Christmas.

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The Sayings of Sri Ramakrishna, ed. by <i>Abhedananda</i>75
The Gospel of Buddha, <i>Paul Carus</i>paper	.35; cloth 1.00
The Light of Asia, or the Great Renunciation, <i>Sir Edwin Arnold</i>	leather 1.00; paper .25; cloth .75
The Song Celestial (poetical trans. Bhagavad Gita), <i>Sir Edwin Arnold</i>	leather 1.00 cloth .75
The Dhammapada, translated fr. Chinese by S. Beal.....	.75
Works, <i>Ralph Waldo Emerson</i> , 12 vols.; the set 15.00; single volumes	1.25
Thoughts on the Spiritual Life, <i>Jacob Behmen</i>.....	.75
The New Theology, <i>R. J. Campbell</i>	1.50
Of the Love of God, <i>St. Francis de Sales</i>	1.00

(List continued on page 7.)

MEDITATION

The voice of the Masters is always in the world; but only those hear it whose souls are at peace, whose bark has passed through and safely weathered the stormy ocean of personal life, and has entered the fair haven and the calm and peaceful waters of the Love Universal.

Cleanse, then, the heart, ye who would hear, cease to look upon the outer world as if it were the real life; look with the inner sight for those beauties which are hidden from the world; look for the soul in all men, the lesson to be learned from each experience. Still the fever of desire, the passions of love and hate, the convulsions of laughter as those of anger; irritability, pride, ambition, all these must be lulled to rest. Close now the ears to outer sounds, give no heed to the opinions and the teachings of the world, look with the inner sight, sense with the soul, approach with reverence that inner place of peace where the voice of the Masters may be heard.

And if thou dost, in all sincerity, listen for the voice, thou shalt surely hear; but if there be in all the world a thing which thou dost love before the Voice, then better for thee that thou go no further, for the Spirit, when it speaks, will brook no rival, and if thou dost refuse obedience, thou wilt be open to other voices, voices from below, and these will lure thee to thine own destruction.

Listen for the Master's voice, and having heard, obey.

THE SOUNDLESS SOUND

1. There is in the depth of the being of each one of us a place of silence, where dwells the Soundless Sound.
2. Silence thy thoughts and fix thy whole attention on thy Master, whom yet thou dost not see but whom thou feelest.
3. Close thy mouth lest thou shouldst speak, and thy heart lest it should think aloud; and if thy heart has escaped thee, bring it back to its place.
4. No sooner are the lips still than the soul awakens and sets forth on her journey.
5. When thou hast ceased to hear the many, thou mayest discern the One—the inner sound which kills the outer.
6. Speech is of Time, Silence of Eternity.
7. If we would grow spiritually we must grow as the flower grows. The seed is hidden in the ground until it swells, bursts its shell and pushes its way up towards the light, following the law silently until the time comes for bloom.

(Books for Christmas continued from page 5.)

What Esoterism Is, <i>Agnes E. Marsland</i>paper, .35; cloth	.50
First Principles of Esoterism, <i>Agnes E. Marsland</i>	
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The Practice of the Presence of God, <i>Brother Lawrence</i>	
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The Discourses of <i>Epictetus</i> , translated by <i>Geo. Long</i>	1.50
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The Apocalypse Unsealed, <i>J. M. Pryse</i>	2.00
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Rama and Moses, <i>Edouard Schure</i>75
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1 }
Great are the symbols of being,
But that which is symbolized, greater:
Vast the beheld and created,
But vaster the inward Creator.

Back of the soul broods the silence,
Back of the gift stands the giving;
Back of the hand that receives
Thrill the sensitive nerves of receiving.

—*Realf.*



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

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CHRISTMAS GREETING

Behold the mellow light that floods the eastern sky! In signs of praise both heaven and earth unite. And from the four-fold manifested powers a chant of love ariseth, both from the flaming fire and flowing water, and from sweet-smelling earth and rushing wind.

Hark! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, all nature's wordless voice in thousand tones ariseth to proclaim:

JOY UNTO YOU, O MEN OF MYALBA.

A PILGRIM HATH RETURNED BACK FROM THE OTHER SHORE

A NEW ARHAN IS BORN.

PEACE TO ALL BEINGS.

Blavatsky, The Seven Portals.

Glory to God in the highest, and on earth peace, goodwill toward men.

Luke ii., 14.

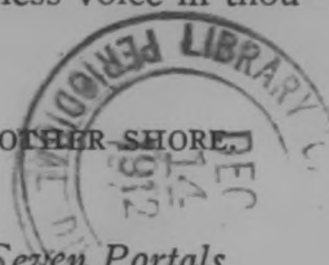
He who feels his heart beat peacefully, he shall have peace.

Budh Sadou.

PATIENCE

"Let patience have her perfect work." *Jas. i., 4.*

There are two kinds of patience: the patience of strength and the patience of weakness. The "perfect work" of patience will be both strong and gentle; it will give to the weak and the oppressed a superhuman power of endurance, while to the vigor and ardent zeal of the intense and energetic nature it adds a tender courtesy and a merciful toleration.



The worldly man has little use for patience; impatience he understands and too often practises himself, while he laments its presence in other men. But patience he relegates to the lives of "the weaker sex," or of his employes, or his dependents of whatever class. He may not do this consciously, yet he nevertheless requires from them often a divine patience, while resenting the idea of yielding the same to them in return.

This is true of the ordinary selfish business man or woman who glories in the personality and "has no patience" with the points of view or the slowness of perception of others.

Patience is like Non-Resistance in this—that it is far from being a negative virtue although it is often considered so, but it is on the contrary one for the exercise of which a great deal of force is demanded, and in the use of which a power is generated whose importance can not be overestimated.

It has been said that "sometimes patience ceases to be a virtue and becomes a mark of downright incompetency."

In truth the sloth of inertia which allows disorder in the home, for example, is of this nature. Infinite patience is necessary in dealing with the endless and often tiresome questionings of our little ones; but when children are allowed to overthrow the order and to shock the harmony of the home-circle, so that comfort consists in their having their own sweet way, then "patience" has deteriorated into indolence and incompetency.

The overturning of Order must never be suffered patiently, but must be actively opposed by some constructive action.

In the case in question, probably the father will come to the rescue and will plan some carpentering work, or the mother will suggest some other outlet for the exuberance of the spirits of the children, and so good will, with patience, come forth out of what might have been evil.

Patience under provocation and patience in adversity are highly commendable; for the exercise of this virtue under such aggravated circumstances generates a great and most beneficent force, akin to love. The personality of the sufferer is at the same time purified and the lower nature subdued and subjected to the higher.

But such patience should always be an active patience, and not a negative form of lethargic acquiescence in provocation or in adversity. Some action should be at once planned and carried forward to correct these conditions, so that the Order in the community, which has been for the moment threatened, may be restored and a further breach or misfortune be prevented.

If we acquiesce in an insult and make no effort to correct the condition pointed out by it, we are in reality contributing to disorder; for our inaction is equivalent to disordered action. "Inaction in a deed of mercy is action in a deadly sin."

Order is heaven's first law; towards this all men are privileged to work, and each is expected to contribute his quota to the advancement of the race by making order in his own life.

Therefore it is that those who are placed in a position of responsibility of any kind have a double duty to perform—a personal one, and an official one. The personal duty affects their own relation to the Whole, and the patience required from them will cause them to live lives of peace, love and tolerance in the community, while always bearing their due share in the creation and preservation of the general order. Their official capacity, however, brings a much more complicated obligation. Not only must these men make order in their own lives, but they must justly and patiently rule over the lives of those who are under them.

Some men of business have authority, to a certain extent, over the lives of thousands of fellow-beings. The nature of their patience reacts upon these and aids or hinders them in their advancement. Is the Chief patient with the patience which is a virtue, or does his patience amount to an incompetent neglect to do his duty because it is too much trouble?

It may sometimes happen that a man's official duty will clash, apparently, with his duty as an individual. This will happen whenever the life and welfare of the body over whom he rules, or which he directs, is threatened either by attack from without or from weakness or a more aggravated disease of the body within itself. When dissatisfaction, insubordination and violence show themselves, the wise Chief lays aside his individual duty of patient endurance and applies himself vigorously to eliminating the cause of the sickness by constructively healing the part affected. The exercise of a still more powerful patience will be necessary during the whole of this process than that which is needed by the individual in his personal life; for as the head of a community of persons he is the focusing point of the multiple interests, passions and desires of each and all of his associates, and he must be indeed strong and patient to stand firm under so great a strain and go forward.

The incompetent leader, as we are told in our Scriptures, will lay down his leadership at such time and flee "because he is an hireling and not the shepherd, and careth not for the sheep," but not so the true leader. With force and with patience the parent, as head of the house, will investigate, pass judgment, and sift the tares from the good grain, so that all the truth may be known and the misrepresentations exposed; vigorously, yet with patience, the head of the bureau will set before each malcontent the rights of the matter and the principle and laws involved; with a divine disregard of personal interests, the "good shepherd of the flock" will set up again patiently the fences that had been thrown down and gather his sheep anew into the fold from which they had been driven forth by the violence of the assault. With patience and with active construction, new conditions will be born from the experience, and a greater wisdom will prevent the approach of similar danger in the future. Thus with patience will good come forth out of apparent evil.

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under Act of March 3, 1879

SUNDAY EVENING, DEC. 15TH, AT 8:15
"The Great Heart of the Universe"—[Members only.]

HOLIDAY OFFER

Until January 1, 1913, the leather bound edition of FIRST PRINCIPLES OF ESOTERISM, by the President of the O. E. S., which usually sells for \$1.50, will be sold for \$1.25. Cloth, \$1.00.

Our crimson leather bound edition of NOONTIDE MEDITATIONS, compiled by the President O. E. S., is a most artistic and exquisite one—just the kind you like to handle. Price—leather, \$1.00; cloth, 50 cents; paper, 25 cents.

Either of these books would make an appropriate and valuable holiday gift to a spiritually aspiring friend, and one which would be of value to the recipient throughout the year.

THE BULLETIN AS A CHRISTMAS GIFT

In order to still further increase the usefulness of THE BULLETIN and to more widely disseminate our teachings, we are going to suggest that each present subscriber number at least one subscription to THE BULLETIN among the gifts he is planning for his friends for Christmas and the New Year; or, if he cannot do this, that he make an earnest effort before the end of the year to secure for us at least one new subscriber. Have you found THE BULLETIN helpful? If you have, then can you not think of someone else who needs this little weekly messenger as an aid on the upward path? This is one of the small ways in which you, too, can become a "helper" in spreading the Work.

THE WAY

To those who may wish to give at the holiday season a more inexpensive remembrance than a book, and one which requires less postage when sent through the mails, we suggest the presentation of the little booklet, The Way, written by the President. This booklet, of twenty pages, daintily bound in paper, is only 10 cents. Until Jan. 1, 1913, free with every *new* subscription to THE BULLETIN.

ASTROLOGICAL FORECAST

for the lunar month beginning Dec. 8th, 1912.



This forecast applies to the United States particularly. The influences of the junction are general in effect, but individuals are affected much or little by it according to its relationship to their personal horoscopes and the present condition of the latter.

The influences of this month's lunation are of a decidedly mixed character. Those responsive to the higher vibrations that stir mankind into action will find it a period wherein much advancement and enlightenment may be attained. Occult studies, business and social progress are all under quite favorable conditions for those who adhere to high ideals. Undue selfseeking and unfair advantage will minimize the benefits sought, for there are some adverse influences operating also. Those who yield themselves up to the baser traits in their characters will experience sudden losses; coveted prizes will slip from their grasp at the apparent moment of triumph and incarceration is not unlikely for some thereby. Uranus on the 12th cusp square the 8th, conjunction Venus and opposition Neptune, warns against unlawful passion.

The people generally are not under very good influences, and there will be more than the usual amount of illness, lung and feverish ailments principally. Deaths of prominent society leaders, publishers and literary people will occur. Railway and shipping accidents will be frequent and there will be other fatalities from fires and explosions. Those having supervision of penal, restrictive and charitable institutions need to be on their guard against the latter and also rebellion amongst the inmates, particularly those sheltering women.

Women will be active in legislative circles and some progress in regard to their legal standing may be looked for, probably more local than national in scope.

Business generally is likely to be active, but merchants need to use discretion in extending credit, for extravagance is shown. Legitimate business has a decidedly favorable period for the holidays, while illegal financial concerns will have unexpected losses and exposures. Detectives, secret service men, inspectors, and investigators of all kinds will find the planetary vibrations aiding their work this month, and many curious revelations will be unfolded concerning secret matters that have long lain hidden, shown by Uranus on the cusp of the 12th house conjunction Venus, sextile Mars, trine Saturn, together with the houses occupied.

MEDITATION

"Listen to the song of life," says the Master. We listen. What do we hear? Noise, turmoil, struggle, the exultation of satisfied ambition, the despair of the oppressed, everywhere strife and unrest.

"Listen to the song within yourself," again we hear. But within we find ever the same contention, sadness, self-pity, irritability and struggle with self and others. The sweetness of tone, the love and peace we would express, become daily less and less audible.

"This is not the song, forget these and listen deeper; all these are born of death," says the Master. We listen! and before our sight float visions, sight and colors inextricably mingled with sounds in one sublime harmony. Enraptured we lose ourselves; but sadly the voice reaches us yet again from afar:

"This is still not the song, this is but the echo; for those alone can hear whose hearts are pure, unselfish and without worldly ambition. Listen deeper and yet deeper for the song of life."

We listen humbly for days, for months, perchance for years, purifying daily our thought, word and deed; till gradually the noise and strife are stilled, our visions become realities, and the great Peace begins to dwell about us and within us.

Then the song bursts forth from our glad lips and is taken up by all of those whose lives we touch. Then we know that the song of life is *love*.

PEACE

1. Seek not to find peace, but to give peace.
2. Even in battle, seek that peace which shall not pass away.
3. Be thou in full accord with all that lives.
4. Seek thou the place of Peace within thine own Heart.
5. The Peace of the disciple is born of Life; it is an active Peace.
6. If your lot is an easy one, rejoice and give thanks; if your path is a hard and thorny one, rejoice and give thanks to Him who judges you strong enough to tread in it; so shall you enter into Peace.
7. HE WHO FEELS HIS HEART BEAT PEACEFULLY, HE SHALL HAVE PEACE.

BOOKS FOR CHRISTMAS GIFTS

A good book, that supplies the inspiration needed in moments of stress and trial, is doubly useful to us when associated with the love of a dear friend.

Send your order in good time so that you will be represented in the Christmas festivities. Send us your card with your order and we will enclose it in the book and mail to any part of the world, and this is one of the ways in which our subscribers can be of help to us.

For those interested in:

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Light on the Path, with Comments, <i>Mabel Collins</i>	leather, .75; cloth .50
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First Principles of Esoterism, <i>Agnes E. Marsland</i>	
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The Way, <i>Agnes E. Marsland</i>	paper .10
The Apocalypse Unsealed, <i>J. M. Pryse</i>	2.00
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Thoughts, <i>Marcus Aurelius Antoninus</i>	1.00
The Practice of the Presence of God, <i>Brother Lawrence</i>	
.....	paper, .08; boards .30
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The Light of Asia, or the Great Renunciation, <i>Sir Edwin Arnold</i>	leather 1.00; paper .25; cloth .75

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The Sayings of Sri Ramakrishna, ed. by <i>Abhedananda</i>75
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Zanoni, <i>E. Bulwer-Lytton</i>60
The Blossom and the Fruit, a True Story of a Black Magician, <i>Mabel Collins</i>	1.25
The Idyll of the White Lotus, <i>Mabel Collins</i>	1.00
The Throne of Eden, a Psychical Romance, <i>W. J. Colville</i> ...	1.00
Brother of the Third Degree, <i>W. L. Garver</i>	1.00
A story of the black and white brotherhoods in Paris.	

CALENDARS

We are issuing our Society Calendar again for the new year. Spiritually suggestive in the symbolism of its decoration and dainty in its coloring, it is just the kind of remembrance the art lover would appreciate. Size 8½ x 11 inches. Printed in four tints, heliotrope, blue, café au lait and olive green on background of stone gray paper, and tied with cord to match predominant shade. When ordering, please specify color preferred. Price, 50 cents, net; by mail, 55 cents.

PINS AND PENDANTS—One of our Society pins or pendants would make a charming Christmas gift to a fellow-member of the O. E. S., and one which would be certain to be appreciated. The pin is slightly smaller than the accompanying cut. It shows in the center the Sacred name (of deep Esoteric meaning) in white lettering, and from this there pour forth rays of Wisdom, Love and



Power upon all beings throughout the whole Universe. The Kaf, which is shown in gold, symbolizes our Society receiving these rays, collecting them and giving them forth in spiritual truths to the whole world. The background is the dark blue of Space, and the curved surface represents our world or sphere.

Solid Gold, with safety catch.....	\$3.50
Gold Filled, with safety catch.....	1.00
Gold Plated, no safety catch.....	.75
Pendants—Solid Gold, \$3.50; Gold filled, \$1.00.	

In accordance with our usual custom, the publication of THE BULLETIN will be suspended for three weeks at this season. Hence the next issue will be that of January 10, 1913.