

BULLETIN
of the
ORIENTAL ESOTERIC SOCIETY



VOLUME IX
1913

Published by

THE ORIENTAL ESOTERIC SOCIETY
1443 Q. St. N.W. Washington, D.C.

\$1.00 A Year

A Copy 10¢

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DP 6 May '13

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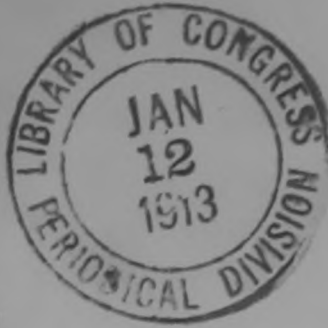
If you can dream—and not make dreams your masters,
If you can think—and not make thoughts your masters,
If you can meet with Triumph and Disaster
And treat those two imposters just the same,

If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And you'll be a Man, my son!

From "If" by Rudyard Kipling in *Just So Stories*

The qualifications for dispassion are all given in the first
part, of necessity, to be founded upon an intellectual grasp of
the problem at hand and the *od*, in other words, the
strength and endurance of the physical man.
There are therefore many sides to the development of the
course of man, for the nature, though One, is manifold and
all of these three subjects represent fields of knowledge which
are of as following our present methods of acquiring education
could cover in the space of one lifetime.

- No. 44 - A Master of Compassion
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BULLETIN

OF THE

ORIENTAL ESOTERIC CENTER

Vol. IX

Friday, January 10, 1913

No. 1

THE DISCIPLE

* * * * *

“If you can wait and not be tired by waiting,
Or being lied about don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise;

“If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two impostors just the same;

* * * * *

“If you can fill the unforgiving minute
With sixty seconds' worth of distance run;
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son!”
—From “If” by Rudyard Kipling in *American Magazine*.

The qualifications for discipleship are all moral ones, although these must, of necessity, be founded upon an intellectual grasp of the problems of life, and these again, in turn, must be upheld by the vigor, strength and endurance of the physical man.

There are therefore many sides to the development of the spiritual nature of man, for this nature, though One, is threefold, and each of these three embraces immense fields of knowledge which no one of us (following our present methods of acquiring information) could cover in the space of one life-time.

In those countries and communities where the spiritual Teacher is truly ONE WHO KNOWS, the aspirant hears with due reverence the words spoken, striving to understand such presentations of the subject as are not familiar to him, and realizing with humility his own imperfect information and the lack of development of his own powers of intuition and of reason. When, therefore, facts are set forth of whose truth he is unaware, or even such as his previous training leads him to believe untrue, he does not, at once, begin to doubt the words, the motives or the intelligence of his Teacher, but he advances with courage and alertness into this new field of research, confident that what now appears to him inexplicable will yield up to him its treasures if he, on his part, is able to dig deep enough to unearth them.

The aspirant, under these conditions, is desirous of learning something which he does not already know; he is humble enough to believe that he does not know everything; and he believes that the Teacher to whom he has addressed himself can point out to him the way. The conditions are thus ideal, and, when the Truth is presented, it is at once recognized by its goodness and its beauty, and thus becomes part of the one who receives it and who is in harmony with it.

This, the dogmatic method of teaching, is the best suited to the transmission of high spiritual truths; and the more advanced the teaching, the more indispensable it is, and the more exclusively it is used between the Master and his disciple.

Unfortunately, however, the attitude of the little child, humble and trusting, of which the Lord Jesus speaks, is replaced in our modern world by that of doubt and scepticism. Reverence is cast to the winds, the disciple sets himself up as being upon a par with the one whom he has chosen for guide, and men begin to criticize and question the most sacred things, thus closing to themselves many doors upwards.

"An evil and adulterous generation seeketh after a sign," we read, and so it is with suspicion and unbelief in our own days as well as formerly. The seeker demands of his teacher "a sign," some miraculous proof of the truth of his teachings; he even proceeds to dictate terms upon which he would be willing to give heed to the spiritual instruction which he has solicited.

All of this is less reasonable than it would be for a small boy of three or four years, upon entering the Kindergarten department of a large graded school, to refuse to obey unless he was placed under the immediate and personal care of the Head Master himself.

Our Society has warned students of this pitfall of pride in the first lesson of the Correspondence Course, "The Mystery of Being," page 2 in the following words:

"In the Orient, the Master never deems it necessary to prove to his disciple the statements, one by one as they are made,—by argument, discussion or by demonstration. He delivers his message

without a care or anxiety as to whether the disciple believes, criticizes or rejects it; knowing that whatever the disciple is ready for he will recognize and appropriate, and that no amount of argument, explanation or demonstration will enable him to recognize that which he is unable to receive."

And again in a later lesson, "At the present time the Initiates, who know things which neither you nor I can even suspect, have judged the moment ripe for the communication of a little of their knowledge to men of unprejudiced mind in the West. Whether these accept it, or whether they reject it, is indifferent to them. We cannot, therefore, expect that they will pass their time in discussing with us that which They communicate."

The ideal condition for the communication and the reception of spiritual instruction is the one where perfect confidence reigns between the Master and the disciple. Owing, however, to the conditions existing in the intellectual world, it is necessary in many cases for this spiritual instruction to be preceded by a period of critical investigation before the Truth can be made manifest to certain minds.

The Truth has nothing to fear from right criticism and from unprejudiced investigation but will come forth from the ordeal brighter and clearer than ever. There is, however, danger of the entrance of doubt, suspicion and other negative forms of distrust into what should be a scientific research after truth. If an investigator is determined not to believe a certain fact, the most elaborate and convincing proof will fail to satisfy him. And this is the situation of many of those who believe themselves to be unprejudiced investigators.

True criticism should be a determination to *discover the Truth*. Too often it consists in negative doubt as to there being any truth to find; from this it passes to discussion, suspicion, accusation and confirmed scepticism. This negative doubt spells death to all progress in the field it covers.

Doubt is a different state from the suspension of judgment. When the mind comes in touch with a new activity, it naturally questions and proves all things. The wise man suspends judgment, but he does not doubt. He *searches for the truth* contained in the matter in question, and until he has found it he remains neutral. In no case does he emphasize or point out any error he may discover save to eliminate it. Error carries within itself the germ of its own destruction. There is an element of truth in all human ideas, sometimes more, sometimes less; the disciple searches out this *Truth* as found in all schools and all teachings; he appropriates it and sifts out the dross of negation into the abyss of nothingness from whence it came.

MEDITATION

Man is naturally religious and turns towards some One greater than himself for aid and inspiration.

Each age and each people have had their own conception of God, although these conceptions have varied in form with the development of the different races, all the way from the cruel and arrogant tyrant to the sublime and mystical ideals of the advanced philosophies of the Orient. The ignorant savage worships the medicine-man of his tribe, and brings him servile offerings, so that by their means he may propitiate the evil spirits whom he has been taught to fear. Later and more civilized races worship a Personal God and serve Him, while they fear death, hell and the devil, and strive by every means to escape from them.

If we would find order in this chaos of conflicting opinions, we must turn to the inner esoteric doctrine of the One God, THE ABSOLUTE, of Whom, and by Whom, and from Whom are all things.

PARABRAHM, THE GRAND WHOLE of all that is, or was, or ever shall be, is however not the God to whom we have been taught to address our worship; nor indeed could we approach in words that which is unthinkable. We need the personal touch of a Father to guide our faltering footsteps, and so when man lifts his heart to his highest ideal, to Parabrahm, he clothes this inner, super-conscious knowledge of the ONE GOD with a more or less personal conception, according to the degree of his evolution. Thus all Religion is from Above first of all, and afterwards from below also, as the mind of man adapts the Divine Inflow to his own ideals and conceptions.

GOD

1. There is but One God, and He is the Supreme All!
2. In Him we live, and move, and have our Being.
3. The Blessed Lord said: I am the source of the forthgoing of the whole Universe, and likewise the place of its dissolving.
4. I am the radiance in moon and sun, the Word of Power in all the Vedas, sound in ether and virility in men. The pure fragrance of earths am I; the life of all beings am I, and the austerity in ascetics.
5. And whatsoever is the seed of all beings, that am I; nor is there aught, moving or unmoving, that may exist bereft of me. There is no end of my Divine powers.
6. Whatsoever is glorious, good, beautiful and mighty, understand thou that to go forth from a fragment of my splendor.
7. God is Great. God is Good. God is All.

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 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, which 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 to Miss A. E. Marsland, 1443 Q Street, N. W., Book Dept.

Astrological Books and Periodicals

The Rationale of Astrology, <i>A. H. Barley</i>.....	.40	(.04)
What is a Horoscope and How is it Cast? <i>Alan Leo</i>...	.40	(.04)
Theoretical Astrology, <i>H. S. Green</i>.....	.40	(.03)
Directions and Directing, <i>H. S. Green</i>.....	.40	(.04)
The Degrees of the Zodiac Symbolised, <i>Charubel</i>....	.40	(.04)
Medical Astrology, <i>Heinrich Daath</i>.....	.40	(.04)
What Do We Mean by Astrology? <i>Alan Leo</i>.....	.40	(.04)
My Friend's Horoscopes, <i>Alan Leo</i>.....	.40	(.04)
A book of charts for your friends' horoscopes.		
Simplified Scientific Astrology, <i>Max Heindel</i> ..paper.	.35	(.03)
Influence of the Zodiac on Human Life, <i>Eleanor Kirk</i> .	1.00	(.08)
Simple character delineations for every birthday.		
Libra; or, What the Stars Told Elizabeth, <i>Eleanor Kirk</i> (fiction).....	1.00	(.10)
Solar Biology, <i>Hiram Butler</i>	5.00	(.24)
The Spherical Basis of Astrology, a Comprehensive Table of Houses for Latitudes 22-56 Degrees <i>J. G. Dalton</i>	2.50	(.12)
A to Z Horoscope Delineator, <i>Llewellyn George</i>	2.00	(.08)
Contains more astrological information in the same bulk than any other book published.		
Planetary Daily Guide for All—Current Year, <i>Llewellyn George</i> .....	.50	(.03)
What to do and not to do on every day of the year.		
Astrological Birthday Book; Character Readings, <i>J. R. Phelps</i>	1.00	(.10)
A book in which to record the birthdays of your friends and to study their characters through astrology.		
<i>Raphael's</i> Almanac with Ephemeris.....		
.....not loaned, paper..	.35	....

The physical man has for use a certain supply of nervous energy. This flow tends to distribute itself automatically over all his varied activities, as each calls for its expenditure. The amount of energy of which he can dispose depends upon his own powers of elaborating a greater or less supply from the universal store.

The force which he puts into physical exercise, for example, is not immediately available for mental activity (although the exercise of any form of activity tends to awaken other forms as future possibilities); nor is it good, normally, to take exhausting physical exercise after a long mental strain. Change of occupation is recuperative, but only so far as it is restful and without undue exertion.

When the body is very actively engaged in labor or in executing intricate movements the mind cannot pursue with its full force of energy a train of thought requiring concentration. So also when the mind is centered profoundly upon the solution of some engrossing problem, the body tends to assume a passive posture, and, for all that we can see, the person who is "deep in thought" is inert and lazy.

We must not judge, however, by the appearance alone; nor is it by the noisy blusterer or even by the heavy toiler that most of the world's work is done. The creative genius of the thinker can "remove mountains" while the plodding day-laborer is at work upon one ditch, and the profound thinker, however inert his physical body may appear, is working harder and more effectively in making the earth fairer and more joyous day by day than is the acrobat or the operative.

It is the privilege of every man to select his field of work and to build his home in which he shall live upon whatever site he chooses, high or low, wide or narrow.

Although in the physical world it seems as if he is somewhat hampered and cannot always do what he would choose, in the mental and spiritual worlds he is free, and, whether he knows it or not, he is building, stone by stone, an edifice suited to his present activities.

The disciple exercises to the full his privilege of choice and selects with wisdom the planes of activity upon which he has determined for the present to work. In the midst of these he plants his home and builds it above and below, so that he can freely circulate in spheres above and in the fields below his habitual center and gather from each the materials that he needs in his work.

Those negative and disordered elements which would drain his resources he eliminates or inhibits, while encouraging the growth and development of all such things as will further his immediate projects. Thus he shuts off many of the world's currents of prattle and foolish talk, and even in company is often silent.

Especially does he inhibit such mental states as are destructive

of his present undertaking; for even the ordinary man has an instinctive knowledge that he cannot live a pure and noble life while he is indulging in any of the lower emotions, however secretly and apparently harmlessly they may be gratified.

Pride and a feeling of superiority move not the disciple, for he knows that "alone, he can do nothing;" to things which are evil, noisome and unhealthy he listens not; words of wrath, slander and hatred he speaks not; thoughts of envy, hatred and malice he harbors not; the illusions of the world of Maya he fears not, for he knows them to be illusion; nor does he ask for anything from God or Man. Having nothing, he yet possesses all things.

These negative intruders he shuts out of his domain; not because he fears them, but because he is "about his Father's business," and this requires his whole attention. Although, to the eye of the world, he may seem to be leading a life of inactivity, because he does not join in the ordinary pleasures and pursuits in which other men spend their time, yet this apparent passivity is, on the contrary, in the highest sense active and productive.

Thus sleep, at proper times and places, is active-passivity and affords us a good example of our subject. During sleep we are apparently losing our time, so far as worldly affairs are concerned; but no one would blame himself, or another, for spending an ordinary portion of his time in sleep, because of the added energy that sleep brings.

It is not generally known to all that during sleep the higher, spiritual man is immersed in the Soul of the Universe; here he bathes and is at PEACE—an active peace which imbues him with its strength and energy and sends him back to his work in the world refreshed and powerful.

This is the active-passivity symbolized by the Sacred Crocodile, and its attainment by the disciple will bring him abundance of opportunities of doing the Father's business, also great spiritual advancement, but accompanied with persecution and suffering. This is the Law.

The servitor of the Master is that humble attendant who performs unobtrusively such offices as the Master delegates to him, and whose privilege it is to be in the Master's presence and to listen to His words.

The office is one of spiritual advancement and not of personal pride or ambition. It cannot be bought with money, nor can fame or genius, unaided, attain to it. All these must be left behind in the Silence of active-passivity.

True Silence, the Silence which is golden, is its "Open Sesame." Silence husbands the higher forces by inhibiting their outflow on the lower planes, and is thus the mark of discretion. And in the Silence the soul grows.

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Nothing can really disturb us save self-love and self-esteem.
. . . . Be sure that all restless, excited thoughts do not come
from God. . . . Strive everywhere and in all things to be at
peace. If trouble comes from within or without, receive it peace-
fully. If joy comes, receive it peacefully, without excitement. If
we must needs fly from evil, let us do it calmly, without agitation,
or we may stumble and fall in our haste. Let us do good peace-
fully, or our hurry will lead us into sundry faults. Even repentance
is a work that should be carried on peacefully.

—*St. Francis de Sales, Spiritual Lectures.*

BOOK DEPARTMENT

We call the attention of our Members to the books recom-
mended for collateral reading with the lessons of the Correspond-
ence Courses. All of these books can be bought or borrowed
from us. Lists furnished on application. Other suitable lists ap-
pear in THE BULLETIN from week to week. Books not listed will
be supplied for purchase on request. Address Agnes E. Marsland,
Oriental Esoteric Society, 1443 Q Street, N. W., Washington,
D. C.

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—rep-
resented 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 pin representing this Symbol may be ordered from the Sec-
retary, 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

In addition to the pins, we have the symbol of the Society
made in pendant form. Solid gold, \$3.50; gold filled, \$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 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, 35c.; cloth, 50c.

FIRST PRINCIPLES OF ESOTERISM

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

THE WAY

Daintily bound in paper, 10c.

MEDITATION

Truly the Universe is One, and all birth is One, and God is One!

Man also is One, for though seemingly so complex a being, and so varied in his manifestations, there is but one part, the Spirit, which is real and permanent, and it is by development of this Divine Nature that man is destined to know God—to become God—not the Absolute certainly, but that Personal God who has so far been the object of the worship of enlightened humanity.

Man then bears, in a state of potency, as a germ, a Divine Nature.

But this Divine Germ, whence did he derive it?

To this we answer that unless we accept its creation by a miracle, or unless we give credence to the still more incomprehensible theory of a blind, yet omnipotent, chance, we are unable to explain the Divine qualities of man otherwise than by a filiation equally Divine. If man can become God, if he can accomplish that prodigious ascension which surpasses the most sublime hope, it is because, Son of God, he has received from his Father the gift of His own nature.

All Life is One, eternal, indestructible, the Soul of the Universe, which also is One. Everything in the Universe, being part of that One, is in relation with every other thing, and also with the whole.

MAN

1. God resides in the innermost being of every man; but few know how to find Him.
2. The Soul of Man is a mass of astral light, forming a union between the outer or physical man and the inner or spiritual being.
3. Thus is accomplished the wonder of the soul's life-journey: a spark of the Divine flame—reflected for a moment on the earth—and received up again into heaven.
4. Man is the son of God, and partakes of His Essence. This Spark Divine is his inalienable birthright, and can never be lost; the prodigal may wander, but he can always return to his Father's house.
5. Man's life, as a whole, is one great expression of those qualities that lie dormant within him.
6. Man is like a harpist who knows something of the laws of vibration, and who plays upon his instrument, drawing from its strings whatever symphony his genius dictates.
7. The soul of man evolves continually and forever, and even the Adept takes step after step, Initiation after Initiation, and always he has before him other steps leading towards Divinity.

ASTROLOGICAL FORECAST

FOR THE LUNAR MONTH BEGINNING
JANUARY 7th, 1913



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.

An active month with much discussion of matters of public welfare along several lines is indicated by the group of planets rising in the lunation map. Considerable insight will be shown into the real needs of the people and the general tendency of thought and planning will be of a decidedly uplifting character. The period does not however indicate stability and endurance nor far-reaching benefits. Enthusiasm is likely to override sound judgment so far that the desire for an immediate "good showing" will outweigh or leave unconsidered ultimate results. Leading financiers will not display much interest in money matters and will play a waiting policy. The working classes will be depressed and somewhat fearful over the financial outlook and will meet many limitations. Corporations will be pessimistic for the future and will have losses.

Bronchial affection, tonsillitis, etc., will be prevalent; there will be wide suffering from cold and exposure and unexpected, mysterious deaths are certain to occur. Charitable and penal institutions will experience epidemics and other disturbances, but are likely to benefit through legacies and financially.

Railway and transportation companies will have a fairly prosperous period, notwithstanding more than usual expenditures. Postal officials will have many unlooked for difficulties and secret enmities to face, but will have good support from law-making bodies.

The esoteric student will find it a period when he will have unusual insight and energy to prosecute his studies vigorously and rapidly. The ecstatic and devotional side of his nature will open up more freely and he or she will make much progress. Keep the feet to the earth, the enthusiasm under control, and the rational faculties active—and grow! Do not imagine that with the small tank of fuel you carry you can fly from earth to heaven in one trip, for the higher you go the longer the drop when the supply gives out; but you can, even with a small quantity, sail above the earth for some time and alight refreshed and exhilarated and with a tingling joy of conquest and of living. The longer trip will however be fascinating to many during this lunation. E. W.

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.

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BOOKS RECOMMENDED AS COLLATERAL READING WITH LESSON IV OF STUDENTS' COURSE

"Reincarnation and the Life of a Day"

LIST OF BOOKS OF FIRST IMPORTANCE

First Principles of Esoterism, <i>Agnes E. Marsland</i>		
. leather, \$1.50; cloth..	1.00	(.06)
Natural Law in the Spiritual World, <i>Drummond</i> . . . . .	.75	(.)
Reincarnation, a Study of Forgotten Truth, <i>E. Walker</i>	1.50	(.14)
Noontide Meditations (6th week), <i>A. E. Marsland</i>		
. leather, 1.00; paper, .25; cloth..	.50	(.03)
Reincarnation, <i>Annie Besant</i> . . . . .	.35	(.03)

SECOND LIST

Reincarnation and the Law of Karma, <i>Wm. W. Atkinson</i>	1.00	(.09)
Death—and After? <i>Annie Besant</i> . . . . .	.35	(.03)
The Other Side of Death, <i>Leadbeater</i>	1.50	(.22)
After Death—What? <i>Caesare Lombroso</i>	2.50	(.17)
Reincarnation in the New Testament, <i>J. M. Pryse</i>		
. paper, .35; cloth..	.60	(.06)

THIRD LIST

Reincarnation, a Study in Human Evolution, <i>Dr. Theo. Pascal</i> (Translated by F. Rothwell)	1.25	(.08)
The Growth of the Soul, <i>A. P. Sinnett</i>	1.50	(.12)
Reincarnation and Christianity, <i>A Clergyman of the Church of England</i> boards..	.40	(.05)
Science and Immortality, <i>Sir Oliver Lodge</i>	2.00	(.)
Human Personality and its Survival of Bodily Death, <i>F. W. H. Myers</i> (unabridged) 2 vols., \$12.00; sold only.		

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BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. IX

Friday, January 24, 1913

No. 3

PIONEERS

"Stay your steps, O Neophytes, upon the threshold of the Mystery, and hearken! The way that the disciple of the Master must tread is beautiful, but it is nevertheless a labyrinth in which he may lose himself, and only be extricated with bleeding feet and broken heart!

"Ask yourselves whether it is easy for one who is humble to appear proud; being pure to appear impure; being just to seem unjust; or being constant to appear fickle.

"Stay! ye who have not the strength to be so chaste and pure as to be willing to appear impure; who are not strong enough to seem feeble; who have not enough love in your hearts to be able to bear hatred. . . . Stay your feet upon the lowest rung of the ladder, nor attempt to climb higher. For, up above, you will have to bear the two-edged sword! Beware, for it can be held *but once*. This is the Supreme Test."

—*Ancient Thibetan MS.*

All men like to appear to good advantage before the world, and they resent most bitterly any attempt to asperse their good name and reputation.

"Good name in Man and Woman (deere my Lord)
Is the immediate Jewell of their Soules;
Who steals my purse, steals trash: . . .
But he that filches from me my good Name,
Robs me of that which not enriches him,
And makes me poore indeed."

1 }
The wisdom of the world teaches us so much; but the wisdom of the Sages transcends this view and declares that to the disciple, the approval of the world must become a secondary matter if not be altogether forgotten.

With most of us the consciousness of what the world will say or think governs our conduct to a great degree. We are probably unaware of it; but it is nevertheless true that we eat and drink, clothe ourselves, speak, think, and even believe as we are taught. In all these things and in every other activity of our lives, the ordinary person is careful to deviate as little as possible from the rule fixed by general approval; because he knows that any such deviation will be criticized, and that the one who persists in going contrary to the generally accepted conventions and the rules laid down by the public and by his friends, will find himself more or less completely ostracized, if not indeed actively persecuted.

So, as we all like to be well thought of, and since we have no desire to suffer the martyrdom of exclusion from all the things that make life pleasant to us, we fall in line with the rest of the world and defer to "a more convenient season" the consideration and study of many things which we would love to investigate, but which would make us unpopular with our friends.

But there comes a time when the higher powers of the soul begin to stir, and strange, new sensations and needs make themselves felt, so that we are no longer content to do as others do, just for the sake of peace and comfort. We are not yet thoroughly aroused nor do we yet see clearly what it is that we seek, but the hour has struck and the time of the soul's awakening is at hand.

And one of the first changes that will be brought about will be a new perception of the relative values of things, of persons and of opinions. Although respecting the view-points of the men around him, the awakened soul will see yet other and more important issues to be considered and dealt with. So weighty and momentous will these appear to him that he will even, at times, be willing to run counter to the established rules of the community when the occasion seems to demand it and when it can be done blamelessly and without offence.

This stage will lead him quite naturally to the position that is described in the passage quoted from an ancient teaching above. He will sometimes be willing to do things which will certainly be misunderstood, and for doing or saying which he will be thought to be other than he is. Being humble, he may, in furtherance of his plans for the good of the Race, be obliged to appear proud, arrogant or overbearing; being full of love in the heart, he may nevertheless have to act with stern severity; in striving to bring about the greater Order, he may cause a temporary and apparent disorder.

The pioneer will have the courage of his convictions, however, and knowing his aim to be a pure one will follow it until he has demonstrated his point, however much he may have to endure from the misrepresentations of those who are averse to the change he is working towards, and notwithstanding the charges that will surely be made against him and against it.

In the Orient men are allowed a much greater latitude and freedom from criticism than with us. It is commonly understood that there are many paths leading upwards, and every man is left free to seek God in the way that seems best to him without his friends concerning themselves overmuch about the matter.

Thus an Oriental may be found sitting by the roadside in the greatest apparent poverty and distress, or in a most extravagant posture, and no one of the passers-by will intrude upon him or show any curiosity unless he himself invites attention.

With us, on the contrary, every single action, every opinion, belief or even motive of one member of a family is apt to be commented upon by every other member. If one leaves the house at an unusual hour he is expected to say where he is going, and, when he returns, it is thought very strange if he does not give a full and exact account of all he has done while away. And while he would naturally do this of his own accord yet the feeling of compulsion takes away the spontaneity of the act, and where there should be freedom there is bondage.

This practice of intruding, in thought, into the feelings, thoughts and actions of another is foreign to Esoterism. The disciple turns his attention upon himself and criticizes his own doings. He is sympathetic and courteous with those around him; but he is not inquisitive, he asks no questions, nor does he allow his thoughts to dwell upon the affairs of another person unless called upon to do so.

He makes no explanations as to his own conduct, nor does he expect his friend to justify himself or give reasons for any apparent impropriety or unusual behaviour on his part. He is indeed unaware of anything unusual; for his attention has not been turned upon his friend but has been occupied with his own progress and spiritual growth, and in service.

This attitude gives a great freedom on the mental plane and it also contributes a spiritual strength and force which by degrees becomes POWER. For all the activity which men usually spend in curiously examining and criticizing the acts of their neighbors is thus saved and used in elaborating more and more copious supplies from the great universal source, and the disciple realizes the ideal of the Initiates of old:

WILL . . . DO . . . DARE . . . KEEP SILENCE.

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Blessed are they which are persecuted for righteousness' sake:
for their's is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you,
and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in
heaven: for so persecuted they the prophets which were before you.

—Matt. V., 10, 11, 12.

PINS AND PENDANTS



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.

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.

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).

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(Signed)

A. E. MARSLAND, *Editor.*

Sworn to and subscribed before me this 10th day of January, 1913.

M. HAYWARD CRENSHAW,
Notary Public.

MEDITATION

We have in the world today the anomalous spectacle of the good man, already morally and intellectually balanced, spiritually minded, ready for a reasonable faith, who, finding no one to point him the way, lapses into agnosticism, atheism or indifference. The agnostic is often a high-minded man, loving truth and justice, who insists on looking with his own eyes and refuses to do his thinking by custom and convention—a fact which proves him already somewhat in advance of his race and ready to step higher. But the religion of the day offers him no reasonable or logical faith; when he would believe, he cannot, and the legitimate cravings of his soul remain unsatisfied. He needs higher, fuller teaching. Where is he to find it?

In the Orient this inevitable stage of growth is foreseen and provided for. There, after a man has successfully met all the problems and experiences of the outer life, has been trained and disciplined in the Universities, in business and in the domestic relations—he still recognizes that he has but learned this lesson on the lowest plane, the physical. Then he prepares in earnest to devote himself to the Higher Life, so that he may, some day, be held worthy to be received into one of the Great Centers of Learning in which are taught the truths of the Ancient Wisdom.

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.

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 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 which 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 V OF STUDENTS' COURSE

"Karma"

LIST OF BOOKS OF FIRST IMPORTANCE

Light on the Path, with Comments, <i>Mabel Collins</i>		
.....leather, .75; cloth..	.50	(.03)
First Principles of Esoterism, <i>A. E. Marsland</i>		
.....leather, 1.50; cloth..	1.00	(.06)
Noontide Meditations, <i>A. E. Marsland</i>		
.....leather, 1.00; paper, .25; cloth..	.50	(.03)
Reincarnation and the Law of Karma, <i>Wm. W. Atkin- son</i>	1.00	(.09)
Karma, <i>Annie Besant</i>.....	.35	(.03)

SECOND LIST

The Key to Theosophy, <i>Madam Blavatsky</i>	2.00	(.16)
The Dhammapada (verses 1, 2, 127, 165, etc.) trans- lated from Chinese by <i>S. Beal</i>.....	.75	(.04)
Karma Yoga, <i>Vivekananda</i>	1.00	(.07)
Mastery of Fate, <i>C. D. Larson</i>.....	.50	(.03)
The Greatest Thing in the World, <i>Henry Drummond</i> ..	.50	(.04)

THIRD LIST

The Rosicrucian Cosmo-Conception, <i>Max Heindel</i>	1.50	(.14)
Karma, a Novel, <i>A. P. Sinnett</i>.....	.50	(.10)
Exposition of the Doctrine of Karma, "Brother <i>Atisha</i> ".....	.40	(.04)
Too technical for beginners.		

Zanoni, <i>Bulwer-Lytton</i>60	(.13)
Rays of Truth, <i>Bessie Leo</i>	1.25	(.10)

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ABOU BEN ADHEM

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight of his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold—
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said:
“What writest thou?” The vision raised its head,
And with a look made all of sweet accord,
Answer’d: “The names of those who love the Lord.”
“And is mine one?” said Abou. “Nay, not so,”
Replied the angel. Abou spoke more low,
But cheerily still and said: “I pray thee, then,
Write me as one who loves his fellow-men.”
The angel wrote and vanish’d. The next night
It came again with a great wakening light,
And show’d the names whom love of God had bless’d,
And lo! Ben Adhem’s name led all the rest.

—*Leigh Hunt.*



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. IX

Friday, January 31, 1913

No. 4

KNOWLEDGE IS POWER

These words, though an axiom for some men and true of them and of their "knowledge," are, at the same time, a cause of stumbling to other men who believe them to be true of themselves also, and who, therefore, pursue all kinds of knowledge, in the hope that it may give them the power that they are seeking to possess over the affairs of their fellowmen and over their own environments and conditions.

Not all knowledge, however, is power; there is knowledge that is a source of weakness. And even when a knowledge of evil does give power, yet is this power such that all true men refrain from exercising it.

A knowledge of good is power to the good man; not however the knowledge that some other man knows and attempts to tell him. True knowledge cannot be told from one to another; it is gained by *living*. We may read about a great many profound subjects, we may make a deep study of "The Way," so that we may think that we know much; yet until we have put in practice that which we have read about, it remains unknown to us in the true sense of the word, and it is no source of power in our lives.

The knowledge that is power is not to be had from books alone but rather from life. And the great thinker is not the man who evolves knotty problems and intellectual questions from his busy brain in order to tantalize and dazzle his readers; he is but a child playing with shells. The Thinker is the man who has lived, who has acted among his fellows and who has himself made the experiences of which he speaks. He speaks with authority because HE KNOWS. And his knowledge is POWER.

In the present day the pursuit of knowledge is unrestricted. The Press issues daily, weekly, and monthly, works of all kinds. Every field of human thought is fully represented in publications put forth in its name, so that there is no limit to the knowledge that may be sought through these channels.

Nor is there any restriction imposed by public or private authority except in a few cases where it seems as if the public welfare demands restraint. Even parents, for the most part, neglect the obvious duty of selecting for their children suitable reading matter, but leave them to choose for themselves what things they shall know; and too often the tender blush of the rose becomes the flaunting display of the careless, while the true virility of youth is consumed in a passion for a knowledge of "good and evil," especially evil.

In the books with which our Society has chiefly to do, there are large fields of thought which the wise will avoid, or concerning which they will at least ask advice before entering them, so that the full purport of the knowledge which these works profess to give may be understood, and so that the reader may be forewarned of what he may expect as the result of his study of them. These books we do not keep or recommend, though if our friends are determined to read them we will give them our advice as to the good they may contain and also point out the dangers lurking under the buds, so fair with promise.

There is good everywhere; but sometimes it is so intermixed with evil and negation that the difference between the two is not clearly seen. It is one of the most important functions of the teacher to carefully separate these two, so that no one may err from want of counsel.

Knowledge of the Good is Power; but knowledge of evil is a source of weakness and of danger. A working knowledge is all that any man needs of his own failings—just enough to prevent him from making the same error over again inadvertently. Still less knowledge should he have of the failings of other men. If he broods upon these things he will become weak and not strong. And the same is true of all the worries and vexations, the vices and inordinations of the world. Unless he is a world's saviour, he needs to know little or nothing of such things as crime, vice or even disease. If he is wise, he will not follow in the day's paper the details of murder, of sudden death, or worse. Ignorance of these will bring him more power than will a deliberate and detailed knowledge of them. The wise man will shut both eyes and ears to all abnormalities and horrors wherever displayed.

Some knowledge is dangerous both to the one possessing it and to those about him. The knowledge, for example, of hypnotism is dangerous, not because hypnotism is in itself evil, but because it engenders in the one who has it a power that puts other men, who do not know it, at a disadvantage. The danger

to the hypnotist is a moral danger, consisting in the temptation to make an unfair or improper use of the power its knowledge gives him; while the danger to the persons with whom he consorts is physical or psychic as well as destructive of the will-power.

The knowledge of Ceremonial Magic and kindred lore is another dangerous field; not because worship by the use of ceremony is in itself wrong, but because of the misuse to which such ceremonies are put and the degradation which follows. Forms and ceremonies are so much a part of our nature that they cannot lightly be set aside, every act of our lives being hedged about by them, even a greeting on the street having its set formula and ritual. This being so, our worship of God and the good will naturally clothe itself in appropriate form. But just as the hypnotist, when unworthy, puts his knowledge to an ill-use, so the knowledge of the power of Ceremony may be used in the so-called worship of inferior beings for selfish purposes, and the one who is determined to *know* evil as well as good can hardly find a more dangerous path to tread than this.

The danger in these fields of knowledge does not lie in the things known but in the selfishness of the one who would practise them, and in the ignorance of the world in general regarding the results of joining in such practices.

Those who are inquisitive and rent by curiosity proclaim themselves "immune," they say they are strong and can bear to hear and see both good and evil. But their very eagerness belies them and declares their purpose which is a selfish one.

The strong man is only willing to know evil if, by so doing, he may aid another soul and thus transmute the clay into a precious vase of porcelain. There is little difference in appearance between the lump of mud in the hand of the artist and the mud in the road outside; but owing to the design and purpose of the potter, the clay assumes shape, and by virtue of the fires of suffering it becomes purified and translucent, so that where at first there appeared only evil and slime, there issues from the fire a ransomed soul, a thing of beauty unspeakable.

How many things there are that we all wish we could forget! The wise man puts aside out of his life all things that are not vital, in order that he may know more and more completely those things that are most closely associated with his life and work.

A too great knowledge of things that are wrong makes it almost impossible for one to believe in that which is right. The wise man knows this and chooses what he wills to know and rejects what he wills to remain ignorant of.

And, by a strange paradox, the more earnestly he rids himself of one after another of the pieces of information that he has spent so much time and strength in acquiring, his circle of knowledge and of usefulness widens, and he learns that Knowledge of the Good is Power and that this Power alone is blest.

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It is only by service that the Masters may be approached; whether you know Them or not, whether you love Them or not, if you serve humanity They know you and love you and They will bring you at last to Their feet. For "service" is the one way to human perfection, service along any line which is useful to our fellowmen. All need helping, and it matters not how you serve, provided you bring the heart of love to the service, provided you give your best intelligence, your earnest labor, and do work which is useful.

—*Adyar Bulletin.*

AQUARIUS—THE WATER CARRIER

THE SERVER OF THE GODS

For some time past we have been giving each month a forecast of the general mundane conditions as predicted by the new moon, or conjunction of the sun and moon, shown by the latter starting her entrance into her zodiacal course for the following thirty days.

We think now it will not be out of place to add to this a short delineation of the personal characteristics and quality of energy which the sun, the great life-giving center of our Solar System, is apt to confer on each individual.

About January nineteenth or twentieth the Sun enters Aquarius; remaining in it until February nineteenth. Those born during this time should be honorable and high-minded, the airy, spiritual qualities of Aquarius giving many of the best attributes of soul, an intuitive brain, and a wonderful memory. They are said, even, through their powerful magnetism, to have the ability to control the insane, and to be immune from contagious disease.

In reality these people are capable of reaching great spiritual heights, but, alas, they are the weakest as well as the strongest of the vast universe they represent. Ruled by the planet Uranus, the impulsive, nervous, uncertain wanderer of the skies, these people are usually eccentric, and, while this may spell "Genius," it stands also for originality and unconventionality, with a love for mental freedom and independence, as well as an impatience of all control.

Inertia, or what might be called mental sloth, is often one of their characteristics, while the mundane astrologers claim that these

people are unfortunate. Esoterically, however, Uranus is known as the "Awakener." The means he employs for delivering his people from the lethargy of spiritual sleep are no doubt sudden and explosive, and, whether for good or evil, they are always unexpected. We know, of course, that evil is only the perversion of good, so that we must see in the so-called evil effects of Uranus the awakening of the soul in order to understand the lesson this incarnation is expected to teach. So, being the mysterious planet of Occultism, he can rarely be malefic to those who are willing to study his inscrutable methods. Their intuition is so strong that Aquarians have the gift of *knowing* the truth. With that inner light, the sixth sense, the true clairvoyance, or ability to see clearly, they easily detect shams and falsehood, and are always *aware*, no matter how cleverly concealed, when other people attempt to lie to them.

Those born during the first ten days of the sign are apt to have accentuated the airy, fixed qualities of the true Aquarian. Those of the second ten have more of the dual mentality, and the knowledge-absorbing intellect of the restless Gemini; while those of the last third of the sign show the keen intuition, the sense of justice and love of fair play, as well as the artistic taste and ability of the Cardinal Libra. In this last decanate, however, is seen the tendency to rely too much on others, with a certain lack of decision often characteristic of the negative side of Venus.

People with Uranus prominent in their horoscopes are rarely mediocre. Their lives are what might be termed "eventful," so-called Fate apparently controlling every circumstance, this seemingly, perhaps, on account of that very unexpectedness of the Uranian forces.

Unusual occupations, original investigations, the latest scientific discoveries, are the things that interest these people, and along the lines of these they always display their best energies. They have ways of thinking that, to the world in general, appear eccentric, with a mental attitude far in advance of their times. But, no matter what their present development, no matter on what rung of the social ladder this life has placed them, Aquarians must learn *unselfish service*.

Represented by a man, and while a purely human sign, yet its symbol is two Serpents:—one, the serpent of earth, man in his lower nature—self; the other, the serpent of Wisdom, the future super-man, carrying the torch, and pointing the way.

Consequently, you people of Aquarius, now is your opportunity to help the world's work of spiritual progress—now, and during the next seven years while your planet is passing through his own sign,—thus intensifying his best characteristics,—for surely during that time there will come to pass many mental changes for those who are ready to perceive them.

—E. M. M.

MEDITATION

Esoterism begins where Exoterism ends: it takes the "good man" by the hand, after he has learned all that the sectarian religions of the day can teach him, and bids him climb yet higher. Those far off vistas which his faith but vaguely senses, it declares true; his hopes and spiritual aspirations it bids him realize; it presents him with a new science in religion, as well as religion in all true science; it teaches him, step by step, as he is able to learn, the mysteries of the nature of God and the laws of the Universe; it offers him a vast field of scientific research after he shall have developed within himself the powers necessary to experiment in safety; it bids him relinquish the ratiocination of intellectual attainment for wisdom, and it promises him the aid of Those Who Know in the realization of all his aspirations—in short, it teaches him to round out all the phases of his being, balancing the intellectual by the spiritual, and curbing the emotions and desires of the lower nature.

Thus his higher powers develop naturally, without using any method of artificial forcing, and he attains to that perfection of knowledge which gives him the power to direct the forces of Nature and to perform so-called *miracles*.

The true Lanu (disciple) however remains ever humble and unobtrusive, he does not seek after powers or desire them—he asks for nothing but gives everything, for well he knows that if Esoterism offers all things, it demands all in return. All or nothing it asks; all or nothing it gives!

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.

CONDITIONS OF ACTIVE MEMBERSHIP IN O. E. S.

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.

Does your city possess a Public Library? Does your Library contain the book you want? If not, try ours.

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 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, which 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 VI OF STUDENTS' COURSE

"Harmony"

LIST OF BOOKS OF FIRST IMPORTANCE

Noontide Meditations, <i>A. E. Marsland</i>		
.....leather, 1.00; paper, .25; cloth..	.50	(.03)
Light on the Path, with Comments, <i>Mabel Collins</i>		
.....leather, .75; cloth..	.25	(.03)
The Illuminated Faith, <i>Swinburne Clymer</i>	1.25	(.08)
Poise and Power, <i>C. D. Larson</i>.....	.75	(.03)
In Tune With the Infinite, <i>Ralph Waldo Trine</i>		
.....large size, 1.25; pocket size..	1.25	(.04)

SECOND LIST

The Way of Peace, <i>James Allen</i>....paper, .15; cloth..	.50	(.04)
Life More Abundant, <i>Henry Wood</i>	1.20	(.11)
Every Day Living, <i>Annie Payson Call</i>	1.25	(.09)
Health and Happiness, <i>Bishop Fallows</i>	1.50	(.10)
The Religion of Cheerfulness, <i>S. A. Hubbard</i>		
.....leather, 1.25; boards..	.50	(.04)

THIRD LIST

Narada Sutra, An Inquiry into Love, tr. fr. Sanscrit by <i>E. T. Sturdy</i>.....	.35	(.03)
The Science of the Emotions, <i>Bhagavan Das</i>	1.25	(.09)
Life and Power from Within, <i>W. J. Colville</i>.....	.75	(.09)
The Inward Light, <i>H. Fielding Hall</i>	1.75	(.11)
Spiritual Unfoldment, <i>Abhedananda</i> , paper, .35; cloth.	.50	(.05)
The Imitation of Christ, <i>a Kempis</i> , leather, .75; cloth..	.35	(.05)

Address all communications for the Library to Miss A. E. Marsland, 1443 Q Street, N. W., Library Dept.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. IX

Friday, February 7, 1913

No. 5

TRESPASSES

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

“But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

“And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.”

—*Matt. xviii, 15-17.*

All life is made up of agreements and disagreements; to those who have studied the Law of the Ternary, which is the law of Creation, this is nothing new. Even the Deity is said to have created the Universe by “opposing Himself to Himself” and thus from One to have brought forth Two. Nor does this opposition end here, for from Two comes forth Three and, after three, Four, and so on to the infinity of multiplicity and diversity.

Every change is brought about by the same process: Unity, that is to say the existing condition, whatever it may be, opposes itself to itself; that is to say, differences or varieties arise within the Unity, which are divergences from the normal condition, and these differences or new conditions make themselves felt and modify the manifestation of that Unity.

Many thousand times a day many of us have to decide between opposites. From its center, the mind moves out in opposite directions to take cognizance of one consideration after another, always balancing each by a due consideration of the contrary. If the

mind is active and unbiased, it will gradually come to poise between these two extremes of opinions, and will form a just and wise judgment. But if there is prejudice, or irritability, a fixed opinion already formed regardless of premises, or any excessive emotion, such as envy, jealousy, hatred, or even overmastering love, these tend to disturb the balance which should be truly reached, and the decision is apt to be a faulty one.

And not only so, but the decision may be brought about harmoniously or inharmoniously. When the meeting of the two extremes takes place it may consist of a gentle welding, a gradual union and interpenetration of each opposite by its complementary half; or the encounter may be a hostile one, where each comes face to face with the other only to note and accentuate the differences which appear to exist between them, and where each seeks to destroy the other.

When love is present, it draws to itself all similar characteristics in each opposite into one harmonious unity. When friends meet to discuss opposite points in some controversy, however widely they may differ they nevertheless listen courteously each to the other and each one gains from the intercourse. Gradually, if love is present, their differences become less and less essential to them, while the points of agreement are increased. Time enters here as an important factor, healing the wounds and allowing the mind of each of the friends to come to rest within itself, so that, often, a discussion which seemed impossible of solution a week ago may be seen, a few days later, to have been founded upon non-essentials and, by the elimination of these, may be brought to a profitable settlement.

Love is constructive, it unites. Hatred, on the other hand, is destructive, it separates. Both must be present in the life of the disciple; but while love must rule at all times, hatred should only be used when separation is required.

Hatred is of many kinds and degrees from mild disapproval to the bitterest attempt to destroy utterly. And the only right use of hatred is upon that which we see to be low and undesirable; the degree of hatred to be employed being such as to effectively separate us from the evil in question.

Especially should we avoid hatred of our brother, for "He that loveth not his brother abideth in death." Our brother is ourself, and if we seek to destroy him, we are setting in action destructive forces which will react upon ourselves also, and rend us in pieces.

One great difficulty in life consists in bearing with all the little inharmonies which others force upon us, and keeping ourselves always serene and unmoved. And when we have learned that lesson, there is the further one of understanding the uses of both love and hatred so as to make them serve our ends intelligently—to know when to draw near and when to separate; to be able to at-

tract those who are of a like calibre with ourselves and to become unattractive to those from whom we would be separate.

Inequality is the cause of hatred and separation between people. Sometimes this inequality is such that love can overcome it, as is always the case when love reigns. When, however, there is a great inequality and little love, there is small chance of agreement. Nor would a further union be desirable unless duty demands it.

The problem then becomes one of how best to effect a separation.

The general process in vogue in the world is to display, one after another, all the various forms of hatred: disapproval, fault-finding, accusation, condemnation, attack, calumny and other forms of destruction are launched forth by the different parties against each other. Thus they eventually get separated and retire from the battle-field dishevelled and weakened, if not in a state of dissolution.

This method of separation is, however, a very wasteful one, to say nothing of its moral aspect.

There is a better way pointed out by the Lord Jesus in the quotation given at the head of this article. It may be necessary and desirable for those who have formerly been of one mind to separate when they are no longer at one. But the division should be made in love, not in hate.

Thus if a brother owes us money or some other of earth's goods, it is our duty to see that he pays it, without undue pressure. We should "go and tell him his fault" and in every way make it easy for him to do the right thing.

If this overture is unsuccessful, we are told to go to him again with "one or two more" persons who know about the matter and who may also be concerned in it. This is the official demand and should always follow the personal one, when that is insufficient.

And if the brother is still obdurate, and the matter demands further effort, "Tell it unto the church," or to the governing body whatever this may be, which has charge of the settlement of differences between parties.

If this leads to no result, no further steps are deemed necessary; nor should there be any additional approaches to future friendship or intimacy. Strictly business relations may be continued, as was the case between the Jews and the "heathen man" or the "publican," but each of the persons in question must in future make his own unity. They are no longer partners or opposites in the same ONE.

These rules can be applied by each one to his own problems, and if all is done "in love" there will at last be PEACE.

The Bulletin is published weekly by the Oriental Esoteric Society
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We are rapidly learning that while it may not be possible to be of one mind, it is possible and necessary to be of one heart. . . . In the inner kingdom we only ask for right disposition; this is infinitely better than right thinking. For those who are rightly disposed go forward and upward even while they sleep.
—Dr. I. K. Funk: *The Next Step in Evolution.*

THE ORIENTAL ESOTERIC CENTER

In these days all the heads of Works such as our own are under attack. In England, and in California, on the West coast and in our own midst, the leader, "having won his place, must prove his right to hold it against all comers who would rob him of it."

The affairs of our Center have been in the hands of our present President, Agnes E. Marsland, for the past nine years uninterruptedly, aided recently by a Directing Council, and during all these years Miss Marsland has been the soul and inspiration of the work and the source through which the Teachings have been given. We, therefore, who are in the heart of the work have not taken seriously the claim of Miss Fannie C. Willis, based, as it is, upon documents which are irregular and of insufficient authority and which have consequently not received confirmation.

The attempt to wrest the Work away from the present Leaders who have built it up and to place it in other hands has hitherto proved abortive; and, in spite of the difficulties with which we have had to contend, the Center is today alive and hearty, in full work and in obedience, as it has always been to the Order under which it was founded in 1902.

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 keeps 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.

THE LIBRARY

Our members and other friends will be interested to have an account of the present state of the suit of the *O. E. Society and others v. Stokes*, for the recovery of the Library.

At this writing (February 3, 1913) the suit is pending undetermined in the court where it began, namely, the Supreme Court of the District of Columbia. On January 10, 1913, the Court held that an examination of witnesses would be necessary before the case could be decided on the merits, and on January 24, 1913, an order was made granting each side time in which to take such testimony.

It would naturally be a pleasure to us to avail ourselves of the opportunity thus afforded to bring the suit to a decision and have the matter definitely determined by the court. Such a course, however, would involve an additional expenditure of time, energy and money, which we think should not be diverted from our present comprehensive program for the work. In view of these considerations the Directing Council and Board of Trustees of the Center and Society, respectively, have concluded to dismiss the present suit without prejudice, still maintaining the equity of our cause. Therefore, by the time this issue of the BULLETIN is in the hands of our readers we anticipate that our attorneys will have taken the necessary steps to dismiss the suit.

This course was determined upon after careful deliberation, and for a variety of reasons, which appear in resolutions passed by the Directing Council and Board of Trustees, and are in part as follows:

"Because, in the opinion of the Trustees, too much time has already been devoted to this matter, seven months having now elapsed since advice of counsel was first taken, and much energy of the President and other members of the Board has been absorbed, and thus diverted from more constructive work.

"Because, the season being now well advanced, they are far too busy with their official activities to devote more time to litigation.

"Because it is the sense of the Directing Council that such moneys as are from time to time available will be better expended in the upbuilding of the Society and in propagating its work.

"And

"Because we are rapidly gathering together a Library of suitable books which promises to supply the place of our former library."

Thanks are extended to those whose moral support and financial aid have sustained the Society in the crisis through which it has just passed.

MEDITATION

Does man's life begin at birth? Reincarnation says: "No, it does but continue what has always been." Aeons and aeons ago, there came forth from the Creator a Divine Germ; for long ages it has involved—descended into matter—now it is evolving, consciously learning from every experience, whether of pleasure or of pain, and is returning to pure spirit, bearing with it the treasures of its varied experiences.

The life of man did not begin, but it came forth from the source of all life. From the time the first vital undulation issued from Nirvana to the present, it continues its work; each wave manifesting as an individual soul. Infinite in number, these living undulations constitute all manifested life in all worlds. The personalities which we see masquerading in our world as human beings, are, as it were, beads threaded on these life-waves, as the beads of a chaplet are upon their string. Each bead may differ in a marked way from its neighbor but the string is always the same and serves to unite them all. Thus while the vital undulation remains the same, and the individual is ever the same individual, yet the personalities are numerous and varied enough to include all human experience. At one time rich, at another poor, in one life high in rank, in the next humble and obscure, now man, now woman, the individual soul passes through every possible experience and mounts step by step from the foot to the summit of the hill of life.

REINCARNATION

1. As a man casting off wornout garments taketh up 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 hereafter cease to be.

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., 1443 Q Street, N. W., Washington, D. C.

BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC CENTER

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 which 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.

LIST OF THEOSOPHICAL BOOKS

The Ancient Wisdom, <i>Annie Besant</i>	1.50	(.09)
One of the best and most comprehensive books on Theosophy.		
Birth and Evolution of the Soul, <i>Annie Besant</i>.....	.35	(.05)
Chicago Lectures, 1907, <i>Annie Besant</i>.....	.75	(.07)
Hints on the Study of the Bhagavad Gita, <i>Annie Besant</i> .....	.75	(.06)
Esoteric Christianity; or, The Lesser Mysteries, <i>Annie Besant</i>	1.50	(.13)
In the Outer Court, <i>Annie Besant</i>.....	.75	(.06)
First steps towards becoming a disciple. An inspiring book for everyone.		
Death—and After? <i>Annie Besant</i>.....	.35	(.03)
Giving the Theosophical view of death and the future life.		
Karma, <i>Annie Besant</i>.....	.35	(.03)
Man and His Bodies, <i>Annie Besant</i>.....	.35	(.03)
A Study in Consciousness, <i>Annie Besant</i>	1.50	(.12)
Treating of the nature of the mind and will.		
The Seven Principles of Man, <i>Annie Besant</i>.....	.35	(.03)
The Self and its Sheaths, <i>Annie Besant</i>.....	.50	(.06)
The Pedigree of Man, <i>Annie Besant</i>.....	.75	(.06)
Giving an account of the psychical and spiritual evolution of man, as embodied in the <i>Secret Doctrine</i> .		
Some Problems of Life, <i>Annie Besant</i>.....	.50	(.06)
Theosophy and the New Psychology, <i>Annie Besant</i>...	.75	(.06)
The Wisdom of the Upanishats, <i>Annie Besant</i>.....	.75	(.05)
Four Great Religions, <i>Annie Besant</i>.....	.75	(.07)
Hinduism; Zoroastrianism; Buddhism; Christianity.		
Laws of the Higher Life, <i>Annie Besant</i>.....	.50	(.04)



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. IX

Friday, February 14, 1913

No. 6

THE TEMPLE OF SILENCE

In all Temples there is one part that is inaccessible to the ordinary man so long as he is unlearned in sacred things and out of harmony with them. Thus in the Hebrew scriptures we read that the High Priest alone might enter the Holy of Holies and only once every year on the set day of the Feast of Atonement. And, again, however great may be the dignity of travellers in a foreign country, whatever may be their prestige, or the honor paid to them by the Rulers of the country through which they are passing, yet there are reserves behind which they are not permitted to penetrate—whether socially, politically or, still more especially in the Orient, in religious matters.

Into the innermost recesses of the Temple of Silence none can enter except those who shall be accounted worthy by the Guardians of that Temple.

And symbolically this may be understood to be true of the individual man. There is within each one of us an inner consciousness, which we ourselves approach only with the deepest reverence and which is inaccessible to all other men.

The Lord Jesus says, in the Sermon on the Mount, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

This is the Temple of Silence.

But the depths of this Temple which are yet unexplored and the treasures therein still undiscovered are not alike in all men. Some men are almost unconscious of the existence of anything underlying the purely physical world and its manifestations; nor will they believe in anything not perceptible by one or more of

their five senses. These have not yet entered the Temple of Silence. Other men know of the Temple and its beauties but, for various reasons, they cannot "enter" and "shut the door;" they grope about seeking for an entrance, but when it is pointed out to them they always "know better." They cannot follow, they want to lead—with the result which is foretold of such blind leaders of the blind. For pride closes the door and hides securely its entrance, while humility and faith would have opened it wide.

In the past ages, the world was peopled with beings, more spiritual but less human than we. These could enter the Temple at will, but their sight was so dim that they could perceive but little; nor could they understand or make any use of what they happened to observe. They were like infants or very young children.

This state of development is represented in the world today in those whose religion is to them only a source of exaltation and ecstasy, but does not lead them to obedience. When men profess righteousness but show no sign of righteous dealing in their lives, they are still infants, their higher faculties are slumbering, and the treasures of the Temple are unknown to them.

But the normal position of the man of today is, with regard to spiritual things, that of the grown man, as compared with the child. We are Templars; we have access to the Temple, and we are learning day by day to understand and to control the gifts it brings within our reach. That which we control is ours to use for the good of all men; but if it controls us, then we are in danger, for we are its.

There are many forms of spiritual consciousness which are undesirable for certain persons at certain times. Not every gift in the Temple is for us; only such as we have learned to know, to understand, and to dominate if necessary. For man must be the master in every field where he works.

Much preparation, therefore, is necessary before taking to ourselves absolutely for our own unrestrained use any of the gifts of the higher consciousness. These may be, and should be, used by us as soon as they are perceived; but they may not safely be removed from the Temple for our own purposes until they shall have become so much a part of us that we can create them anew for the use and blessing of others who enter.

Our desire to create and give to other men must be greater than our wish to have the gift for ourselves so that we may shine or may profit in some other way.

And our power to create them anew must also be assured before we can be said to really be in full control of any gift and of any situation.

There are some days when we are so filled with a spiritual Truth that it seems to us to radiate from us even in a physical way, so that we wonder if it does not become visible to those about us.

Then, again, there are other days that are quite different. And these contrary states are not under our control, nor can we successfully dominate them so as to command either one at will. This shows that our gift is still within the Temple; there we may seek it, but if we are wise we will not attempt to carry it forth until we are masters of ourselves and our emotions.

Some men, there are, who rashly tear from the inner consciousness a jewel of priceless value and attempt to wear it for their own adornment; but their selfish aim to "get" and not to "give" will shut for them henceforth the door to the true Temple. When they seek to enter, they find themselves in another and lower place whose appearance of beauty is "Maya" and where there is "under every flower a serpent coiled."

He who would penetrate ever more and more deeply into the spiritual consciousness must see to it that he conforms his life to the Truths that he learns within. *Being* is first and all-important, but *doing* must follow being, just as practice must follow theory; otherwise there can be no growth. As we use our powers they become brighter and stronger; while the more clearly we see and hear, the more active we must become.

Prayer is the immersion of the individual soul in the oversoul. In prayer the soul approaches its Father in Heaven in praise and worship. All prayers are answered in proportion as they are sincere and well-timed though the answer may not always come in the terms of the request. If our child should ask us for a toy which he is not competent of using, we should not, if wise, give him what he asks for, but should answer his prayer by substituting another toy by reason of our love for him.

There are three conditions present in prayer, and when these are duly balanced and active, the answer will be convincing: First the point to be secured must be clearly defined in the mind and stated. Second, the desire must be fervent. And third, the thing desired must be a right object of desire, that is, there must be righteous life and purpose in the one who prays.

We do not need to take time to enter the Temple of Silence. Any moment which serves to bring us in touch with the innermost of things, when the outer world slips away from us and we seem to be alone with ourselves and God, brings us to the entrance. The most sacred moments of our lives, as we recall them, are silent ones. Nothing sacred is noisy. When there comes to us a great joy, it always brings a deep silence within, so that we are unconscious of noise if such there be.

And however profoundly we may penetrate within the inner recesses of our own soul, there will be depths which we never sound and a distance which recedes as we advance. We are always in the light, yet we never touch the flame.

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BRAHMAN IS SILENCE

He who has realized Brahman becomes silent. Discussions and arguments exist so long as the realization of the Absolute does not come. If you melt butter in a pan over fire, how long does it make a noise? So long as there is water in it. When the water is evaporated it ceases to make further noise. Again, if you throw a piece of dough in that hot, clarified butter, there will be noise until the cake is thoroughly fried. The soul of the seeker after Brahman may be compared to fresh butter. Discussions and argumentations of a seeker are like the noise caused during the process of purification by the fire of knowledge. As the water of egoism and worldliness is evaporated and the soul becomes purer, all noise of debates and discussions ceases and absolute silence reigns in the state of Samadhi.

The bee buzzes so long as it is outside the lotus, and does not settle down in its heart to drink of the honey. As soon as it tastes of the honey all buzzing is at an end. Similarly all noise of discussion ceases when the soul of the neophyte begins to drink the nectar of Divine Love in the Lotus Feet of the Almighty.

—*Gospel of Ramakrishna.*

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 pin representing this Symbol 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

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



SPRING SESSION—FEBRUARY AND MARCH 1913.

Sunday Services at 8.15 P. M. Weekly (open to the Public)

February 9th—"The Practice of the Presence of God." Lecture by the President.

February 16th—"The New Era."

February 25th—"Here and Hereafter."

March 2nd—"Colors and their Characteristics."

(For further dates see Church Notices in Saturday Papers)

COURSES OF ADVANCED INSTRUCTION

On Wednesday evenings, commencing February 12th, at 8 P. M., a COURSE OF SEVEN LESSONS will be given at 1443 Q Street, by Agnes E. Marsland on "**THE TAROT OF THE EGYPTIANS,**" with Charts and Illustrations.

A CLASS IN ASTROLOGY is being organized to meet at the home of Mrs. Estelle Maloy Moses, weekly, on Monday evenings, at 8.

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MEDITATION

The law of Karma discloses a God of strict justice, meting out to every man what he has earned and has created in the realm of cause and effect. But it shows also a God of love and mercy, offering numberless opportunities to triumph over the lower nature. Many lives are necessary to accomplish so great a task, and the soul passes through a countless series of incarnations, to gain self-knowledge and self-mastery. He who will not learn from gentleness must learn from pain; but one single thought or aspiration toward the good, one unselfish, pure desire in the whole life, assures the soul of another opportunity. Even the weakest son of the Great Father has time and occasion to learn the lessons which his stronger brother has perhaps mastered in a few incarnations. Those who fail are not condemned. The God of justice is also a God of infinite patience, and gives to every soul the opportunity to try again and again until every difficulty is surmounted and every weakness strengthened. The God of love wills that every soul shall be saved. Under this dispensation of mercy not one can go astray.

All religions agree that the soul of man is accountable for its actions. It is this sense of responsibility that separates man from the lower creations; it is the supreme mark of his divinity. Karma and Reincarnation are the bases upon which all true religion rests—Karma showing man courageously encountering his weaknesses, time after time, until he learns to master them and to know himself; Reincarnation providing him with the means to this arduous but glorious achievement.

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.

ASTROLOGICAL FORECAST

FOR THE LUNAR MONTH BEGINNING FEBRUARY 6th, 1913



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 pronounced feature of the present lunation is the prominence which transportation circles will attain to or have thrust upon them, including all kinds from messenger service to the conveyance of the latest government statistics to the public and from the humble grocery delivery wagon to the great coal owning railroads and even to the bearing home to the people of a new lesson, a new message and a new view point of the new Aquarian age we have entered upon. Mars square to the sixth cusp, Sun and Moon exact conjunction with the fourth and the group in Aquarius square to the Ascendant indicate that the period will not pass without accidents, disasters and suffering of various kinds and possible violence to the workers,—the workers in the world of ideas as well as laborers in the material planes. Transportation companies will face heavy losses and probable strikes, but the final outcome will benefit employees through more equitable adjustment of present inequalities and requirements.

Except for injuries through accidents the lunation shows improvement in the health of the people generally. To surgeons it will prove a harvest month. Hospitals and kindred institutions will benefit through legislation and improved administrations, but should guard against fires, explosions and accidents. High officials in these and other circles are likely to experience downfall in popular esteem and apart from the retiring national administration the period marks the close of the public career of many others or of their forsaking of the old familiar doctrines for those of the new era of humanity. Financial matters will improve somewhat also, though not markedly.

For the esoteric student it is a time when he can well afford to "stand and wait" and watch the tide of the Destiny of Man in its flow, pushing a little further up the shores of Time. He may be called upon to take an active part in the readjustment. Let him be careful that his zeal and prejudice and the world-glamor that attaches to the name of progress do not blur his vision of his essential ideals, for there will be a strong tendency to that, though the general influences are evolutionary in character.

E. W.

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LIST OF THEOSOPHICAL BOOKS—CONTINUED

Reincarnation, <i>Annie Besant</i>35	(0.)
Treating concisely of this important doctrine; good for general readers.		
The Changing World, <i>Annie Besant</i>	1.00	(.09)
A collection of lectures.		
London Lectures, 1907, <i>Annie Besant</i>.....	.75	(.07)
Universal Text-Book of Religion and Morals, <i>Annie Besant</i> . Parts 1 and 2.....each..	.75	(.06)
Thought Power, its Control and Culture, <i>Annie Besant</i>.....	.75	(.07)
A very practical book on the training of the mind.		
The Path to the Masters of Wisdom, Selections from <i>Annie Besant</i> , 2nd ed.....leather, 1.00; cloth..	.35	(.04)
Three Paths to Union with God; and Dharma, <i>Annie Besant</i>.....	.75	(.07)
Karma Yoga, the Path of Work; Gnana Yoga, the Path of Knowledge; and Bhakti Yoga, the Path of Devotion.		
The Path of Discipleship, <i>Annie Besant</i>.....	.75	(.05)
One of the least technical and most inspiring of Mrs. Besant's books.		
Thought Forms, <i>Annie Besant</i> and <i>C. W. Leadbeater</i> illustrated by 47 colored plates (deposit).....	3.50	(.11)
Occult Chemistry, <i>Annie Besant</i> and <i>C. W. Leadbeater</i>	1.75	(.07)
The Bhagavad Gita, translated by <i>Annie Besant</i>		
.....paper, 20; leather, .75; cloth..	.50	(.03)
The Bhagavad Gita, translated by <i>M. M. Chatterji</i>	2.00	(.17)
The Bhagavad Gita, compiled by <i>Ramacharaka</i>		
.....leather, .75; cloth..	.50	(.04)

Address all communications for the Library to Miss A. E. Marsland, 1443 Q Street, N. W., Library Dept.



BULLETIN

OF THE

ORIENTAL ESOTERIC CENTER

Vol. IX

Friday, February 21, 1913

No. 7

THE SURVIVAL OF THE FITTEST.

Science teaches us that there are two forces in nature opposing each other; the centrifugal or outgoing force which drives everything out from the center and is creative; and the centripetal force which tends to draw things back to unity and which is conservative.

The two forces are operative throughout the manifested universe wherever creation takes place; and so great was deemed the importance of understanding them, in ancient times, that the Sages spent their lives in studying the laws and investigating the principles governing their action.

All created beings live by balancing, consciously or subconsciously, these two poles of their nature, and in proportion as they are able to do this consciously, is their life of value to the universe. The plant, for instance, has but little consciousness, yet it does possess a sensitiveness which is quite noticeable in some varieties. It is well known that plants are conscious to the extent that they love some people and will thrive for them, while for other people, who seem to us to be quite as estimable, they nevertheless will not grow at all. In the vegetable, however, the forces may be said to balance themselves, with very little help from the life-consciousness of the plant.

The animal can adjust himself by instinct; he balances the forces on the plane of consciousness, which is a degree above the level reached by the plant.

But man alone has the power of intelligently and consciously balancing these opposing forces and controlling their flow, so as to make them subservient to his will.

In all of these ranks of life there is a law governing the bal-

ance of these two forces; it is described by science, in one of its aspects, in the words: "The survival of the fittest."

So great is Nature's fecundity, and at the same time her apparent wastefulness, that not one in ten million of the germs of life born into the vegetable world is said to come to fruition. Investigators tell us that only the strongest and fittest can hope to survive; the weak are eliminated.

In the case of the animal the loss is not so great, since the animal can move from place to place and can, in many wonderful ways, guard himself against the dangers that threaten to destroy him and thus prevent him from reproducing his kind.

But man, though responding in many ways to this law, is not in the same way subject to it; for in his case another element enters in. Man has two sides to his nature; the animal side which he receives from Nature, and the spiritual nature which is the spark from the Divine, the germ of Divinity itself. Thus the problem becomes much more complex, for after adjusting the physical nature so as to be "fit" and strong enough to survive, he has yet to adjust the spiritual nature in such a way as to cause the divine in him to survive also; and in doing this he often finds great difficulty in adjusting the conditions demanded by the spiritual man to those required apparently for the health of the physical man.

Nor is this all, for from out of this struggle there comes the intellectual man who demands to live also, and the man of emotions and desires, who will not be silenced; and the Man who is over all these conflicting elements must adjudicate between them, apportioning to each his proper time and place, his privileges and his responsibilities. Man's life is the veritable ruling of a kingdom, in which the Ruler is the Spiritual Man himself, and the subjects his various natures, powers, faculties, emotions—added to his physical members and their possibilities, and all of the inner and outer worlds which these varied powers can command and bring within his ken.

The man with the largest, most populous and best ruled kingdom is best fitted to survive, not the man who is strong physically but emotionally weak; nor he who is an intellectual giant but who has no stamina. These are at fault in the ruling of even the lower departments of their kingdom. They are in danger of physical death.

"A sound mind in a sound body," the ancients declared to be the necessary making of a Man; and this soundness must begin from above and from within. First the sound mind and afterwards, as a natural consequence, the sound body.

The survival of the spiritual man is of paramount importance, though this should not be viewed without a due and proper regard for the lower man. Each one of us can best advance by fitting others to survive, and not by struggling to thrust ourselves before

or over other men. If we are filling well our station in life, if we are ruling well our kingdom, however small it may be, we are useful and we shall survive, spiritually as well as in the physical sense in which the words are generally taken.

Most people begin at the wrong end of their work; they struggle and strive to make an outside appearance when what is needed is the inner fire. If the fire is bright within, there will be force and energy without. Live and let live; but above all, LIVE.

Nor is it enough for the man, whose spiritual nature has begun to assert itself, to *let* live; he must also aid his fellow man to live. For the spiritually awakened there is no longer a struggle to survive, no longer does he fight against his brother—the strong against the weak—no longer does he seek to destroy wantonly even the humblest of God's creatures. If he would be among the fittest to survive, in the higher sense in which the words now appear to him, he must stand shoulder to shoulder with his brothers and aid to defend the weak. Now he glories in the gifts of others of which he would formerly have been jealous; if his friend is wealthy or fortunate, strong or talented, in favor before God and man, while he himself is less honored, he does not therefore become envious or malevolent but rejoices as if his brother's gain were his own.

All constructive activities and all the good things of the world so far as they are useful, become his to protect and to cause to live more widely and more vigorously for the general good, whether or no he is personally going to gain a property-right in them. His personal rights become merged in the general welfare, and in place of fighting against the wealthy or the gifted, we find him fighting to preserve the gift and to divert it, as far as is just and possible, for the good of all. All good things are "fit" and should be caused to survive; not however for the selfish gratification of the few, but for the enjoyment of all.

We each of us receive when we come into the world a full range of powers; some have the force and possibilities of doing great things along one line, some along another. Everyone is bound by the Law to make of his life a greater force than that which he received. This he must create from within himself, if he would survive, by striving after high ideals and by seeking after God. Many little upward looks and efforts towards what is good, make in the long run one great step.

As we give and receive, consciously and with intention, recognizing the two opposing forces while dealing with them, we elaborate and transmute on the one hand that which we receive and we give it forth again, mingled with our own especial virtue, to the world.

In this way we truly cause the survival of the greatest number and thus each of us will be able to give a hand to at least one other soul who may survive with us.

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Washington, D. C., under Act of March 3, 1879

The earth which we inhabit, as each of the stars that people the firmament, is an individual cell in the organism of the Absolute. The totality of stars and worlds forms the body of the Absolute even as the totality of cells form the body or organism of vegetable or animal life. As it is above so it is below. *That which is true in the heavens is true on the earth; the Macrocosm is the prototype of the Microcosm.*

—A. Van der Naillen, in *Balthazar the Magus*.

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.

Solid Gold pin or pendant, with safety catch.....	\$3.50
Gold filled pin or pendant, with safety catch.....	1.00
Gold plated pin, no safety catch.....	.75

OBJECTS OF THE O. E. S.

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.

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.

READING CIRCLES

One of our Members has recently started a reading circle. He writes: "I am glad to report a reading circle has been formed here with seven members—four students, one teacher, my wife and myself. Our object is to study Esoterism. Books are circulated for reading during the week and we meet on Sunday for discussion." We recommend this course to our students and others who are interested along lines of advanced thought. Our motto is as you know "to rise by raising others." This is a way which you have of helping forward the good work. Such an arrangement will not only afford opportunity for delightful social fellowship, but should also assist in the great work of uplifting Humanity. You are invited to write in to us for particulars if you are desirous of starting a movement of this kind in your neighborhood.

ARE YOU A MEMBER OF THE ORIENTAL ESOTERIC SOCIETY?

If you want instruction you cannot do better than become a Corresponding Member of the Society. For one dollar and a half a year, or two dollars in countries to which the postage is five cents, you can become a Student Member entitling you to lessons full of practical information for making your life more valuable to yourself and others. For an additional dollar and a half you have the additional privilege of writing in and receiving the advice of the officers on your personal problems. Many of our Members renew from year to year and a number of them have become warm personal friends. For further information address the Secretary.

THE MILLENIUM GUILD

We quote the following extract from the *New York Evening Sun*, as being of interest to our readers in showing how esoteric and humanitarian principles are spreading and being made practical in society:

"Widely known and wealthy Boston society women have formed the Millennium Guild, the first organization of its kind in the world. The members of the society have adopted a no-meat diet. They have given up the wearing of furs because of the appalling cruelty used in the fur industry. They likewise bar all feathers, breasts and wings used on hats, and have no use for kid gloves or the leather that is used in the soles of shoes."

MEDITATION

The purpose of life is progress, not pleasure. He who believes that the chief object of life here and hereafter is happiness concentrates all his energies on the pursuit of some desire or aspiration which he expects will bring him pleasure. His concept of heaven is usually a state of blissful enjoyment for himself and his loved ones, with a selfish disregard for the tortures of others. On the other hand, he who knows the law of Reincarnation thinks lightly of present pleasure or enjoyment, but is intent rather upon the preparation of a better future in another incarnation. To this end he suffers humbly and without complaint the buffetings of fortune, recognizing in these present untoward circumstances the working of the law. For him life holds no chance happenings. He knows that destiny demands that he develop along particular lines and that Karma provides him with the necessary experiences and places him in a certain family, nation, and race, according to the requirements of his awakening nature. At some stages of his growth pain is his most effective teacher; therefore he gratefully accepts a life of struggle and suffering, the conflict being always between the spiritual self who knows and is striving upward toward freedom, and the astral or karmic nature which desires to enjoy.

If man rightly understood the meaning of this life and its purpose he would welcome many persons and experiences that he now puts away from him as unpleasant and wearisome.

THE USE OF SUFFERING

1. Those who will not learn from gentleness must learn from pain.
2. At some stages 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.

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At the Feet of the Master, <i>Alcyone</i> (J. Krishnamurti)		
.....paper, .25; leather, .75; cloth..	.40	(.02)
Exposition of the Doctrine of Karma, " <i>Brother Atisha</i> "	.40	(.04)
Rather too technical for beginners.		
Adyar Album, <i>Alcyone</i> and <i>Leadbeater</i>	1.00	(.13)
A collection of 42 views from original photographs of the headquarters of the Theosophical Society at Adyar, with descriptive letter-press.		
Reincarnation and the Law of Karma, <i>Wm. Walker Atkinson</i>	1.00	(.09)
The Secret Doctrine, <i>H. P. Blavatsky</i> (deposit); 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 frequently be supplied, as follows, Vols. I, II and III, each \$5.00; Index Vol., \$2.50.		
Isis Unveiled, <i>H. P. Blavatsky</i> (new ed.) 2 vols. (deposit); Vol. I, Science; Vol. 2, Theology.....		
.....The set, 6.25; each..	.....	(.15)
The Bhagavad Gita, translated by <i>Charles Johnston</i> ..	1.00	(.10)
The Voice of the Silence, <i>H. P. Blavatsky</i>		
.....paper, .15; leather, .75; cloth..	.50	(.04)
Abridgement of the Secret Doctrine, by <i>Katharine Hilliard</i>	2.00	(.16)
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SPRING SESSION—FEBRUARY AND MARCH 1913

Sunday Services at 8.15 P. M. Weekly (open to the Public)

February 9th—"The Practice of the Presence of God." Lecture by the President.

February 16th—"The New Era."

February 23rd—"Here and Hereafter."

March 2nd—"Colors and their Characteristics."

(For further dates see Church Notices in Saturday Papers)

COURSES OF ADVANCED INSTRUCTION

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BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. IX

Friday, February 28, 1913

No. 8

THE NEW ERA

As we look about us in the world, we find that in almost every field of endeavor there exists a feeling of unrest, a generally prevailing sentiment that society is in a transition stage. In the tendencies of the time, men see forces in operation now which are exerting a powerful moulding influence on the immediate and the distant future. Persons are everywhere striving for a broader view of Truth, a firmer grasp of it and a juster application of it to the solution of the problems which confront them, whether these problems be public or private.

So widespread is the general awakening that it is noticeable at times even by the most unobservant, who perhaps feels apprehensively that the institutions of the old order are indeed imperiled and about to fall, while in the future he sees nothing but chaos and instability. But the observant man sees in the constant succession of changes an indication that the race has entered upon a new development; and to the optimist it is apparent that humanity is now gathering up its forces preparatory to taking another step forward in evolution and progress. To such the future is full of brightness and promise.

We are in fact in the first years of the NEW ERA, and the men and women of today are laying the foundation upon which succeeding generations will build the superstructure. It is the mission of our generation to prepare the way, and never before were opportunity and responsibility greater.

We are accustomed too often to regard our activities either with reference to the convenience of the moment, or at most, from

the viewpoint of a single lifetime. It is well, therefore, that we take a wider survey of the field, that we consider our opportunities in relation to the New Era, and take an inventory, as it were, of the powers which we have ready to our hand or may cultivate.

The esoteric teachings afford a guiding philosophy in every field of right endeavor, and the man who has advanced but a little way along the path of true Knowledge becomes at once a source of inspiration, of teaching and of guidance to others; and, unsolicited, opportunities of service will come to him. The applications which are made to our Society for aid in the solution of present day problems in the world are many and various. They represent effort toward personal betterment not only in the moral fields but in every phase of political, economic and social justice.

In politics the idea of progression, either as a well-formulated purpose or as an instinct only vaguely sensed, is everywhere predominant. This is true of nations and of the world as well as of smaller communities. And factions may be pulling in opposite directions, yet each believe it is following the lines laid down by the principles of progress.

A new element and a new life are infused into political activities. Women are assuming a place in this sphere which would not have been dreamed of even a few decades ago. In this they are destined to participate in an increasing degree, without any necessity of failing in the performance of woman's distinctive work and mission in the home. The very positive virility of the times has called forth its feminine complement in politics as elsewhere.

In social reform work new fields of conquest for the energetic and courageous are opening up. The race is scrutinizing every new development that gives promise of improvement.

The problem of the employment of large numbers of men and women at unremunerative or inadequate wages is demanding attention and solution.

The question of child labor is alive and vital. And the training and education of the young is pressing for public attention.

The safeguarding of the morals of the community, especially in removing the tremendous strain which poverty places upon virtue in large cities, is a public duty of the greatest importance.

Care for the public health is also an important duty. Sanitation, hygiene, eugenics and the science of heredity are rivals for popular consideration.

For the solution of all these questions and others that are constantly arising, many theories are advanced, and the current teachings in respect to them are vast and often contradictory.

The true disciple, though he observes the problems and appreciates their gravity, does not allow himself to become excited in regard to them, and maintains poise and serenity of spirit when

confronted with them. He realizes that for their correct solution the first and principal requisites are Right Purpose and true Knowledge.

The greatest and noblest men and women in the world today are working in the service of the cause of human progress. It is part of the heritage of the present Age that there are in the field these workers who are able by their enthusiasm to inspire others to lofty purpose; and Knowledge is open to all who are willing to learn.

One of the conditions to its acquisition is Right Thinking. It has been long believed by many that our thoughts must perforce come and go as they will, that man can exercise no real restraint over them. This, however, is not so, as we are coming more and more to realize. Thoughts are subject to individual choice and control, and as we *think* we *become*.

Among the qualities requisite for Right Thinking are Earnestness, Concentration and Devotion. Through these is attained, the Knowledge which is Power. For with right thinking comes Self-Control by which we are enabled to make the proper use not only of the intellect but of the emotions. Through Emotion is supplied the dynamic energy for effective action in the world.

Before we can set about properly to remedy conditions of inequality or injustice outside of us, with any prospect of permanent success, we must gain some measure of control in our individual lives, and must acquire poise. "He that ruleth his spirit is better than he that taketh a city." It is in part because self-discipline is so essential to constructive service to humanity that our Society emphasizes it as one of our principles. As we become harmonized in our own interior condition and attitude we come gradually into the realization that the most effectual action in the world is that calm activity of Peace which carries with it accomplishment.

My Child! Patiently I wait and watch thee in thy struggles, my beloved, holding out to thee my hands; loving thee, waiting, waiting. Wilt thou never hear my voice? Call I through the silence to thee ceaselessly?

(How long, my Father, how long?)

Aye; even as I wait, thou awakest; slowly thou dost perceive the inner light. The dawn comes; its first faint gleams kiss the horizon of thy life. Thou—dazed, wondering, suffering, stumbling along, seeking ever the meaning of this, the reason for that—KNOW thou that LOVE IS ALL. Go forth; learn to love, for LOVE IS LIFE. In loving thou unitest thy consciousness to Mine. Give to ALL silently, and in the hour when thou knowest not, I, in all my glory, am with thee.

S. A. M. B.

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ON SUNDAY EVENING, MARCH 2ND, AT 8:15,

THE SUBJECT OF THE LECTURE WILL BE
"COLORS AND THEIR CHARACTERISTICS."

The Public is Cordially Invited.

PISCES

Two fishes tied by a cord and trying to swim in opposite directions, is the symbol which represents the dual nature of the zodiacal sign the sun enters about the twentieth of February and leaves the twenty-first of March. Here there is an impelling force ever dragging the individual in two ways, the good battling against its opponent, until the stronger dominates.

This sign is feminine, watery, and convertible. On one side it is romantic, secretive, sentimental, and emotional, with gloomy moods of self censure. A determined manner is often assumed to cover a lack of confidence and fear of ridicule, while the sensitiveness of the people born under this sign is so great that they seem to care nothing for the feelings of others in their wild efforts to save their own. They show a severity in domestic discipline, with an odd and stubborn unreasonableness. On the other side they are faithful to creed, and so loyal in friendship that they see no faults in those they choose for companions, often defending them whether right or wrong. They are usually receptive channels for the higher forces, but are swept by impulse, until their extreme generosity degenerates into one of their greatest faults—an injudicious liberality—giving until they deplete themselves, and forgetting that what they so freely bestow is not always theirs to dispose of.

From this, no doubt, comes their reputation for mental dishonesty, the very duality of their impressionable natures showing in an inability to understand themselves. Thus, the cord of the Fishes tying together two opposing bodies, when manifested on the negative side, could scarcely produce other than a confined, hampered personality; the one seeking to be free from the other, and, in its effort for release, resorting to narcotics and drug-giving sleep, besides, in many instances, yielding to a desire for drink—this weaker half diving down to the depths of Lethe, or the oblivion

of pleasure, while the higher strives to live only in the pure and dazzling brilliancy of its native element. In the human body Pisces controls the feet, so this side is said to walk always in clean places.

According to modern astrology, Neptune, the planet of the ocean, is their ruler, his ponderous, lethargic qualities causing limited, restricting conditions. But, esoterically, Neptune is known as the "Mystic," who releases the soul on the astral plane, producing religious enthusiasts, clairvoyants, mediums, and all classes of psychics. When badly placed in a horoscope the gateway is then easily opened to the lower entities, which often results in the horrors of obsession and melancholia.

Neptune is said to be so mysterious that only very old souls are able to comprehend his vague influence. Again, in this latter day astrology, the planet Uranus is given the qualities of a more highly intuitive Mercury, so Neptune is placed as the greater Venus, and like her, has the two extremes—the purest ideal love with the broadest human sympathy, or, when perverted, exceptional immorality.

The gifts of Neptune are those of the soul—art, from spiritual inspiration; imaginative literature and poetry; also music, especially where the emotions are interpreted through haunting, beautiful melodies, and expressed by the medium of stringed instruments.

Those with Neptune well placed show their great human sympathies in work for hospitals, public institutions and philanthropic societies.

In many people, however, Neptune is never manifest. In others he is only active in an inharmonious horoscope or where bad Karma has been made, for he is said to show many of the forces operating in a former existence. To the developed ego he gives the remembrance of events and happenings in other lives. Thus from the extremes of his nature one can readily understand the cause of the wavering and uncertainty often shown in those born under his rulership.

In order to develop, therefore, the better side of this sign and planet, these people need to cultivate self-reliance, and to feel very *sure* they have mastered the methods for working out their own salvation before attempting that of others. They should cultivate also a balanced and intelligent idea of *service*.

With their wonderful magnetism and sympathy the decision lies with each individual whether this compassion is to be negative—a maudlin sentimentality and fruitless effort of emotionalism, or the universal brotherly love manifested in an active desire to serve the cause of humanity. Their keen intuition should guide them to true wisdom: then "to know all will be to understand all," and to understand is to forgive.

E. M. M.

MEDITATION

The Guru, or Instructor, knows that all true advancement is to be attained by the evolving of the innate qualities of the disciple, and not by the amount of knowledge imbibed; he, therefore, allows every soul to learn its own lesson in the way it chooses, and when some apparently take a downward path for a time, he does not make any attempt to hold them; for their very downward trend shows him that they have yet back work to make up, qualities to evolve, Karma to work off, before they can continue the ascent. Occult Science prefers to educate (*E'duco*), to bring forth out of man that which sleeps within, rather than to instruct; and to this end he is left free to receive or to reject, to eat or to go hungry. If he is sceptical and refuses to receive a truth, or if he is careless and allows a teaching to pass by him unnoticed, the Guru remains silent, well aware that whatever the disciple is ready to accept, he will recognize and appropriate, while no amount of argument, explanation or demonstration will enable him to recognize what he is unable to receive.

Nor is the instruction delivered as a science already-made, which the student has but to learn by heart; Esoterism is not the same for any two persons, for it consists in evolving the peculiar virtue of each one and thus awakening the individual soul. The Master leaves the student free to do his own thinking.

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.

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Treating of the scenery, inhabitants, etc., of the Astral Plane.		
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BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. IX

Friday, March 7, 1913

No. 9

THE PRACTICE OF THE PRESENCE OF GOD

All races of men, from the most barbarous to the most intelligent and highly civilized, seek after God; for the ability to worship is the characteristic that distinguishes man from the beast. The forms which the worship assumes may be as distinct and far apart as the east is from the west, but the fact remains that all peoples, whatever their state of culture, wherever and whenever they may have been found, in civilized or in uncivilized times and conditions, are nevertheless alike in this one trait: they have a form of worship which serves to unite them with something which they hold to be greater and more powerful than themselves, some power or consciousness which is higher than anything to which they have attained, or to which they can expect to attain.

The religion of a race binds it to its own highest self and to the invisible world with which its higher self is unconsciously in communication. It is, in short, *the practice of the presence of God*.

We desire the presence of God. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Yet there are times when it seems to be far from us; we feel the impossibility of reaching into the heights.

Why, then, is it that there are times when we can worship, and again there are other times when it seems as if a curtain falls, and as if it is impossible for that part of us which worships to come in touch with the higher and invisible realm where is the Presence?

Naturally, the reason is with ourselves. We are not prepared; we live in a world of irreverence, rush and commotion, where all the points of view turn towards earthly considerations, where everyone (and we among others) desires to enjoy life himself without

much regard to the griefs of other men, where all are trying to "get," rather than to "give." Thus we think too lightly of what is involved in the realization of our desire. We believe it possible to live as we please and yet to enter the Presence.

But only those can know God who shall have cultivated within themselves the qualities of goodness.

If we are empty and negative, joyless and useless in the world, we are separating ourselves farther and farther from our goal; if we are impotent and indifferent, fearsome and irritable, easily alarmed, easily angry, yielding to fury, hatred or violent prejudice, all or any of these states of mind are obstacles to be overcome.

Some men there are who are unwise enough to allow the obstacles that stand in their way to overcome them, and these men fall into one of three negative attitudes: indifference, despair (and self-pity) or hatred. "The prize is not worth striving after," they declare; or the way is too hard for them to follow; or, worst of all, they come to envy and speak ill of those who are treading it. These three negative states of mind are seen to correspond with the "three temptations"—the desire of the lower man for the *world*, the *flesh* or the *devil*. And every soul must conquer all three, and put them behind his back as he progresses in the spiritual life.

Those who would live often in the presence of God should see to it that their words and their habits are godly and that their actions are as they would have them be if God were visibly present. Only these are prepared to enter into the presence of God. We all know that this is a difficult thing to accomplish. Many of our thoughts are, as we allow, unworthy, trivial, critical, hateful. Or, if not wrong in themselves, they are perhaps unseasonable; that is, we give thought to a subject at the wrong time, when our attention should have been given to other matters. All of these things are not part of the practice of the Presence of God, and we cannot afford to indulge in them habitually.

If we are reckless, always in a hurry, anxious, worrying, despondent and weak, we are unprepared to enter the Presence.

If our life is not in order, this is an obstacle.

* * * *

We must, then, live as gods if we would enter the presence of God.

The first step to be taken is to recognize God in all the activities of our lives, in the flower, the weed by the wayside, the sublimity of the mountain, the budding life of the forest-tree; to see the working out of Law, and therefore the finger of God, in all the happenings of the day, in our homes, in our business affairs, in our relations with other men; to move through the day as gods among gods. Every object of nature, and every event we meet will then be to us a revelation of Divinity; in every movement, the Divine power; in every effort in ourselves or others to overcome a

fault, the Divine Grace. By recognizing in all things the work of God, we shall be surprised to find how wonderful are all the aspects of Divinity which we shall perceive.

Thus we shall cultivate fulness of being, our lives will come to extend over a larger and larger sphere of usefulness year by year. By recognizing in all things the work of God, though oftentimes hidden under the ignorance of man, we shall free ourselves from narrow prejudice, we shall live for the *real*—live a positive, creative life.

Man's life is a very complex matter; he is lord over a kingdom, for not only has he power over himself, his own body, his thoughts and actions, but he must see to it that there is a proper degree of order in his household, in his business, in his work, in every single corner of his place in life where he has power to direct and the right to rule.

Nor is this all, for his influence extends beyond the limit that is generally supposed to exist, his power radiates from him to every single thought, idea and activity that he has engendered; these all need his sustenance and further direction if they are to continue to live. His power reaches other men of like ideals and work to his own, and influences them without his positive intention to do so, and without their knowledge perhaps of his very existence. "For none of us liveth to himself."

The love and trust, the loyalty and courage which he radiates to others will return to himself with added power and in this way there will be established a constant outflow and inflow in every properly adjusted life; where the inner light is bright and shining with plenty of warmth and vigor at the center, there will be a healthy outflow. The person will be gentle and full of love, energetic and cheerful; and the life, as a whole, will be well-ordered and useful, for others will love and trust him.

There will come to every soul seasons of test and trial, alternating with the times of exaltation and power; but these should not cause him distress. When he knows the Law, he will remember that there must be night and day, darkness as well as light so long as he is in this world of trial. It is by bearing up with fortitude under adversity that he accumulates the power which he is to use later, when the clouds shall have rolled by, for the blessing of the race.

As the disciple lives a life of beauty and of order, of truth and of goodness, will he see God in all things, and by bringing God into his own life, he will enter into the true Presence.

Let your ideals be high and ever-present—loyalty, courage, firmness, endurance, love, devotion.

Practise silence, unselfishness, concentration, self-control.

Live neither in the present nor in the future, but in the Eternal.

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SUBJECT OF LECTURE

SUNDAY EVENING, MARCH 9TH, AT 8:15

"BEAUTY"

Know for certain that the Lords of Compassion are always watching their true devotees, and never allow honest hearts and earnest seekers for light to remain under an illusion for any length of time; the Wise Lords bring out of even their temporary recessions lessons which serve them in good stead through the rest of their lives.

—*The Doctrine of the Heart.*

PINS AND PENDANTS



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.

BY AGNES E. MARSLAND

President of the Oriental Esoteric Society

WHAT ESOTERISM IS

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MEDITATION

All *creation* takes place by means of the ocean of etheric substance and in accordance with its laws, however unconscious the operator may be of the means he is employing or the laws he is obeying. All things are first created in the Divine World *in principle*, or in potentiality of being; this principle then passes on to the astral plane and there manifests in negative—that is, all that was luminous in the principle becomes obscure, and vice-versa, all that was dark becomes luminous. It is not the exact image of the principle which is manifested, it is the mould of that image. The mould being once obtained, creation on the astral plane is finished.

Then commences creation on the physical plane in the visible world. The astral form, acting upon matter, gives birth to the physical form just as a mould gives form to a vessel, and thus the sublimest ideal of the artist, drawn from the spiritual plane by the force of his aspiration, is moulded in the astral, then formed in the physical—clothed in colors on the canvas, hewn in stone or marble. The form which is obtained on the physical plane is but the reflection of a reflection; and in following the law of all reflections it has lost in brilliance of tone and clearness of outline; nevertheless it is the best we have at present, and it serves to raise the heart of man nearer to the realm of truth. Without the mediation of the astral substance, even this would have been impossible, for the spiritual cannot manifest in terms of the physical, nor can matter grasp spirit; there must be a medium of interpretation.

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

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 culture.
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 state 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 FOR SALE AND RENT BY THE ORIENTAL ESOTERIC CENTER

Upon *first* request any book or books up to the value of two dollars will be loaned free.

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LIST OF THEOSOPHICAL BOOKS—CONTINUED

The Perfect Way, or, The Finding of Christ, <i>Anna Kingsford, M. D.</i>paper, .50; cloth..	1.50	(.14)
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Occult Essays, <i>A. P. Sinnett</i>		1.00	(.08)
The Education of Children From the Standpoint of Theosophy, <i>Rudolph Steiner</i>50	(.04)
The Way of Initiation, <i>Rudolph Steiner</i>		1.00	(.08)
Atlantis and Lemuria, <i>Rudolph Steiner</i>		1.00	(.07)
Initiation and its Results, <i>Rudolph Steiner</i>		1.00	(.09)
Theosophy, <i>Rudolph Steiner</i>		1.00	(.09)
Steiner's books have been translated from the German into most of the European languages and have found great favor in America. His are among the most philosophical of theosophical writings.			
Essays on Theosophy, <i>I. E. Taylor</i>75	(.08)
Dictionary of Some Theosophical Terms, <i>Powis Hoult</i>		1.75	(.09)
Short Glossary of Theosophical Terms, <i>Annie Besant</i> and <i>H. Burrows</i>10	(.01)
Working Glossary for Theosophical Students.....		.50	(.05)

Address all communications for the Library to Miss A. E. Marsland, 1443 Q Street, N. W., Library Dept.



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

Vol. IX

Friday, March 14, 1913

No. 10

WORKS OF SUPEREROGATION

"So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

Everyone, if he would develop his godlike qualities, should do something outside of his regular routine duties in life, something for the good of the general public, some voluntary service which costs him much, but from which he stands to reap no personal advantage.

We should always do a little more than is expected of us, otherwise we do but live a negative life. To all intents and purposes we might as well be dead as to slumber through long years of unloving uselessness—a life which, when laid down, shall leave the world neither stronger, sweeter nor better for our sojourn in it.

Works of supererogation are labors undertaken over and above what a man's situation in life and his religious duty normally exact of one in his position.

He who does just what is accurately demanded of him, and who makes a practice of "giving and requiring as much again," misses all the joy and glory of living. He stunts the growth of his soul faculties, discourages love, generosity and nobility of character, and builds around himself walls of selfishness and separation, within which he remains, engrossed with his own affairs, spiritual or worldly, and blind and deaf to aught else.

The disciple, on the other hand, understands that his life is not his own exclusively; that it is an opportunity lent to him, for the purpose of proving what he can make of it. He knows that he is

one with the Whole, and it is his privilege, eagerly embraced, to work for IT, and not for himself alone.

There are many whose lives are so full of anxious toil and struggle for the bare necessities of each day, that they have, or think they have, no possible means of doing more than they are doing. Works of supererogation are out of the question for them, they say; what they need is "bread and butter."

Yet we are told by those who work among the dark places of great cities, that love and self-sacrifice are not extinct even there; but that they are found shining brightly when least expected, and in situations so sordid as to cause admiration and awe.

And *love* and *self-sacrifice* are works of supererogation when found under such conditions. For they are the fruit of positive, creative energy within.

It should be the aim of every man and woman to make such order in their lives that each day should bring them a short breathing space in which to take counsel with themselves—a brief moment of leisure when they can be alone with God. At first sight this will be pronounced impossible by those busy ones whose time is entirely occupied with work, or with pleasure, or with some other of earth's gewgaws. But if they can once be persuaded and convinced of the necessity to their spiritual life of this relaxation, they will afterwards come to find that this can be made the one jewel of their otherwise tiresome existence, and that it will irradiate with its beams the hours of routine and fatigue.

"Seek ye *first* the kingdom of God and his righteousness; and all these things shall be added unto you."

By a rearrangement of the day's affairs and ever so slight and imperceptible an adjustment of ourselves, we will suppose that we have secured, after a time, our leisure.

In what way shall we best employ our precious moments? At first we may be able to do no more than relax and rest our dulled and wearied faculties; but after a few days our soul will show signs of life and we can worship and pray. Again, after a few days, if we persevere, knowing in our hearts that this is the *first* of duties—our duty to God—we shall find the strength to think consecutively and creatively. Then we are ready for work.

The majority of our readers will have already reached this stage, or a further one; but even for them it is well to sometimes return to the earlier processes and "rest in the Lord" so that they may issue forth again later "as a giant refreshed."

The character of the occupation of our leisure moments should be as far as possible different from the daily routine and opposite to it. If our work requires us to think and to create in the outer world, the most restful and fruitful occupation for our leisure

time will be the contemplation of the beauty of Nature or of Art, the reading and repetition of verses of devotion, and the inspiration and stimulation of the soul to love and harmony. If much bodily exercise fills our outer life, this should give place, as far as possible, to restful posture and ease of body, while the mind and thoughts should be employed in creating for the soul new habits, new qualities—character.

The requirements of the outer man are not all that we have to consider; they are not even to be given the *first* place. This is a truth that man, as a whole, has yet to learn. If we could only learn to give the first place to the kingdom of God, then all other things would be ours also! Then we should be able, not only to do our outer and obvious duty in the world but we should also have strength and opportunity left for a work of benevolence and of usefulness for the sole benefit of other men.

Is it true that we are at liberty to waste our leisure as we choose? Is time ours to use or to misuse as we elect?

The man who is little evolved, whose desire nature is still strong, will say "Yes, we are free." But the man in whom the Divine speaks, will answer "Truly, nothing is ours to fritter away, for as we sow so shall we reap."

The secret of rest is change, a using of that part of the nature which has been quiescent during the day,—this interchange will not only recuperate but will also round out the individual, so that from being a man of one idea, he becomes one of large sympathies, of great acquirements—a power.

Perhaps we are at the head of an important work, all day long we have been using our will in urging on those who are engaged in furthering it,—we have had to supply all the requisite motive power. Our leisure will be best spent in reading or in some other occupation which makes little demand upon the will.

With many however the opposite is the case, their daily routine obliges them to conform always to the will of another, until, if they do not wisely employ their leisure time in the pursuit of some favorite occupation which gives them scope for the use of their own will and judgment, they lose gradually the power to decide anything for themselves; day by day their will grows weaker, their life narrower and more selfish, they wonder often if it is indeed worth living.

Cherish the will, we say to these; engage, during your spare time, in some active work which you love and which you yourself control. Will is the first of powers, will, used, not to control others for your own advantage, but will, used in active service for the good of all. This is the noble life.

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

Annual Subscription, \$1.00 6 months, 50c 3 months, 25c Single Copy, 10c

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Washington, D. C., under Act of March 3, 1879

SUBJECT OF LECTURE

SUNDAY EVENING, MARCH 16TH, AT 8:15

"LEADERSHIP"

The Public is Cordially Invited

Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the Sacred River's roaring voice whereby all Nature-sounds are echoed back, so must the heart of him "who in the stream would enter" thrill in response to every sigh and thought of all that lives and breathes.

—H. P. Blavatsky, in *The Voice of the Silence*.

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
Pendants—Solid Gold, \$3.50; Gold filled, \$1.00.	

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 keeps you out of the rut of routine and worry.—An important means of communication between the Society and the world. Subscription price, \$1.00 a year.

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.

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.

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 the O. E. Society Headquarters, 1443 Q Street, N. W., Washington, D. C.

MEDITATION

Will is the first of powers. Will supplies the initial vibration which makes possible any act of creation. The cultivation of the Will is therefore of prime importance to the disciple and he is taught to lose no single opportunity that his outer life offers of stimulating its activity. By means of the Will, man can steer a straight path through all the difficulties which beset him in the world, neither stumbling nor turning aside, even when confronted by problems which are apparently impossible of solution. He uses the power which he has at his disposal today upon the unpleasantnesses and 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.

There are two ways of living, the one creative and the other productive, the one synthetic and the other analytical. 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: he must be first of all and above everything else a creator, for this is his birthright. It is to this end that he has so lately been 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 to direct it on to 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 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.

ASTROLOGICAL FORECAST

FOR THE LUNAR MONTH BEGINNING MARCH 7TH, 1913.



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.

This lunation shows quite a number of marked influences. Legislative bodies will be very active and while there are prospects of considerable constructive work, there will also be division and separation on many important measures that will prevent attainment of results desired by the leaders and the people. Party leaders will be harrassed by controversy and conflict and their foes will be "they of their own household." Leaders will also favor those matters for which women are striving at this time, but with Venus square Uranus and Neptune and the 11th cusp, little advancement can be expected from the law makers. With Mercury in the 7th house international treaties and agreements are likely to come up for consideration and the lunation occurring in the 6th house in the sign of Pisces shows much activity in naval circles, but not being badly aspected scarcely points to war. Saturn on the cusp of the 9th house shows dangers to shipping.

Amusement places, schools, etc., are under decidedly ominous aspects for fires, explosions and panics, resulting in deaths especially among women and children, and all precautions to prevent these should be used. Apart from accidents, amusement places are under prosperous influences. Financial affairs generally are under unfavorable aspects and failures and bankruptcies will be frequent. Deaths of prominent financiers will occur and also notable women of position.

This lunation is quite favorable for charitable and correctional institutions. Their finances should be satisfactory, administration will be more beneficent and the well-being of inmates advanced somewhat.

For those of well-balanced minds this is a very favorable period for prosecuting occult and other studies. Subjects that have long been baffling will become more clear to many and new light will break, new points of view be seen. Keep the mind calm and logical, avoid studying to the point of exhaustion and weariness and the influences of this lunation will be very helpful and result in progress.

E. W.

BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC CENTER

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, which 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 VII OF STUDENTS' COURSE

"Latent Powers in Man"

LIST OF BOOKS OF FIRST IMPORTANCE

First Principles of Esoterism, <i>Agnes E. Marsland</i>		
. leather, 1.50; cloth..	1.00	(.06)
Hints to Young Students of Occultism, <i>Rogers</i>		
. paper, 25; cloth..	.50	(.04)
Life and Power from Within, <i>W. J. Colville</i> . . . . .	.75	(.09)
Your Forces and How to Use Them, <i>Prentice Mulford</i>	1.50	(.11)
The Science of Being Great, <i>Wattles</i>	1.00	(.07)

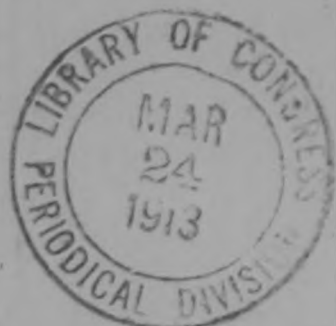
SECOND LIST

Happiness, or Forethought Minus Fearthought, <i>Horace Fletcher</i>	1.00	(.11)
Concentration and Acquirement of Personal Magnetism, <i>O. Hashnu Hara</i>	1.00	(.07)
The Great Within, <i>C. D. Larson</i> . . . . .	.50	(.03)
Ars Vivendi, <i>Lovell</i>	1.00	(.07)
The Hidden Way Across the Threshold, <i>J. C. Street</i>	3.50	(.15)
The Unconscious Mind, <i>A. T. Schofield</i>	2.00	(.17)

THIRD LIST

The Coming Race, <i>E. Bulwer-Lytton</i>	1.00	(.11)
The Unknown, <i>Camille Flammarion</i>	2.00	(.14)
Personal Magnetism, <i>E. B. Warman</i> . . . . .	.50	(.06)
Every Man a King; or, Might in Self Mastery, <i>Orison Swett Marden</i>	1.00	(.10)
Balthazar the Magus, <i>Van der Naillen</i> not sold..		(.13)

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BULLETIN OF THE **ORIENTAL ESOTERIC CENTER**

Vol. IX

Friday, March 21, 1913

No. 11

HOW TO BE BEAUTIFUL

It is said that "Beauty is but skin-deep;" "Beauty is vain," say the Scriptures, meaning that it is transitory and therefore of little account. Yet is Beauty one of the three ideals chosen by the wise of all ages to characterize perfection: Goodness, Truth and Beauty. Whatever is ideally good, ideally true and ideally beautiful is necessarily allowed to be ideally perfect.

There must then be, in addition to the fleeting, evanescent glamor that is here today and gone tomorrow, another and deeper beauty, resting upon conditions of law and order, and pointing to eternal possibilities of a beauty that shall last for ever, and that, far from decreasing in splendor as age comes on, shall but develop new charms.

In order to think or talk of this deeper beauty we are obliged to allow the existence of the spiritual nature of man, and the spiritual world where all things are ideally and eternally perfect. This conception is always present with those of us who are capable of perceiving and of creating real beauty, though we do not perhaps give expression to it in so many words.

The beauty that is ephemeral and short-lived is so because it lacks the knowledge of spiritual things; it is of the earth and of Nature, subject to change and decay.

But the man who loves beauty and understands its principle can create beauty in the midst of the most unfavorable conditions; and in proportion as his soul is great and joyous will all the works of his hands be beautiful.

Beauty is the expression of an idea in a way that is pleasing and satisfying. It arises from the bringing together into unity

of diverse elements in a certain order, so that each will add to the effect of the others and will contribute to the gratification and enjoyment experienced from the whole.

Thus a beautiful woman is, in the first instance, the expression by Nature of an ideal to which every detail contributes. The idea is ONE, and unity must always be aimed at by the one who would be beautiful—unity in diversity.

When the central and governing idea is recognized and consciously adopted by an individual he begins to fashion his body and his life according to his own conceptions of order and of beauty. If there is great strength of body, this points to an occupation where strength is demanded; it calls for strong lines of action, and for clothing and general surroundings suitably adjusted to these. The more diverse the particulars that are brought in and are made to contribute to the activities of the strong life, and the more perfectly these fit into their appointed place in it, the greater will be the pleasure of the beholder and the beauty of the work.

All lives have a central idea to be realized, and this is never alike in any two persons, however nearly they may be associated. When the soul has consciously heard and recognized its own "overtone" it begins to consciously fulfil its mission here on earth.

This is the moment when the inner and higher beauty is born. From this time on there will be a new element of order in everything that we do; we have an aim in life, not yet definitely seen or grasped, but towards which we aspire. Our words, our thoughts, our companions, our occupations, our giving, our getting, our clothing and our outer walk in life will all show the influence of this ever-present "overtone," and we shall see to it that all of these details of our outer expression are in harmony with each other and are such as will contribute to the success of our mission as a whole.

Some habits and some acquaintances perhaps will be seen to be inappropriate to the new order of things; these will be discarded for more beautiful and truer expressions. It is not a question always of the intrinsic beauty or ugliness of the things rejected, but rather of their suitability under the new conditions. As the life shapes itself, there will be a constant stream of inflow and of outflow—the elimination of the worn-out and unsuitable characteristics to make way for the growth of a greater beauty.

Man (woman also) is lord of creation and can rightly make use of all the riches of Nature in the realization of his aims. Thus he should use the picturesque in landscape to enhance his sense of material beauty; if his home is favorably situated, this will induce a perception and love of the beautiful in all things. When he can visit scenes in the highest degree wild, romantic and sublime, there will be aroused in him a passion for whatever is magnificent and awful; the roar of the storm, the glory of the starry heavens,

the boundless expanse of ocean will speak to him of the omnipotence of God and the infinitude of His works.

The right appreciation and use of colors is a most important influence in the life. How great is the Wisdom that planted green upon the earth to soothe man's tired and restless spirit; that stretched above his head the arch of blue and of inspiration; and that even dotted this by night with countless points of mystery, luring him on to greater and sublimer heights of Truth and of investigation!

The disciple will dedicate to every color an appropriate time for its use and expression: the red of sunrise will give him courage for the tasks of the coming day, while the rarer and gentler tints will suggest to him all the various and gentler emotions and pursuits attending them; the dazzling gold of noon points the discerning soul to the very height of endeavor; while the lustrous and deepening shades of evening, each and all symbolize and make real to the soul the deeper and eternal beauty that accompanies the well-spent day, and the well-spent life.

All things in our Universe of manifestation are one; "as above, so below." Thus the beauty of face and form may be evanescent, the picturesque may yield to disfigurement by the hand of man, the material and physical may change and decay; but that for which they stand remains. The beauty which they symbolize and for the time make manifest exists still in the hearts of those who drew from it their inspiration and comfort, and its very form and fulness of being tend to be reproduced in the lives and activities of those who loved it.

Beauty is mysterious; it does not show forth all its treasures at first sight.

"Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?"

"Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?" No, man can do none of these things, and therefore, because these things are a mystery to him, and because of the Beauty and the Power that he perceives in them and in countless other of the Works of God, he worships and adores.

The great artist, whose life is consecrated to the cause of beauty for beauty's sake, is always a seer; with eyes beyond and above the eyes of sense he sights from afar truths without the reach of other men, even though these may be philosophers and saints.

And these great truths he clothes with the mystery of his art, of poesy, or music, in stone, or in color on the canvas—hiding, yet revealing to those who shall be able in future days to read aloud the mystery disclosed but in part even to himself.

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SUBJECT OF LECTURE
SUNDAY EVENING, MARCH 23RD, AT 8:15
"GRATITUDE"

A mind, once formed, is never suited after;
One yet in growth will ever grateful be.

—GOETHE—*Faust.*

A grateful mind

By owing owes not, but still pays, at once
Indebted and discharged.

—MILTON—*Paradise Lost.*

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 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 pin representing this Symbol 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

In addition to the pins, we have the symbol of the Society made in pendant form. 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.

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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).

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.

MEDITATION

Many people have a very partial and limited view of what Esoterism means by Service. They say to themselves: "Do I not serve? Am I not working early and late for my family or friends or for my neighbors?"

Service is associated in their minds with individual acts of self-denial, with sacrifice and with pain.

True Service, on the contrary, is none of these; it is the orderly rhythm by which the individual life returns to the ONE—by which man attains to Divinity.

We give, and we receive; and the honest man endeavors to give to his fellowman at least as much as he receives.

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.

Service in its true aspect means Life as a part of the Whole. It is a recognition by the individual of his Oneness with God and with his fellowman, and the deed of mercy is the natural outflow of the heart's tenderness.

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 give 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*.

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ESOTERIC CENTER, 1443 Q ST., N. W.**

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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, which 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 VIII OF STUDENTS' COURSE**

"Thought"

LIST OF BOOKS OF FIRST IMPORTANCE

Thought Culture, <i>Atkinson</i>	1.00	(.10)
Thought Power, Its Control and Culture, <i>Annie Besant</i>	.75	(.07)
Self-Reliance, Practical Studies in Personal Magnetism, Will Power and Success Through Self-Help or Auto-Suggestion, <i>James Coates</i>	1.75	(.10)
Right and Wrong Thinking, <i>A. M. Crane</i>	1.40	(.12)
The Road to Success, <i>O. Hashnu Hara</i>.....paper..	.50	(.03)

SECOND LIST

Imagination and its Wonders, <i>Lovell</i>	1.50	(.08)
The Secret of Mental Magic, <i>Atkinson</i>	1.00	(.09)
Self-Control and How to Secure It, <i>Dr. Paul Dubois</i> ..	1.50	(.11)
Mastery of Self, <i>C. D. Larson</i>.....	.50	(.03)
As a Man Thinketh, <i>James Allen</i>.....	.50	(.04)

THIRD LIST

Power of Will, <i>Frank Channing Haddock</i>	3.00	(.17)
Psychology and the Psychosis of the Intellect, <i>Denton J. Snyder</i>	1.50	(.18)
History and Power of Mind, <i>Ingalese</i>	2.00	(.14)
The Law of Psychic Phenomena, <i>Hudson</i>	1.50	(.12)
The Soul of Things, <i>Denton</i> , 3 vols., 4.50.....each..	...	(.11)

**Address all communications for the Library to Agnes E. Marsland,
1443 Q Street, N. W., Library Dept.**

FROM "THE LIGHT OF ASIA"

Dear is the love, I know, of Wife and Child;
Pleasant the friends and pastimes of your years,
Fruitful of good Life's gentle charities;
Firm-set, though false, its fears.

Live—ye who must—such lives as live on these;
Make golden stairways of your weakness; rise
By daily sojourn with those phantasies
To lovelier verities.

So shall ye pass to clearer heights and find
Easier ascents and lighter loads of sins,
And larger will to burst the bonds of sense,
Entering the Path. Who wins

To such commencement hath the *First Stage* touched,
He knows the Noble Truths, the Eightfold Road;
By few or many steps such shall attain
Nirvana's blest abode.



BULLETIN
OF THE
ORIENTAL ESOTERIC CENTER
1443 Q Street N. W., Washington, D. C.

Vol. IX

Friday, March 28, 1913

No. 12

LEADERSHIP

Although true greatness always makes a Leader, yet not every leader is great. There are many leaders of men who owe their position to their inherited wealth, or to the excess of some quality such as wit, or the ability to caricature or say sharp things. Disregard of personal danger, rash boldness in defying conventions, partizanship and even height of stature have been known to weigh favorably in the balance and to cause greatness to be thrust upon one rather than upon another.

Thus men may, willingly or unwillingly, "have greatness thrust upon them," or at least leadership. Whether or no it will become *true* greatness depends upon themselves—upon the purity of their ideals, their singleness of purpose and the power and tenacity of their will in dealing with the situations of all kinds that come up for settlement.

Everyone who is truly great is a born leader; he may live, by preference, a secluded life so that he has little opportunity of meeting other men or of openly affecting their destinies, yet even so his character reflects upon the age, his thought becomes the property of the community whether or no his name is attached to it, his inventions, the inspiration of his genius, the ideas for which he stands and which he expresses in one way or in another—all influence the age in which he lives and, still more powerfully, mold the character of that which shall follow.

The Leader, however, of whom we speak especially in this article, comes to the front openly and leads his fellowmen to vic-

tory or to defeat in some great cause. And this man is you and me.

For man lives a two-fold life: he is at once the Leader and the led.

Humanity is intermediary between God and Nature; Man therefore obeys God and commands Nature. This is the normal relation existing; when other conditions prevail they are abnormal and contrary to law and happiness.

Man normally is called upon to command Nature wherever found, in himself and in those about him, especially in those of his own family who are directly under his influence. This duty may not be shirked without incurring grave responsibilities and without leading to weakness, discord and every kind of inordination. Yet great wisdom is needed to so exercise this godlike quality of Leadership as to strengthen those who are thus led, and not weaken them—to arouse their own qualities and their will, and thus fit them for becoming themselves Leaders in their own proper field and place.

It is comparatively easy to obey; but it requires more than earthly wisdom to command.

The necessity for this double rôle is but little understood, and hence arises much of the misery in the intimate relations of life. The boy grows up, he becomes a man, he marries. He recognizes that he must be master in his own household, and he proceeds to enforce his will everywhere at all times, forgetting that his wife has also this same two-fold duty to fulfil; she also must become a leader in her own field, and she should be allowed to exercise full authority in her own sphere as well as being required to assume also the responsibilities of such leadership.

In most homes the wife, even when undowered, has a certain fixed sum of money set apart from the general income for her own, the children's and the household expenses; over this allowance she has, normally, entire control, to spend it as she thinks fit. Apart from all other considerations, this arrangement is a most beneficial one for all concerned from the point of view of Leadership; it supplies a field for the exercise of such qualities as are fostered by wifeness and motherhood, when these are rightly conceived and lived, and it gives the mother a power and dignity which she would not otherwise have in the eyes of her young and growing children. It brings into the household-assets that thrift and knowledge of detail which a woman loves, and thus balances and supplements the larger outlook of the man.

There is yet another urgent reason why a woman should be taught and encouraged by her husband to cultivate all the qualities of Leadership as regards the details of the home. It must happen sometimes that grave questions affecting the welfare and safety of

the home will come up for immediate settlement during the husband's absence. Or he may be sick and incapacitated. Or he may be removed and the whole charge of the family may, and frequently does, fall upon the wife. Then, if she has already exercised full authority in the small things of the home, it will be comparatively easy for her to enlarge her sphere, and the family life will be continued with the least possible change or friction.

In the same way the mother should early train her children to have authority over their own bodies, which is at first the extent of their sphere of rule; then a little later she will provide them with some form of responsibility outside of themselves—their play-room or drawer or cupboard which must be kept in order; she will give them clearly to understand that though she will advise with them, yet they must *do* whatever is required. Then she will approve and with the father will add new toys and take part in new arrangements, always allowing the child to be the leader and to decide (or appear to decide) what is to be done.

The father, however, although he is the leader in his own household, also, in turn, owes allegiance to those who are over him. If he is not the head of his clan or tribe, or group of families, he owes due respect and obedience to his father, or grandfather or great-grandfather, as the case may be. Still further must he obey the laws and customs of the community in which he lives and of which he is a member. He is required to conform to the law, to act as a good citizen, to honor the flag, to respect order and the government of the country and to love and obey God.

He who has been thus trained in his home to know the two-fold nature of Leadership is well fitted to take a prominent place in the affairs and history of his country and his time. His experience will have taught him how best to advance his own cause, while still respecting the rights of other men. He will go "Forward, ever forward" like the pioneer blazing a new track into the forest, and he will train leaders behind him whose work will make of the track a clearing; others again behind them will plant a settlement; yet others will come after them and, Leaders all, they will erect Churches and Municipal buildings, will introduce the life of civilization and will crown their work with the beauty of art.

Of the hearts of these pioneers we have not spoken. How many times their courage has failed in the face of difficulty we know not; nor would we know. We glory in their strength and buoyancy of Will, their stern recognition and pursuit of duty, the beauty of their ideals and their grim perseverance even when all things appear to be lost.

Of all the great world-leaders it has been said that they never knew when they were beaten; and this very characteristic has won them that victory in apparent failure which is the greatest of all victories.

The Bulletin is published weekly by the Oriental Esoteric Society
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To all countries outside of the United States, its dependencies, Mexico,
Cuba, Panama and the Canal Zone, 1 yr. (\$1.50); 6 mos. (75c.).

Armed with the key of Charity, of love and tender mercy, thou art secure before the gate of Dana, the gate that standeth at the entrance of the PATH.

Behold, O happy Pilgrim! The portal that faceth thee is high and wide, seems easy of access. The road that leads therethrough is straight and smooth and green. 'Tis like a sunny glade in the dark forest depths, a spot on earth mirrored from Amitabha's paradise. There, nightingales of hope and birds of radiant plumage sing perched in green bowers, chanting success to weary Pilgrims. They sing of Bodhisattvas' virtues five, the fivefold source of Bodhi power, and of the seven steps in Knowledge.

Pass on! For thou hast brought the key; thou art secure.

—H. P. Blavatsky, in *The Voice of the Silence*.

THE ESOTERIC TEACHINGS

The TEACHINGS of the Society offer a philosophy of life which explains the cause underlying the conditions and problems of our daily activities; they render life intelligible, useful and well worth living; they illuminate the Scriptures and unveil many hidden meanings in the doctrines of religions—thus opening the gateway to a fuller and more radiant existence.

Our Centers do not offer spiritual instruction for money, nor do they 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; limp, yellow leather, \$1.50.

NOONTIDE MEDITATIONS

Paper, 25c; cloth, 50c; leather, \$1.00.

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.

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 the O. E. Society Headquarters, 1443 Q Street, N. W., Washington, D. C.

O. E. S. 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
Pendants—Solid Gold, \$3.50; Gold filled, \$1.00.	

MEDITATION

A pendulum, if disturbed and set swaying, will continue to vibrate to and fro as long as the force of the impulsion lasts, but each outswing will be less than the one before it, until at last it comes to rest. Thus 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. Since this is the perpetual law of the Universe, the man who understands it and holds himself at the center, can make use of all obstacles and opposing forces and cause them to serve his own purposes, while he remains ever poised, calm and concentrated. We see this power of poise in all great leaders of men and in those who hold in their hands the safety and welfare of thousands. In the life of the disciple, especially, 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 poised at critical moments. When we observe a man serene in all great crises and at the same time active in serving others, who is always at his best in a moment of danger, and whose equilibrium is never disturbed by any of the so-called accidents of life—then we know that this one is stayed upon some power greater than the common.

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.

BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC CENTER, 1443 Q ST., 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.

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Address all communications for the Library to Miss A. E. Marsland, 1443 Q Street, N. W., Library Dept.

LIST OF THEOSOPHICAL BOOKS—CONTINUED

Education as Service, <i>Alcyone</i>.....	.50	(.02)
Ideals of Theosophy, <i>Besant</i>.....	.75	(.04)
An Introduction to the Science of Peace, <i>Besant</i>.....	.25	(.02)
Buddhist Popular Lectures—1907, <i>Besant</i>.....	.80	(.05)
The Immediate Future, <i>Besant</i>	1.00	(.08)
An Introduction to Yoga, <i>Besant</i>.....	.75	(.05)
The Religious Problem in India, <i>Besant</i>.....boards..	.75	(.04)
The Riddle of Life, <i>Besant</i>.....paper..	.25	(.03)
Shri Rama Chandra, Lessons from the Ramayana, <i>Besant</i>.....boards..	.90	(.05)
Based on the great Hindu epic poem, the Ramavana.		
A Study in Karma, <i>Besant</i>.....	.75	(.04)
The Story of the Great War (Mahabharata), <i>Besant</i> ..	1.25	(.09)
Doctrine of the Heart, Extracts from Hindu Letters, with an introduction by <i>Annie Besant</i>		
.....paper, .15; leather, .75; cloth..	.50	(.03)
Illustrating the devotional side of theosophy.		
A Key to Theosophy, <i>H. B. Blavatsky</i>	2.00	(.16)
From the Caves and Jungles of Hindustan, <i>Blavatsky</i> ..	1.50	(.12)
To Those Who Suffer, <i>Aimee Blech</i>.....	.50	(.04)
Thoughts on the Bhagavad Gita, <i>A. Brahmin</i>	1.25	(.07)
Theosophy for Beginners, <i>C. W. Christie</i>.....	.60	(.06)
Adapted to children.		

Select Works of Plotinus, <i>Thomas Taylor</i>	1.50	(.11)
Theosophy of the Upanishads.....	1.00	(.09)
Concentration and the Acquirement of Personal Magnetism, <i>O. Hara</i>	1.00	(.07)
Astrological Essays, <i>Bessie Leo</i>	1.25	(.11)
Mrs. Leo's books deal with the religious aspects of astrology.		
Rays of Truth (Astrological), <i>Bessie Leo</i>	1.25	(.10)
The Seven Rays of Development, <i>A. H. Ward</i>.....	.35	(.04)
Reminiscences of H. P. Blavatsky, <i>Countess Wachtmeister</i>	paper, .35; cloth..	.50 (.07)
Hints on Esoteric Theosophy.....	.75	(.08)
Reincarnation, A Study of Forgotten Truth, <i>E. D. Walker</i>	1.50	(.09)
A standard treatise on Reincarnation in religion, literature and history.		
Five Years of Theosophy.....	2.00	(.12)
A collection of articles reprinted from the first five volumes of "The Theosophist."		
H. P. Blavatsky; an Outline of Her Life, <i>Herbert Whyte</i>.....	.50	(.04)
Azoth, or the Star in the East, <i>A. E. Waite</i>	1.75	(.25)
The Truth About Christ, <i>F. Milton Willis</i>.....	.10	(.01)

Address all communications for Books to Agnes E. Marsland, 1443 Q Street, N. W., Library Dept.

As you grow ready for it, somewhere or other you will find what is needful for you, in a book or a friend, or, best of all, in your own thoughts—the Eternal Thought speaking to your thought.

—George McDonald.

REQUEST TO BOOK BORROWERS

It has been noted that some of the books loaned are returned very much marred with pencil and ink markings. Such treatment makes a book look worn and old, and renders it generally unfit for further loaning. Therefore we would ask that our friends, when using our books, kindly remember that our books are only borrowed, to be returned as nearly as possible in the same condition as when received. Otherwise, those so far forgetting themselves in this way, will be held responsible for the damage done and charged with the price of the book.

"The strong women of the world who do things very seldom cry. If they do shed a tear, it is always for the sufferings of some helpless creature—like a baby or a dumb animal.

"Tears are not beautiful, nor are they beautifying."

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No. 17 13

GRATITUDE

“Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant.”

—*Hosea Ballou.*

Gratitude has been said to be “the memory of the heart.” The great-hearted show the most spontaneous and enduring sense of favors received; those who are mean-spirited are always the least appreciative of the goodwill and the kindness which other men show to them, and there are some of even less development who seem to resent a kind act as if it had been a blow.

When our hearts are void of gratitude for benefits received, our selfish, lower personality is in the ascendant. We do not wish to acknowledge that anyone has the power to render us any favor; it seems to degrade us and make us appear less important than we deem ourselves to be. We have a great opinion of our own consequence, and resent the idea that we could possibly need help or assistance of any kind.

If, under these conditions, a well-meaning friend supplies some one of the most evident of our deficiencies, instead of our appreciating his forethought and loving him for his generosity, we are made angry, our pride and self-conceit are aroused because he has perceived a weakness that we had thought to hide from the eyes of all men, and, instead of gratitude being born in our hearts, there coils in our bosom a serpent—jealousy. When we have allowed our lower self to obtrude itself into our affairs to this extent, it is but a question of time when the evil head shall find the opportunity to arise and strike its benefactor. We hate to think that he should

have outstripped us in one direction at least; we underrate his qualities in our thoughts and our conversation, we misinterpret his motives, we dwell enviously upon his good fortune and his blessings, and step by step we sink into the lowest and basest of ingratitude. Then the serpent strikes and the deed is done.

This is the negative side of gratitude. Men call it ingratitude and complain of its presence in their fellow-men.

When we have done some deed of charity or beneficence, we think it very strange if we receive no mark of distinction in return. When we oblige a friend, we look for his expression of thanks as *our right* (not as his privilege); if he does not behave just as we think he ought to do under the circumstances, we are aggrieved and hurt, if not resentful.

We put our name at the head of subscription lists for as large a sum as will, we trust, impress our acquaintances; and for days afterwards we search the news columns until we find at last a due and proper acknowledgment of our munificence. If none such appears we write an angry and justly querulous complaint.

We have forgotten for the moment the injunction, "Let not thy left hand know what thy right hand doeth."

In this way we look for gratitude from those whom we have befriended, and this is a grave mistake, if not so serious or so fatal as ingratitude itself. For this desire which we manifest to receive praise or appreciation—"gratitude," as we call it—from our beneficiaries shows that our motive in doing the good action was not pure. We expected "to receive as much again," whereas we should have been perfect as our Father which is in heaven is perfect. For He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. For "if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again."

Gratitude is one of the most important of virtues; it may truly be said to be a matter of *life* and *death*. When the spiritual nature is alive, it is awake and responsive to all good things; it selects its food from all that comes within its reach; nothing escapes its attentive observation, however humble it may be; it learns from all things and is grateful. But when the heart is dead or torpid nothing satisfies; being dead or at least inactive, it can take no nutriment with comfort or gratitude; every new idea is challenged and expelled, however pure and noble. The lethargic soul wishes but for one thing—to be left alone.

Fortunately, however, for the wanderer the mental nature is still awake and craving "some new thing," and this stimulus prevents immediate dissolution by keeping up a semblance of life for years—thus giving renewed and constant opportunity for the sluggish soul to throw off its inertia and to cultivate unselfish love and all the qualities of the moral nature.

Some there are who awake at this critical time and see the danger of the path their love of ease has led them into. These can be saved by the help of a strong and brotherly hand added to their own determined efforts; but too often the habits of selfishness and separation have struck their roots too deep, they have made up their mind, and

“A mind, once formed, is never suited after;
One yet in growth will ever grateful be.”

—Goethe—*Faust*.

With those whose mind is formed there is nothing to be done except to let them go their own way. Nothing that anyone can offer them will suit them; the purest and most profound of teachings will have no attraction for them; their sole standard is “something new,” and this they are too indolent to find. They are too benumbed to recognize the truth even when it is presented to them.

But how shall we know these from others who are perhaps struggling secretly with the very inertia which we have observed in them and which we would gladly help them to overcome?

We may know them by the test of gratitude. If there is still life, there will be gratitude; if, after benefits have been received, there is no countercurrent, if no return is made or gratitude expressed, then any further advance on our part would be unwise; for it would probably be resented and would make us another enemy where we would willingly have found a friend.

“One yet in growth will ever grateful be;” by this test may we be known. If we have ceased to grow, then we are on the road to gradual decay and dissolution. If the heart has ceased to rule over the ratiocinations of the mental activities, there can be no further advance, for all unaided mental processes return upon themselves in a circle, so that we do but arrive in the end at the same place from which we started. For growth we must have the *spiral* caused by the intervention of love, humility and of gratitude, of faith, of hope and of charity.

The qualifications for discipleship are all moral ones.

“Let a man who would be grateful think of repaying a kindness even while receiving it.” This is the attitude of the noble soul. He does not refuse to receive benefits from his fellow-man; he does but see to it that he gives in return a due equivalent; he seeks to give as much and more than he received.

And having, from the gratitude of his heart given his “mite” he straightway *forgets* what he himself has done. But he never ceases to be grateful to his friend and benefactor for benefits received.

For true gratitude is imperishable and abides for ever.

“It is a pleasure appropriate to man to save a fellowman, and gratitude is acquired in no better way.”

—Ovid.

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THE MOTHERS

Down through the ages Thy cross we have carried, forming, uplifting, raising all matter according to Thy will. And once again the time is ripe for Thy coming. Behold Thy children, in the full flower of physical and mental perfection! Yet, they see Thee not! Therefore, again we call to Thee, COME.

We are hungry for home, my Father, and rest. The struggle adown the ages has been greater even than Thou knowest. Withhold Thy will and lift, Thou, too, for a little time.

"Mary!" (from afar the answer comes) "Lo, I am with thee ALWAYS."

PINS AND PENDANTS



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.

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.

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., 1443 Q Street, N. W., Washington, D. C.

MEDITATION

When the disciple approaches our Order for Initiation, he tears down, by that action, a part of the wall which until now has shut out from him "the knowledge of good and evil," and while receiving the beneficent influence of the good, he is also more open to the evil suggestions of less evolved entities. It behooves him therefore to fortify himself and watch carefully his thoughts and desires. Having entered one of our Centers, he will perhaps be offered his choice, in one way or another, between remunerative work for himself and less lucrative employment in serving the Order or the world. If he choose work for the world, then will follow the temptation to personal self-seeking even in the work. He will be tried in every part of his nature, and observed under the tests by the Master who is guiding him; ambition will be presented to him in a very specious and subtle way; or it will be suggested to him that his aid is essential to the work and he will be tempted to pride; his prejudices will be stirred; his lower nature will constantly assert itself in favor of ease and comfort or of enjoyment, all for the sake of the work. Every day will bring its own problem, and unless he is very pure-hearted he will inevitably fall sometimes. The disciple, however, who has entered upon the path of esoterism does not "stay fallen." He is no sooner down than he rises quickly to his feet, and with more care continues his way. Thus every fall is a step upwards.

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.

**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.

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, which 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.

YOGI PHILOSOPHY

Fourteen Lessons in Yogi Philosophy, <i>Ramacharaka</i> ..	1.00	(.10)
Advanced Course in Yogi Philosophy, <i>Ramacharaka</i> ..	1.00	(.10)
<i>Dealing with the teachings in the "Light on the Path."</i>		
Raja Yoga, <i>Ramacharaka</i>	1.00	(.10)
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Gnani Yoga, <i>Ramacharaka</i>	1.00	(.10)
<i>"The Yoga of Wisdom." Containing the Yogi teachings regarding the Absolute and its Manifestations—the relations between the One and the Many—the Secret of the One Life.</i>		
Hatha Yoga, <i>Ramacharaka</i>	1.00	(.10)
<i>"The Yogi Philosophy of Well-Being."</i>		
The Hindu-Yogi Science of Breath, <i>Ramacharaka</i>		
.....paper, 50; cloth..	.75	(.04)
<i>"A Complete Manual of the Oriental Philosophy of Physical, Mental, Psychic, and Spiritual Development by the Intelligent Control of the Breath."</i>		
The Philosophies and Religions of India, <i>Ramacharaka</i>	1.00	(.10)
The last chapter contains a Dictionary of Sanskrit terms used in the lessons, which may be of use in the study of other works also.		
Mystic Christianity, or The Inner Teachings of the Master, <i>Ramacharaka</i>	1.00	(.10)
Psychic Healing, <i>Ramacharaka</i>	1.00	(.10)
A Sequel to "Hatha Yoga."		
Hindu-Yogi Practical Water Cure, <i>Ramacharaka</i>....	.50	(.05)
The Bhagavad Gita, compiled by <i>Ramacharaka</i>.....	.75	(.05)
The Life Beyond Death, <i>Ramacharaka</i>	1.00	(.10)
<i>"That which we call death is but the other side of life."</i>		

Address all communications for Books to Agnes E. Marsland, 1443 Q Street, N. W., Library Dept.

Thou shalt never proclaim thyself a philosopher, nor speak much among the vulgar of the philosophic maxims; but do the things that follow from the maxims. For example, do not discourse at a feast upon how one ought to eat, but eat as one ought. For remember that even so Socrates everywhere banished ostentation, so that men used to come to him desiring that he would recommend them to teachers of philosophy and he brought them away and did so, so well did he bear to be overlooked.

And if among the vulgar discourse should arise concerning some maxim of thy philosophy, do thou, for the most part, keep silence, for there is great risk that thou straightway vomit up what thou hast not digested. And when some one shall say to thee, Thou knowest naught, and it bites thee not, then know that thou hast begun the work.

And as sheep do not bring their food to the shepherds to show how much they have eaten, but digesting inwardly their provender, bear outwardly wool and milk, even so do not thou, for the most part, display the maxims before the vulgar, but rather the works which follow from them when digested.

—From *Epictetus*.



BULLETIN
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No. 14

RELIGION

The life of every man is bound up and knit together with the life of all other beings and thus of the Whole. Life is recognized to be essentially One.

Thus man finds himself a member of a family, of a certain particular community, race and people, with certain habits of thought and belief, and his nature tends towards the repetition in his own life of the occupation, the manner of living and the religion of his forefathers.

As he comes to maturity he voluntarily joins himself to other men and women to form Societies for the furtherance of those particular beliefs which he holds; they meet to study some science perhaps, or to further some humanitarian object, or they are banded together for political aims—to resist unfavorable legislation affecting their occupation and to secure the passing of suitable laws from their point of view.

This is a Society age, and every conceivable object finds its suitable representation and its body of more or less enthusiastic workers bound together by their unity of interests; they have their regular meetings, their lectures and literature, etc., and they have their field of usefulness.

They may even have, as the subject of their study, religion or the religions of the world, past and present, yet they will not, on that account, be a religious body, or a Church; for religion is something more than any of these.

Religion (religio=I bind) is that which unites man to God and the Good, to his fellow-man and all that is good in him, and to the good in the whole Universe. It causes him to recognize his

relations with these and to assume the responsibilities and duties which are consequent upon these relations. Man is naturally religious, he yearns after union with God, and if he seeks vainly, it is from a want of sincerity or of earnestness of devotion which prevents him from seeking *first* the kingdom of God, and from making the necessary sacrifices to attain his desire.

The Oriental Esoteric Society seems to the outside world, and even to certain of its members perhaps, to be nothing more than a philanthropic and educational body, founded for the purpose of giving forth teachings and a philosophy of life. It is composed of Members all over the world who study religion, investigate the obscurer problems of life and exchange views with each other and with Headquarters as often as desired. It has its enthusiastic workers who, having profited in the past from its teachings, are devoting their lives to the service of humanity through the avenues which it opens; it suffers also the attack of those who, after having sought in vain to wrest from it some object of personal desire, become malignant and hostile to it.

Its members are, like those of any worldly Society, of two classes—those who seek to “get,” and those who desire to “give.” They increase and decrease in number, their enthusiasm is subject to growth and decay, their activity waxes and wanes according to the conditions surrounding them in their personal life, or to some other cause.

This view, however, which is that presented to the outer world, is but the shell of the reality. It is true that we are outwardly philanthropic and educational; but this is not all. To many of us, our Society is also our Religion; that is, it opens up to us the way to true Union with the Divine, and it provides us with suitable and fitting means of worship.

Those of us who have reached the place in our soul's history where we are resolved seriously to devote ourselves, first and above all things else, to the spiritual life and who are determined to face all obstacles in pursuit of it, find in Esoterism the entrance to the Path upwards. Of Esoterism it has been said: “All or nothing it asks; all or nothing it gives!”

Religion is the most powerful of the ties which bind man to his fellow-man, for it stirs in him the heights and the depths of his being, and thus it shows him God in himself and in all other men. When this “beatific vision” has once been ours, separation and self-seeking have lost their charm, for the way of Unity and of Love shines bright before us, and far from spurning others from the path so that we ourselves may better walk therein, we now desire above all else to share with them our joy. Thus we become a channel through which the Shining Ones may speak to men and through which spiritual forces may be poured out upon humanity.

And if one individual may thus serve the Higher Powers,

much more may an organized body be used to the same end. All life demands a form, energy a medium, spirit a vehicle, and this form, this medium, this vehicle we, as a Society, are called upon to supply. In proportion as our ideals are high and as we live up to them, in proportion as we are good, true and beautiful, in proportion as we are actively and efficiently organized and ready for work, shall we be entrusted with the transmission of the stream of knowledge which is being poured out upon the world from the great Centers of Truth.

"The Oriental Esoteric Centers are, as it were, the outstretched hand of those Elder Brethren Who have climbed the mountain ahead of us and Who beckon us ever onward and upward. They are Centers fed from above with that food which the Great Masters deem expedient, and it is their function in the world to give forth to others what they have received."

The thirst of the world is greater and more agonizing than ever before, and the stream is copious and brimming over; but the cup-bearers are few and doubting. Some doubt their own powers; they forget that they have but to bear the cup, and they fear that it will not be received, or will be unsatisfying, or insufficient to the needs of those to whom it is offered—they forget that the results of their actions are not for themselves to judge. "Thy business is with the action only, never with its fruits," we are taught. A few doubt the purity and the efficacy of the water itself, and the Source from which it flows; these do but dash the cup from the hands of the bearers and fall under the heavy responsibility of having presumed to judge for another man what he shall be allowed to receive as truth.

No man may rightly dictate to another what he shall believe, but all of our Members should give to others whom they believe to be capable of becoming "cup-bearers" in their turn, the opportunity of receiving the teachings. This should be done without persuasion or inducements of any kind, and the utilization of the opportunity should be left to the free judgment of the one concerned, to be taken or refused on his own undivided responsibility.

Conditions are today much the same as they were two thousand years ago; it is still true that "The harvest is plenteous, but the laborers are few."

Let each one ask himself: What does my religion mean to me? That is to say, what am I doing to help to sustain it? How much one cares for a relative, for a friend, for a philanthropic cause, for a public object, is unerringly shown by the proportion of outlay he devotes thereto. He who gives little, loves little. And the giving must not be of worldly substance alone, but of *yourself*, of your habits, your enjoyments and expenses, in order to build up a cause you love. And the extent to which this is done gauges the proportion of your love to that cause, to your love for yourself.

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To all countries outside of the United States, its dependencies, Mexico,
Cuba, Panama and the Canal Zone, 1 yr. (\$1.50); 6 mos. (75c.).

Sleeping or waking, we hear not the airy footsteps of the strange things that almost happen. Does it not argue a superintending Providence that while viewless and unexpected events thrust themselves continually athwart our path, there should still be regularity enough in mortal life to render foresight even partially available?
—Hawthorne.

O. E. S. 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 Pin, safety catch.....\$3.50
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Gold plated Pin, no safety catch..... .75

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.

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.

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 state 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.

THE BULLETIN of the Oriental Esoteric Center is owned and published weekly by the Oriental Esoteric Society of the U. S. A., Inc., of 1443 Q Street, N. W., Washington, D. C. Editor and Managing Editor, Agnes E. Marsland; Business Manager, M. E. Brown, both of 1443 Q Street, N. W. This paper has no bondholders, mortgagees, or other security holders.

(Signed)

A. E. MARSLAND, *Editor.*

Sworn to and subscribed before me this 29th day of March, 1913.

JOHANNA CHAPMAN,
Notary Public.

MEDITATION

Esoterism is very difficult. Its demands upon the disciple are imperative, dominant and all-embracing. It requires of him not alone intellectual study, but a changed life; not alone morality, but spirituality.

In the "Voice of the Silence" the disciple is bidden to choose the doctrine of the "heart" rather than the doctrine of the "eye." This has ever been the teaching of the Great Masters whom we follow. The doctrine of the heart is synthetic. All its energies are focused at the center and in the inner man. For this it cares first of all, because it recognizes that at the center is life. The doctrine of the eye, on the other hand, is analytical; it thinks much of the instrument 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 Society to students of the first degree have little to say concerning body and the outer man, but much about the inner fire of his Divine nature.

We have dwelt for a moment here upon the principle of intellectualism and analysis which is not our own method, so that the disciple may well distinguish between the two schools. Analysis is good in its place, but this is second and never first in the spiritual life. Synthesis, on the other hand, leads to concentration, and this again to creation.

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 is 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.

ASTROLOGICAL FORECAST FOR THE LUNAR MONTH BEGIN- NING APRIL 6TH, 1913.

This forecast applies to the United States particularly. The influences of the luration are general in effect, but individuals are affected much or little by it according to its relationship to their individual horoscopes and the present condition of the latter.

The map for this luration indicates a troubled period for many and being an eclipse of the Sun its effects will be somewhat augmented. Serious disasters will continue to occur and there will be much sickness throughout the country. Uranus in close opposition to the Ascendant and square Venus points to scandal and controversy in matrimonial matters and unexpected sensational marriages, but its trine aspects to Saturn on the 11th cusp and sextile to the 5th shows some of them to be the culminations of lengthy friendships, rather than the hasty affairs they seem to be. This position also signifies dissatisfaction among women with the progress of their suffrage and other uplifting ambitions.

Diplomatic circles will have unexpected international disputes to settle and tragic deaths of prominent statesmen are likely. Discord, strife and discontent will be bitter within the various political parties. The progress of needed legislation will be delayed by the selfish interests of powerful opponents, but new progressive legislation will make some headway.

Charitable and correctional institutions and secret societies will not be under very good influences. Public and press discussion of them will be marked and their finances will suffer, but some good will accrue from it ultimately. It is an adverse period for financial and speculative matters generally. The working classes will realize some benefits by more liberal laws and decisions, but little change is noted otherwise.

Students of occultism will find this a testing time of their ability to maintain their poise under adverse conditions. The mind and other faculties will be active and alert, but outer material events will attract and compel attention, beyond their rightful need, unless the student has a well developed sense of proportion and of the real soular value of things. He may profitably use the period as a practice lesson in keeping the mind Centered. Many of the influences are decidedly helpful if this is done.

E. W.

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Address all communications for Books to Agnes E. Marsland,
1443 Q Street, N. W., Library Dept.

Some Selected Books on Freemasonry

Genius of Freemasonry and the Twentieth Century		
<i>Crusade, Dr. J. D. Buck</i>	1.00	(.10)
The Lost Word Found in "The Great Work," <i>Dr. J. D. Buck</i> .....	.50	(.04)
Mystic Masonry, <i>Dr. J. D. Buck</i>	1.50	(.12)
Ancient Mystic Oriental Masonry, <i>R. Swinburne Clymer</i>	1.50	(.14)
The Great Work, <i>T. K. (Harmonic Series)</i>	2.00	(.12)

On Health and Healing

Healing, Mental and Magnetic, <i>R. Dinsdale Stocker</i>...	.50	(.04)
The Science of Being Well, <i>Wallace D. Wattles</i>	1.00	(.07)
Hatha Yoga, <i>Ramacharaka</i>	1.00	(.10)
Ars Vivendi, <i>Arthur Lovell</i>	1.00	(.07)

On Thought Power

Right and Wrong Thinking, <i>Crane</i>	1.40	(.12)
The Secret of Success, <i>Atkinson</i>.....	.50	(.04)
Thought Power, Its Control and Culture, <i>Besant</i>75	(.07)
Power of Will (With Systematic Exercises), <i>Haddock</i>	3.00	(.17)



BULLETIN

OF THE

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Vol. IX

Friday, April 18, 1913

No. 15

THE "GREAT SIFTER"

"Great Sifter" is the name of the heart doctrine, O disciple. The wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour.

—*The Two Paths.* H. P. B.

Everything in the world is tested. The housewife making her purchases for the home tests her goods; the Government in its purchase of the various commodities used in the different Departments requires all these to be tested—it even has a special Bureau for the purpose of testing the Standards of commodities; in short, this process of testing and thus sifting out the less good from the more excellent is universal wherever there is life. As soon as men accept everything that comes to them without testing and thus reacting upon it, they have fallen into inertia, and death.

All this is necessary in order to be sure that every part of our equipment is up to par and possesses the required strength and endurance.

We are tested every moment of our lives. Not a single deed or thought goes unrecorded. All our thoughts and actions are observed, not only by our friends, but more particularly by the Great Power.

Most of us are familiar with what is called in our Scriptures the Book of the Recording Angel—and which is known in the Oriental Scriptures as the Akashic Records. We are taught that the Akasha which pervades all space and by means of which our world is manifested, is so plastic that every emotion, thought or action of

every one of us leaves an indelible trace upon its substance, which thus provides a full and exact panoramic view of the life activities of every being who has ever lived. Thus our whole life is photographed in a succession of moving pictures, truer than any ordinary picture ever is or can be, since in the Book of Life all our motives and our inner aims and aspirations are correctly valued and given their true weight. Not only what we do and say counts, but also our ideals, aspirations and desires, if we are sincerely endeavoring to bring our lives into accord with them. These considerations ought to make us more thoughtful and more prudent.

You may have seen the tenth card of the Major Arcana in the Tarot. It represents the "Wheel of Fate," and shows the Recording Angel in the center balancing with rocks the movements of a great wheel, upon the right side of which is seen the Genius of Good attempting to climb up, and upon the left side the Genius of Evil, who is being precipitated downwards into the sea of matter and inertia. Every time we do a good action or think a good thought, a rock of proportionate size is dropped by the Angel upon one of the projecting ledges of the Wheel in such a way as to aid the triumph of the Good by causing the side of the Good to rise, while the Genius of Evil is by just that much depressed. Thus the Angel moves the Wheel as we rise or fall to the occasion.

Man is the only being who has the power of testing and of being tested. For progress there must be both. Not only must man test all the materials with which he has to work, sifting out of his life those conditions and circumstances which he adjudges to be unsuitable and retaining only those which he believes to be capable of further usefulness, but he must lend himself willingly to the operations of the "Great Sifter" Who is wiser than he and Who often removes from his life the things he treasures the most, causing him sorrow, anxiety and trouble with apparently unmerited failure. He who knows the Good Law, recognizes these "chastenings" as among the good things of life, and, while bending before the blast, gathers strength from the difficult situations into which he is forced, and learns by experience the lessons such experiences are intended to teach. Failure, however, consists not in failing to maintain, but in ceasing to strive; and for the overcomer the reward is great.

The period of testing is the preparation for future work. We all of us have possibilities which we have not proven. What we are today is only a part of what we shall be tomorrow. By making the best use of the possibilities of the present will our usefulness in the future be greatly increased. The past is gone, the future is not yet here; but the present is ours to do with as we *will*, and as we use it well our consciousness will expand, and our only real possession, *character*, will be strengthened and increased.

Sometimes we are discouraged because we cannot see that we are making progress. During our periods of testing, we shall often find that from an outer, material point of view we seem to lose ground; our financial affairs tend to go wrong, our friends turn their backs upon us, even our disposition changes and becomes fretful and exacting perhaps.

We must not allow ourselves to be depressed or morbid at this, nor regard it in any way. We are not in a position to judge whether or no we are making good progress; one mile under a heavy burden is harder than many miles without, and only God knows the real weight of the burden under which we are struggling forward. We do not know our own past and therefore we cannot adequately judge of our present. There are moments when the force of the sifting is so strong that we can but live a day at a time, or even an hour at a time—when we can only grit our teeth and hold on, so great is our extremity. These are the very moments when our future strength is being born, and if we *do* hold we are sure of final victory. Failure only comes when we cease to strive upwards towards the heights.

We should not let ourselves be discouraged or expect never to make mistakes. The errors of today have their usefulness; they teach us many things we could not have learned in any other way, and after we have learned by our own bitter experience we can teach others.

In order to make progress in the spiritual life we need *fire* to give life to our energies and to keep alive our love for the work, and *determination* to face every obstacle that confronts us with courage and serenity.

It is not sufficient to "be interested," as some people say they are. A faith that leads to no works is dead, as our Scriptures tell us in very clear language. And as it was in the times of the Apostles of old, so it is now. A person's true disposition and character are seen by what he does, not by what he promises, or desires to do or to be. "If only I had a million dollars I would do thus and so" is a common expression among these emotionalists. "How I wish I could help you!" they say to some unfortunate brother who crosses their path and who thus gives them an opportunity for service; but the wish bears no fruit.

The emotional nature should be our motor power, to stir us up to the making of great resolutions. But we must not stop there; the Will must take up the work and carry it forward to a conclusion.

Only those who have filled hard places in the world can be chosen for the performance of great and noble deeds, for they alone have been tested. All the incidents of our lives are by way of preparation, and "When the disciple is ready, the Master is ready also."

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To all countries outside of the United States, its dependences, Mexico,
Cuba, Panama and the Canal Zone, 1 yr. (\$1.50); 6 mos. (75c.).

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude. —Emerson.

ARIES

THE RAM—THE SIGN OF SACRIFICE.

Those born under this sign are capable of great self-sacrifice, having strong individuality, with a love for purity and truth. Because of its keen insight, intuition and reasoning powers, this sign is also given the title of "Armed and Prepared"—these qualities showing its power to foresee and be prepared to fight the battle of life.

The Sun enters Aries on the twenty-first day of March and leaves it about the twentieth of April. It is a positive, male, fiery, cardinal sign, ruling the head. Its people wish always to be leaders, which characteristic produces its most glaring faults—the desire to be first giving an overweening jealousy, an all absorbing selfishness, of which they are usually perfectly unconscious, and a decided inclination to talk about themselves. They are enthusiastic, ambitious, self-willed and impulsive; all of which, if allowed to develop only on the negative plane, produce extravagance, excess, chaos and disruption, until they go out of all bounds and become mere creatures of caprice. One writer says they are noted, through these faults, for losing many of their brilliant opportunities, and so, like their symbol, the Ram, "butt" their heads against the stone wall of regret and wasted ambition.

On the other side, however, their great activity and passion for conquering make this state of mind easily overcome, and excellent soldiers, commanders and leaders are the result. As a head sign they are brilliant and witty, good talkers and scholars, as well as wonderful teachers. They also make fine story writers, lecturers and financiers, and they often excel in some art.

Their love nature is said to be more intense than any other sign, so that once loving some one else more than themselves, their souls awaken, even through disappointment and trials, never to go to sleep again. A wonderful sympathy and understanding is then added to their latent generous nature, thus making them the friends and helpers of all who suffer.

Aries being the day house of the fiery planet Mars, the objective or external world is more in evidence in these people than the subjective or internal life. The mental, Martial instincts dominate, giving courage, patriotism, the capacity for performing heroic acts, even to the courage of the martyr, this sort of bravery, of course, being the blending of Mars with the higher influences. When so dominating their love for externals, these people are endowed with the gift of psychometry and mind-reading, and become comforters in the spiritual realm.

Mars is the planet of force, movement, emotion; the god of desire; and, as this "desire" is the great moving power of the world, for nothing comes into existence without it, much must necessarily depend on the manner of its use. Desire always brings its own fulfilment, therefore great care must be exercised in choosing the thing desired. This force both builds and destroys, and becomes fixed in its purpose for good or evil. Without the energy of Mars the world would be nothing, and the soul would have no weapon to clear its path to salvation.

Among the ancients, Mars was said to be the celestial blacksmith who forged the thunderbolts for Jupiter. From this we may understand why, with adverse aspects of Mars to encounter, the soul is often crushed from the blows of Fate, or an all-reaching Karma. A nature irritable, unreliable, bad-tempered, untruthful, seeing slights where none are intended, and always at enmity with itself, is the inevitable result. In women it produces fickleness and self-absorption; in men exacting, jealous and often cruel husbands; creatures who are victims of the "Tempter" for every crime.

Men who rise to positions far above their original sphere in life use this martial energy for good or ill. Therefore it is that, according to the place Mars occupies in the horoscope, will we see whether the soul is still to be held in the bondage of purgatory, or to be released and given the chance to work out the law, and through its courage and will, and in spite of all obstacles and hindrances, to make its fight for the final goal.

The mission of the regenerate Aries person is to *Lead*, to *Comfort* and to *Inspire*, and this, either from the heights of a dazzling pedestal, or in a lowly, humble way, for surely this was the vision of the poet when he said:

"Who knows

What earth needs from earth's lowliest creature? No life
Can be pure in its purpose and strong in its strife.
And all life not be purer and stronger thereby.

* * * * *

And lo! The sevenfold heavens to the voice of the Spirit
Echo: He that o'ercometh shall all things inherit."

—E. M. M.

MEDITATION

If we have ever observed the Captain of an Ocean-Liner in a moment of danger, we have found him quick, resourceful, energetic in command, but calm almost to apparent indifference—caring for each one on the ship individually, as well as collectively, but at the same time keenly alive to every favoring circumstance of wind and wave, and able to take advantage of these in his efforts to save the boat. This is not the calmness of indifference, although outwardly it resembles it, nor is it a want of sympathy, but it is the poise of attainment—the result of a life well spent; it is not the outcome of a moment's emotion, but the natural culmination of a long series of efforts through many lives.

And this supreme moment, which to the ordinary man may come but once or twice in a lifetime, is a constant quantity in the life of the disciple. This quality, which we have seen displayed in the Captain at a time of great strain, is the faculty that the disciple is required to cultivate and use at every moment. The Will of the disciple must be ever on the alert, strong enough and quick enough to meet any emergency, however overwhelming or sudden, and every minute of his life must be to him like the moment of danger to the Captain—a focusing point of the whole of his activities, bringing up to his assistance all the knowledge and wisdom he has made his own during the whole of his present and former lives.

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 the 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.

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.

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.

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 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 keeps 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.

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ESOTERIC CENTER, 1443 Q ST., N. W.**

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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, which 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 IX OF STUDENTS' COURSE**

**"Form and Color of Thought"
List of Books of First Importance**

Thought Forms (Illustrated by 47 colored plates), <i>Besant</i> and <i>Leadbeater</i>	3.50	(.11)
Man, Visible and Invisible (Illustrated by 26 colored plates), <i>Leadbeater</i>	2.50	(.14)
Auras and Colors, <i>J. C. R. Grumbine</i>.....	.50	(.03)
Telepathy, What It Is and How It Is Done, <i>R. D. Stocker</i> .....	.50	(.04)
The Human Aura and the Significance of Color, <i>W. J. Colville</i> .....	.50	(.03)

Second List

First Principles of Esoterism, <i>A. E. Marsland</i> (frontispiece and pp. 48, 53).....	leather, 1.50; cloth..	1.00	(.06)
Edinburgh Lectures, <i>Troward</i>		1.25	()
Seeing the Invisible, Practical Studies in Psychometry, Thought Transference, Telepathy and Allied Phenomena, <i>James Coates</i>		1.75	(.12)
The Explanation of the Human Rays, <i>Northesk Wilson</i>			()
Principles of Light and Color, <i>Babbitt</i>		5.00	(.33)

Third List

Apparitions and Thought Transference, <i>Frank Podmore</i>		1.50	(.12)
L'Âme Humaine, <i>Baraduc</i>			()
Vibration Figures, <i>F. Bligh Bond</i>			()
The Eidophone Voice Figures, <i>Margaret Watts Hughes</i>			()

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BULLETIN

OF THE

ORIENTAL ESOTERIC CENTER

1443 Q Street N. W., Washington, D. C.

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No. 16

LOVE AND JUSTICE

“Justice without wisdom is impossible.”—*Froude*.

Man, such as we know him, is still a very imperfect creature; his body, notwithstanding its complexity, is still coarse; his intelligence is uncertain; his will has not the firmness of instinct; his affection is still very egotistical. He has many stages to pass before attaining the fullness of his development.

Justice is one of these stages; and further along the way—much further—is Love.

At the present time man believes in Justice, he exacts it from his fellow-man, and he endeavors, at least theoretically, to mete out justice to others. The average man will agree with Henry George when he declares:

“That which is unjust can really profit no one; that which is just can really harm no one.”

He will, therefore, if only from selfish motives, desire the triumph of justice, unless, perchance, such triumph should interfere with the realization of some of his personal designs and ambitions. Then his ideas of what constitutes “justice” in the particular case in question are apt to be prejudiced, and to demonstrate in themselves the very “injustice” that he affects to avoid.

With the average man, “Circumstances alter cases,” and justice, in the abstract, is cast to the winds before self-interest.

Still further down the ladder are those who will deliberately plot to defeat the ends of justice, using their power, their wealth, their influence and talents to this intent. They have something to

gain from the miscarriage of justice, and they plot and scheme, they use guile and stir up strife, for the sole purpose of creating confusion and diverting attention away from the principal issues at stake. By these means the full recognition of right and wrong is often delayed—but delayed only and not entirely obscured or prevented from appearing later, for

“It often falls in course of common life,
That right long time is overborne of wrong,
Through avarice, or power, or guile, or strife
That weakens her, and makes her rival strong;
But justice, though her doom she do prolong,
Yet at the last will make her own cause right.”

The very stage that a nation has reached in the ascent of the ladder of progress may be accurately gauged by an examination of the administration of its laws; for these are the instruments by means of which the balance of justice is kept true between man and man.

For the laws of a community draw a well-defined line between “Thou shalt” and “Thou shalt not;” below that line are ranged all offenders, while above it are to be found all law-abiding citizens. As the virtue of a community increases, the line rises in proportion; and vice-versa. Thus the Code is a growing thing. It can be measured year by year, as we measure the height of a growing child, and its added height will mark the progress of the public in rectitude and moral excellence.

By far the majority of the individuals of which the community is composed—“the mass,” as it is generally called—will be found just on the line and within a few degrees on both sides of it. They are law-abiding in most things but fall below in others, when it suits their interest to do so, and when they believe they will not be pursued.

It is for these that the law is for the most part framed, and they are the only ones who, normally, come within the range of its office. For the lowest make no pretence of obedience, while those who are virtuous and upright are beyond the need of restriction. Not only do the righteous live a blameless life, from the point of view of “law,” but they excel in integrity and “rise by raising others.” They have transcended Justice and live the Law of Love.

The Code, therefore, is framed for the adjustment of differences between men who are within its sphere, principally. It is not the very lowest or the highest who for the most part throng the Courts; but the mediocre. If a man of culture and development does become involved in litigation, he is like a fish out of water; the means that have to be used in order to bring about success are unwelcome, even impossible, to him; the misrepresentations that he is called upon to meet are unworthy of his steel; when he himself

presents the truth, it is caused, by subterfuges of the opposing party, to appear as if it were untruth—in short, the whole proceeding puts a stain upon his soul and sullies its purity.

And quite apart from the subject of Law, as such, there are two classes of people: those who regulate their lives by the ideal of Justice, and those who live the Law of Love.

By far the largest group is composed of those who believe in the teaching, "An eye for an eye, and a tooth for a tooth." If they receive a gift, they immediately calculate its probable value in order that they may, at a suitable time, make a return offering of approximately the same importance. They do pleasant things for those who have it in their power to do pleasant things for them. In their daily occupation, they give just as much time as is exacted from them, and a little less if possible; if there is any extra pressure temporarily, they are not willing to do anything "for love;" they will not stay after hours, even though their presence is imperatively needed by an employer from whom they have received in the past much consideration. To require this is an injustice, they say.

It is now nearly two thousand years since we have been avowedly Christians, and "the mass" is still living on the Old Testament level attained to in the years B. C. and quoted above.

The Law of Love as proclaimed by the Lord Jesus says on the contrary: "If ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil."

There are, then, these two ways of living: the one the ideal of Justice (as man sees justice), the other the Law of Love.

He who is ruled by the idea of "giving as much as he gets," is restricted and hampered at every turn by the fear of doing a little too much; his attention is centered upon himself and what treatment he is receiving from others. This makes him selfish, morbid and unhappy. The disciple, on the other hand, remembering the command of the Lord Jesus, and seeing the beauty of the path of unselfish service He points out, does all things "for love."

We can none of us hope to return to God a full equivalent for what we have received. Every moment of our life, we draw from the Great Giver "life and breath and all things." Love, gratitude and devotion should therefore be our normal attitude towards Him, and these should overflow to all with whom we come in touch.

The greatness and nobility of a life is measured by the abundance of its overflow.

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Annual Subscription, \$1.00 6 months, 50c 3 months, 25c Single Copy, 10c

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Cuba, Panama and the Canal Zone, 1 yr. (\$1.50); 6 mos. (75c.).

Life is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand:
'T will soon be dark;
Up! mind thine own aim, and
God speed the mark! —Emerson.

NEW THOUGHT CONVENTION

We have been requested by Mr. Alfred Tomson, Secretary of The National New Thought Alliance, to announce its Annual National Convention, to be held in Detroit, Mich., beginning Sunday, June 15th. We are heartily in sympathy with this movement, so potent for the advance of the spirit of brotherhood and the spread of enlightened thought, and are pleased to urge our Members and readers to co-operate in every way possible.

In his letter, Mr. Tomson writes us, in part, as follows:

“Now, that I am on the ground and fairly well inducted into the initial working arrangements, I am happy—happy that beautiful Detroit was made the choice for our next meeting place—happy that the Detroit New Thought Alliance is to be our host for 1913—happy that the general interest in the convention is so awakened throughout the country—awakened as never before. Each day brings some word from far or near and vibrations of the spirit from all directions are bringing messages of love and inspiration. This very morning, while writing this, letters and telegrams have been brought in from Alliance officers and friends, in cities on either coast.

“I predict that Detroit will be the meeting ground of the East and West, in the spirit of unity and solidarity, as never yet has been the case in the history of the New Thought movement. Great as have been the past conventions, yet will the Detroit gatherings be characterized with still greater things. With harmony, unity, love, freedom, and progress as the watchwords of the New Thought movement, the greatness and glory thereof will radiantly shine out to the world as never before.”

HOW TO APPLY FOR O. E. S. 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).

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.

NOONTIDE MEDITATIONS

Paper, 25c; cloth, 50c; leather, \$1.00.

THE WAY. Daintily bound in paper, 10c.

MEDITATION

The Guru is so far in advance of those whom he instructs, that his disciples, who are called Lanus and afterwards Chelas, revere him and yield him a willing and glad obedience, as to a superior being. This attitude of humility on the part of the one who learns is very favorable to the reception of high spiritual teaching. When, on the other hand, there is no such vast difference to be seen in the spiritual attainment of teacher and taught, when all are living the same life, all equally intent upon their own aims and ambitions, all seeking after happiness here and hereafter, and living with regard to what can be enjoyed on this plane,—the layman, who sees that his pastor is not so very far in advance of himself, has not that deep reverence for his teachings that he should have. He is even ready, at the first opportunity, to criticise the actions of his superior, and thus he closes his own door to progress; for the spirit of criticism or judgment is inimical to all true advancement.

The instruction given in our Centers in the Occident takes a line between these two extremes; for, although our Western teachers, who conduct the work of the Members, are not Gurus, and do not therefore excite the same feeling of veneration toward themselves, yet they are provided with the teachings of the Order in writing, and are, at times, supported by a Guru, or even by a Great Master in person. Being thus upheld and fed with the Water of Life direct from its Source, our Centers attract to themselves those strong souls in the world who belong to the particular work which the New Era is bringing, and form them into a band of brotherhood which is reaching around the world.

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.

BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC SOCIETY, 1443 Q ST., N. W.

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BOOKS RECOMMENDED AS COLLATERAL READING WITH LESSON X OF STUDENTS' COURSE

"Inspiration"

List of Books of First Importance

Astral Plane, p. 87, <i>Leadbeater</i>.....	.35	(.03)
In Tune with the Infinite, <i>Trine</i>	1.25	(.04)
Imitation of Christ, Book III., Chap. I, <i>Thomas a Kempis</i>.....	.75; cloth.. .35	(.04)
History and Power of Mind, <i>Ingalese</i>	2.00	(.14)
Noontide Meditations, <i>Agnes E. Marsland</i> , comp.....	.50	(.03)
.....leather, 1.00; paper, .25; cloth..		

Second List

Thought Power, Its Control and Culture, p. 85, <i>Besant</i>	.75	(.07)
Esoteric Christianity, Chap. 14, <i>Besant</i>	1.50	(.13)
Emerson's Essays, "The Over-Soul".....	1.25	(.07)
Bhagavad Gita, XI, 54, 55.....	.50	(.03)
Observations, <i>Gurney</i>		

Third List

Theosophy and the New Psychology, Chaps. 1-3, <i>Besant</i> .....	.75	(.06)
Varieties of Religious Experience, <i>James</i>	3.20	(.21)
Human Personality and its Survival of Bodily Death, Volume 1, Chap. 3, <i>Myers</i> , 2 volumes..	sold only.. 12.00	.....
Cosmic Consciousness, <i>Bucke</i>	sold only.. 4.00
The Hidden Secret, <i>Larson</i>50	(.03)

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FROM "PARACELSUS"

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre 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 demonstration of a truth, its birth,
And you trace back the effluence to its spring
And source within us; where broods radiance vast,
To be elicited ray by ray.

—*Robert Browning.*



BULLETIN
OF THE
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1443 Q Street N. W., Washington, D. C.

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Friday, May 2, 1913

No. 17

MODESTY

It is said that when God created the Universe He opposed Himself to Himself, or separated Being from Non-Being, the heaven from the earth—thus from One bringing forth Two, from Unity creating Multiplicity and Diversity. Then, by again causing these opposites to approach each other and unite in Three, He gave birth to Creation.

And this transcendent Truth is present in all creation and in all creative activity. Just as, "In the beginning God created the heaven and the earth," so does man today in his feeble way imitate the great Creator. He sees in woman himself, and yet not himself but his opposite; he recognizes diversity and opposition in all around him, in good and evil, in truth and error, in light and darkness, in heat and cold, in rest and motion, in male and female. And all these are expressions of the same principle and embody the same truth.

And man seeks to approach these opposites one to the other, each to his fellow, with an instinctive application of a law which he is only now beginning to understand in its simplest phases, but of whose inner working and principle he is for the present in ignorance.

All creation is by the due interaction of opposites.

But how and why the union of these two opposites creates the vital spark is a secret.

We can make the connection between the seed and the earth in which we intend it to sprout and grow, but there our power ends. We can bring together the positive and the negative and observe

the phenomena; but we cannot introduce any variation in the law, and if the current happens to short-circuit and no results are produced, we often do not know enough even to suggest the remedy.

The wise man is modest in the presence of mystery.

In this sense of the word, "Modesty" might be said to point the way to *worship*, and it may indicate a hidden reason why so many primitive peoples associate initiatory and religious rites with the epoch in the life of a boy when he attains to manhood, or the girl to womanhood—the period when modesty instinctively manifests itself.

Modesty is the attitude assumed by the lesser in the presence of the greater. When the difference between the two is slight and those in whom they manifest are but little evolved, there will be a feeling of self-consciousness or bashfulness. Many persons who suffer much from this emotion endeavor to carry it off with an assumption of brusqueness and a haughty manner.

But when a simple, generous soul finds itself in presence of a great Truth, a modest and unassuming behaviour will instinctively be recognized as proper to the occasion. The difference between his own lowness and the majesty of the Truth in question is recognized to be so great that any other bearing would appear presumptuous.

This is true modesty.

In the French language there are two entirely dissimilar words, both of which are translated by the English "modesty": *la modestie* and *la pudeur*. The first of these is in part described above; the second, *pudeur*, may be understood as sex-shame or self-consciousness in the presence of a person of the opposite sex, etc.

The presence of this emotion is observed wherever man is found, and its universality has attracted the attention of many scientific men who have travelled among various uncivilized races and have written accounts of many interesting facts discovered.

Everywhere they find some form of modesty prevailing and usually the exaction of secrecy in regard to the digestive and sexual processes. Naturally they ask themselves why this should be so. They relate a more or less elaborate system of "taboo." Anything unknown or unusual is tabooed; it is unknown, therefore probably dangerous and to be avoided.

These "taboos" have given rise among simple peoples to Evolutionary Ethics, to religious, moral and social habits, just as is the case among ourselves.

Primitive man, however, regards the creations of his own imagination as no less real than tangible things; from this it follows that all affairs, public, private, political, domestic, individual, social, speculative or scientific, are religious.

Sex is also religious in the eyes of most, if not all, uncivilized tribes, and is hedged around with every kind of religious ceremony.

These are of two kinds: some rites are intended for the purpose of purification, and others are propitiatory. But in all cases the danger to be apprehended and guarded against is a *spiritual peril*.

This is a most interesting fact, since it seems to contradict the explanation that has been made by some scientists when trying to account for the universal instinct in lovers to seek retirement: that their modesty, or sex-shame, is the result of a fear of attack from some foe at a time when they were less alert and therefore exposed to danger from the onslaught. It would seem that if this were the case, the danger would have been recognized as a physical and not a spiritual peril.

The newly-wed are supposed to be more than usually open to assaults of gins and evil spirits, and special ceremonies are ordered for them. Those under crises are considered as charged with electric force; this is to be feared and they must be insulated by taboo. How suggestive is this! Truly we may learn much from the crude ideas of the primitive races.

In view of what we know of the Law of Creation and the mystery with which it is clothed it is but natural that man (positive) when approaching the desired woman (negative) should experience awe and should feel an emotion akin to fear; not alone because he sees her through rose-colored glasses, but because of the electric condition about them both, and the mystery of it all. And the same is true of woman in perhaps a still greater degree.

They are in presence of a great and sacred secret, and this makes them modest or ashamed, according as they are more or less evolved.

They are also in presence of each other, and each one believes the other to be much greater, wiser or more beautiful than himself.

These ideas added to the electrical currents above alluded to induce in each the emotion of modesty, if they are pure; or of shame-facedness and bashful self-consciousness in less favored cases.

Modesty is almost an act of worship;—not of the person or thing as such, but of the mysterious secret that it is supposed to embody.

If the mystery is known to cover some thing or some thought that is reprehensible or evil, then the emotion experienced is fear and the negative of modesty, i. e., *shame*, for shame has been defined to be the emotion caused by the presence of or contact with what is dangerous or useless to the individual organism.

The knowledge of the fact that a mystery exists comes intuitively with the third inflow, or stage of growth, at about fourteen or fifteen years of age, and with it come a host of feelings and desires surging into the being, difficult to be understood or con-

(Concluded on page 4)

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"As one lamp lights another, nor grows less, so nobleness
kindleth nobleness."

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The TEACHINGS of the Society offer a philosophy of life which explains the cause underlying the conditions and problems of our daily activities; they render life intelligible, useful and well worth living; they illuminate the Scriptures and unveil many hidden meanings in the doctrines of religions—thus opening the gateway to a fuller and more radiant existence.

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(Continued from page 3)

trolled, unless self-control has been carefully taught and the child has been duly prepared.

The secret of Creation is one of transcendent beauty and of first importance; and to the "prepared" it will be revealed—to those who with purity of desire and true love to their fellows have the Will to take the kingdom of heaven by force.

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MEDITATION

Sir Isaac Newton, in formulating his first Law of Movement, gave expression to one of the modes of Karma on the physical plane when he said: "Action and reaction are equal and opposite in direction." Science proclaims the law of cause and effect. Logic proceeds from the principle that consequences are true to their antecedents. Mill says: "Invariability of succession is found by observation to obtain between every fact in Nature and some other fact which has preceded it." All of our common experience teaches us to act according to our own estimate of the consequences to follow; we work or rest, indulge ourselves or make sacrifices, scheme and plan, eat and drink, for the most part with regard to the effect of these activities upon our life as a whole. Thus do we observe the law of Karma on the physical plane and in the realm of thought.

Despite this universal acceptance by individuals of the law of cause and effect as it applies to their personal affairs, the religions of Christendom have failed to recognize it as a moral principle. All great teachers have proclaimed, as with one voice, "Whatsoever a man soweth, that shall he also reap." This principle is distinctly set forth in the scriptures of all ages. Still, many Christians seek an escape for the sinner, by which his "reaction" will not be "equal and opposite in direction" to his action. Others, with greater courage and sincerity, recognize the law of compensation in the visible world and seek the principle of eternal and universal retributive justice, securing to every man the exact reward for his deeds, a principle which shall repair all human wrongs, make always for readjustment, and tend to equilibrium in the physical and harmony in the moral world.

DEBTS

1. Every tear is a debt, and sooner or later we shall have to pay.
2. The bounty of the Universe allows us to overdraw if we are rash enough, but the day of reckoning will come, and we shall have to pay.
3. Accept graciously what others would do for you.
4. Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap.
5. Every pain is a debt.
6. Again and again shall we be given the privilege of paying our debts, until we are willing to recognize the opportunity as a privilege not to be overlooked.
7. Every breath you draw is a separate bond, binding you to serve the Universe in return.

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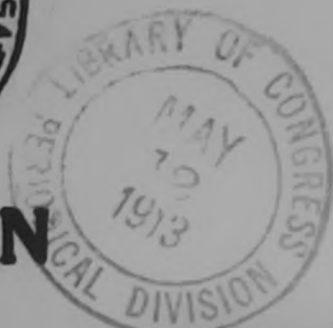
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Friday, May 9, 1913

No. 18

LEADERSHIP

(Continued from Vol. IX., No. 12, March 28th)

In a former number we spoke mainly of the *principle* of Leadership, showing that it was a necessary part of the life of every being to become a leader in some thing, if he would give full play to the double current of the life-forces which it is his destiny to control and to learn to master.

The stage upon which he is at present able to command a hearing may be small and rude, the dramatis-personae whom he must lead may be few and perhaps uncultured, yet they will provide the material requisite to the cultivation of the Will, and, as these present conditions are used to the best advantage, the opportunity to do greater things will open out to him.

The Great Work, it has been said, is the Creation of Man by himself.

And the reason why Leadership is an essential to progress is that it can only exist when the Leader embodies some qualities of greatness in a larger degree than other men, especially than those whom he is destined to lead.

It thus calls forth in each one the energy necessary to achievement, and leads him to make every effort to excel—not for himself alone but for the sake of those who are depending upon him and whom he is guiding.

Every life is a nucleus. It centers within itself potentially all the power that it is destined to manifest in every possible field of enterprise.

This nucleus is placed, just as is the case in Nature, within

a number of coverings designed for protection and later for nutriment in the early days of its growth. These gradually fall away more or less entirely as the boy ripens into the man, the girl into the woman, and the dream of achievement and of leadership fills the thoughts of each.

Now is the critical moment. The power to create its own conditions is inherent in all to a greater or less degree; but the little use that the central life makes of its power shows that it is but too often unrecognized and unappropriated.

The young man, for the most part, falls into line and continues in the groove that is traced for him, whether or no he would have chosen it if left free to make his own decision. And the girl is still more restricted in the use of her newly acquired power to provide herself with congenial surroundings. Each makes some few futile efforts to liberate himself, but for the most part without result, and they soon sink into inertia again, and follow the line of least resistance.

Thus, instead of the world being filled with live men and women, it is cumbered with the semi-slumbering, the weak and the incapable. Instead of every man being a Leader, he is satisfied to follow, or even to sit down by the wayside and become inactive.

The cry of suffering humanity today is perhaps greater than ever before, and there is no one who reads these pages who has not something that he can communicate to one who knows less, or has less advantages than himself. Let us then be "up and doing."

Nor should anyone draw back because he is not perfect. It is true that the rank and file are apt to look for perfection in their Leaders and to complain more or less forcibly when they do not find it. But since no man is perfect, all must be content to "press forward toward the mark," and the born leader will pay little attention to the idle opinions of others.

Let every man work where he is, and as he is; thus he will "rise by raising others."

Some leaders are chosen for their physical charm, others for higher qualities. Thus, we read that Saul was chosen by the Lord as king over Israel because of his appearance and stature; David because of his prowess. Elijah and the prophets appealed to the spiritual and the marvellous, while the Lord Jesus drew thousands out into the wilderness because He had "the words of eternal life."

Many women have, in the past, swayed the rod of empire on account of their beauty; men, by reason of their strength; and children have been known to rule over their home by virtue of a lovable nature that nothing could withstand. Every constructive quality of body, mind or heart may rightly be used to attract and lead other men towards the ideals which they would pursue and towards which they are aspiring.

It is of first importance to choose an ideal. This should be neither so high as to preclude the possibility of attainment by the majority of the followers, nor so low as to be within easy reach. The best work will be done when the aim is in sight but elevated.

The Leader's talents must be exercised to embody that ideal in himself and in what he does and makes others do.

Thus the Lord Jesus taught *love*, and His whole life exemplified His teachings.

Energy and self-reliance will be called forth by many of the exigencies of life in those who are at work on a large scale; indeed without vigor and enthusiasm little is accomplished anywhere.

On the other hand, the qualities of prudence and policy are no less needed; for if it is necessary to march boldly forward, it is none the less essential to stay to consider ways and means and to clear the path ahead of obstacles and of enemies. Thus we must go forward and restrain ourselves at one and the same time.

Nor must the leader be ever without a plan; at times the way will be dark ahead of him; still he must always be able to see a little further than those who are behind him. And what he sees will always be bright and encouraging however apparently gloomy, for his buoyancy and cheerfulness will see through the clouds to the light beyond. Nor will his prophecies fail to come to pass, for with his versatility of resource, he will find a way.

But perhaps the most valuable asset of the worker is to be found, not alone in ingenuity and skill, not in practical talent, for these might fail him or be entirely lacking; the success of a leader and the usefulness of his work will be aided most of all by a simple virtue that every one may cultivate: steadfastness.

It has been said that the three necessary activities of the disciple are Will, Constancy and Self-sacrifice. Not only must there be Will and activity, but these must be sustained by constant, steadfast perseverance. Perseverance alone without any great gifts will accomplish wonders.

Every life, as we have said above, is a nucleus. Its destiny is to grow to resemble its parent—God. To this end it must breathe, both by inspiration and by expiration, it must receive and give, it must obey and command, it must be led and it must learn to lead others. The current is two-fold, and he who thinks all the time about himself is only half alive.

The healthy normal life has an interest in all sides of human life—intellectual and spiritual, political and social, economic and domestic. It has always time, health and money to help a great Cause, and its ear is always open to the cry of the unfortunate.

The greater and more noble the life, the more diverse and varied will be the activities which it energizes and the firmer the purpose which unites them all in usefulness.

ASTROLOGICAL FORECAST

FOR THE LUNAR MONTH BEGINNING MAY 6TH, 1913



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 individual horoscopes and the present condition of the latter.

The map for this lunation has the sign Aries rising with its ruler Mars near the Ascendant in Pisces, indicating an active period of a somewhat martial, violent nature. Military affairs will be prominent and also labor troubles and there will be outbreaks against those in authority from those in the highest stations down. The people generally will benefit to some degree by the course of events. Opponents of the nation will make little headway, but legislation will see some strange, unexpected alliances and deals and there will be other exchanges that will not be so apparent at present. Some little progress may be expected in women's legislative programs, though powerful interests, liquor especially, will be actively opposing both openly and secretly.

Business will be quite variable, some gaining, some losing, electrical and agricultural lines being mostly affected. Transportation companies are under rather unfavorable influences. Amusement places are under good auspices. School matters will also progress, except as hampered by epidemics, which are likely to continue prevalent. Excepting for those and mental disturbances the period is good for general health and strong vitality.

Esoteric students will find the period generally favorable, though there are opposite influences operating to some extent. Teachers of occult subjects should find a quick and ready understanding of the deeper phases in their pupils' and unusual enthusiasm and ambition. The intellectual faculties will be keen and alert and with more concentration and continuity than usual. The adverse influences tend mostly to a scattering of energy through undertaking more than one is capable of, hence more real progress will be made where the attention and efforts are limited principally to the most important matter or matters of need and interest at the present moment. The positions and aspects of Venus, Mercury and Neptune make it desirable for the student at this time to exercise his will in maintaining his loyalty to his teachers and their teachings,—and this applies equally to people in general in reference to friends and advisers,—for there will be a strong tendency to "follow after strange gods" and doctrines, only to awaken later to the realization that faith and steadfastness are as essential in unfoldment as are sight and knowledge. E. W.

MEDITATION

Are we to be forever bound upon the wheel of Karma? Does every life see us paying off old debts only to make as many new ones? There is the same escape for the race as there is for the school boy. So long as the boy is in the lower classes he must remain subject to the discipline of the school; but when he has graduated, having passed through all the experiences and learned all the lessons which school life affords, he is then freed from its laws, he is no longer bound because he has transcended them, and his obedience is not only ready and willing but it is also intelligent. So the man who lives in the world but not of it, who works ardently yet without looking for personal gain, who lives and serves all men irrespective of what they may do or say to him, this one is free from Karma. He has graduated from the school of life.

Those who recognize the law of Karma consciously build up their own immortality from day to day and from life to life. They purify every thought and action, knowing that upon them is based their own destiny. They learn to act for the good of all, regardless of the reaction. They rise above the operation of the law of Karma, and, transcending cause and effect, build, not only their own immortality, but the destiny of the planet.

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 to be 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.

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BULLETIN

OF THE

ORIENTAL ESOTERIC CENTER

1443 Q Street N. W., Washington, D. C.

Vol. IX

Friday, May 16, 1913

No. 19

IDEALS

OF EXISTENCE—OF LIFE—OF THE O. E. SOCIETY

There are two extremes of opinion as to the methods to be pursued in the pursuit or acquisition of Truth.

Some schools declare that all wisdom comes from within, so that all would-be teachers are superfluous; others contend that true wisdom comes from without and is to be acquired only by an unquestioning and uncritical acceptance of the Teaching of Those who possess it.

In truth both of these opposite schools are right in part, while neither is right in its entirety or to the exclusion of the other point of view.

For the Divine Wisdom is shown by experience to flow towards man through two channels, an inner which is his own Divine nature, and an outer which puts him in touch with the wisdom of all men who have ever lived and which is found in all created beings and things.

Therefore those men are wisest who open themselves to the inflow through both of these channels, and while accepting as teachers those alone whom reason shows the most ideal and trustworthy are also careful to add to the authority of the teacher the assent of their own spiritual intuition.

Truth may be received from without as well as from within; but true wisdom arises when these two meet and are balanced in the consciousness. Then tradition and teaching are spiritually cognized and accepted by the intuition; while the brilliance of the

Inner Light is kindled afresh by the added proof of experience and practice.

There are in India alone hundreds of different schools—agreeing in general principles but each having its own method of discipline. A few of these teachings are being adopted and propagated in our midst, and it is necessary for you, as pioneers of the New Era, to be conversant with them and able to compare your own methods with those of others.

You will be among the teachers and leaders of the "Coming Race," each one of you taking that place in the Great Plan for which he is fitted, however exalted, or however humble. It is well, therefore, for you to try to understand the problems of those who will come to you for help—seeing things from their point of view, as well as from your own.

The Ideal of existence is

TO KNOW GOD AND ASPIRE TO UNION WITH HIM.

This is the end and aim of our earthly life.

We do not, however, seek this KNOWLEDGE with regard to ourselves in any way, but for its own sake. We seek to approach the Light—not because we wish it to shine upon us, or even in order to secure its aid to enlighten our minds, however desirable that may be—but we seek the Light for its own sake, because it is THE LIGHT and because we are flames kindled from that LIGHT—"Sparks from the hearth of Myalba." If we become wise in consequence we give thanks; but we do not ask for anything. The Father knows what we have need of. We rest upon Him.

The point of view of the Society is well set forth in our beautiful Ritual of Initiation. "He who comes to us as a Student, must be ready at any moment to sacrifice his desire for knowledge to his desire for Service. This is the Law, for all true knowledge comes, not by mental effort, tho' this is good; not by a strong Will, tho' this is indispensable; nor yet by the relinquishment of self and all selfish desires, tho' this is a necessary step. True knowledge is borne in upon the soul in those moments of active service, when all thought of growth, attainment or sacrifice, is lost, and the heart acts in accord with its truest nature, in harmony with the Great Heart of the Universe. He who is actuated by the desire for knowledge alone, he who *will attain, in spite of everything*, is closing the door to his future advancement along the True Path. The humble alone can learn, the obedient alone can command, the silent alone may speak on the Heights."

The entrance to the lower or left-hand path, on the contrary, is always alluring and full of promises to the one who is looking for something for himself—who is seeking attainment, illumination, realization, or perhaps some worldly end. It may, however, be readily known and distinguished from the True Path by its lower

ideals and aims. It shows invariably one (or both) of two characteristics:

1. It flatters the inquirer, insinuating, suggesting or openly declaring to him that he is, or will become, some great thing. Thus it fosters his pride and egotism while at the same time arousing his jealousy of others and causing him to eventually become hostile and malignant towards those who are, or seem to be, a step above him.

2. The Left-hand path also makes a point oftentimes of money success, and promises the realization of worldly ambitions or power over other men.

Self-sufficiency and self-seeking are the prime movers in this path, although their outward signs are so subtle as to be sometimes mistaken for those of an "Angel of Light." One, or both, of these are dragging down into Black Magic hundreds and thousands of unsuspecting souls today—excellent persons otherwise, who have never been taught the danger of the situation in which they stand, or how to avoid it.

You are forewarned! Nor indeed are you in any danger so long as you shape your life upon the Ideal of the O. E. S. "Service," for this is an antidote, a preventive and a cure for selfish thought.

The Esoteric *Ideal of Life* is an inner consecration to the Holy Cause of the upliftment and progress of humanity, a consecration which grows out of the Knowledge of God and the Love of all good, with a constant aspiration towards Truth and a steadfast determination to conform the life to the highest known standards of perfection.

Our *Ideal as a Society* is to form, in our humble way, a Guardian Wall, to aid, uplift and protect humanity. Whether or no the Great Power gives us individually "Realization" is second with us to Service. Indeed we are not thinking of ourselves in the matter at all.

This is our trinity of Ideals:

The ideal end or aim of existence, "To know God and to come into union with all good."

The means to that end, "A life of inner consecration to service;" and

Our ideal as a Society, "To rise by raising others."

And if we need a test to assure ourselves that we are not self-deceived but that we are indeed progressing in the path, we find it in "a steady growth in efficiency," and the consequent enlargement of the scope of our life activities.

One of the best proofs of the disciple is his steady, continuous advance—not in wealth or worldly power, but in efficiency, in influence and in independence of outer conditions.

This is an outward and visible sign of inward spiritual growth.

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O do not pray for easy lives, pray to be stronger men!
Do not pray for tasks equal to your powers, pray for powers equal
to your tasks!

Then the doing of your work shall be no miracle; but you shall be
a miracle.

Every day you shall wonder at yourself, at the richness of life
which has come to you by the grace of God.

—Phillips Brooks.

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 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.

MEDITATION

Esoterism confirms the view that has always been put forward by religion—that man's nature is from above as well as from below. His body, it is true, has been prepared by evolution through all the kingdoms, mineral, vegetable and animal; it is subject to change and is mortal; but not so the informing spirit, the Ego; this is individual and never dies: it is, indeed, that vital undulation which comes forth from Nirvana and, after a series of trials and transformations lasting throughout one Manvantara, returns thither.

The individual struggles from dawn to eve, from his first appearance in this world to the time he goes out of it, with the problems and difficulties of each day; sometimes he triumphs, often he fails—but always he learns, whether gaining or apparently losing in the fight, and all of these experiences serve him as stepping-stones to his immortality. It is in this way, indeed, that he builds his immortality.

And since gradual evolution, in ever widening cycles, is the law that governs manifestation in the Universe, so man climbs, day by day and age by age, towards the consciousness of his Divine Sonship.

“Just as from a blazing fire are thrown off, on every side, thousands of sparks, each one resembling its parent; even so does the diversity of creations come forth from that which is imperishable and return to it.”

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.

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THE GREAT BREATH

All life is One, eternal, indestructible, the Soul of the Universe, which also is One. Everything in the Universe, being part of that One, is in relation with every other thing, and also with the whole, just as we see it to be in the case of the physical body, where an injury to one member affects, more or less severely, all the others.

—*First Principles of Esoterism.*

All occult science rests upon the doctrine of the illusory nature of matter, and the infinite divisibility of atoms.

Every particle, whether known as organic or inorganic, is a life. Like must produce like, nor can the Absolute Life produce aught but living beings; there is life in *laya* even, just as in the man who is in a profound cataleptic sleep: he appears dead, but he is living.

Science teaches us that the living and dead organisms of men and animals are invaded by hundreds of all kinds of bacteria; we are threatened from without at every breath we draw, as well as from within. But science has not yet joined hands with occultism in acknowledging that our whole bodies, as well as those of animals, of plants and of stones, are entirely made up of just such lives—beings so minute that for the most part no microscope can discover them.

Every day brings out more clearly the identity between the animal and physical man, between the plant and man, and even between the reptile and the rock, its nest. The physical and

chemical constituents of all of these are found to be identical. But this is not all, for occult science declares that not only are the chemical compounds the same, but also that the same infinitesimal and invisible lives compose the atoms of the bodies of the mountain and of the daisy growing upon it; of man and the rock upon which he leans. Every grand life attracts to itself in strict accordance with karmic and other law countless numbers of other lives, of which it forms its body and through which it lives and manifests.

Every atom and molecule in the Universe is both *life-giving* and *death-dealing* to the bodies of such grand lives, for it eternally destroys and changes the forms that it has helped to build. "It creates and kills; it is self-generating and self-destroying; it brings into being and it annihilates that mystery of mysteries, the *living body* of man, animal or plant, every second in time and space."

In occultism every atom is a soul, not a disincarnated entity, but a center of potential vitality with intellectual power; and indeed the atom may be looked upon as a compact or crystallized point of energy or divine ideation.

A molecule is not a unity in the same way, for it is a simple aggregate of atoms; but a crystal, a cell, an ant, an oak or a sun—all of these are grand lives each sustaining myriads of lesser lives of which it is composed.

Around each of these centers of divine energy, atom, crystal, cell, organism, star or nebula, there radiate spheres of force, of life, of sensibility, of thought, and of bliss. All of these spheres exist around every being; but in some they remain potential alone and negative, when the consciousness is unable to respond to them for lack of advancement.

The physical death of a being is the decomposition of its body into its constituent parts; but *metaphysically* death is but the transfer of the activity to a higher and vaster plane: the gathering in of the sheaves of experience and garnering them in the highest of those radiant spheres that limit for the time the possibilities of the being.

By these repeated harvests and garnerings, the potentialities of the life become ever richer and fuller, and in the course of millions and millions of centuries, of innumerable eternities, the soul of the atom becomes the life of a cell, the potential vegetable becomes a potential animal; the human spirit becomes the planetary spirit; the angel of the nebula becomes the god of space, and so on to infinity.

The soul is always centrifugal in its expression; it tends to extension, to Brahma, and this universal aspiration is the *in-drawing of the Great Breath*.

The Grand Expiration is the opposing centripetal force, by the action of which the sphere becomes the point, spirit becomes encased in matter, the soul incarnates, the great becomes small.

In Paranirvana all humanities, past, present and even future—like all things—will be one and the same. Everything will have re-entered the Great Breath and become merged in Brahman, or the Divine Unity.

But however limitless, from a human standpoint, the Paranirvanic state may be, yet it has a limit in Eternity. Once reached the same Monad will re-emerge therefrom as a still higher being, on a far higher plane, to recommence its cycle of perfected activity.

“The moment when the sphere has reached the maximum of its extension, and MAN, perfected, attains to the very threshold of Divinity, begins the grand movement of the return to Unity which marks the end of a Universe.

THE FIRE DOES ITS WORK

“The majestic procession of beings which people the Universe is gradually and rythmically absorbed into the motionless Center of the World; and of all that had been in Cosmos, there remain only invisible germs, concealed within the mysterious breast of Him, who, having realized Supreme Perfection, preserves beyond the limits of Time, of Space and of Number, the eternity of His Power, of His Wisdom and of His Love.

“This repose, however, does not last long, for the law of cycles governs and rules the world. Night is followed by day!

“The central point of the vanished Universe appears to grow and expand on all sides in a sphere of marvellous beauty: The Egg of Gold, of which the Brahman myths tell us. A new Cosmos is enclosed within it—new and yet old—for it is the image of the preceding world.

“And from it issue, in a higher state of activity, all the hierarchies of beings which formed the living train of the preceding universe—all the intelligences, all the forms, all the souls and all the bodies. From the very point where they were left when the total destruction overtook them, they start again to take up their evolution.”

Thus, the next great Manvantara will witness the men of our own life-cycle becoming the instructors and guides of a mankind, whose monads may be still imprisoned—semi-conscious—in the most intellectual of the animal kingdom, while their lower principles may be animating, perhaps, the highest specimens of the vegetable world.

“This is thy present Wheel, said the Flame to the Spark. Thou art Myself, my Image and my Shadow.”

“Earth, water, flame, air, ether, life and mind,
And individuality—these eight
Make up the showing of Me, Manifest.”

“Of many thousand mortals, one, perchance,

* * *

Knoweth Me, as I am, the very Truth.”

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Cuba, Panama and the Canal Zone, 1 yr. (\$1.50); 6 mos. (75c.).**

Listen to the song of life. Store in your memory the melody
you hear. Learn from it the lesson of harmony.

—*Mabel Collins, in Light on the Path.*

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If you want instruction you cannot do better than become a Corresponding Member of the Society. For one dollar and a half a year, or two dollars in countries to which the postage is five cents, you can become a Student Member entitling you to lessons full of practical information for making your life more valuable to yourself and others. For an additional dollar and a half you have the additional privilege of writing in and receiving the advice of the officers on your personal problems. Many of our Members renew from year to year and a number of them have become warm personal friends. For further information address the Secretary.

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,
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BY AGNES E. MARSLAND

President of the Oriental Esoteric Society

WHAT ESOTERISM IS

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MEDITATION

How inspiring is the knowledge that not even the weakest aspiration of the most rebellious soul, struggling upwards to the light, is lost, and that every cause must have its effect, not only in the life of the individual but of the race, the planet, the universe! A good thought sounds and resounds in the Akasha throughout eternity. Nothing can be lost, for the law of Karma gathers up the fragments of all energies.

We cannot know how long it will be, as men count time, before the results of our present activities are seen. Only unimportant causes have immediate results. The more far-reaching the idea the longer it will be in realization, for its sphere of influence covers a larger field. The wing of an army is easier to manoeuvre than the main body, while a single regiment is easier still of management. But we do know that day by day, in every act of our lives, especially in every motive, thought and feeling, our new Karma grows on the one hand as we touch other lives, and dwindles on the other hand as we learn the lessons presented to us and are able to render good for evil. At the end of life the sum of all the causes left over is laid by in store. These causes are assimilated in the long sleep that follows active life in the world. The lesser tangles and loose ends are smoothed and straightened and the weak places are strengthened, so that, in the next incarnation, the soul comes forth justly clothed in a garment woven from a stuff of its own making.

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.

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BULLETIN

OF THE

ORIENTAL ESOTERIC CENTER

1443 Q Street N. W., Washington, D. C.

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FAITH

Faith is that innate feeling of the soul that in the beyond there must be something more in harmony with its aspirations than it finds in the world.

At first we believe with a faith not unmixed with hope, and we need the aid of study, of discussion, of observation, to strengthen our feeble hold on the truth.

The more however that we learn of the nature of the soul, and the further we progress in the knowledge of ourselves, the clearer our sight becomes, so that step by step we see and know that which formerly we did but hope for and aspire towards.

But true Esoteric faith is not yet ours; when the true Faith descends upon the spirit of man, then doubt is no more; no longer is any sacrifice too great, all obstacles are gladly encountered and overcome, for we are not guided by opinion or worldly reasonings, but by the firm will of him who *knows*.

In life, whether the carnal life or the spiritual, faith and works go hand in hand; the man of the world will only work for those objects which to him seem likely to be successful; looking forward along the dark vista of future possibilities he sees at the further end, burning dimly, the light of triumph; and with his eye fixed upon it he works night and day until he has attained his desire and holds the lamp, which he had glimpsed from afar, in his hand.

Thus his faith, being followed by works, becomes a living power.

If, as he thus looked forward into futurity, the light did not appear, if he knew there was no such light, he would not work towards it.

Faith, therefore, is essential, even on the business plane, to successful working; much more is the light of the dim star necessary to the progress of the soul, for however far away it seems to be, and however dark the path, so long as it is burning there is hope!

But if faith is thus seen to be the vital spark of successful work, more important still is the part which Work plays; for one of the sacred books tells us impressively, "Faith without Works is dead!" Faith which accepts and appreciates in words of praise, but makes no effort to work in aid—is not truly faith. It is dead or dying.

We have numberless instances in point every day and wherever we go. What a beautiful work you have! How I envy your power of helping others! What a useful and practical teaching! What a fine address! and hundreds of similar phrases of appreciation reach us all the time, but for the most part without the faith expressed leading to anything at all in the nature of Work.

How I wish I had a million dollars! is a very usual and most futile form of suggesting a great interest.

In all of these cases, one hour's work would have been more to the point, for it would have shown that the Faith was genuine and alive.

There is a vast number of very excellent people whose Faith finds no outlet in work, for one reason or another, and who find themselves becoming every day less and less alive to spiritual truth, and this numbness is a source of great sorrow and self-reproach to the conscientious soul, so that he seeks on all sides for its cause, and generally in vain. Work is the great invigorator, work in pursuit of the highest ideals, in self-sacrifice, in service; such labor brings a flood of light to the thirsty soul, so that every pulse beats in love.

To some, opportunity appears to be lacking, they find no suitable work to their hand although they would willingly embrace it if it presented itself.

In aid of these we will repeat a little conversation overheard between two of our sisters:

"Where have you been today," the one asked.

After enumerating several business engagements, the other continued: "I always try to go wherever I am asked, for it is often thus the Great Power sends me to meet some sad soul who is needing help."

Here is a very humble but potent illustration of Faith leading to Works, for the one who is thus always listening for the Father's voice, even in the simplest acts of every-day life, will be used by Him to carry His messages even when he knows it not.

Some kind of work is essential wherever there is life; but

there are various degrees of effectiveness in work: there are those who aid some work which their Faith approves by giving to it of their wealth or possessions; they derive benefit for example from some of our teachings, and in return, they send a thank-offering. This is likely to be the first prompting with most men, but if their giving ceases here, they will have missed the highest opportunity. If the giver is serious, he will rest satisfied with nothing short of *giving himself*. Having proved the teachings in his own life, he will burn to stand shoulder to shoulder with those who have helped him that he in turn may strengthen another soul and so repay his debt, for he realizes that however useful money may be, yet there are things which money cannot buy.

Under our new teacher, Faith, we shall learn that all life is an orderly sequence, that God is above and over all, and that His law will provide us with all that we need and ought to have. We know that God is Wisdom and Love; therefore, if we are logical, when things go wrong, that is when they do not follow the course which we had provided for, Faith will lead us to see His hand in the untoward event, and will show us how to follow His design rather than our own. Every change which the Great Power deigns to make in our plans is eagerly embraced by the disciple; to him it is not a disappointment, but an intimation from the Father of some better way to follow, and he at once begins to search it out.

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, nor can we at first free ourselves from the bonds of custom, of criticism, and of negative thought.

God is good, God is Great, God is all—this is the text book of Esoteric Faith. The disciple reads its light into all the affairs of his daily life; does he suffer from poverty—it is of God, an obstacle placed in his path by the Great All-Wise to teach him to use his powers, to try his faith, to prove to him what stuff he is made of. He stands up under his load and plays the man, for he knows that God is with him, and that He is good.

Is he asked to give up all that life holds dear? He suffers, for he is yet human, but he never hesitates. Forward, ever forward he goes, into the blackest darkness, for his faith is sublime and it *knows* that God is Great.

Then falls upon him the direst blow of all—name and fame, reputation, wealth, love, home, possessions, even health,—all are swept away. Does he fall? For a moment, perhaps, but he quickly recovers his balance, for to him God is All, and with the patriarch of old he says "I know that my Redeemer liveth."

Not passive resignation, but cheerful acquiescence leading to activity in some new direction, is the work of faith,

To know God,—this is true faith.

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“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.

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scription at once. This will be much appreciated by those who
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The object of possessing a Society pin is two-fold: first, it at-
tracts to the one who wears it the vibrations of all the brothers
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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.

There are two degrees of membership. These are:

1. *Corresponding 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*, as space permits, or by correspondence.

Corresponding Student Members are in close personal touch with the Officers of the Society. They receive courses of instruction suited to their individual needs and, in addition, may receive letters of personal advice from Officers and Members of the Society on their life issues. This degree is recommended to students who are learning how to acquire some degree of control over themselves and their conditions.

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BY AGNES E. MARSLAND

Pres. of the Oriental Esoteric Center and the Oriental Esoteric Society.

WHAT ESOTERISM IS

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MEDITATION

The disciple is not understood to know a thing until he has experienced it. He has not conquered a fault, in the opinion of his teacher, until he has been tried in every part of his nature experimentally along that particular line. Thus the tests of the Order are not given in writing but in the blood of the heart. The student is not presented with a question upon some one of Life's problems and required to put down on paper what he would do under given circumstances; but, by the guidance of the Masters of the Order, the Karma of that soul is so grouped as to bring him the very circumstances that will try to the uttermost his powers of choice. He will be led, step by step apparently without the intervention of any unusual agency, but nevertheless under the invisible guidance of the Master, into situations where he must inevitably either fall or stand upright, and where he will learn a useful lesson in either case. If he falls he will learn to know his own weakness and will have opportunity of strengthening himself; if he is able to stand upright and to resist the temptation, his victory will give him added energies to attempt the impossible in the future. For the Esoteric disciple is always required to undertake the impossible and it is thus that he builds his immortality. The doing of the possible and the apparent is for the ordinary men; but he who creates, who brings forward some form of activity which has until now been latent and who is thereby a benefactor of the race, is always scaling impossible heights.

FATE AND DESTINY

1. Destiny begins at the present moment. Every moment brings us something which we can decide; and 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 the 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.

NOTICE

The thirteenth annual convention of the National New Thought Alliance, with the Detroit New Thought Alliance as host, will be held in Detroit, Michigan, for one week beginning Sunday, June 15, ending Sunday, June 22, and many things of great significance, inspiration and world-wide influence will mark the gathering as an important event in the history of the New Thought. Many of the great leaders—lecturers, authors, editors, teachers and healers—will be in attendance, and among them will be famous men and women who will illuminate the convention by their presence, and render inspirational work on the various programs from day to day.

Special features of the convention will be:

1. A great daily program of varied and wide range of subjects, with three daily sessions running from Sunday to Sunday.
2. The Convention at School, a division into educational classes, with leading New Thought men and women teaching advanced courses of lesson on vital topics, in their own special lines of study.
3. The daily noon public healing clinic, conducted by well-known healers.
4. Handling business details of the prospective two international conventions, one in London next year, and the one to be held in San Francisco in connection with the Panama-Pacific International Exposition in 1915.
5. Future work of the Alliance, including matters of the greatest general national importance to the great and growing New Thought cause and interests.
6. The joy and inspiration of meeting face to face the famous New Thoughtists—men and women of the highest and most lovable type of character, which together with the pleasure of seeing old friends, and forming delightful new acquaintances, will make the convention memorable in the hearts of those who attend.
7. The amusements and social functions which will be parts of the convention's great program—things for relaxation and pleasure which so beautifully round out the joy of such gatherings.

Printed information about modes of travel, hotel rates, private entertainment, and the program in full detail, will be forwarded upon application to those sending names and addresses to the secretary.

ALFRED TOMSON, *Secretary*,
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BULLETIN
OF THE
ORIENTAL ESOTERIC CENTER
1443 Q Street N. W., Washington, D. C.

Vol. IX

Friday, June 6, 1913

No. 22

CHRISTIANITY AND ESOTERISM

The question is often asked, "Do the Teachings of Esoterism differ from the Christian Teachings? Do they contradict them or can the two be reconciled?"

There is a great harmony between the words of the Lord Jesus and Esoterism, for the teachings of all Initiates are One; when differences appear to arise, these consist chiefly in the interpretation which various religious bodies put upon the words used by the Great Teachers.

To esoterists the Sermon on the Mount is of even more value than it appears to be to other men, because the Teachings of Esoterism explain, from a scientific point of view as well as from the moral standpoint, the laws which are involved.

When we read, "Love ye your enemies," we strive by every means in our power to bring our lives into line with the command, not alone because it is a command, but also because we have seen and observed with our developed psychic senses how black are the radiations of hatred, and how awful the hell-fire which surrounds the man who dwells in anger and irritability. Only by bathing ourselves in Love, can we hope to be shielded from the shafts launched by "envy, hatred, malice and all uncharitableness."

The world allows that the ideal set up by the Lord Jesus is an exalted one, to be admired from afar; but men do not think of attempting to conform their lives to any rule "so unpractical;" they still continue to call themselves Christians and yet they "swear," they "take anxious thought for the morrow," and on all and every

important occasion they "seek first" the world, its requirements, pleasures and ambitions, relegating to Sundays or some other "more convenient season" the "Kingdom of God and his righteousness."

Esoterism, however, declares that the ideal is not an "unpractical" one, but, on the contrary, one which will, if faithfully followed, bring better results than the plan that is at present followed. Nay, more, Esoterism contends that this is the only safe path to follow—all others leading inevitably to suffering, disappointment and destruction in one of its many degrees.

The miracles which are said to have marked the life of the Lord Jesus constitute one of the greatest obstacles to many a seeking soul; for while he fain would believe, yet he finds nothing in his present environment to give him any assurance of their possibility.

This is not the case with esoterism, for the disciple who diligently and loyally follows the path and lives the Teachings, soon finds a change working within himself so that he becomes a miracle unto himself, and if he continues, he stores up within himself a wonderful power, which he can thereafter consciously use for the good of other men and for his own advancement. He *knows* that "many wonderful works" can be wrought, however impossible they appear to the ordinary man; for he has assisted at the operation of certain ones, and the principles which he has thus seen in operation being universal, a flood of light is thrown upon a vast number of mysterious problems. Thus "miracles" are no longer astonishing and unbelievable to him; they are seen to be but the natural expression of a larger life, a wider and profounder knowledge, a firmer will and a more vital faith.

It has been very beautifully said that the virtue which has been the especial contribution of the Christian religion to humanity is "Self-Sacrifice." And, indeed, of all the host of virtues which shone so brightly in the person of the Christ, this is the one which has caught the attention of the world of Christendom more than any other, and which Christian peoples have striven to emulate.

We find therefore that the world's idea of a good Christian man is one who is gentle, compassionate, slow to anger, forgiving, charitable, who thinketh no evil, who is ready to serve humanity, who loves God with all his heart and his neighbor as himself—who is, in short, unselfish and self-sacrificing. And this ideal is a very beautiful one; for certainly he, who has realized all these virtues and made them his own by practice, is a good Christian and already far advanced on the path.

But yet, to many of us, this picture, although it truly presents the worldly idea of the Christian spirit, lacks something—a something which was present in the spirit of the Christ, and which indeed made Him a Man, strong and virile.

For we know men who are the embodiment of all these and

similar qualities, who are tender, good-hearted and full of self-abnegation, having all the Christian attributes more or less marked in the life, and still they fall below our ideal, they seem to us to be in some sense weak. Good they are beyond question, better than we ever expect to be—better than we even want to be, for we do not feel any desire to follow in their footsteps.

We are not vain or self-righteous in our estimate of ourselves, but we feel instinctively that we have something which they lack, and that this something is the very essence of our manhood, which we may not relinquish or endanger for any doctrine, however ideal, or however subtly it appeals to our religious aspirations.

It is this feeling, which, unexpressed, torments many a strong man and turns his face from the light.

Indeed self-sacrifice is but half a virtue, the negative half; the life of the Lord Issa (Jesus) was truly one of supreme self-sacrifice, but still more truly was it a life of positive work towards an end—that of aiding suffering humanity. Knowing the world's history, past, present and future, as He knew it, and understanding the laws of cycles as applied to the individual, nation and race, He worked with the mighty host of Great Beings who care for our earth and watch over its evolution.

Self-sacrifice was what the world saw, and what He taught (for men needed that particular stimulus just then), but *the plan* was what He saw,—the whole earth renewed and made perfect; upon this sublime picture his eyes were ever fixed, his first words to the world declared it, "Wist ye not that I must be about my Father's business?" and His last breath gave it utterance, "It is finished." Not self-sacrifice was in His mind at these supreme moments,—that was a matter of course,—but the Father's business, work for humanity, the constant holding to a plan of action, at whatever cost, the following out of a special course agreed upon by all the Mighty Hosts and put into His hands for fulfilment—the planting in the earth of the little mustard seed and nurturing its early growth.

The Christian spirit, rightly understood, is positive, it includes courage, strength, will, the power to command, and the wisdom to know when it is necessary to use gentleness and when to employ power in order to compass the end which it has in view.

Among those who know the true nature of virtue, self-sacrifice does not exist, for it is no sacrifice but a joy to give! All that they have had of this world's goods they have willingly surrendered for the general weal—not carelessly, but in furtherance of a certain definite plan.

And they continue to give and to work, showing forth all the negative virtues which cluster around self-sacrifice, but *living* for "The Father's business."

This is the true Christian spirit and by this standard may the real disciple be recognized.

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The great difference between reading and doing consists in the simple fact that *the former expands and dissipates, while the latter contracts and concentrates*: Therefore the person who is determined to conquer his own body, or to strengthen a weak organ, can be said to be further on the road of Magic than the person who spends years in reading books. *Lovell, in Volo, or The Will.*

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TAURUS

THE BULL

The Representation of Solidity and Strength

This sign is said to be symbolized also by a coiled serpent, meaning, "Latent Energy."

The Sun enters Taurus the twenty-first of April and leaves about May twenty-second. It is negative, fixed and earthy; those born under it being "fixed" in their ideas, desires and habits.

These people also have a fondness for the good things of life. They display mathematical ability, business insight, with a keen instinct for finance. These faculties added to another characteristic of Taurus, that of the power to "hold and retain," often produce worldly success and the capacity for acquiring wealth.

As a rule these persons are physically good looking, possessing strong animal magnetism, with innate sympathy. They are thus attractive and easily make friends. Having great love of beauty, however, they are apt to form their own opinions and

judgments from external appearances. Though unusually stubborn, and always thinking their own way best, so great is their sympathy that, through it, they often yield their will and inclinations to those asking favors of them when their instinct would suggest a different and wiser course. Their love and generosity are, therefore, many times the causes of their being imposed upon, which makes them either a staunch friend or relentless enemy in consequence.

They are ordinarily slow and steady, yet when their temper is aroused it becomes violent, and they then show the attributes of their animal prototype, the "bull," roaring, and making a noise, as he does when angry, even using the furniture, tea-cups, or any thing that comes handy as a means of venting their passion. They should, therefore, never make a decision or do any thing important when under the stress of excitement.

Venus, the planet of love, the representation of the human soul, is the ruler of Taurus. In this sign her benefic influence should bestow the best of her *worldly* gifts. These are all occupations productive of beauty, whether in form, color or sound, in fact art in all its branches, as well as dress, jewelry, ornamentation, and decoration. As Taurus has dominion over the throat in the human body, great singers, poets, orators, actors, or public speakers are found under this sign, especially when Venus is well placed in the natal map.

These people make good doctors and nurses, not only because of their practical scientific ability, but on account of their strong magnetism. They are also capable of spiritual healing. With the active or positive side of Taurus well developed, should come all creative energy, whether in the mental or physical world, with its consequent successful achievements.

But more than any other sign Taurus has need of education on the spiritual plane. While always of the earth, its people are capable of climbing to the farthest mountain peaks. Through their great human sympathy, their wonderful intuition and clear sight, as well as their will and power to carry the yoke, and bear the burdens of those they are called upon to help, they reach to heights undreamed of by their airy, inconsequential neighbors.

It is said that will and desire, thought and feeling, can be blended in this sign, so that the making or marring of his own life, and the happiness of those surrounding him, lie with Taurus himself.

The inner meaning of the sign is *Obedience*; the outer manifestation, *The capacity for Work*. When Taurus learns that love gives while passion takes, and realizes that victory over *self* is the greatest of triumphs, he will achieve the highest of his gifts and attain enlightenment, which the Great Power stands ready to bestow as the "fruit of labor and the reward of service."

E. M. M.

MEDITATION

Man can receive impressions by other and more subtle means than through the physical senses—Thought-transference has proved it again and again. A new world is open to the man who wills, and throngs are stepping forward over the threshold.

To all such we say, "Pause," for there are, as ever, two paths opening before the aspirant: the broad and pleasant way, strewn with the beautiful flowers of phenomena sought for their own sake, and watered by streams of flattery and adulation; and the steep, and narrow path, whose thorns tear the feet of the disciple, and whose waters are oftentimes bitter to the taste. The broad way is full of brilliant promises to the one who is looking for ease, for greatness, for powers, or for any of the good things of life; while the narrow path makes no such appeal; it is rugged and arduous. And these two paths will present themselves before the seeker continually, until he shall have made his final choice of one or the other; therefore it is that we say, "Pause, and consider!" The narrow path demands the exercise of Will, Self-sacrifice and Constancy; but he who follows it is more than repaid, for its discipline develops the dormant faculties of the real man, and enables him to learn at the fountain head the secrets of Nature. It alone leads to the goal; the pleasant path leads nowhere.

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 arousing 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.

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BULLETIN
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No. 23

THE REBUILDING OF DAYTON

From the flood district of Ohio come wonderful tales of the intense activity which marks the work of resuscitation and rebuilding. It is the same story, of course, that invariably follows great disaster in any American community, and for that matter in almost any healthy community in a civilized country. Until the civilization itself becomes decadent, the community power of rehabilitation is wonderful beyond belief.

For several years past, since April, 1906, when the great unrest first made itself felt in the San Francisco earthquake and fire, there have been a series of catastrophes in various parts of the country—sudden convulsions of Nature, for the most part—which no man could foresee or provide against, and which rend the hearts of all, both of those who immediately suffer in them, and of ourselves who suffer in our sympathy with them.

So terrible have been the scenes and so appalling the fatality attending these catastrophes, that men, hitherto well-grounded in religious faith, have nevertheless become sceptical and have doubted the goodness or the power of that God Who could let such things happen.

Some will aver that a great city is destroyed on account of the wickedness of the inhabitants, as were Sodom and Gomorrah of old; but why should the innocent suffer with the guilty? What have the infants and the young children done, that they should be born to such a fate? Does God create and give us life, only to ruthlessly destroy what He has made?

These and many other questions present themselves to the

minds of those who meditate upon the sufferings of the unfortunate victims of disaster, and still more urgently do the survivors of such a catastrophe demand an answer to them.

The answer that is usually given, that "all that happens is for the best," and that "it is the Will of God," while true, is nevertheless only a half truth without a further and a larger view than is presented by the orthodox beliefs of religion or of science; and many men are unable to take comfort in it.

If we would know the truth about any matter, we must not only examine it in detail from close at hand, analytically; but we must also take a larger and synthetic view of the whole plan of which this particular matter is but an infinitesimal part.

We must regard, not alone the greatest good of the individual, but also the greatest good of the Whole. And we must remember, that in the Divine economy, the good of the individual is always made subservient to the good of the Whole.

We are taught by Esoterism that the Earth is the body of a great planetary spirit, who inhabits it, just as man dwells in and rules over his own body; and by analogy we are taught to judge of the greater by examining our knowledge of the less, for "As above, so below."

In the present case, is there any analogy to be found between the calamities of which we have spoken on the one hand and troubles of various kinds in our own lives on the other? May the Grand Man be looked upon as suffering, in some sort, as we suffer? And may not the causes of such sicknesses be analogically seen to be due to similar inharmonies and inordinations?

If we look upon ourselves and our lives as being each one a cell, or a still more infinitesimal part, of the Grand Life of the Planet Earth, we cannot fail to recognize the possibilities of such inharmonies arising from our own failures to fill to the very utmost the responsibilities of the post we occupy. Too often we refuse to throw our whole strength into the tasks allotted to us; sometimes we fail through ignorance, at other times through wilfulness or inertia. Even when we know what is right to be done, since it will be for the good of the Whole (that is, of the Grand Life), we yet hesitate, because it seems to threaten some private plan of our own; thus we place our private gain before the general good, and in this near-sighted way we create inharmony and bring upon ourselves, and upon others about us, the suffering which is the due meed of selfishness.

In our physical body the same necessity for cheerful and ready obedience and co-operation is found, and where it obtains we have strength and vigor with good bodily health; where this free flow is impeded we have sickness of some kind, either local, acute or chronic, according to the nature of the inharmonious conditions.

For, as we have often observed, each atom of our bodies is a separate life.

When the insubordination of the lesser lives, or cells, increases in any one part, we have a local disorder, with pain and inflammation, showing itself in that member, and strongly resembling, in our analogy, the earthquake, fire and storm.

When the inharmony is more widely spread, the life of the whole man is in fever, more or less acutely felt; and unless the Grand Life is very strong and vital, the trouble will tend to become chronic and almost impossible to remedy.

What we have described as the law obtaining in man's physical body and in the life of our Planet Earth is also true of a community, which is a body of people, each of whom is a cell or constituent part of the whole community. The life, or directing force of the community, must be strong to unite all suitable elements to itself; but it must also be stern in rejecting all disorderly elements, for the life and usefulness of the whole depends upon this choice. No partiality may be shown for any individual when the good of the Whole is in question; for the good health and welfare of the Whole is of greater moment to each and every individual than can be secured by any consideration of individual profit—where these are not identical.

The recuperative power of every Being—whether man, society, community or planet—is one of the marvels of the Divine Life.

It is alleged that if all the man-made improvements that mark the face of the earth were destroyed in a single moment of cataclysm, but the human race were left to take up the work of restoration, a generation would be able to build anew that which the centuries have constructed and amassed. Doubtless this is an overstatement; but it is the experience of numberless cities that the work of great destruction is presently followed by prosperity unknown before the disaster.

At Dayton business is now going forward in a volume never dreamed of by the city.

Building and cleaning and restoration are giving employment, while merchants find themselves selling huge bills of goods to the people who lost their effects in the flood. The town is said to have a veritable boom in full blast.

But it must not be assumed that there is such an anomalous thing as a profitable destruction of property; that which happens is the opening up of new opportunities, and the bringing to the front of the strongest and most capable men. There is no incentive so great as that of dire necessity in awaking the dormant powers of heroes; while the clear space left after the removal of rubbish and

(Continued on page 4)

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Ah, then shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land.

—Leo Tolstoi.

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.

(Continued from page 3)

débris gives room and scope for the employment of creative power that was hitherto running to waste in the routine of an ordinary business life.

Dayton seems to be doing its own reconstruction; but in truth, Dayton is dependent upon the vast fabric of community credit which absorbs the shock of such a disaster, spreads it over the whole country and even the whole world, provides funds from the reserves of insurance companies to which the entire people have contributed, loans money and sends merchandise to men whose credit is yet good though their tangible assets have disappeared.

But all this does not prove that Dayton's boom, following its wreck, makes the disaster a blessing. The blessing lies, where it always lay, in the greatness of its individual citizens, and in the unity of their common obedience to the Spirit of the community. For every city has its own special life, and is a Being, in the true sense of the word. And though obedience is always greater and better than disobedience, harmony better than in-harmony, yet it is a common experience that some souls develop more quickly under the stress and strain of the cyclone, and that after the storm there comes a Peace, which only the storm could have given.

ASTROLOGICAL FORECAST

FOR THE LUNAR MONTH BEGINNING JUNE 4th, 1913



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.

A somewhat exciting period with considerable war talk is indicated by the map for this lunation. Actual warfare or any other serious outcome is unlikely however, as the mild, benefic Venus, the ruling planet of the map, is also posited in the house of warfare.

The president and others in high office elsewhere will have pressure and deceit borne upon them by aggressive wealth, and the people and inferiors in general will be doubtful and critical of their motives and methods. Co-workers will be loyal and helpful however.

The weather will be unusually changeful with marked extremes of temperature, but agricultural conditions will improve somewhat. The general health of the people will be above the average, though deaths of noted literary and scientific men are indicated.

Transportation companies will be active and prosperous and progress in aeronautics will be made.

Financial conditions show a tendency to extravagance and much care in speculation and investment is advisable. Business failures will be more numerous than usual.

Esoteric and other students will find this a time when their studies may be pushed with more than usual energy and success. The mind will be clearer and more perceptive and there will be power and aptitude to readily transform thought into action. Detail, method and adjustment are more likely to occupy the mind than study of basic laws, and better results will be reached by confining the attention to such matters. It is a good time in which to have a brain "house-cleaning" and sort over and discard one's useless and out-grown mental furnishings. One can live more happily and with less care, in the mental life as well as in the physical, if the furnishings of his or her "house" are selected for comfort and service, with an eye to appropriate beauty, than if they are chosen for the sake of fashion and popularity chiefly.

E. W.

MEDITATION

There are in general three fairly distinct stages of interest shown in those students who approach our Centers of Initiation:

First, there are those whose intellectual curiosity has been aroused by experiences of a psychic nature they may have had, or in some other way, and they desire to learn more about phenomena which the science of today does not profess to explain.

These persons will be satisfied, to a great extent, by books and scientific investigations and teachings—their interest being for the most part in outer manifestations.

Second, there are those who desire personal development. Suffering or perhaps disaster has driven the soul in upon itself and it craves a solution of life's inequalities; it desires relief and happiness. For these, and for all who are seeking something for themselves, there are inner teachings which will guide the soul away from the thought of selfish attainment into the higher path of service and unselfish progress. The soul of each individual is ruled by desire—this is the law of the soul—and until lower desires are purified and eliminated, the suffering consequent on ignorance and self-seeking will continue.

And third, there are those who seek the bond of Union, Love and Peace, to unite themselves with all those who are working together for the good of humanity, standing shoulder to shoulder for the uplifting of the race; giving without stint of their time, of their means, and of themselves for the good of all.

These have transcended all lower desires, and they can be systematically trained so as to attain to a Clear Vision in the spiritual world and to perceive Truth.

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 satiated, 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.

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OPTIMISM

There are two kinds of Optimism, one of which may be called the negative aspect of optimism and the other its positive aspect. Either of these is an advance upon pessimism, but the esoteric disciple should carefully distinguish not only between Optimism and Pessimism, but also between the different kinds and degrees of Optimism itself.

The line, indeed, that divides Positive Optimism from Negative Optimism is the very line that separates the Esoteric Life from the Exoteric Life, that distinguishes Will from Inertia, and that throws into relief the characteristics of the man who is willing and desirous of giving to the world more than he gets from it, in contrast with the man who measures what he gives by what he expects to receive in return.

Of all the Sacred Writers, St. James is perhaps the one who emphasizes the most clearly the necessity of living a positive life and putting the Christian Teachings in practice. "If a brother or sister be naked, and destitute of daily food," he says, "and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." . . . "Thou believest that there is one God; thou doest well; the devils also believe, and tremble."

It is well to take an optimistic view of all that happens in our worldly affairs and in those of others; but after all, something more is required of us than a passive acknowledgment of the presence of

the hand of God. "The devils also believe, and tremble!" If we do no more, in what way are we better than they?

Of young children, or of the infirm, we do not expect more than a ready and cheerful acquiescence and obedience, because this is all they have to offer. But we are no longer in either of these categories—we are grown men—and it is not enough for us to look on at the world's tragedies (in our own lives or in those of other men) with a patient submission to "the Will of God" and a cheerful belief "that all is for the best."

These reflections are truths, for all things may be said to be the Will of God, since He allows them to happen; and they may also be truthfully said to be all for the best. Yet although true, this is not the whole Truth, and there is a sense in which they may be seen to be but a part of the whole Will of God to us-ward. And we, as grown men, are required to make them approximate more nearly to the whole Will.

Even as earthly parents we will for our children, year by year, that which is suited to their age and growth; and we require them to attain, year by year, to a certain average of growth, usefulness and mental resource. We expect them not only to *be good*, but also to *do good*!

And as they make good, and we observe them grow in strength and enlightenment, we raise our standard for them, according to their newly acquired power of achievement. What they *can* do, we would have them do, in so far as it is good; and we put in their way new opportunities of accomplishing our further will for them.

The one who is positively optimistic, will not only love his parents for their care and cheerfully acquiesce in all their plans for his growth and advancement, but he will intelligently co-operate in his father's designs, will learn all that he can about his ideas, and will actively join forces with his parents in all that they require of him for the general good of the family as a whole.

If, however, he is a weak and less-evolved soul, he will be contented to love his parents and obey them, to do his daily tasks as a matter of routine, and without any special thought as to their plan or influence upon his life as a whole—he will, in short, be negatively optimistic. He may grow up to be religious, moral and in every way estimable—he will *be good*; but he will have no definite plan for *doing good*. No one of the world's burdens will be the lighter for his optimism; it is a negative quantity and does not lead him to actively plan remedies for social or other abuses of the day, or even to unite himself to those who are so working. Negative optimism recognizes that all things are good, and opines that there must, therefore, be some good in these very abuses. They are disquieting to contemplate, and should therefore be put aside, as amongst the mysterious dispensations of Providence, which we are not called upon to question or to interfere with, much less to remedy.

For those men who desire an easy life, this attitude is the one to be recommended. Their optimism causes them to cultivate contentment with whatever conditions fall to their lot; they make no struggle against adverse circumstances; when they, or other men, suffer, they believe the experience to be the Will of God, under which it would be sinful to repine and which it would be equally wrong to seek in any way to mitigate. They take the line of least resistance and choose in all things the pleasant path. Thus their shoulders bear but a light burden, or none at all, and they are content that it should be so.

But although this line of conduct may give an easy life, it does not conduce to real happiness; indeed, its votaries, though bearing an outer smile, are frequently close verging upon pessimism within. For the soul will not thus be lulled to an everlasting slumber; and when it awakes, it speaks with no uncertain voice.

Real happiness is only to be attained by those who are alive on all the planes of their being, and who are actively interpreting the Divine Plan, co-operating with the Great Power in carrying it out, and aspiring to the achievement of yet greater and more difficult tasks, if such are needed, in the future.

It has been said that so long as a man is satisfied to "*be good*," the world is with him; all men speak well of him, and he is allowed to live his life in peace. But the moment that he conceives the idea of systematically "*doing good*," or of carrying out some plan of his own for the betterment of conditions or for the upliftment of humanity, then he becomes the target for every kind of attack. Those who are about him are secretly provoked that they themselves had not been the ones to launch the undertaking; envy takes possession of their hearts, and if he succeeds, they hate their former friend. From this it is but a step to thinking and speaking ill of him and maliciously and uncharitably attempting to disparage the Work which they themselves would gladly have fathered, if they had been able, but which they are now determined to destroy.

Every laborer in the field of the World's Work must be ready to face these obstacles; for they are so common as to be almost universal. If he is actively optimistic, if, knowing that God is the Father of all men, he learns the ways of the Great Creator and devotes his life to working along similar lines, thus showing himself to be truly a son of the Great All-Father, then he may look for opposition and ill-turns, especially from those who have formerly been his colleagues; and the higher his message, the more inveterate will be the persecution.

The pages of history are full of the names of heroes, thus assailed, who nevertheless won out. And unwritten history would tell of thousands more whose messages were thus silenced and lost to humanity, or at best, delayed for many centuries.

(Continued on page 4)

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An aspiration is a joy forever, a possession as solid as a landed estate, a fortune which we can never exhaust and which gives us year by year a revenue of pleasurable activity.

—Robert Louis Stevenson.

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 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 an article on 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 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.

(Continued from page 3)

Many of the Religions and Arcane Teachings of the day enjoin optimism as conducive to the cultivation of all the virtues of the character. But they too often stop there without providing a definite system or plan of action, by which negative optimism may be converted into positive optimism. Such a plan forms a part of the instructions given to Active Members of our Society, leading them by easy steps into lives of great usefulness, and putting into their hands the means of utilizing their every power for the good of all men and of raising up by their own endeavor a monument which shall last for all time.

God removes the workers; but their work remains.

MEDITATION

Esoterism is not an easy path, but it is the way that is opening out before a great many souls at the present time, and each one enters upon this path when his hour has struck. It is a path full of paradoxes, for it looks at life from the standpoint of the soul, whereas the world in general always considers the personality. The discipline, and therefore the difficulties of esoterism, all center about this point. The laws of the world refer to the outer life of the citizen, and decree what he shall or shall not do; esoterism teaches what he shall *be*, and its laws all have to do with self-control and the use of the spiritual powers.

Little is said of ordinary vices and faults of body, for it is understood that the aspirant is already an exemplary citizen; but the greatest stringency is required to be exercised over the thoughts and desires of the lower man; for he who enters upon this path and then permits himself to indulge in jealousy, or any form of hatred, is in danger of being torn to pieces by the very forces he invoked to his aid when he entered.

And what is true of the individual is equally true of groups of men; so long as the aim is high and unselfish, and the thoughts pure, the group is strong and united; but as soon as the individuals begin to have selfish ideas of something to be gained for themselves as apart from the interests of the whole, they are on the downward path.

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.

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BULLETIN
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1443 Q Street N. W., Washington, D. C.



Vol. IX

Friday, June 27, 1913

No. 25

CRUCIFIXION

The Cross has from all time been one of the most sacred of symbols. Whereas the point, the simplest in structure of all symbols, stands for God, Unity, the One Force, Spirit; and whereas the perpendicular line, consisting of many points below each other, symbolizes the "Descent into Matter," Man, it will be easily understood that the crossing of two such lines in a cross would signify the crossing of the currents of the force that each represented.

Many of the letters of our Alphabet are formed by the union or crossing of two or more such lines; indeed we have no letter where these forces are not united or crossed; the very idea would be incongruous, for we know instinctively that when the current is not crossed it remains latent.

All manifestation results from the crossing of one plane with another. The contact of the physical with the invisible life-plane, or astral, will give birth to *phenomena*; of these with the mental sphere will give *thoughts* embodied; of these again with the spiritual, *knowledge*; and when to all these is superadded the intervention of the celestial plane, we shall have *Wisdom*.

We are taught that all manifestation on our earth—or on any other globe—has been initiated by the intervention of "Aura" in the atmosphere of that globe; and that all of our aspirations and good impulses are the results of the crossing of the Aura, above our earth, of the Great Souls Who watch over us and Who aid us in working out our destiny.

When the lines are arranged two and two, we have the square

of construction. But when, as in the Cross, they intersect, we have movement, progress, creation, intelligent work.

The Cross is one of the most ancient, if not the most ancient symbol known to history; it is found carved upon the ruins of tombs and sacred places in Yucatan, Mexico, Chaldaea, Egypt, in Ireland, and wherever we find remains of extinct races of men.

It symbolizes the great two-fold current of life; Number One and Number Two in union; the Father and the Mother-Principle in Creation; centrifugal and centripetal force; the union of opposites on every plane—hence, progress, activity, the making or evolving of order out of chaos, the changing over of conditions in accordance with a plan, and the generating of the force necessary to that end.

Wherever constructive work is to be done, there matter must be crucified; wherever man would transform himself, or the world about him, there the positive must cross with the negative, and unless both understand the law and cheerfully co-operate, both will suffer in giving birth to the necessary activity.

Thus, because of the suffering entailed, many refrain from acting and miss the opportunities which Life brings to them for their use and consequent progress.

This may be done consciously or unconsciously, of deliberate purpose or from laziness or inertia. The majority of men plan their lives with the intent to escape from as much unpleasantness as possible, and they expect, by this means, to secure happiness. As well might they seek to attain to heaven by the building of a new Tower of Babel. Happiness is not to be provided for from the outside, and no conditions, however ideal, will bestow it. For these aspiring souls, whose life has already become a battle-field, a chaos out of which order must be brought by their own effort, there is the way of crucifixion; this alone can lead to happiness and peace.

If life has a purpose, that purpose is surely in accord with man's highest aspirations; it must be creative, progressive, purifying.

And when the man who is resolved to become the Master of his Destiny has found out from experience that he cannot compel happiness from an ordering of the outer worldly conditions alone, then he will look for some other plan—an informing plan that shall arrange the sands of his life around a center, in order of varying density, the finest nearest to the center, the coarser in a less prominent place.

In the sifting process that will thus take place, he will suffer a veritable crucifixion, for he has, in all probability, accumulated a vast store of opinions, of feelings, of prejudices—as well as of personal friends and belongings—all of which are put to the test, and many of the dearest of whom, and of which, are found to be

useless for further progress, and therefore to be either discarded, or relegated to one of the outermost circles of the life-activities.

This crucifixion is cheerfully and gladly embraced by the soul which has seen the Light and has realized that the life of the higher involves the death of the lower, or at least its subjection, to the rule of law and principle. Nor does he count the hours of his travail, for joy in the new life that has come to him.

Some men, there are, who see the opportunity of serving their generation, and who recognize the absence of order in their lives, and yet they take no action towards improving the conditions. With a cautious prudence, they foresee for themselves much pain and trouble if they should make any change from their present state. The evils that they have, they know; why fly to others that they know not of?

For them, life has no constructive value; it is not they who will make over an ill-assorted destiny into a pattern of beauty, fit for the Master's use. It costs too much! Let some one else do the hard work; they are content to pick the flowers. For them it will be always May.

And these usually can point out the very person among their acquaintances whom they would designate as the one suited to take the place that they have rejected as too mortifying for themselves; thus they do not even willingly suffer from the consciousness of having left the work undone—since they have provided a substitute.

They are not willing to suffer at all, in any way; but they are careless how deeply they cause other men to feel.

These persons are case-hardened, selfish and self-satisfied, and the majority of ordinary persons are in one or another degree of this class. For the degrees are very subtle and there is no one who can truthfully be said to be entirely free from the taint of selfishness. The question is, whether or no he is re-acting from it, or whether he is passively satisfied with himself and with things as they are.

If he is re-acting, he is among the heroes, although he be one of the crucified!

Nor are those to be envied who lead an easy life. If our paths lead us into pleasant places, let us rejoice in the good things that are ours and spread them abroad to others who may be less favored. But let us remember that the seed grows in the dark, and the strongest trees are those that brave the storm. And let us be glad, even in sorrow. "*Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.*"

Thus to the great soul there is joy even in Crucifixion; the joy of the Finished Work.

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The Oriental Esoteric Society aims to meet the needs of these. Public Lectures are given at the Headquarters, 1443 Q Street, N. W., as well as private advice on personal difficulties. There is no charge for these and no obligation of any kind is incurred, as the work is purely philanthropic in its aims and is supported by the voluntary contributions of its friends. The teaching is not opposed to Christianity, but endeavors to show the fundamental identity of all great religions and to point out the highly practical value of the doctrines of Reincarnation and Karma and of the oriental esoteric ideals to the needs of daily life and individual development. Courses of lectures on special topics are given from time to time.

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MEDITATION

To those who believe that we have only this one life, in which to work out the salvation of our soul, there is great inequality in the distribution of Nature's benefits. Some men are born poor and others rich, some are intelligent and others imbecile, some live many years and others but a few moments. The justice of God cannot be seen by him whose life is one long agony resulting from no fault of his own in this present existence. The heart of the "good man" who knows no other teaching, aches for these tortured souls.

But the law of Karma discloses a God of strict justice, and beside Him and One with Him, also a God of love and mercy, offering numberless opportunities to triumph over the lower nature.

Many lives are necessary to accomplish so great a task and to gain self-knowledge and self-mastery.

He who will not learn from gentleness must learn from pain; but the God of Infinite Patience gives to every soul the opportunity to try again and again until every difficulty is surmounted and every weakness strengthened. Under this dispensation of mercy not one can go astray.

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 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.

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No. 26

HAPPINESS

The day is past and over when Religion appears before us with a sad and woe-begone expression of face and uses a plaintive tone of voice. A more positive trend has been given to our thought by the Light from the eastern teachings; and joy has arisen above our horizon.

The race is awakened to a knowledge of its own power to control and make conditions—both outer and inner—the power to create its own joy.

It is natural to wish to be happy and it is normal to be so; all misery and distress of any kind whatever are abnormal and unnatural. Suffering is not to be encouraged but transcended; the lesson that it came to teach should be sought and cheerfully applied, however hard. Then the condition will pass away from us, never to return. So we shall have strengthened that one weak place in our character.

There is no calamity that cannot be over-ruled for good by the man who has a strong, positive view of life, because he knows that all is well, however ill it may look; knowing this he disregards the negative thoughts that try to force themselves upon him, refuses to contemplate his broken heart, his ruined hopes, but sets actively to work to *create* other conditions in place of the old ones.

And any one who acts thus is happy inwardly, whatever the conditions may temporarily appear; for the very fact of actively striving after an ideal, or even of working without any such ideal, brings its pleasurable sensation. Active work is to be strongly

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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 state 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.

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MEDITATION

The teachings of Esoterism tell us of the existence of an etheric substance throughout the entire universe, which occultists name "Akasa," or the Astral Light, and they say that the soul of man is a mass of astral light, forming a union between the outer or physical man and the inner or spiritual being.

The earth floats in the ether, or Akasa, as do fish in the ocean; all the objects which constitute our world are continually bathed in the Astral Light; and more than bathed, they are inter-penetrated with it, for matter forms no obstacle to its passage.

Unconsciously, during sleep, we perceive the objects which constitute the astral world, just as, during our waking hours, we see the objects of the physical world; and the objects of this etheric, intangible and extremely changing environment are not less real on their plane than are the physical objects on the physical plane.

Being plastic, the astral substance is elusive and shifting to the last degree; it responds to every nascent thought, it gathers like a thunder-cloud to simulate passion, its pictures come and go with equal inconsequence—apparently as changing and unstable as the wave of the ocean.

To the extreme mobility of astral matter is added a power of illusion, almost a love of deception, it might be called, which is the cause of the downfall of many a too curious investigator.

On this plane, truly, appearances are deceptive to everyone except the trained occultist; for he alone knows the laws of this plane and can draw the right conclusions from what he sees. The average medium, although sincere, yet being untrained, is deceived by "Maya."

MAYA OR ILLUSION

1. Before thou takest thy first step, learn to discern the real from the unreal, the ever-fleeting 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.

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ASTROLOGICAL NUMBER

"Just as no man lives to himself only, but all are mutually interdependent, so a planet is something more than an isolated material globe cooling down from its original nebular condition and undergoing various evolutionary changes on its own account.

"The active radiations of energy that pass from each planet to every other within the Solar System bind all together in a web of Being that cannot be broken, and the condition and career of any given one of them is moulded and influenced not only by its own internal state, but also by the radiations received from all the others, which hasten or hinder the changes through which it is passing."

—*The New Thought and Psychic Book Review.*

GEMINI
THE TWINS

This sign is symbolized by two upright columns, meaning "THE GATEWAY OF KNOWLEDGE."

It is airy, masculine, mutable and double-bodied. The Sun travels through Gemini between the twenty-second of May and the twenty-first of June. Those born during this time are always capable of absorbing knowledge, and have the ability, according to birth and environment, to acquire education to any extent. They usually reap the reward of their mental labours; whether in fame or money.

Another symbol used for Gemini is that of two Apes; one the chattering ape and imitator; the other the divine ape of wisdom,

in whom thought and mind are superhuman, hence the dualistic temperament of this sign. The nature of these people is constantly contradicting itself, so that they are sometimes difficult for their friends to understand. They often talk well and act badly, thereby losing the confidence their brilliant personality generally inspires.

They frequently follow two professions at the same time, although they have a tendency to commence something new before the old is finished. Two subjects of serious study will come into the life, and two courses of action are constantly presented between which choice is necessary. This always bothers the typical Gemini person. They are apt to be sorry they did not choose the other alternative, or to wish they were doing something different from that in which they are at the moment engaged. If this character is not well balanced it will pull in opposite directions, giving the appearance of weakness and vacillation.

Like the air they represent, these persons are constantly moving until they become veritable butterfly people, brilliant and nervous, volatile and inconsequent.

So long as they remain unoccupied, and consequently dissatisfied, they are prone to get into every conceivable mischief, but once given a responsible position, which can be made to seem worth while, and at the same time congenial, they settle down and accomplish wonderful results, their personality and power becoming irresistible.

Mercury, the neutral and convertible planet, whom the ancients called the "winged Messenger of the Gods," is their ruler. Apart from its good or bad aspects it is also called the "Thinker," for it stands for mind and intelligence. In Gemini, therefore, its home of daylight and air, it most strongly expresses itself, so that, other things being equal, the mental temperament here becomes concentrated. But the dual qualities are again apparent in the ancient symbol given to this planet. This is the Caduceus, a winged rod around which two serpents are twined in such a way as to suggest "interrelated duality," two opposite currents, or the life and the form side of its character. Absorbing, as it does, its influence from other planets, the strength of Mercury is shown by the aspects it receives at birth. Badly placed with adverse angles from malefics it manifests the lowest trickery, depravity, crime and insanity; well aspected, it can produce the most sublime genius.

In the human body Mercury controls the brain and nervous system, and through Gemini it rules the arms, lungs and speech; hence tongue and hands are here used to give expression to the mind. Public speakers, authors, actors, lawyers, preachers, clerks, students and teachers have Mercury prominently placed in the horoscope. Its people succeed best in science and art, and in the literary and political world. They are also scientific and inventive.

An eminent English astrologer analyses Mercury as the star of the Adept. "He it is," he says, "who can adapt himself to all environments on every plane of existence. Some can adapt themselves only to physical surroundings; others merely to emotional conditions; while only a few can adapt themselves to mental states of consciousness, which enable them to understand every type of mind, and to fully realize that the mind is only an instrument for the soul's use." "In this sense," he says further, "Mercury is the divine Messenger—the Prometheus, who stole the fire from heaven that it might become a living flame on earth."

Making the usual division of three parts for every sign, we have during the first ten days of Gemini a person somewhat undecided living always between two fires; in the next ten a more balanced brain is bestowed by the airy sign Libra, the Scales; while those born during the last ten days have more of the "fixed" and illuminating qualities of the man-sign, Aquarius. Here is shown the poised and concentrated being carrying his message from the divine to the human world, and kindling his torch from the heavenly flame, by which he lights the path for those who seek the Greater Truths, which, notwithstanding all worldly knowledge, can be reached only by spiritual vision. E. M. M.

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.

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ASTROLOGICAL FORECAST

FOR THE LUNAR MONTH BEGINNING JULY 3RD, 1913

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 this lunation indicates a continuance of last month's influences opposing the President and others in authoritative positions, but they will bring more general public opposition than has hitherto manifested. Associates, while still loyal and wishing well, will be less able to actively aid in bringing about desired ends. Those in authority will, however, have abundant energy, persistence and courage to keep working for and giving voice to their ideals. Lack of financial support and deaths among adherents will be the chief obstacles to progress at this time.

Financial matters show a little better conditions than for some time, but the speculative world will have unexpected adverse changes.

The position and aspects of Mercury and the Sun and Moon point to numerous disorders and epidemics, especially of the digestive organs, cramps, fevers and obstructions. Newspapers will publish as long a list as usual of holiday accidents, despite the advocacy of a "sane Fourth."

Charitable and correctional institutions will benefit during this period, not so much financially as by increase of public interest and esteem, though there will be press criticism in some instances.

This period is less favorable than usual for immediate benefit to the esoteric student who is not very far advanced. He will find the best results coming through the expression of the devotional side of his nature and he will need, even here, to exercise much judgment, self-control and intelligent direction to make any direct advance or real unfoldment, for there will be powerful forces operating tending to impulsive, illogical and dissipating use of his emotional nature. The position and aspects of Saturn suggest that he will find this a good time to review the general trend and results of his recent mental and spiritual efforts, to eliminate the useless and outgrown views and ideas and to systematize the remainder into a more practically serviceable plan, adapted to

everyday living and use. This testing of values will be a more or less constant astrological influence in the mental world everywhere during the next two years, due to the transit of Saturn through Gemini, and it will be a notable reformative period, especially next year, when Jupiter transits the sign Aquarius and will favorably aspect Saturn.

NEW BOOKS

Shrimad-Bhagavad-Gita, or The Blessed Lord's Song, trans. from the Original Sanskrit Text by *Swami Paramananda*.

The Gospel of Sri Ramakrishna, according to M. (Mahendra), a Son of the Lord and Disciple, pub. *San Francisco Vedanta Society*.

The Secret of Stonehenge, A New Thought Story, by *J. W. Rowe*.

The above translation of the Bhagavad Gita was undertaken by Swami Paramananda as a labor of love for a small group of earnest students gathered in the quiet garden of a Tuscan hillside near Florence, Italy. And this love shines through it in the earnestness and clearness of diction that are some of the special qualities of this Author. No longer can anyone complain of the multiplication of Sanskrit terms without sufficient explanation, for these are translated and are even inserted side by side with the term (which might be unknown to the reader) in the text. There are also foot-notes and above all an invaluable introduction describing the causes which led to the Great War, and giving the address of Sri Krishna before all the Kuru princes and their allies, in a vain attempt to induce them to make peace with the wise, brave and powerful Pandavas. The Bhagavad Gita stands as a summary of all Scriptural teaching, reviewing, as it does, every step of the soul's evolution and every phase of human activity; and the present translation will be a favorite one with all who appreciate the Swami's profound knowledge of his subject and the illumination of his life.

From the San Francisco Vedanta Society there comes to us a new edition of the *Life and Gospel of Sri Ramakrishna*, reprinted from the Madras Edition, illustrated and copyrighted 1912 by Prof. M. N. Gupta, and prefaced by two letters received by the author from the Swami Vivekananda in October and November, 1897.

This beautiful presentation of the life of the great teacher is left untarnished by the intrusion of the personality of the writer to a truly remarkable degree, unequalled, perhaps, unless in the Christian Gospels. The Master stands out clearly and His are the words that we hear throughout. The narrative is in Socratic Dialogue between Sri Ramakrishna and certain of his Disciples. The one of these whose name occurs the most frequently is Narendra,

better known among us as the Swami Vivekananda, of whom many interesting things are told.

The book contains 268 closely written pages and is full to the brim with instruction for all men in all circumstances of their lives. There are three bindings: leather, \$4.00; cloth, \$1.75; and paper, \$1.25.

The Secret of Stonehenge is a remarkable story which mingles in a truly astonishing degree the everyday and commonplace with the sublime, and with the highly mystical. Into the apparently common-or-garden life of the hero there enter experiences, without his seeking them, of the most fantastical, weird and even dangerous kind. The object of the writer would appear, from his preface, to have been to present a new scientific conception of the relations and movements of the heavenly bodies; but apart from this and transcending it in our opinion is the Song of the Clock of God. This poem in diapason rises at times to the sublimity of the Book of Job, and again, with that strange intermingling of high and low of which we have spoken, it is made to fall suddenly to the level of sheer humor, the necessity for dry clothes and sea-sickness. The book contains, under the similitude of a story, much occult lore, and from the moment when the "lady of the gold red hair and moonstone eyes" makes her entrance, until she passes "out and away" on the last page but one, the story is mystical and full of interest.

TO MABEL COLLINS

All those students of the Great Teachings who have, for so many years past, received inspiration and upliftment from "Light on the Path," will be glad to hear of a movement that has been set on foot by the friends of Mabel Collins to make some small recognition of a practical nature to one who has done so much for the world. To this end a very beautiful "*Light on the Path*" Book Plate has been published, the whole proceeds from the sale of which are to go to her. These may be purchased of John W. Lovel, No. 3 W. 29th Street, New York City, at 16 for a dollar. There is urgent need for your co-operation in this good work.

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BULLETIN NUMBER

The weekly BULLETIN is the organ of The Oriental Esoteric Society of America. It contains editorial articles presenting in simple language the teachings of the Society as applied to everyday problems. Each article is an outgrowth of an actual experience, not theory alone, and since human experiences are necessarily similar, these articles appear to each one to have been written for him especially, so exactly do they meet his needs. No incident, however homely or trivial, is outside the law; therefore to know how the law applies is valuable to an ordered life.

LEISURE

Now that we are beginning to produce, if not to enjoy, a leisure class, we must ask, "What is leisure? What place, if any, does it occupy in our own life, or in our ideals of what our life should be? Or are we ignorant of the value of leisure?"

Leisure has been defined by Countess Carberry as "empty time," and this it doubtless is to many of those who have spent all their past days in selfish trifling, on the one hand, or in plodding routine, on the other. When either of these, or similar, classes is found with a time of enforced leisure, the days hang heavy upon their hands: they have never cultivated any outside interest, or sought to promote any useful work for others, and leisure means to them only idleness and "empty time."

Far different is the case with those who contrive to take a little time, and who are willing to spare a little energy, from every day, however busy, in furthering some hobby of their own—in advancing some project which they have very much at heart, and which constitutes their play-time occupation. Then a space of leisure finds them, like the school-boy out of school-hours, full of energy and fun—playing at work.

These would probably define "leisure" as "a time for doing something useful and really worth while."

For we must not think that true leisure involves inactivity; it is this misconception that leads to much fruitless living. Man must work incessantly for his own happiness; it is the only way he can express himself. The ignorant man *toils* because he knows no better way; his eyes are fixed upon the ground, and he does not know that above him, if he would but raise his eyes, the angel holds the crown of stars.

All the gigantic souls the world has ever produced have been tremendous workers. They have been the pioneers, the pathfinders, the saviours, who gave their all that the world might be benefited by their having lived.

It has been said that when a man is born his work is born with him. But to find that work and to do it in the best way—that is the test. Some have called this work, his mission: that which he was *sent* out by the Great All-Father to do. And he may find it in his ordinary daily occupation, or again, he may have to seek it in his leisure moments, when he is free to indulge in some cherished dream, to give free rein to some favorite pursuit, to revel in the God-given power within him of "making something out of nothing."

There are comparatively few among us whose leisure corresponds with their daily work; again there are many who have no leisure, and who desire none, so deeply are they immersed in their business cares.

But there is a large class between these two extremes whose lives might become both happier and more useful did they but know and understand the true meaning of "leisure."

The genius has learned this secret—that work is higher than toil, and that play is higher than work.

Toil rests upon submission, work upon freedom, play upon spontaneity and unconsciousness of self. When toil becomes free it is transformed into work; and when work becomes spontaneous it is transformed into play. The toiler is a slave; the worker a free-man; and the man who plays a genius. To turn work into play is therefore the highest achievement of active life.

If the true value of spontaneity were recognized, many very remarkable results would follow: no man would then take up an

occupation or mode of life which was uncongenial to him, even for the sake of gaining his living by it; for it would be seen to occasion too great a waste of energy. All work would thus come to be done for its own sake, with voluntary, unconstrained intensity and liberty of action and would thus be transmuted into play. No work should ever be done that cannot be done in the spirit of leisure.

In some of the older countries, where the fever of desire for wealth has somewhat cooled down and given way to other and more varied interests, leisure has a perfectly well-recognized place in the life of every man of any culture whatever. It is understood that, in addition to the twenty or more years of youthful liberty granted to a man at the beginning of his life in order to fit himself for the task of grappling with it, nothing shall be required of him in the business life after sixty years of age; if he has worked diligently during the intervening years, he would be supposed to have accumulated enough to support himself and family thereafter; and if not, he probably never will. It is considered to be his duty to withdraw then from active life and leave the field free to the younger generation. And further it is understood that the later years of his life should be spent in the pursuit of something higher than the "almighty dollar," which he will in any case soon be called upon to leave behind him.

Thus business takes the second place in his attention and Leisure the first; not because he is idle, but because, having done his full share of the world's work, he has earned the right to "Seek first the kingdom of God and His righteousness." This ideal was set up by the Great Teacher as one to be observed by all Christians normally in their daily lives; but few up to the present time have been able to realize it and obey the command.

The whole of his life of affairs, therefore, comes to be, in some sense, a preparation for this period of leisure and of rest with which his life is suitably and fittingly crowned. Every busiest day, for him, holds its moment of Silence and of Peace in which some Thought is put aside in the memory to be taken out and elaborated when he has leisure—and the fruitfulness of his last years, as well as the beauty and restfulness of their passing, will depend upon the way in which he has employed his leisure moments day by day, and the richness of his store of memories.

How strange, that all
The terrors, pains, and early miseries,
Regrets, vexations, lassitudes interfused
Within my mind, should e'er have borne a part,
And that a needful part, in making up
The calm existence which is mine, when I
Am worthy of myself!

Wordsworth, The Prelude.

**The Bulletin is published weekly by the Oriental Esoteric Society
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**To all countries outside of the United States, its dependencies, Mexico,
Cuba, Panama and the Canal Zone, 1 yr. (\$1.50); 6 mos. (75c.).**

THE BULLETIN

As a curiosity and a matter of interest to those who love the BULLETIN we are showing on page 5 a copy of the first BULLETIN ever published. Previous ones had been issued, laboriously copied on the typewriter; but this was the first in print. Through 1904, 1905, and 1906 the BULLETIN consisted of one page only, but was enlarged January, 1907, to four pages and January, 1910, to its present size.

"LIGHT ON THE PATH" BOOK PLATE

The Trustees of the Fund to be secured from the publication of this book plate wish to call the attention of all those who may now, or in the future, possess a copy of "Light on the Path," to the cause leading to its publication, and the ends to be obtained.

When that work was first published, no copyright was taken out, and consequently no part of the amounts paid for the book has gone to the writer. The returns from the sale of this Book Plate may, therefore, be considered as payment of royalty justly due, even at this late day.

It seems most fitting, therefore, that the lovers of "Light on the Path" should show their appreciation of what this book has been to them by using "Light on the Path" Book Plates in all books they possess, and through its possession keep ever in remembrance the deep debt of gratitude due to her who was selected by the Master to give this wonderful book to the world.

To this end these plates have been put up in envelopes containing 4, 8 and 16 copies, and can be obtained for 25 cents, 50 cents and \$1.00, respectively, and it is the hope of the Trustees that the larger numbers will be taken, and in many cases a sufficient number to be used with every book in the library of the purchaser. If this is done, undoubtedly a fund will be secured for Mrs. Cook that will secure to her that freedom that will enable her to devote all her time to the cause of humanity.

The price for these Book Plates is 25 cents for each four copies. They are put up in envelopes containing

- 4 copies for 25 cents
- 8 copies for 50 cents
- 16 copies for one dollar.

The publication is in the hands of Trustees, who will see that the total net revenue derived from the sale is sent to Mrs. Cook (Mabel Collins).

(Copy of the first Bulletin ever printed, Vol. 1, No. 1, 1904)

ORIENTAL PHILOSOPHY and the NEW THOUGHT



SUBJECT OF LECTURE,
SUNDAY EVENING, MAY 22ND,
"The Science of Activity."

SUBJECT FOR TUESDAY EVENING
AT 8 P. M.,

"The Will." LESSON 2.

RESUME OF THE LECTURE GIVEN
ON TUESDAY, MAY 17TH.

WILL, THE POWER OF THE SOUL
TO KNOW, JUDGE, AND COME
TO A DECISION.

VOULOIR EST POUVOIR, To Will is to be Able.

The Man of Will and the Man of Impulse. Two Rival Powers.

Various phenomena resulting from the disturbance of the equilibrium existing normally between these two.

Physiological cause of Natural Sleep.

Hypnotism Physiologically explained; its Scientific cause, Methods and attendant dangers.

"The Will brings us all that we do not desire."

The highest aspect of the Will is recognized alone by those who are illumined by the Divine Wisdom; its Centre is in the heart, whence it diffuses that "Still Small Voice" of Equilibration, which brings PEACE.

Questions dealt with in the after talk:

Is the Will dependent upon the intelligence?

Are Spiritual and Intellectual development simultaneous, interdependent, or related?

Can High Spiritual Development exist in those intellectually uncultured?

WILL AND KARMA.

Key to the Successful Cultivation of the Will.

Which is the highest manifestation of manhood: The man of habit, or the man of will?

Is harmony with the Divine Will an essential to the successful development of the Will-power?

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.

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 a very simple way in the spring of 1904 at Washington, D. C. It was used as an adjunct to the Lectures and Classes on Oriental Philosophy that were then being given by Agnes E. Marsland at her home on Sixteenth Street.

The first numbers consisted of one page only, typewritten, with an occasional printed one, and were inscribed "Oriental Philosophy and Comparative Religion." We have reproduced on page 5 the first Bulletin ever printed. After a time they became regularly established and were called by many of their friends, "The Weekly Comforts."

From 1904 to October, 1908, the Bulletin 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 often restricted for lack 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.

Much of the interest of the Work carried on by the Society is centered in the Bulletin, and many members hold that so important a work should be supported and its range extended, so as to reach a larger number of readers. Up to the present the burden of its publication, over and above the subscriptions received, has been borne exclusively, for nine years consecutively, by the little band at Headquarters. It has been a labor of love, and that it is fulfilling its mission is evident from the correspondence received.

But those at Headquarters have in addition many other gratuitous services to render, many poor to succor and relieve, many sick to heal and much suffering to assuage, and it has been suggested that all of our friends who have derived benefits from its lessons shall lift a corner of the weight in some way. Many have already co-operated in this effort and the appeal goes out to all.

Our Work is on a philanthropic basis and is supported by the voluntary offerings of its friends, the in-coming dues barely sufficing to pay the expenses, and leaving nothing over for a contribution to the Bulletin. All the Officers of the Society give their aid gratuitously, and spend and are spent in its service.

There is but one thought in our hearts today: "We have the Great Teachings. We would fain give them out to you and to the world. But we are unable to do alone all that we would like to see done. Will you bear your part?"

Our heartfelt thanks are hereby publicly tendered to Mrs. Geo. A. Briggs, of Elkhart, and to all those who have so generously and spontaneously responded to our appeal and who are thus co-operating royally with us in this great work.

MY CREED

I would be true, for there are those who trust me ;

I would be pure, for there are those who care ;

I would be strong, for there is much to suffer ;

I would be brave, for there is much to dare.

I would be friend to all—the foe, the friendless ;

I would be giving and forget the gift ;

I would be humblé, for I know my weakness ;

I would look up, and laugh, and love, and lift.

—*Howard Arnold Walter.*



One who never turned his back but march'd

breast forward,

Never doubted clouds would break,

Never dream'd, though right were worsted,

wrong would triumph,

Held we fall to rise, are baffled to fight better,

Sleep to wake.

—*Robert Browning.*

Address all communications for the Library to Agnes E. Marsland,
1443 Q Street, N. W., Library Dept.

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BULLETIN

OF THE

ORIENTAL ESOTERIC CENTER

1443 Q Street N. W., Washington, D. C.

Vol. IX

Friday, July 25, 1913

No. 29

HOLIDAY NUMBER REST

Rest is one of the necessities of life. The heart, our most faithful servant, gives a much-needed lesson and example to our busy agitation; he works incessantly and never tires at his post throughout our allotted years; nevertheless (or perhaps because) he systematically recuperates his expended strength and energy, second by second, and shows us by illustration how it is possible to "rest while working." For if any one will listen to his own heart-beats, he will find that these are divisible into periods of three—two of which are active and one inactive. Thus one-third of the whole working hours, the heart spends in rest and recuperation.

It is true that Work is our most frequent theme; for activity is granted to be essential to progress and is therefore to be cultivated and practised; but we must not therefore forget that, by the Law of Opposites, "To everything there is a season, and a time to every purpose under the heaven."

If, then, there is so emphatically "a time to work," there is also, just as certainly "a time to rest."

And just as the intrusion of inertia into working hours is undesirable and not to be permitted, so is it essential that every human being set aside a reasonable and proper part of his living hours for rest from active pursuits. Then inertia will be for the time queen, and business pursuits will be eschewed and forgotten.

The human machine cannot normally be run indefinitely without taking at least one-third of the hours in the twenty-four for sleep;

and if it is to be kept at its highest state of efficiency, morally, mentally and physically, there must be added to this as nearly as possible another third for "play." Our lives, ideally, should be divided into these three parts, corresponding to the three duties: to God, to our fellow-man, and to ourselves.

And, in addition to this distribution of the daily activities, there must be a season in every year when the human machine, so to speak, is sent to the repair-shop for a complete overhauling. If this is neglected the ordinary wear and tear is increased to a maximum and the danger-point is soon reached. Thus men become old before their time and sink into an inglorious old age.

It is the duty and the privilege of every householder to provide these seasons for his household in whatever way they can best be compassed; in the present strenuous age, especially, an occasional vacation is essential.

When the machine is compelled to run overtime, the nervous system suffers; then the brain becomes stiff and incapable, the temper tires and becomes short, and explosions are liable to follow at very small provocation. Often-times the worn-out father or mother after some such an episode, assumes the blame of an outburst which was merely the protest of Mother Nature against the over-exhaustion of her reserves, and when all that was needed was Rest.

The secret of rest is change, a using of that part of the nature which has been quiescent during the day's work; this interchange will not only recuperate, but will also round out the individual, so that from being a man of one idea he becomes one of large sympathies, of great acquirements—a power.

"To every thing there is a season," the wise man tells us, "and a time to every purpose under the sun." There is a time to work, when we must labor diligently for the furtherance of the Divine purpose; and afterwards there is a time to rest, while the energies expended are renewed, the victories achieved are gone over and made part of the active motive power for new progress and the whole being is re-adjusted, strengthened, and poised for the next upward flight.

And so most men, and rightly, set aside one month out of the twelve for a change of scene, relaxation, for the enjoyment of whatever occupation or pleasure rests them most and therefore best strengthens them for the coming year.

Change is one of the essentials of rest. If your ordinary avocation is sedentary, your holiday should stimulate you to exercise—not suddenly but gradually; if you live inland, the sea will be restful; if in the lowlands, seek the mountains for your rest and change.

In this way we remain young, for we avoid becoming set in a groove or rut.

"The Art of Forgetting" is a necessity; all business cares must

be left behind, all griefs and troubles of whatever nature be resolutely set aside for the time, everything connected with the ordinary routine should be forgotten, if we would derive from our holiday the best that it holds. Forgetting is an art, and it needs to be learned before we can be sure of resting even in otherwise ideal circumstances.

Then having relaxed and forgotten, we begin to take a gentle interest in the new life around us; the majesty and tumultuous roaring of the sea and the rocky heights of the mountains inspire us with awe, the new faces interest us, the very scents and sounds, the flora and the fauna, the habits and the dress of the new environment, all in some mysterious way bring us repose and delight. We fall with zest and eagerness into the ways of life in which we find ourselves; the very contrast between the triviality of these compared with the momentous issues of our busy home life adds a charm we do not care to analyze but which we feel and eagerly drink in.

Thus we rest, not by sleepily droning away our time in enforced and dreary idleness, but by a natural breathing into the depths of our being the latent Divine energy, from plant and flower, from silence as well as from the rippling of the waters,—we rest in the Presence of God.

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*.

OUTING BOOKS AND NATURE STUDIES

Botanizing; a Guide to Field Collecting and Herbarium Work, <i>W. W. Bailey</i>.....	.75	(.07)
Birds and Bees and Other Studies of Nature, <i>John Burroughs</i> .....	.60	(.18)
Bird Life; a Guide to the Study of Our Common Birds, <i>F. M. Chapman</i> , illustr.....	2.00	(.18)
Common Minerals and Rocks, <i>W. O. Crosby</i>		
.....paper, .40; cloth..	.60	(.05)
Composition and other characteristics of rock, with a sketch of the forces at work in their composition.		
In the Catskills, <i>John Burroughs</i> , illustr.....	1.50	(.15)
How to Know the Wild Flowers, <i>Mrs. Wm. Starr Dana</i> , illustr.	2.00	(.16)
How to Swim, <i>Davis Dalton</i>	1.00	(.10)

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VACATION NOTICES

Like the rest of the world, our little BULLETIN also takes a short vacation in the heat of summer. The present issue will precede the usual five weeks' intermission beginning August 1st; so that our Subscribers will not hear again from us until Sept. 5th.

THE LIBRARY DEPARTMENT will be open without interruption for the loan and sale of books. The Secretary's office will also be open.

ACTIVE AND CORRESPONDING MEMBERS will be received during the summer. Applications should be addressed to the President, O. E. S.

A PERCEPTION

At times I perceive an inner life of wondrous beauty, of power, of freedom, of delight; a life unified, glorious, transcendent, and I fain would seek my Father's home. But while the radiance and the untrammled glory lift me upward, always I hear the Little Lost Child, Humanity, calling, and the Something in me that is steadfast, compassionate, lovingly waiting, smiles and turns back to the darkness, asking only Understanding that it may serve.

Just a quiet, patient waiting in the dark, knowing that Thou, too, art waiting, and lovingly meeting all the difficulties of the Way.

S. A. M. B.

ANSWERED PRAYER

Much that perplexes us in our Christian experience is but the answer to our own prayers.

We pray for patience and God sends tribulation, for tribulation worketh patience. Rom. 5: 3-5.

We pray for submission and God sends suffering, for we learn obedience by the things we suffer. Heb. 5: 8.

We pray for unselfishness and God gives us opportunities to sacrifice ourselves by thinking on the things of others. Phil. 2: 4.

We pray for victory and the things of the world swoop down upon us in a storm of temptation; for this is the victory that overcometh the world, even our faith. 1 John 5: 4.

We pray for strength and humility and some messenger of Satan torments us until we lie in the dust crying to God for its removal. 2 Cor, 12: 7.

We pray for Union with Jesus and God severs natural ties, and lets our best friends misunderstand and seem indifferent to us.

We pray for Love and God sends peculiar suffering and puts us with apparently unlovely people and lets them say things which rasp the nerves and lacerate the heart; for love suffereth long and is kind, love is not impolite, love is not provoked.

LOVE BEARETH ALL THINGS,
believeth, hopeth and endureth; love never faileth. 1 Cor. 13: 4-8.
A. C. B.

A VACATION LIBRARY

Raja Yoga, <i>Swami Vivekananda</i>	1.50	(.11)
Noontide Meditations, <i>A. E. Marsland</i>		
.....paper, .25; cloth..	.50	(.03)
The Way, <i>A. 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)
The Bhagavad Gita, <i>Paramananda</i>	1.00	(.03)
Light on the Path, <i>Mabel Collins</i>.....	.25	(.03)
The Voice of the Silence, <i>H. P. B.</i>.....	.50	(.04)
In Tune with the Infinite, <i>Trine</i>	1.25	(.11)
Living by the Spirit, <i>H. W. Dresser</i>.....	.75	(.04)

HOW TO APPLY FOR O. E. S. 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.

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

Corresponding Members, \$3.00 annually, in advance. (\$3.50 for residents of countries requiring foreign postage.)

Address: THE SECRETARY, O. E. S.,
1443 Q 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.

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.

OCCULT FICTION

Balthazar the Magus, <i>A. Van Der Naillen</i>	1.00	(.13)
The Blossom and the Fruit, <i>Mabel Collins</i>	1.25	(.11)
A true story of a Black Magician.		
Brother of the Third Degree, <i>W. L. Garver</i>	1.00	(.11)
A story of the black and white brotherhoods in Paris.		
The Coming Race, <i>E. Bulwer-Lytton</i>	1.00	(.11)
The Dream Child, <i>Florence Huntley</i>	1.00	(.09)
A Dweller on Two Planets, <i>Phylos, the Thibetan</i>	2.00	(.15)
In the Sanctuary, <i>A. Van Der Naillen</i>	1.25	(.11)
Sequel to the Heights of Himalay.		
Idyll of the White Lotus, <i>Mabel Collins</i>	1.00	(.08)
Journeys to the Planet Mars, <i>Sara Weiss</i>	1.50	(.14)
Karma, a Novel, <i>A. P. Sinnett</i>.....	.50	(.10)
Kim, <i>Rudard Kipling</i>	1.00	(.08)
Libra; or, What the Stars Told Elizabeth, <i>Eleanor Kirk</i>	1.00	(.10)
A charming astrological story for children.		
On the Heights of Himalay, <i>A. Van Der Naillen</i>	1.25	(.11)
The Priestess of Isis, <i>Edouard Schuré</i>	1.25	(.12)
A romance of Pompeii on the eve of its destruction.		
The Secret of Stonehenge, <i>J. W. Rowe</i>		
A Strange Story, <i>E. Bulwer-Lytton</i>.....	.75	(.11)
The Throne of Eden, <i>W. J. Colville</i>	1.00	(.16)
A psychical romance.		
The Transfiguration of Miss Philura, <i>Florence M. Kingsley</i> .....	.40	(.04)
A clever story telling how a timid spinster trusting in the "Encircling Good," obtained various blessings, including a husband.		
With the Adepts, <i>Franz Hartmann</i>	1.00	(.09)
An adventure among the Rosicrucians.		
Zanoni, <i>E. Bulwer-Lytton</i>.....	.60	(.13)

THE QUEST

Though oft elusive dreams or dark Earth-shadows fall
 Athwart the open path; and we, bewildered,
 Our steps retrace—or else, for help, despairing call,
 Yet have we but to lift the veil of Self instead,
 To find Infinite Truth, all Love-illuminéd.

—M. H. C.

LIBRARY

All of our Readers who desire to help forward the Work which is being done by the "Bulletin," and the O. E. Society, can add their mite by purchasing their books through us.

Address all communications for books to Agnes E. Marsland, 1443 Q Street, N. W., Washington, D. C.

EACH IN HIS OWN TONGUE

A fire-mist and a planet—
A crystal and a cell—
A jelly-fish and a saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God.

A haze on the fair horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high—
And all over upland and lowland
The charm of the goldenrod—
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in—
Come from the mystic ocean,
Whose rim no foot has trod—
Some of us call it Longing,
And others call it God.

A picket frozen on duty—
A mother starved for her brood—
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway plod—
Some call it Consecration,
And others call it God.

—*William Henry Carruth.*

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