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Phil 54.3

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Bulletin OF THE Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



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SLOGAN
TO RISE BY RAISING OTHERS

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OUR IDEAL

The Ideal toward which the Society is steadily working is
LOVE—UNION—PEACE
and every individual member is expected to make his life
an exemplification of these as nearly as he can.

OBJECTS OF THE O. E. S.

The objects of the O. E. S. are threefold:

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.

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PRINCIPLES OF DEVELOPMENT

1. The ascendancy of the Spiritual Man.
2. The development of the individuality or soul nature.
3. The entire submission of the personality, or man of emotions and desires, to the higher nature.
4. The cultivation of the Will and its practice in the daily life in harmony with the Divine Will.
5. Non-resistance or the Law of Love.
6. The realization of positive thought-force and the rejection of the negative states of fear, doubt and morbidity.
7. The strict accomplishment of all the duties of the daily life without any thought of reward, leaving the result to the Divine.
8. The Order does not teach or endorse hypnotism, spiritism or any negative, psychic practices, but teaches and points out their dangers.
9. The disciple seeks alone for active service in the world—his motto being "To rise by raising others."

Our Society does not offer spiritual instruction for money, nor does it teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought.

As an organization, we know that all who work for humanity are united even though it may be on a plane too high for the leaders themselves to be able to recognize.

Therefore we *love* all men and learn from those who criticize us; we *unite* with all who are willing to co-operate with us; and we are at *peace* with all.



Patience

"Courage is tried in war; integrity in the payment of debt and interest; friendship in distress; and the faithfulness of a woman in the day of poverty."

—Maharatta saying.

The incoming year will be in an unwonted degree a year of tests; every day brings its trials as we all know, and through energy and struggle comes progress. But it would seem that the present cycle promises the extremes of joy and sorrow, of expectations fulfilled perhaps, but short-lived, of uncertainty and of turbulence.

In such times as the immediate future those of us who can see beyond their own personal interests will ask themselves: What are the ideals and virtues especially needed to meet the present emergency? and how shall I cultivate these qualities in myself and cause them to be accepted and possessed by others?

As we have said in a recent number:

"The mission of our Society is a glorious one: to make light in the darkness, to educate, develop, train, broaden and uplift the public mind; to supply the ideals and norms that a people must possess to enable them to form a correct judgment on questions as they arise" . . . by pointing to the great principles of true living as against expediency and selfishness, by seeing and living the positive side of the great virtues, by ranging oneself always on the side of the right under all circumstances courageously.

Now the virtues and qualities to be cultivated are of two kinds: (1) those that are generally associated with the character and career of a man, such as courage, will, resolution, enterprise, self-confidence, leadership, etc.; and (2) such virtues and qualities as find their most ready expression in the life of the woman, such as conservation, industry, perseverance, patience, constancy, prudence, endurance, etc. The first class are associated with the outflow of *centrifugal* force and the second with the return current of *centripetal* force.

Every individual, whether man or woman, is endowed with a share of both manly and womanly virtues, so to speak; thus a man

will be not alone an example of determination, but will also be persevering and prudent perhaps in almost equal measure; while many a woman gives a striking example of courage and daring in addition to the gentler virtues called forth by her life as wife and mother.

At the present time it would seem as if the virtue of *patience* is above all things essential—patience to bear suffering without repining, patience to wait one's time, and to labor while we wait; patience to tolerate the selfishness of our less evolved brothers and still recognize that they *are* our brothers; patience with the many crying evils rampant in the world about us; patience to keep silence while the people of this great and prosperous country are oppressed by graft, and while the children of the poor—children who will be the hope of the world after the war—are insufficiently nourished and starving; patience not to speak until we have prepared for action, lest our words be lost in violence.

Patience, like all virtues, has two degrees of expression: it may be expressed *positively* or *negatively*, creatively or destructively.

The negative form of patience is well described by the poet when he pictures her as "seated on a monument, smiling at grief." Now while it is doubtless a virtue to be able to smile at our so-called misfortunes, still, if we remain "seated" and do nothing to remedy the situation, the lesson to be learned from the experience will be lost and neither we, nor the world, will be any the better for it. As Ruskin says: "The Patience who really smiles at grief usually stands or walks or even runs; she seldom sits."

The positive form of patience may be called "Patience with the blissful vision." Although it recognizes the "grief" of the present yet it does not dwell selfishly upon its own distress. With a far view it realizes, like the mother, that the wilfulness and turbulence of the young child are promises for the future although hard to cope with at the present; for, with the right guidance, wilfulness becomes strength of will, courage, determination, and the turbulence can be strengthened into activity, energy, enterprise, efficiency and all other forms of alert endeavor.

Just so with all the various forms of selfishness from which our world is suffering today. "Patience with the Blissful Vision" sees these some day better understood and the world transfigured; and Patience is content to wait serenely and without complaining for That Great Day.

The esoteric student is serene even in calamity; he does not waste time in measuring the depth of the gulf of despair or the weight of the avalanche of misfortune, but actively and practically seeks the way out. He does not act with precipitation, but waits until the opportunity presents itself, then seizes it and holds with perseverance and with diligence the advantage gained.

And you who are mounting swiftly do not forget to have patience with your weaker brother and to help him even if you seem to fall behind in doing so. The Plan demands that all the race attain perfection—not you alone. Beware lest in your haste you become selfish and miss the final goal.

Be then "A spirit of activity and life
That knows no term, cessation, or decay.
That fades not when the lamp of earthly life's
Extinguished * * *
But active, steadfast and eternal rests."

EXTRACT FROM CORRESPONDENCE

. . . The Mystic Life is truly one of surpassing beauty, exceeding all my fondest imaginings; and what is far better it is helping me to find myself, to know what I can really do, and to know my limitations—what I had better leave alone for the present.

As far as I can learn, the basic meaning of the Beautiful Life, so simple and yet like all great Truths so profound, is to lead a good and true life according to our highest conceptions; for by doing so we express the highest that is in us and most nearly approach the Ideal Life. As we develop the Light within, our influence radiates to all within our sphere of action, chasing the shadows away, absorbing all impurities like a consuming flame, and causing them to go forth again in their pristine purity as messengers of the Most High.

As we mingle with our fellowmen, we are in the world, but not of it. We see in each one a reflection of the Divine, expressing his idea of It according to the degree of his development, and as we try to perfect ourselves according to the Divine pattern we learn to direct the wandering souls and lead them to the fold, where they will learn of God and His mercy.

I bless the day I was first brought into direct contact with the Teachings, to become conscious in a measure of the Grand Plan. For a long time I was under the impression that the Mystic was simply a dreamer of beautiful dreams, living amid the creations of his imagination, but now I find he is that and still more. He not only creates but also manifests his works, and so is really the most practical of all.

Whilst he has a message for every one, he likewise receives a message from every one, for all men are teachers and pupils alike.

From our friends we learn Love, from our enemies Forgiveness. When we see a soul darkened by clouds of sin, we learn of Justice and Mercy; when the tear trickles down the pale cheek of sorrow, Compassion—the sweet Sister of Love—fills our hearts. We learn of Joy when we hear the shout of the victor, or of Pity when we harken to the wail of the vanquished. And as these apparent discords blend into the great triumphal chorus, we hear the Song of Life, ith Love for its Theme; “for the Hand that made us is Divine.” . . .

W. L.

Let thine eyes follow the stars in their courses as though their movements were thine own. Meditate on the eternal transformation of Matter. Such thoughts purge the mind of earthly passion and desire.

Search thou thy heart! Therein is the fountain of good! Do thou but dig, and abundantly the stream shall gush forth.

Be not unmindful of the graces of life. Let thy body be stalwart, yet not ungainly either in motion or in repose. Let not thy face alone, but thy whole body, make manifest the alertness of thy mind. Yet let all this be without affectation.

Thy breath is part of the all-encircling air, and is one with it. Let thy mind be part, no less, of that Supreme Mind comprehending all things. For verily, to him who is willing to be inspired thereby, the Supreme Mind flows through all things and permeates all things as truly as the air exists for him who will but breathe.

Men are created that they may live for each other. Teach them to be better or bear with them as they are.

MARCUS AURELIUS.

MEDITATION

There are two kinds of patience: the patience of strength and the patience of weakness. The "perfect work" of patience will be both strong and gentle; it will give to the weak and the oppressed a superhuman power of endurance, while to the vigor and ardent zeal of the intense and energetic nature it adds a tender courtesy and a merciful toleration.

Patience under provocation and patience in adversity are highly commendable; for the exercise of this virtue under such aggravated circumstances generates a great and most beneficent force, akin to love. The personality of the sufferer is at the same time purified and the lower nature subdued and subjected to the higher.

But such patience should always be an active patience, and not a negative form of lethargic acquiescence in provocation or in adversity. Some action should be at once planned and carried forward to correct these conditions, so that the Order in the community which has been for the moment threatened, may be restored and a further breach or misfortune be prevented.

If we acquiesce in an insult and make no effort to correct the condition pointed out by it, we are in reality contributing to disorder; for our inaction is equivalent to disordered action. "Inaction in a deed of mercy is action in a deadly sin."

Order is heaven's first law; towards this all men are privileged to work, and each is expected to contribute his quota to the advancement of the race by making order in his own life.

—*Bulletin.*

PATIENCE

1. Patience is from above; it is a manifestation of the second aspect of the Trinity; it nourishes, preserves and makes fruitful the projects that would otherwise fail and be barren of results.

2. True patience is born of wisdom and a far horizon; God, Nature, Divine Principle, these alone are patient, tolerant, forgiving, ever hopeful, because they know that time is needed for evolution.

3. He is not truly patient who is willing to suffer only so much as he thinks good, and from whom he pleases.

4. But the truly patient man minds not by whom he is exercised, whether by his superiors, by one of his equals, or by an inferior; whether by a good and holy man, or by one that is perverse and unworthy; he takes it all thankfully as from the hands of God, and esteems it as great gain.

5. Without a combat thou canst not attain unto the crown of patience.

6. Truly patience is one of the greatest of human virtues, as it is one of the last to ripen.

7. And let patience have its perfect work.

Patience

WITH THE BLISSFUL VISION

Endurance is the crowning quality,
And patience all the passion of the great hearts;
These are their stay, and when the leaden world
Sets its hard face against their fateful thought,
And brute strength, like a scornful conqueror,
Clangs his huge mace down in the other scale,
The inspired soul but flings his patience in,
And slowly that outweighs the ponderous globe.—
One faith against a whole earth's unbelief,
One soul against the flesh of all mankind.

Thus ever seems it when my soul can hear
The voice that errs not; then my triumph gleams,
O'er the blank ocean beckoning, and all night
My heart flies on before me as I sail;
Far on, I see my lifelong enterprise.

—Lowell.

Be patient, O be patient! the germs of mighty thought
Must have their silent undergrowth, must under-
ground be wrought;
Be patient, O be patient! put your ear against the
earth;
Listen there how noiselessly the germ o' the seed has
birth;
How noiselessly and gently it upheaves its little way
Till it parts the scarcely broken ground and the blade
stands up in day.

—William James Linton.

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ADVANTAGES OF MEMBERSHIP

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

1. Affiliation with the universal brotherhood of man, 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 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 in addition to the courses of instruction suited to their individual needs, 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.

Dues \$5.00. For countries requiring foreign postage, \$5.50.

2. *Active Membership* in the O. E. S. is for more advanced students than those in the Corresponding degree.

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).

Full information regarding qualifications and regulations governing Active Membership may be obtained from the Secretary.

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.

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Faith

"Faith is the substance of things hoped for, the evidence of things not seen."

These words are familiar to us all from the early days of our childhood, but, for the most part, they carry little meaning. What are the things that are hoped for, but not seen? And how shall we come to possess evidence of their substance? What is faith?

The habitual readers of our Bulletin all know something of Faith, for the very fact that they read the Bulletin constantly shows that they have developed Faith to some extent, otherwise they would soon throw it aside; for the things of which we write are for the most part "hoped for" but "not yet seen."

But we meet with many who have no faith, not even in their fellowman, still less then in God or in sacred things; they only believe what they can see or hear or in some way measure with one of their physical senses. Other men again say they *would* have Faith if they could; but they know not how to acquire it or even to realize its nature.

For the sake of these especially we will try to show plainly how to increase and to cultivate faith; for Faith is essential to the spiritual life, and to the working of miracles even in the ordinary life of man.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

When we consider the great powers and capacities of man, the attainments he has already made and the achievements that he sees immediately ahead of him, we are naturally brought to reflect upon the dignity of human nature and especially upon the potentialities and energies of the human soul.

Evermore man struggles toward the light, toward God and the Infinite. This is particularly so in times of sorrow or when the mind wrestles with the problem of calamity. It is not so much human sympathy we crave at such moments, but higher help; the soul seeks the solution from the Infinite Providence of Heaven and thus is led directly to God.

There are many things slumbering in our consciousness which we cannot clearly understand; there are depths within us rarely

sounded, heights we glimpse but cannot fully attain. A dim consciousness of infinite mystery and grandeur lies beneath all the commonplace of life. We are not only that which we seem to be today, we are also that which we shall be, and in still another sense we are all that we have been. Life is not the present moment alone, it stretches forward into the future, back into the past; and as we dwell upon these thoughts the larger horizon opens and our faith is born.

At first it will be faith in ourselves, in our possibilities, our powers to do or to be something more than we are—something “hoped for” but not yet “seen.” We make plans to prove out our powers and with every success our faith increases.

From earliest infancy the young child unconsciously proceeds on this same plan; it is because the child believes it can walk that it tries, and, by the time that it succeeds, its faith is established. The schoolboy has faith that he can graduate with honor, as his father did before him, and he sets his will to the task; if he does not lose his faith he will surely make his mark.

And so on with our whole life experiences; they are preparations for the cultivation of a higher faith—faith in the goodness and possibilities of other men, and *faith in God*.

It is a well-known psychological fact that when we can do a thing ourselves we easily believe that others can also do it; but if a thing appears impossible to ourselves we have difficulty in believing that another man can readily accomplish it. Our faith in ourselves leads us to have faith in them also. Thus if we are generous, we believe all those with whom we come in contact to be equally beneficent and open-handed. From childhood on we experiment with those about us, with father and mother, with sister and brother, and with each of them we reach certain conclusions, and we have faith in them up to a certain point. In all we find certain qualities of Goodness, Truth and Beauty, of efficiency and of prowess.

Thus when the teaching is given us of a God, who unites all the goodness, truth and beauty of all men and Who is infinitely greater and more powerful than anything we can ourselves conceive, the noble heart has faith in that to which its own nobility aspires; he rejoices that he is encompassed with a dome of incomprehensible wonders and as he meditates upon God, his life becomes filled with majesty and sacredness.

Faith can span those far-off silent spaces of mystery; for man has found within himself something of sublimity and of sanctity; “an unseen and infinite presence is here, a sense of something greater than we already possess; a seeking through all the voids of life for a good beyond it; a crying out of the heart for interpretation,” touching continually some vibrating thread in this great tissue of mystery.

And having found God within himself, man knows that He is everywhere—omnipresent, omnipotent and omniscient.

This knowledge brings about an immediate change in a man's life, both inner and outer; he no longer lives as one who has no hope, for his ideas become clearer and his affections, bonds and interests center in the spiritual. As he reads and meditates on sacred subjects there grows within him a power of will unknown to him before—for by faith his will is now working with the Will of God.

All miracles are wrought by faith. Speaking scientifically, the possession of faith and its exercise cause an elaboration of a certain fluid from the Odic Force, which when stored in a sufficient quantity gives a man power to do many things which are "impossible" to his fellows. The Scriptures tell us (Heb. xi., and in many other writings) a great number of the wonderful works that have been wrought by Faith and we can add to them by our own experience. Every great work, indeed, that has ever been wrought has been born of faith.

The dynamics of the spiritual life rest upon the right understanding and use of the spiritual breath, upon the balance of the centrifugal virtues, such as faith, by the centripetal virtues such as hope. There is deep scientific truth waiting for our study in the words of St. Paul: "And now abideth faith, hope, charity, these three!

IMAGINATION

Imagination is the arm of creative power in man, a great force that penetrates the unseen realms of spirit, and its function is to embody the realities it finds there in the highest and most ideal forms that the physical man is capable of understanding.

Only by means of imagination can we grasp the abstract because for us everything must be embodied; spirit cannot be comprehended alone, and matter without spirit is dead. This is therefore a constructive force and it has its origin in and functions from the depths of the nature of man. The innermost deeps of his nature are always the same in one man as in another, because man is one in multiplicity.

Therefore, when out of the depths of my nature I give imaginative expression to things that are real, express emotions in proper form, I set in motion a new vibration, and an answering vibration stirs in the other self because back in the depths of his nature is the same pre-elemental fount, and if I have reached it by my imaginative thought he will recognize the thing I wish to present as true, and as it is *reality* I have presented to him, he is persuaded. I have aroused human interest. Thus the function of imagination is to embody, in however ideal a form the self is capable of, the deep things of consciousness and to present them to the other self.

—C. F. C.

MESSAGE OF THE STARS

From the very beginning of this titanic conflict we have insisted that no matter when or under what conditions the present war may end that Europe especially and the world in general is destined to pass through many years of unsettled and chaotic or possibly turbulent conditions. With 1909 this world entered upon a cycle of Mars (the War-God) which continues until 1944. But while Mars is undoubtedly the source of that element in the cosmic aura which is expressed in aggression, violence, explosiveness and destruction, he is equally the root and mainspring of every variety of physical and mechanical energy and executive force. We experience and suffer from the violent and destructive ravages instituted by the Martial vibrations because the human race as a whole has not yet sufficiently evolved from the brute and savage state to intelligently anticipate and rationally direct and utilize the tremendous excess of martial vigor in which our planet was destined from the beginning of time to be immersed at this period in its evolutionary progress. But vast numbers of the race have quite fully outgrown the savage instincts; and in reality this war, in its largest aspects, is destined to educate and convict countless thousands respecting the criminal waste and utter foolishness of resorting to war as a means of attaining justice or effecting harmony or anything whatever that is worthy and desirable. May we not, therefore, venture the prediction that, despite the frightful destruction which marks the opening years of the present cycle of Mars, on the whole it will prove to be one of the most effectively constructive and usefully active periods in the history of the human race?

—*Frank Theodore Allen.*

FAITH

O World, thou chooseth not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes;
But it is wisdom to believe the heart.
Columbus found a world, and had no chart,
Save one that faith deciphered in the skies;
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid, then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

—*George Santyana.*

MEDITATION

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.

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.

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."

To know God—this is true faith.

—*Bulletin.*

FAITH

1. Now faith is the substance of things hoped for, the evidence of things not seen.

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

3. A life of work and service is the only natural expression of a Living Faith. For Faith without Works is dead!

4. The faith of each is shaped to his own nature, O Bharata. The man consists of his faith; that which his faith is, he is even that.

5. 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.

6. If ye have faith as a grain of mustard seed, ye shall say unto this mountain, "Remove hence to yonder place," and it shall remove; and nothing shall be impossible unto you.

7. When 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*.

Faith

Therefore to whom turn I but to Thee, the ineffable
Name?

Builder and maker, thou, of houses not made with
hands!

What, have fear of change from thee who art ever the
same

Doubt that thy power can fill the heart that thy
power expands?

There shall never be one lost good! What was, shall
live as before;

The evil is null, is nought, is silence implying sound;
What was good shall be good, with, for evil, so
much good more;

On earth the broken arcs; in the heaven, a perfect
round.

All we have willed or hoped or dreamed of good,
shall exist;

Not its semblance, but itself; no beauty, nor good,
nor power

Whose voice has gone forth, but each survives for the
melodist,

When eternity affirms the conception of an hour.

The high that proved too high, the heroic for earth
too hard,

The passion that left the ground to lose itself in
the sky.

Are music sent up to God by the lover and the bard;
Enough that he heard it once: we shall hear it
by-and-by.

—Robert Browning from "*Abt Vogler.*"

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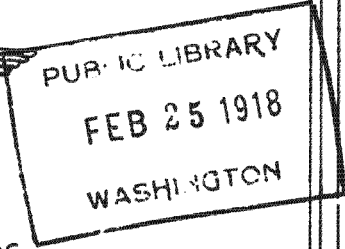
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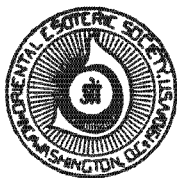
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The Great Drive.

At the moment I am writing the Great Drive is the subject uppermost in every one's thoughts. What is the latest news? Which side is gaining an advantage? What are the losses? These and hundreds of other questions arise in the mind and crave answers.

It is not, however, of this terrific battle on French soil that I am thinking, save as it serves as a symbol of the greater and world-wide "offensive" now in progress; I am thinking of the mighty effort that is being made by the Great Lord of our Earth and by His adherents to destroy and change old habits of thought, old customs, even old ideals of right and wrong, and to substitute for them others more in line with the advancement and progress of the New Era of our Race.

Until a short two years ago men were wrapped in self-complacency, thinking of "comfort, prosperity and material welfare," and selfishly intent upon whatever would serve their own narrow and immediate interests. The farther vision of an ideal to be striven for, of *future* welfare to be compassed, the willingness to suffer and even to die if need be, so that liberty and peace might come to those who follow after us—these things were not then in men's minds; they are the first fruits of the "Great Offensive" of the Race.

And the Great Offensive which shall destroy the old systems of government, of economics, which shall sweep away narrow bigotry in science as well as in religion, which shall open men's hearts to the needs of others besides themselves, must develop into and be followed by *construction*—by wise building up again those things which have been destroyed, or by replacing them by other and better structures.

This is the *positive* side of the present great struggle. Selfishness is to be destroyed; not for the sake of destruction or because men love to fight, but because the time has come for the Race to progress and to leave selfishness behind. So long as selfishness occupies the ground the greater structure cannot be builded; therefore it must be cleared away.

The great difficulty with which we are confronted in making up the "Order of the Day," and in planning campaigns for the future is that there is a great confusion in the world, similar, it has been said, to the confusion that existed at the time of the Tower of Babel.

Words no longer have their natural value but are used by the enemy in their opposite sense, so that the inexperienced are thrown into doubt and uncertainty. Take, for example, "trust" which should mean the highest confidence in God and in the Truth but which has become "Trusts;" peace becomes pacifism; force becomes brutality; and always the positive use of the word becomes associated with the negative meaning throughout all the spheres of men's thought.

And the same is true in the higher fields of activity and of religion. In medicine we find not "The Great Physician," but more or less successful experiment; in law, justice no longer decides the merits of a case except in name—so many and so bewildering are the lies and the ruses resorted to by the *successful* lawyer. In religion, where above all we should find Unity, we have so great diversity of belief that it is difficult for the Searcher after Truth to find the One God. However often a sophism has been proved to be such, however false a teaching has been proved in the past, yet each and every fallacy finds an eager acceptance in the present day if only it presents itself as "some new thing."

Thus, those who are working to form the future of the Nation have difficulty in recognizing the truth from error and are in doubt what measures to take for the public good.

The Great Offensive is urging men on so that they have to take decisions whether they will or not, for this is the day of Mars, the headstrong and impetuous, the energetic and executive. Destruction is inevitable, but construction is equally in order if men have the intelligence to turn the Martial current in that direction.

Thus, there are always the two aspects of every problem, the positive side and the negative side; and wisdom lies between the two. It is not the line of least resistance that should be taken by man (although this is right for the lower kingdoms) but the line of poise, the balance which each one can make for himself and which is not necessarily the same for other men.

All problems of the life, whether great or small, are clarified and simplified if we look at them from this point of view of construction, of creation, of goodness, truth and beauty. These are positive qualities and are especially needed in the world at the present time. Even destruction should only be undertaken with a view to future construction.

Suppose that some law is advocated for the public good and it is your place to pass upon it. The positive elements will be those which tend to *creation*, and these can be separated in the mind from the negative elements which permit favoring some individuals or allow compromises of some kind tending towards *preserving* the status quo.

Or suppose that you have an individual difficulty with some friend; there will be positive as well as negative elements in your

situation. Separate these in your mind and come to a balance. The positive elements will include all the good things you know about the matter at issue, all your faith in your friend in the past, your hopes for the future. All things that are good, true or beautiful in yourself are positive, while doubt, anger, irritation, etc., are negative and can be put aside and forgotten, for there is no reality in them.

Range yourself on the side of Truth and Reality, and disregard emotional stress, for the emotions are not intended to dominate the rational, full-grown man. Those who allow themselves to be swayed from side to side by their likes and dislikes, by their feelings or their desires for "comfort, prosperity or material welfare," are weak, and stand the chance of being ground under the wheels of the present conditions of strain which require more than usual force of character as well as wisdom to "stand upright and play the man."

Or suppose that the question is not a public one, nor yet one of individual friendship but a mental problem, or a business proposition, or whatever it may be. The constructive, the good, the creative elements can always be separated in the mind and recognized as such; and the elements of preservation which require destruction, and are (at least temporarily) not conducive to the good of the matter under consideration can be viewed as negative—not to be disregarded entirely although probably detrimental and not to be allowed to govern.

Every problem of life can be submitted to this test for clarification; it clears away the fogs of prejudice and preconceived ideas and raises the intelligence to the plane of principle.

Creation is recognized by this formula as the first essential and the ruling factor in the life of man; and *preservation* is put second. Never must the second principle be permitted to usurp the functions of the Ruler except with the full understanding and consent of the first principle. For the creative power is man's especial and divine gift; it is the mark of his elevation above the realm of Nature (for Nature is subject to routine and always reverts to type when unassisted by the higher intelligence of man) and this power of creating new conditions must therefore be cherished and given the first place in all things.

Most questions are considered by the public from the standpoint of the second principle: What am I going to gain from it? (selfishness); it will never succeed (fear); someone else will reap advantage from it (ambition); and so forth. The real principle involved (whether it is right or not) is less considered than the apprehended results to follow any special line of action.

This state of mind is however fast giving place to a more healthy activity; for the problems of the war are such that men cannot long remain passive in inertia. Will and creative energy are aroused and will soon take their due place in the van of progress in our country's affairs.

Already a few of our Leaders have revived the spirit of the pioneer, but their clarion call still awaits the general concensus of the opinion of the "people." When these have heard the appeal and have adjusted themselves so that the Ruler, the first principle, takes the first place in their characters and in their lives, then will "The Great Drive" have come to its fruition, for the Race to which we belong will have taken the next upward step in its progress towards Divinity.

THE OFFICE OF THE CYNIC.

From "The Creed of Epictetus."

The Cynic is, in truth, a spy of the things that are friendly to men, and that are hostile; and having closely spied out all, he must come back and declare the truth. And he must neither be stricken with terror and report of enemies where none are; nor be in any otherwise confounded or troubled by the appearances.

But no one ever sends a timorous spy, who, when he only hears a noise or sees a shadow, runs back, frightened out of his wits, and says The enemy is just at hand! So now if he should come and tell us, Things are in a fearful way, death is terrible; banishment, terrible; calumny, terrible; poverty, terrible; run, good people, the enemy is at hand!—we will answer, Get you gone, and prophesy for yourself; our only fault is that we have sent such a spy.

Diogenes, who was sent as a spy, told us other tidings. He says that death is no evil, for it is nothing base; that defamation is only the noise of madmen. And what account did this spy give us of pain? Of pleasure? Of poverty? He says that to be naked is better than a purple robe, to sleep upon the bare ground is the softest bed, and gives proof of all he says by his own courage, tranquility, and freedom; and, moreover, by a healthy and robust body. There is no enemy near, says he. All is profound peace. Look upon me, says he. Am I hurt? Am I wounded? Have I run away from anyone? Take notice of me, that I am without a country, without a house, without an estate, without a servant; I lie on the ground; no wife, no children, no coat, but only earth and heaven and one sorry cloak. And what do I want? Am not I without sorrow, without fear? Am not I free? Did any of you ever see me disappointed? Did I ever blame God or man? Did I ever accuse any one? Have any of you seen me look discontented? How do I treat those whom you fear, and of whom you are struck with awe? Is it not like sorry slaves? Who that sees me doth not think that he sees his own king and master? This is such a spy as he ought to be.

MEDITATION.

When the personality is too pronounced and over-balances the individuality, we have an aggressive, obtrusive, independent way of bearing ourselves towards others, looking at ourselves as being good while someone else is evil, considering ourselves as advanced in the spiritual life while someone else is less advanced—in short viewing ourselves as separate from another. This way of thinking separates us from the whole and leads to the exaltation of the personality at the expense of the higher nature and is one of the most subtle snares of the stage of growth at which we are now arrived as a race.

Some people exalt their personality in one way and some in another. There are those who pursue pleasure or some form of ambition, who desire comfort, wealth, sensation or popularity; and while all of these things are good in themselves, yet, he who *desires* them, shows by that very action that he is separated in his own estimation from these good things and does not possess them. And this thought of separation and poverty is a lower form of development than the attitude of the disciple who accepts whatever good thing comes in his way and uses it for the good and advancement of the human race. If he is popular, he uses his popularity to bring men to the light; if he is rich in this world's goods, he remembers the poor and the suffering; his ambitions are purified and embrace other men besides himself; his comfort never stands in the way of a service to be rendered; he is, in short, unified—one with all men, with his surroundings and with God.

—*Marsland.*

PERSONALITY AND INDIVIDUALITY.

1. In addition to the Divine Spark in man, he is two-fold: Personal and Individual. The personal man is mortal, the "persona" or mask of the real man.
2. The individuality endures beyond the death of the body and comes forward repeatedly into incarnation until all its desires shall have been purified and satisfied.
3. The warrior is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth.
4. The personalities are destroyed at death; the individuality remains, enriched with the result of its experiences.
5. The self of matter and the Self of Spirit can never meet. One of the twain must disappear; there is no place for both.
6. Ere the Soul's mind can understand, the bud of personality must be crushed out, the worm of self destroyed forever.
7. The source of the Real Being must be sought in the Bosom of the Absolute.

Room

Phil 51.3



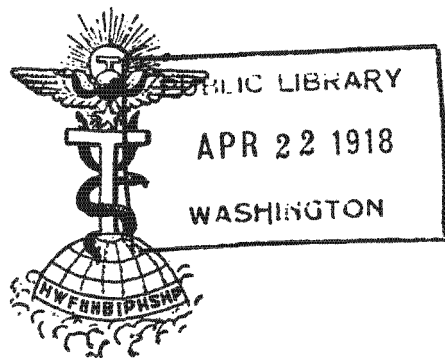
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Bulletin OF THE Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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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 there 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.

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Efficiency and Achievement

Many definitions have been given of "efficiency" since the word has become popular during the last twenty years and especially since the "war." The Roosevelt definition (as quoted from "The Review of Reviews") is "applying the conservation principle of production." The Harrington Emerson definition is "the elimination of all needless wastes, in material, in labor, and in equipment, so as to reduce costs, increase profits, and raise wages," and there are many others.

For ourselves we think that too much prominence is given (in the application of "efficiency") to the *conservation* principle and too little to the principle of creation. Thus, when America was asked to provide food for the Allies, immediately the idea of conservation presented itself and we were all taught very excellent rules of economy; wheatless days, meatless days, butter substitutes, etc., have become a part of our everyday vocabulary, and the hobby-horse of "doing without" bids fair sometimes to be ridden too far and too fast for the poor and especially for the refined and educated man and woman of limited and straitened means.

It is very important not to waste that which we have; but it is still more important for us to strain every nerve to draw from the willing earth larger and larger supplies. This is where the attention of the people should be centered.

In addition to a Food *Administration* we needed first of all a Food *Creator*, an efficiency expert on intensive cultivation, to divide up the whole country and apportion to every district a moderate share in the great task of feeding the world. This Bureau would have power to help the farmer with loans, with the use of the latest machinery, would control the distribution of labor on the farms, and would, in short, make it possible for the farmer to do his best without undue strain or anxiety.

Creation is the first principle and should always be considered before commencing to operate the second principle, *saving*, if we would have the best results. When we bring together right opportunities, right conditions and the creative intelligence we shall have efficiency, and later will come achievement, its natural consequence.

If I were to define "efficiency," I would like to see both principles recognized: both creation and preservation. I would say, Efficiency is the Law of Order, applied with a view to Achievement; because

the Law of Order involves the right action of the first principle, or the Father, upon the second, conservative principle, or the Mother. When these two are duly active, each upon the other, we have orderly activity and achievement.

The relations between efficiency and achievement are illustrated in an interesting way in the Great Drive, which still continues the prime topic upon which our thoughts dwell. At first sight it seems as if there was an almost equal efficiency on both sides, so terrific is the fighting. But I note that our military men are beginning to look one step ahead of this efficiency, at the "achievement." Are the enemy reaching the goal they drive at? Is the progress made worth the loss of so many thousands? Are they achieving what they set out to do?

Whichever side *achieves* is the most efficient?

We may achieve by use of the first principle most developed and prominent, as in the attack, or in the formulation of plans of battle; in the instruction and inspiration of the soldier; or in engineering the transport division. All of these departments and many others require the use of the creative faculty especially, to meet and overcome whatever obstacles appear.

Or we may achieve by the use of the second principle. This is seen in a retreat or withdrawal, when, for the preservation of the whole, it is expedient to retire. The second principle is also in full force in all routine operations and in Red Cross work for the most part. Achievement, to be at its best, must be a blending of the two principles harmoniously active and efficient.

And the thing for us in this country to try to learn is that creation is of primary importance, that it is every man's business to make two blades of grass grow where only one grew formerly (figuratively). Whenever we approach any subject in our thought, we must learn to see the positive side first—not what can I get? but what can I give? Not, how will it affect my happiness? but what will it bring to the world? Will it be for the good and advancement of the human race?

Restrictions, whether wheatless, meatless, heatless or "doing without" of any other kind are in the same category as the "don'ts" we say to our children and regret afterwards as we realize their negative influence. They may be necessary on an emergency, but they are not truly remedial or helpful in the larger sense. A positive suggestion changing the trend of thought and creating a new idea is worth a hundred "don'ts."

For the esoteric student many things which are a hardship to the ordinary person have long been a matter of habit. Having learned the Law of Order he naturally applies it in all the routine of his life. This causes him to become moderate in his tastes and temperate in his pleasures. He is often a vegetarian entirely from

choice and enjoys meatless days; he prefers brown bread and even brown sugar to the more artificially prepared products and he is no stranger to economy in other fields.

Thus war finds him prepared and ready for the more serious duty of Creation.

Viewed from the point of view of esoterism, there are always the three phases, or three aspects, of every activity or undertaking: first the creative, second the preservative or conservative, and third the achievement. Efficiency consists in the due, right and sufficient application of Number One, Creation, to Number Two, Preservation, so as to produce from their union a perfect consummation.

The simplest example of this process is seen in the family where the father is, or should be, the creator and general inspiration; the mother, the guardian, defender, and sustainer; and the achievement, the child. Efficiency in the family is greatest when the father is most active in sounding the key-note, and the mother is active in harmonizing all the elements to that key-note.

To ensure national efficiency the key-note must be sounded strong and clear, continuously and with great vigor. This is done by propaganda inspired by the Father, that is to say, by the traditions of the past, by the great men of the present and by the great principles of life so far as they can be learned. The key-note also depends upon the right choice of men to occupy the leading places in the offices of the country; for each one of them is also a father of the country, in a lesser sense, since he inspires and guides his particular section.

Another striking illustration of the nature of efficiency and its relation to achievement is seen in the Army. For military efficiency, and therefore achievement, depends upon the key-note sounded by the Commander-in-Chief, by the Generals, by the Captains and all officers. This is the first essential without which it were in vain to send out soldiers, privates, by the multi-million. The second principle, the private, is a necessity; but all his devotion to his country is of no avail if the plan of campaign is faulty or lacking.

Just so the efforts of the individual farmer, unaided by the direction of those officials who can overlook the whole field, will certainly produce too much of one commodity, so that it goes to waste, and too little of another, so that the world wants.

After three years of warning and one year of War, we have at last recognized the fact that co-operation and organization in these matters are necessary. And much has been done; miracles are being wrought in finance, in transportation, in production and in all necessary fields. Still before so powerful an enemy still greater efficiency must be cultivated to achieve—Victory!

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MEDITATION

Esoterism, being synthetic, looks rather at the points of agreement than at differences. It glories in the harmonies that exist in all religions and it sets aside, as of secondary importance, those divergences that arise out of the multiplicity of creation.

The esoteric teachings are very strong on the religious, moral and ethical sides; for man must, first of all and above all things, *live* to the highest he knows; only so can he learn more.

This distinguishes Esoterism as belonging to the "Heart" doctrine and not to that of the "Eye" or of head-learning. It is very important truly for man to be intellectually well-equipped; yet we are told, "The brain that reasons the most wisely knows less of the Eternal Science than the heart that loves. Love may exist without form; but no form can exist without love!"

—*"What Esoterism Is," Marsland.*

UNITY

1. Picture, if you can, the Great Whole—**ONE THAN WHICH THERE IS NO OTHER.**
2. This Great Being is alone, for He is all there is.
3. When He out-breathes, He gives forth a Universe.
4. This universe involves and evolves with its multitudes of inter-changing and crossing activities; and when it has reached its greatest expansion it returns again by Inspiration to the One from whom it came forth.
5. However manifold may have been the activities of the various beings in any of the worlds engendered in this great out-pouring, yet all must eventually be stilled into slumber in the bosom of the **ONE.**
6. From this One, it is a vast descent to man; but, since the Universe is **ONE**, the same general principle and plan is true of the individual man as it is of the Grand Man, the Macrocosm.
7. Man's life, as a whole, is one great expression of those qualities that lie dormant within him—qualities that he has himself created and stored up in all his former lives. Thus he gives forth his little universe.

True Happiness

Be not annoyed or dismayed or despondent if thou art not able to do all things in accord with the rules of right conduct.

When thou hast not succeeded, renew thy efforts, and be serene if, in most things, thy conduct is such as becomes a man.

Love and pursue the philosophic life.

Seek Philosophy, not as thy taskmaster, but to find a medicine for all thy ills, as thou wouldst seek balm for thine eyes, a bandage for a sprain, a lotion for a fever.

So it shall come to pass that the voice of Reason shall guide thee and bring to thee rest and peace.

Remember, too, that Philosophy enjoins only such things as are in accord with thy better nature.

The trouble is, that in thy heart thou preferrest those things which are not in accord with thy better nature. For thou sayest, "What can be more delightful than these things?"

But is not the word "delightful" in this sense misleading?

Are not magnanimity, broad-mindedness, sincerity, equanimity, and a reverent spirit more "delightful?"

Indeed, what is more "delightful" than Wisdom, if so be thou wilt but reflect upon the strength and contentment of mind and the happiness of life that spring from the exercise of the powers of thy reason and thine intelligence?

—*Marcus Aurelius.*

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O. E. S. 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.

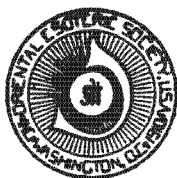
The object of possessing a Society pin is two-fold: first, it attracts to the one who wears it the vibrations of all the brothers and kindred souls working for the same objects, thus bringing an added strength of unity; and secondly, it is useful as a means of recognizing a brother in a strange city. Moreover, embodying as it does the Symbol of the Society, it has helpful vibrations of its own. It is besides "a thing of beauty" in itself.

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

Solid Gold pin or pendant, with safety catch.....	\$4.00
Gold filled pin or pendant, with safety catch.....	1.25
Gold plated pin, no safety catch.....	1.00

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Contentment

In these days of struggle, of sorrow and of forcible interruptions of the normal order of our lives, it would seem, at first sight, as if the study of Contentment were entirely out of place. How can we be contented when there is war; when our young men are marshalled in the ranks; when the old and the weakly die of privation before their time; when there is no ease or comfort for any man; when prosperity and material welfare are snatched by the few; when in short, life is becoming harder and more laborious every day for all except those few?

Then again, forgetting ourselves and looking towards those other countries more afflicted even than we, can we talk of Contentment when our Brothers are in the agonies caused by violent invasion? Can we smile while they are weeping their broken homes? Is there place in our hearts for anything but wrath and indignation when we allow our thoughts to dwell for a moment upon the lordly plans that have been made for our subjection, upon the atrocities of the past, upon the ravages to come?

Is it not Discontent that assails us? And are we not justified in railing at our fate, at our losses, and at other men?

It is, indeed, hard to be contented in the midst of alarms and uncertainties, to smile at grief and to always remember the Goodness of God whatever betides. It may not be possible to indulge in the delights of former days, joy may be forbidden us so far as outer things are concerned; our conditions may be more and more misery-breeding; yet the wise among us aim at Contentment. They do not seek for bliss, happiness, joy, delight or pleasure in this life, but strive rather to accept without interior remonstrance the actual conditions of their lives. This is Contentment.

But because we accept without rebellion or complaint the adverse conditions of today, we do not therefore sit down idly in inertia. Contentment is a positive virtue, it gives thanks for what we have. And this attitude of gratitude attracts to us those good things which, had they been made the object of pursuit, would have surely eluded the grasp.

Contentment and interior peace stir within us a spiritual activity that finds expression in a *most persistent labor* to bring about a change in our adverse conditions so that they may be more in accordance with our ideal.

There is a false teaching quoted by some to the effect that all reforms and redresses of grievances are brought about by "discontent," and that therefore we should never be contented with anything lest we fall into inertia.

There is a certain plausibility in this argument which unfortunately causes it to be accepted by the intellectual mind of many. It does appear to be a fact that "discontent" often *precedes* the correction or amendment of conditions. It is not, however, the negative element of discontent that gives birth to progress, but some positive element introduced, either from within, as, for example, *hope*, or from without, through the agency of some Reformer, some Orator or Leader.

The girls in a sweat factory may be oppressed and overworked; this leads to discontent among them; they talk over their ills in private and in public; but this brooding only weakens and disrupts whatever nerve and vigor they could otherwise command. So long as they harbor "discontent" alone they are sinking from "indeterminateness into uselessness." They are miserable and despairing; for Discontent is always inimical to progress.

But if a spark of Hope can be lighted in the breast of some one; if this one can communicate her hope to another and another, the situation may be righted; for Hope will glow into Faith, and these two combined will assuredly lead to Charity, as we have so often shown.

Or again, if some Reformer becomes aware of the suffering that is being endured and determines to make an effort to remove it he will assuredly, if his motive be an unselfish desire to right the wrong, proceed to inject some positive element and he will in no way seek to increase the discontent; for he knows that "discontent" never leads to progress.

If, however, the apparent friend be a Reformer of another type, one who is only seeking to make trouble, in order to further his own selfish interests or the interests of an enemy, he will strive to increase the negative feeling of "discontent;" for he relies upon the misery and despair to which the unfortunate victims are driven to engender obstinacy which is its natural fruit and a slavish servility to himself which will bring them into a state of futile servitude.

Discontent corresponds to the vice of *obstinacy* and to the state of *servitude*, as the "trouble-maker" has found out by experience; he therefore uses these negations to advance his own aims regardless of the degradation of others.

A knowledge of these facts will explain many of the secret activities of trouble-makers and the reasons for their actions.

Every man is happy, not in proportion to his possessions or other advantages, but in proportion to the pleasure he derives from his love of all Being. One man can find happiness in a blade

of grass, one of the smallest of God's creatures. Another finds nothing to delight him in the most sublime discourse or in the majestic peaks of the snow-clad mountain. The man whose will is one with the Divine Will rejoices at the song of the bird, at the successes and triumphs of his friends, and even of his enemies (when these successes are not inordinate), because they each and all express some phase of the Order of the Universe. Every expression of Life is a source of happiness and contentment to him whose life is one with the Divine Life. His thoughts do not dwell upon the jealousies and animosities about him but upon the beauties of Creation and upon the power and wisdom of the Creator.

Joy, happiness, pleasure, contentment and everything that corresponds to them are the natural birthright of all men. It is normal for man to be contented and at peace in his state of life while always working to improve those conditions in his environment and in himself which are not ideal.

This natural pleasure in living is not to be confused with self-complacency; for contentment comes to each individual by his entering into right relations with God, with human society and with the Universe as a whole. This is the normal way in which each man achieves happiness. Self-complacency, on the other hand, takes no pleasure in anything besides itself and is therefore separative and at heart discontented.

Every man whose life is orderly, creative and restrained, but who has not yet realized the goal of contentment can, by working along the path pointed out above, achieve day by day a greater measure of bliss, peculiar to himself, and corresponding to the amplitude of his being.

The greater the being, the greater the power to love—and therefore the greater and more enduring the inner peace.

*He who feels his heart beat peacefully,
He shall have peace.*

THE ETERNAL

The dawn is not distant,
Nor is the night starless;
Love is Eternal!
God is still God
And His faith shall not fail us;
Christ is Eternal!

—Longfellow.

EXTRACT FROM CORRESPONDENCE

As we gaze at the majesty and splendor of the evening stars moving with the slow serenity of cosmic change, or witness the arrangement of our lives as we perform our daily tasks, there come moments of illumination when the universality and order become so luminous, as to make a poet of the greatest dullard.

I have found it of excellent service to engage my fellow-workers in conversation on as high a plane as possible and endeavor to understand their idea irrespective of the manner in which they express it. In nearly every case I have found a great similarity in principles. They all seem to be wanting something better, a vague longing for happier days.

In a few cases, brother, I almost seem to approach their inner temple; then I close the door very gently and wish them God speed.

One of the main obstacles to progress is doubt, as I have learned from experience. Some of my work-mates frankly tell me they are too materialistic to believe in super-nature. Today and tomorrow bring nothing but the never-ending toil. I simply love to meet such characters. I endeavor to talk with them alone or invite them to my room and broadly trace out the main idea of evolution as they understand it, my purpose being to find common ground to stand on.

When I arrive at the point of agreement, I always allow them to ask the questions and I answer them to the best of my ability.

In such manner, as I gain an insight into the thoughts and ideas of my associates, I see more clearly the reflection of my own innermost nature. There is a continuous struggle going on between the self or personality and the I; and it would seem as if the struggle is becoming more acute every day, while there appears to be a third person confident of the outcome.

There is a clear distinction between the first and second natures, shall I term them; but the third person is so illusive, so indefinite and formless that it is difficult to define; and yet he seems to be the real self awaiting the opportunity for expression. How would you explain it, brother?

W. L.

Editor: See "Light on the Path," Part II:

1. Stand aside in the coming battle, and though thou fightest be not thou the warrior.
2. Look for the warrior and let him fight in thee.
3. Take his orders for battle and obey them.
4. Obey him not as though he were a general, but as though he were thyself, . . . He is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth.

"In God We Trust"—United in One—"E Pluribus Unum."

MEDITATION

"Listen to the song of life," says the Master. We listen. What do we hear? Noise, turmoil, struggle, the exultation of satisfied ambition, the despair of the oppressed, everywhere strife and unrest.

"Listen to the song within yourself," again we hear. But within we find ever the same contention, sadness, self-pity, irritability and struggle with self and others. The sweetness of tone, the love and peace we would express, become daily less and less audible.

"This is not the song, forget these and listen deeper; all these are born of death," says the Master. We listen! and before our sight float visions, sights and colors inextricably mingled with sounds in one sublime harmony. Enraptured we lose ourselves; but sadly the voice reaches us yet again from afar:

"This is still not the song, this is but the echo; for those alone can hear whose hearts are pure, unselfish and without worldly ambition. Listen deeper and yet deeper for the song of life.

We listen humbly for days, for months, perchance for years, purifying daily our thought, word and deed; till gradually the noise and strife are stilled, our visions become realities, and the great Peace begins to dwell about us and within us.

Then the song bursts forth from our glad lips and is taken up by all of those whose lives we touch. Then we know that the song of life is *love*.

—MARSLAND, O. E. C. Bulletin, Vol. II, No. 41.

PEACE

1. Seek not to find peace, but to give peace.
2. Even in battle, seek that peace which shall not pass away.
3. Be thou in full accord with all that lives.
4. Seek thou the place of Peace within thine own Heart.
5. The Peace of the disciple is born of Life; it is an active Peace.
6. If your lot is an easy one, rejoice and give thanks; if your path is a hard and thorny one, rejoice and give thanks to Him who judges you strong enough to tread in it; so shall you enter into Peace.
7. HE WHO FEELS HIS HEART BEAT PEACEFULLY, HE SHALL HAVE PEACE.

The Reward of Love

If I live a life that is clean and square
And I love my fellow man,
And I lend a hand to help him bear
His burden whenever I can,
I need not fear what the future holds,
Nor what the reward shall be,
For the mighty love that all enfolds
Will most surely care for me.

If I speak a word of good cheer to one
Whose sorrows have borne him down,
And I give him new hope to journey on
And change to a smile his frown,
I shall not dread when the shadows fall
And the end of life draws near,
For that wondrous love that shelters all
Will drive away my fear.

For my life is measured by what I mete,
And I earn my own reward,
So the love I give makes my heart complete,
And through it I gain the reward,
For whether I dwell in a house by the road
Or far from the haunts of men,
If only my love makes bright the abode
No fear shall enter it then.

—*Anonymous.*

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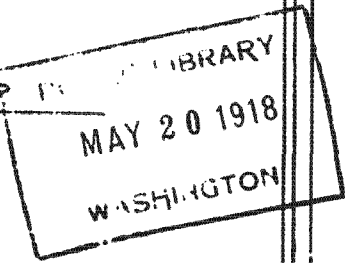
Vol. XIV.

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No. 9

Bulletin OF THE Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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1. Seven or more persons applying in writing to the Trustees of the Oriental Esoteric Society, and complying with the conditions of membership, or who are already members, may receive a CHARTER to form a BRANCH of the Oriental Esoteric Society upon payment into the Treasury of the Society of the sum of \$5.00.

2. All charters and diplomas have their source in, and authority from, the Board of Trustees of the Oriental Esoteric Society of the United States of America, at Washington. They are issued by the Trustees and signed by the President and the Recording Secretary of the Society.

3. Every Branch shall be administered by a President, Vice-President, Secretary and Treasurer, together with such other officers as the Branch desires to elect; and one of these officers, or some other member of the Branch, shall be appointed to give the instruction.

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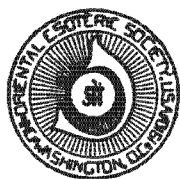
Our Centers do not offer spiritual instruction for money, nor do they teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought.

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Union

There is no thing under the sun that is not the result of a comprehensive system, which is the effort of Infinity. Of this system mankind is that part which belongs in the category of immortals, of which Spirit is the progenitor. Whenever mankind is wholly, or in part, governed by the spirit, immortality makes itself felt as a product of mortality plus perpetuity; or the conscious ego working through a mortal vehicle of expression, which very vehicle stands in the way of a clearer perception of the ego's continuity. The ego is, in this sense, a continuous condition of consciousness of the spiritual entity of which it is the expression. No entity, or spiritual being of a separate delineation, coalesces with other consciousnesses, unless its vehicle has first become sublimated by an influx of the divine radiant love. This love is the universal expression, or urge, of the Divine Mind to coalesce all being into a harmonious whole; thus constituting a heaven, as it were, here upon earth, and bringing about the universality which is necessary to the development of the human race. All thought of an existence separate from the rest of humanity is futile; as one is, so is the whole. The complete structure is, of necessity, dependent upon all of its parts. Conversely, each part is dependent upon the complete structure for its being.

When all of mankind shall have become united spiritually, consciousness will not be separated but will be continuous; so that each will be the whole in perception, and the whole will be as one. This is the ultimate meaning of Unity, and the Consciousness of World Wisdom spoken of by the master minds of all ages.

Universal consciousness is the secret of all those who have become Arhats in past ages. When the world was young many Arhats of previous existences were present, directing the formation of the new race, and starting it upon its road to the attainment of the very ideal which they themselves had followed. This road leads through many conditions of mind, and through many races, or rather sub-races of mankind, until at last Nirvana, or ultimate perfection and unity, is reached. Nor is this the end of progress, but to the finite mind of the present age this is the limit of imagination. The Way beyond this is realised by those celestial intelligences, or sublime beings, who are mentioned above as Arhats, and is sacred to their perceptions; it is not to be divulged until the

neophyte has earned their approval and proved himself worthy of the knowledge which they alone possess; or, in other words, has become one of them.

In a general discussion of this sort, it is not consistent to go into detail in regard to the manner of progress or attainment. This is best worked out by the individual in his own case, with the aid of whatever teachers he has to rely upon. This may be said however, "all is not gold that glitters." It then behooves the student of the mysteries to beware of fraudulent teachers, who do not always know of the very errors which they make in their preachments. Many more houses are wrecked by careless builders than by cyclones. I would especially warn against those who put their trust in the powers of darkness. By this is meant the psychic entities of the so-called astral plane. For no one who depends upon anything less than his own spiritual nature has any possibility of union with the spirit. He who would become perfect must first appeal to the source of perfection, which lies in spiritual reason and enlightenment. The term, spiritual reason, is used advisedly, as spirit and reason must unite in one state, or body of consciousness. There is no perfection of being without the reason, and no reason is exterior to the source of all things. Reason is a God-given attribute of mankind, and not as some have taught, to be done away with, or to give place to a higher faculty called by them intuition. Intuition is certainly a higher faculty of the mind, but is to be united with reason. In fact, the two unite as man progresses on the path toward perfection, and will eventually become one function of the universal spirit. It is, or both are, the method which the spirit—spoken of in its universal aspect—uses to communicate its knowledge to the entity that is the man-being which it governs as a unit. That is, the individual man uses his intuition-reason as a means of interpreting spiritual knowledge.

The clearness of this knowledge comes to him as he grows in unity with the universal spirit, which growth in turn comes to him as he strives toward and desires perfection. Desire toward perfection must be more than passive. It must be so active that all else is of the most minor importance to him; so much so that he looks upon all else as dross, or chimeras. This is the truth that lies back of the belief in the unreality of physical and material objects taught by some. This does not mean that the ordinary pursuits of life are to be neglected, but that the idea of their fundamental necessity be discontinued; that they be rather looked upon as a transient necessity of the time and place, to be used as a means of continuing the existence of the vehicle, when the daily task is considered; and as a means of brotherly communication and regard, when social activities are considered.

He who has started upon the path toward enlightenment is, at least to all outward appearances, no more an ascetic than is the

man of the world. Love thy neighbor as thyself, certainly does not mean that we are to hold ourselves superior to those with whom we associate. "Love all mankind;" "Do unto others as you would be done by." Consider these precepts, for through them only can you rise to perfection—perfection which is the union of the individual with the Divine; the uniting of the spirit of mankind with the Universal Spirit which is the infinite. The infinite possesses all there is, is all there is, or ever will be or ever has been. The consciousness that embraces this is the Universal Consciousness, which is the inheritance of the human race. Do not consider that this consciousness can be attained until the last being of a spiritual nature has entered the fold. Unity which neglects the smallest part is diversity. Diversity, however simple, is complexity in comparison with the ultimate unity.

"God so loved the world that He gave His Only Begotten Son to be a sacrifice for the sins of mankind." The Son referred to is not the orthodox conception of Jesus of Nazareth, but the exquisite love of the Universal Spirit for the finite beings ensouled by Its refulgent rays. The love of God is the urge previously mentioned. The uniting of the individual egos with each other and the All Spirit is the redemption of the sins of mankind.

God be with you until the union of all when ALL UNION shall be accomplished.

—*Adelphus.*

"In God We Trust"—United in One—"E Pluribus Unum."

THE LABORATORY OF THE INTELLECTUAL LIFE

The function of mind is to draw forth and embody that which the ego possesses. Truth and infinite knowledge are within. So high above all is abstract knowing that by itself it cannot be known; it dwells in the infinite and all pervasive realm of spirit; there is no place where it is not. In this realm spontaneity on the one hand and inertia on the other, (both of which being real, have being but cannot be known except through their manifestation in combination) form that with which man labors in the laboratory of the intellectual life. That which is seen is made from that which is unseen and that which is seen becomes again the potential and the spontaneous to remain in the mind but an instant. No sooner is reality separated into its components than concrete forms again arise in the mind to break the thread of abstraction. On the plane of the physical nothing can remain that is not embodied and only when the consciousness ascends to the realms of pure spirit for a moment can any separation be made. In the boundless and timeless and spaceless ocean of the abstract is the laboratory of the intellectual life.

C. F. C.

ANSWER TO O. E. S. QUESTION SHEET NO. III

The value of teachings, our Order says, is seen in their application; we ask you, therefore, to relate here an incident in which you have been able to see the practical application of the teachings we have been sending you. Our watchword, as you know, is "Service." Have you been able to serve the better—to see your duty clearer—through your relationship with the Center? A practical illustration drawn from life will, we think, be of use both to you and to us.

That I have been helped greatly through my coming into relationship with the Center, is expressing the matter mildly.

Allow me to go over the matter in question briefly in a somewhat analytical manner:

Spiritually, the intuition has been empowered to touch higher verities of life and truth—I appropriate the life and truth received, feel myself "at one" with the higher agencies that are. . . . I have found that a relation to what is higher brings with it a corresponding ability to be "at one" with that which is less unfolded. . . . I realize that I receive and give, "breathe in and breathe forth and upon," and my aim is to become stronger in this activity. Result: I perceive that I am influencing beneficently my environment. Upon some, this "work" appears to have a "healing" influence and power, affecting the inner and outer life, soul and body. . . . For myself, I perceive that this activity facilitates my own continued onward course.

Mentally, my thought-world has become richer—the feelings raised—the volitions, as positive bearers of what I know to be good and true and beautiful, strengthened. Result: I purify my own being—feel myself nobody's antagonist—defend the right and good without a wish to wound—send out right thoughts to dispel the lower or ignorant ones thought forth by others.

Physically, I try to be or to manifest that which I am becoming inwardly—the outer and inner life I perceive as co-related, the outer as the field of expression, the inner as the field of Being. Result: I try to serve whatever the "waves" of each day wash on the shores of my consciousness as needing my help. . . . Generally speaking: I feel myself "at one" with the All-Life, that is, I am active according to the volitions arising from said consciousness.

I have here given what may be accepted as a general outline of the benefits derived from my having come in contact with the Center and the "work" that was inaugurated through said contact.

In closing, I desire to be viewed correctly and wish to say: I think myself still on the lowest rung of the ladder that points and leads to the higher vistas and expressions of life—yet—"I am pressing Onward."

REV. DR. C. M.

MEDITATION

Man's life, as a whole, is one great expression of those qualities that lie dormant within him—qualities that he has himself created and stored up in all his former lives. Thus he gives forth his little universe. This is expiration. Arrived at maturity, he begins to in-spire and draw back into himself all these activities he has perfected, and dies, so to speak, that he may be ready for another expression.

The process of dying, or inspiring—drawing back the activities into the individual—is not a momentary happening, as it is usually supposed, but is spread over a long period of time. From the moment of maturity we begin, like the acorn, to return, by inspiration, to the bosom of the Father, and to withdraw and perfect within ourselves those experiences and those qualities that we would express in our next earth-life. It is ever the same cycle—the coming forth of activities from the invisible, their manifestation in infinite variety, and their gradual return to the invisible when perfected.

“*What Esoterism Is*”—*Marsland*.

EXPIRATION AND INSPIRATION

1. The Breath manifests on all the planes of Being.
2. It is spiritual, mental, astral, etheric and physical in succession as its vibrations gradually slow down; but the same law always holds good—Expiration and Inspiration, and then Expiration again—eternally.
3. Humanity is at the point where spirit and matter may be consciously blended and the invisible brought forward into the visible.
4. When the balance is well adjusted we have health and strength with all that accompany these conditions. When the balance is disturbed, the power and usefulness of the life are interrupted and lessened.
5. We must breathe in from all spheres, and, after elaborating the breath, give out, as forcefully as we can, the ideas we have proved by our experiments.
6. Some of us forget that “breath” consists of a double flow; we encourage the *inflow* of whatever gives us pleasure, but we neglect to provide a channel for an equal *outflow*.
7. The whole problem of life consists in learning how to effect the best possible combination of all the forces which we require to use for the purpose we have in view.

Woman's Cause

The woman's cause is man's; they rise or sink
Together, dwarf'd or godlike, bond or free:
For she that out of Lethe scales with man
The shining steps of Nature, shares with man
His nights, his days, moves with him to one goal,
Stays all the fair young planet in her hands—
If she be small, slight-natured, miserable,
How shall men grow? * * * *
For woman is not undevelop't man,
But diverse: could we make her as the man,
Sweet Love were slain: his dearest bond is this,
Not like to like, but like in difference.
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man,
Like perfect music unto noble words;
And so these twain, upon the skirts of Time,
Sit side by side, full-summ'd in all their powers,
Dispensing harvest, sowing the To-be,
Self-reverent each and reverencing each,
Distinct in individualities,
But like each other ev'n as those who love.
Then comes the statelier Eden back to men:
Then reign the world's great bridals, chaste and calm;
Then springs the crowning race of human-kind.

—Tennyson.

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EDITED BY
AGNES E. MARSLAND



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JUN 1 1918
WASHINGTON

SLOGAN
TO RISE BY RAISING OTHERS

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THE ORIENTAL ESOTERIC SOCIETY

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

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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 books through us.

Address all communications for books to Agnes E. Marsland, 1443 Q Street, N. W., Washington, D. C.

MEETINGS OF MEMBERS FOR STUDY

Many readers of the BULLETIN gather their friends together weekly, or bi-weekly, for study and the interchange of ideas; and we recommend this field to all, for it is not necessary (although it is most desirable) to be a Member of the Society before beginning to work in this way.

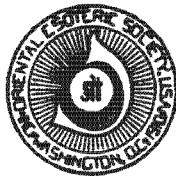
One of the main objects of these study-classes is the promotion of social fellowship amongst persons who, although leading vastly different lives, are nevertheless thinking along similar lines.

It has often been pointed out that all great movements have sprung from small and insignificant beginnings; no one, therefore, need be disheartened if his class is few in number. Remember the words of the Master: "Where two or three are gathered together in My name, there am I in the midst of them."

Reports from the various Leaders are invited from time to time; any difficult questions that arise in the classes should be sent in to us, and we will answer them.

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The Achievement of Serenity (REFLECTIONS)

Since the Universe is the Perfect Work of a Perfect Being, all that happens *must* be for the best, contributory to the evolution of each and every component and individual part of the Universe.

This being true, anything which seems painful or evil must be so only in seeming—things which so appear are related to the material plane of illusion or they have their birth and existence in misapprehension or through a false sense of values. To immediately recognize pain and evil as discipline, is to achieve serenity. Discipline is not pleasant, but it is necessary, and when recognized as needful and just ceases to be painful, and becomes beneficial. What may appear as a negative may therefore have a positive result.

When material things are appraised at their true value, desire for them automatically diminishes and eventually ceases, so that no pain or discomfort is experienced over non-possession. Patient and persevering desire for spiritual things replaces the desire for material advantages, thus assisting one to freedom from circumstances and things; and to the degree that this freedom is won does one become the master of that which formerly held him in bondage.

"Time" is "a word which man has coined to express the transitory state in which he finds himself." With a partial realization of Eternity, with its limitless ages behind and infinite ages ahead, the apparently unpleasant happenings of an hour or a day lose all importance and influence. Thus, the things *without* become our servants.

With a growing recognition of one's composite being and the increasing power of distinguishing the Ego's instruments and attachments from the true self struggling towards the light, ascendancy is gained over the things and combinations of things *within*.

Is the soul passive or active? In my conception it is thus: In the early stages of unfoldment, it is passive—moulded, and evolved by higher forces acting upon it; with growth, it gains in strength, power, independence and volition, gradually freeing itself from bondage, becoming active in its relation to lower influences, but remaining passive to the higher influences; then still further on it blends and unites again with the sources from which it evolved, and becomes entirely active and co-operative.

And this conception when analyzed shows that the soul is attracted and repelled by all things, since it unfolds in response to attraction and exerts its influence to overcome and change conditions thru repulsion. The soul, then, is not an absolute abstraction, capable of knowing but incapable of feeling, since it has volition; and volition is the effect of both knowledge and feeling as expressed in action.

It seems apparent that to overcome an evil desire, one that is admitted to operate only thru ignorance, one must apply oneself to the acquisition of right knowledge; and this acquisition will automatically overcome the evil antipathy which does not subserve the highest good.

To suppress and control the antipathy towards the deprivation of excellence and to delay in attaining it, one must bear in mind the falsity of the general valuation of time, and cultivate patience. This is the most difficult obstacle to the attainment of serenity, in my opinion, and especially so since all that must be accomplished is repression and control, and not the extinction or relinquishment of desire. Without a strong desire, effort will not be sustained, and with it, zeal oversteps into impatience. The balance is hard to maintain.

By will we attain to our desires, and since we express what we desire and repress what we do not desire, and since what we have and are is the result of past and present desires, it seems reasonable to infer that the will has a third function, that of attracting and grasping the desire itself, for it must be attracted before it can be expressed and grasped before it can be expelled. However, the two poles of any quality or faculty need not be necessarily its functions, and perhaps attraction and selection are the work of the nature-will and not of the personal or true will.

(Note by Editor: Subconscious selection is work of Nature-Will; conscious choice of true will.)

Will is undoubtedly the potency of the spirit; but if by reason we mean intellect, that shifting, unreliable, capricious realm of the human mind, which will set forth a convincing train of logic to prove or disprove either side of any argument, then the will is not the instrument of reason but its master, because the intellect confirms the attitude and vindicates the legitimacy of the desire submitted to it by the will. If by reason, however, we mean the higher reason which renders a decision unsustained by logic, but capable of being sustained by it and *incapable of refutation by it*, then desire and antipathy may safely be entrusted to its decisions, and action may follow according to its verdict.

The only moral evils or imperfections in ourselves are lack of right knowledge and of desire for it. Desire for wisdom and constant pursuit of it will eliminate these, and, with patience, serenity may exist even in the midst of tremendous efforts.

As to sympathy. This word has caused me hours of thought. The conscious mind is a realm of words and expressible by them, but the super-conscious mind is a realm of ideas and is wordless. The attempt to bring any one of its ideas or truths into the conscious mind of another person by expression in words is almost impossible. Sympathy, in the conscious realm, involves entering into the sorrow of another in the same manner and degree and with the same feeling existent in the mind of the sufferer. But, carried into the super-conscious realm, it is transmuted into a recognition of a negative state of mind and incites not pity or regret for the apparent interior imperfection or exterior injustice dealt another, but the desire for service, the conquest of the negative attitude and its replacement by growth and positivity.

A lack of receptivity and response on the part of the one afflicted is one of the things best able to cause pain to the soul. Since, however, we cannot *give* the real things to our fellow-beings, but can only place them within sight or reach, one may view even this with equanimity; but the gift must be offered again and again. Tears must be dried, but the remedy is Service not Sympathy, if we take the word "sympathy" in the ordinary sense as meaning *other tears*.

THE WAY TO FREEDOM

The twin problems of labor and capital, of the employed and the employer, present a most interesting and important question to the esoteric student of economics, so important indeed that it strikes at the very heart of the home itself.

One of the prime factors in approaching the question, if not the most important, is the qualification of being able to distinguish the cause from the effect, the general from the particular; in short, the struggle between the higher tendencies and the lower impulses.

Man is inherently good. He exercises his reason to discover the truth, and no matter what his position in life may be, whether in the "jungles" carrying his blankets, or in some palatial mansion on Fifth Avenue, he has always a strong sense of beauty according to his degree of perception.

But while the one class has the power to gain the things which tend to make life beautiful, the other class, the "disinherited," while longing for them as earnestly as his more fortunate brother, has not the means to gain his heart's desire, and so, as a last resort, he holds all means justifiable to gain his ends.

The possessors of wealth, on the other hand, resist by all the means in their power any encroachment on their position, even going to the extent of trying to disrupt any organization on the part of the workers, and of preventing the organizing of what they consider a militant body.

No wonder many of our most earnest thinkers seem to fall short of the solution when they approach the question from a side issue. No doubt, many of these considerations are important and of great value, for all things have their place in terms of the Greater Value, but until it is recognized that the progress of the race is measured by the ascendancy of the spiritual nature of man over his animal nature, all other solutions must necessarily fall short.

Take a simple illustration, the relation of parent and child. The employer is naturally acting as the father of his employees. He provides the means whereby they may live.

Within the family, the worker was at least assured of having a comfortable living. The child, however, was a lusty, growing fellow. He soon began to think for himself. He wanted to do things in his own way.

We soon had the spectacle of the workers beginning to organize, the children in rebellion against their parent.

In many instances they were whipped into submission; they became sullen and stubborn, and sooner or later they burst into open rebellion. A few of the more far-seeing employers, it is true, adopted a more conciliatory spirit; nevertheless, the history of the workers' organizations was, in those early days, one of bitter conflict.

With the growth of industry, the means of production passed from the direct control of individuals to the ownership of stock companies and corporations. The family had grown into a community, the child had passed beyond the control of its parent.

As the question at present stands, the worker is still a healthy, growing boy, and has to find some outlet for his energies. Let him organize; it will develop his sense of Government, for if kept in subjection his sense of destruction will develop at the expense of his creative faculties. The recent strikes of unorganized workers in the Eastern cities testify to this.

Give him the opportunity to see the beauties of life through wholesome conditions and the banishing of the fear of poverty. It will develop his sense of Religion, for, if we believe in the inherent goodness of human nature, the ever-growing desire to know the truth, and the ever-increasing tendency to seek the beautiful, it must naturally follow that he should be allowed full freedom to fulfill the law of his being.

And then, in the final count, he will recognize that Government, Religion and Philosophy are inseparable, that they are the bases of all our motives and actions, and instead of being bound to the wheel of Time and Place, he will become a man of power, an ever-growing factor in the community.

W. L.

MEDITATION

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.

What Esoterism Is. Marstrand.

PRACTICE OF THE PRESENCE OF GOD

1. We must live as gods if we would enter the presence of God.
2. 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 . . . to move through the day as gods among gods.
3. 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.
4. 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.
5. Let your ideals be high and ever-present—loyalty, courage, firmness, endurance, love, devotion.
6. Practise silence, unselfishness, concentration, self-control.
7. Live neither in the present nor in the future, but in the Eternal.

He Leadeth Me

In pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be—

Out of the sunshine, warm and soft and bright—
Out of the sunshine into darkest night;
I oft would faint with sorrow and affright—

Only for this—I know He holds my hand;
So whether in the green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul, the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by
And whispers to my soul, "Lo, it is I."

Above the tempest will I hear him say—
"Beyond this darkness lies the perfect day.
In every path of thine I lead the way."

So, whether on the hilltops high and fair
I dwell, or in the sunless valleys, where
The shadows lie—what matter? He is there.

And more than this; where'er the pathway lead,
He gives to me no helpless, broken reed,
But His Own hand, sufficient for my need.

So where He leads me, I can safely go;
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.

Anon.

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Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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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.

Do You Know

WHY You Were Born—WHERE You Go After Death—WHAT You Do There

A Z O T H

Will Solve All These OCCULT Mysteries For You
GIVE YOU a broader knowledge, a deeper appreciation and a greater
interest in life

IT WILL HELP YOU

to understand your own powers, develop your forces and make more out
of your OPPORTUNITIES

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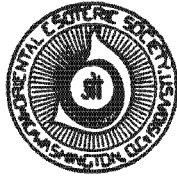
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Service

"A new spirit has arisen in fighting Italy," we read; and we may add the same of all the other countries engaged in the Great War—a spirit of higher ideals, of service, of religious understanding. Amid the shocks and disasters, the horrors and struggles of today, there is already glimpsed by the "seers" and voiced by the press—A NEW SPIRIT.

We observe a widespread interest in all that deals with the future life; and this is natural at a time when the tenure of the life of all hangs upon so frail a thread. For not alone is the life of the soldier who goes into battle threatened, but the sword of Damocles is suspended over us all, and who knows when it may fall? Instinctively we feel this, although we say little about it, not knowing from what quarter the blow will come, nor when. And we have grown this much since last year, that whereas, then, we were uneasy, anxious and complaining, today we are determined, resolute and courageous.

This is *the new spirit* among us; it is born and though still weak is increasing daily "in stature and in favor with God and man."

And the best Service that we, as a Society that stands for Service, can render to the world is to look for this spirit and foster it; to teach those around us to see the positive side of life and of death; to look away from the physical pain of the present towards the heights of freedom to be won for our children after we shall have made the world a "decent place to live in."

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 matters not.

It is well, therefore, for you to try to understand some of the problems of those who will come to you for help—seeing things from their point of view, as well as from your own—sympathizing with them in their sorrows but uplifting them with the higher vision of the disciple, instilling into their hearts a true and living faith to replace their present morbid fear.

Here are some of the IDEALS and a few warnings that will be useful to you as you work. If you need further help, write in to us your difficulties and we will answer you, privately or through these pages.

The Ideal that we set before the disciple is

TO KNOW GOD AND TO COME INTO CLOSER UNION WITH HIM and with all Good; this is the end and aim of our earthly life. When the disciple knows that GOD IS and that He is Good, there will flow from him, whatever his words, an influence of positive helpfulness.

If you can inspire but one fainting soul with desire for the knowledge of Good and belief in It, you will not have lived in vain.

This KNOWLEDGE, however, must not be sought with a view to gaining something for 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—we seek the Light for its own sake, because it is THE LIGHT and because we are flames kindled from that LIGHT. 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.

The Masters never flatter and rarely praise. They point out, in no uncertain terms, the faults of the disciple (if They consider, in Their Wisdom, that he is worthy of correction) and because They love him, They chasten 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.

The Esoteric *Ideal of Life* is Service. The Path of Devotion should only be embraced when we are no longer bound by our outer conditions (not because we have turned our back upon them, but because we have fulfilled them and so they have fallen from us); when financial matters no longer trouble us because we have the power of adjusting our affairs so as to have enough at all times for whatever work we have to do without superfluity or debt; when we have no overmastering desires—for love, or knowledge, or wealth or powers, for attainment or realization—when our outer worldly life is in order so as to be one Great Song for ourselves and all about us; when our intellectual knots are all untied and loosened; when our emotions are under control; when the suffering of our brothers does not demand, as at present, our whole attention—then we may aspire to Bhakti Yoga. But at present it cannot safely be done.

Our *Ideal as a Society* is not to attain to greatness, riches, honor, or even to Realization. It is rather 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.

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.

All of those who work consistently and faithfully with us, following out in their lives the teachings of the BULLETIN week by week, grow ever stronger, more joyous and more beloved. They attain gradually to the satisfactory, certain and final solution of all theoretical and practical problems of importance to themselves; they become able to make their lives count for as much as possible in the world-movement; and they grow greater in influence with all men. All these outer consequences are the signs of their spiritual growth, and show conclusively that they are becoming poised and balanced on all the planes of their being.

One of the best proofs of the disciple is his steady, continuous advance—not in wealth or worldly power, but in efficiency, in influ-

ence and in independence of outer conditions and triumph over them.

This is an outward and visible sign of inward spiritual growth. As the inner, so the outer; if then we would gain Peace or any other blessing in our environment, we must first begin cultivating Peace within our own souls.

HE WHO FEELS HIS HEART BEAT PEACEFULLY
HE SHALL HAVE PEACE.

NOTICE

There is an opening at the Headquarters for an O. E. S. Student who is a typist, or for a person who is in harmony with the O. E. S. teachings and who is willing to assist in Secretarial Work. Anyone to whom this opportunity appeals should write in for terms and further particulars.

THE PATH OF PROBATION

The rank and file of humanity are content to ascend the mount of Evolution by the long and circuitous path, impelled onward by the force of the Universal Life.

But here and there we find a great soul, who, not content to receive all and give little, feels within him a great love and yearning to aid somewhat the flow of this wondrous life, to give himself unreservedly to the service of the Great Power and of his fellow-men.

To such we say: The Path of Probation upon which you would enter is steep but glorious, it leads to the summit by the shortest way which is safe to follow.

It has five qualifications or stages of moral growth:

1. The first of these stages brings him experiences which teach him the impermanence of earthly aims; to live, not in the present, nor in the future, but in the Eternal.

2. He next learns to be indifferent to the fruits of his own actions; with humility recognizing that it is God alone who gives the increase.

3. From out of humility comes control of mind, thought and conduct, tolerance, endurance, concentrated effort.

4. And back of all these efforts there burns ever brighter and stronger an intense desire for a closer union with the Highest.

5. In the fifth stage all his experiences tend to strengthen his Will-Power, so that he may triumph over the lower nature, and have the power to open wide the first of the gates which lead to Wisdom.

MEDITATION

Does man's life begin at birth? 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 the realm of spirit, bearing with it the treasures of its varied experiences.

Religion has always put forward the view 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.

Marsland. "First Principles of Esoterism."

IMMORTALITY

1. Is there a possible link between us and *that* which reaches so far beyond all that we can even conceive? Or is there Heaven above and Earth beneath, and between "a great gulf fixed?"
2. There is between God and Man a great gulf truly, but the space has been bridged; there is a ladder thronged with Beings, like ourselves, who have been men, but are now on their way, advancing step by step towards Godhead, as we ourselves are climbing towards Them.
3. Thus each one of us finds himself a link in a *grand chain*, which reaches upward and ever upward to the Heights.
4. And the destiny of Man is that glorious one of rising, step by step to the sun-lit heights of Immortality and of Godhead.
O. E. S. Bulletin, March 19, 1906.
5. He, the Highest Person, who is awake in us while we are asleep, shaping one lovely sight after another, that indeed is the Bright, that is Brahman, that alone is called the immortal.
Katha-Upanishad II. v. 8.
6. When all desires that dwell in the heart cease, then the mortal becomes immortal, and obtains Brahman.
Katha-Upanishad, II, vi. 14.
7. So sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this world of ours.

Whittier, The Meeting.

The happy Warrior

Who is the happy Warrior? Who is he
That every man in arms should wish to be?
It is the generous Spirit, who, when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his boyish thought:
Whose high endeavors are an inward light
That makes the path before him always bright:
Who, with a natural instinct to discern
Abides by this resolve, and stops not there,
But makes his moral being his prime care;
Who, doomed to go in company with Pain
And Fear, and Bloodshed, miserable train!
Turns his necessity to glorious gain;
In face of these doth exercise a power
Which is our human nature's highest dower;
Controls them and subdues, transmutes, bereaves
Of their bad influence, and their good receives.

'Tis, finally, the Man, who, lifted high,
Conspicuous object in a Nation's eye,—
Or left unthought of in obscurity,—
Prosperous or adverse, to his wish or not,
Who, with a toward or untoward lot,
Plays, in the many games of life, that one
Where what he most doth value must be won:
Whom neither shape of danger can dismay,
Nor thought of tender happiness betray;
Who, not content that former worth stand fast,
Looks forward, persevering to the last
From well to better, daily self-surpass:
Who, whether praise of him must walk the earth
Forever, and to noble deeds give birth,
Or he must fall, to sleep without his fame,
And leave a dead unprofitable name—
Finds comfort in himself and in his cause;
And, while the mortal mist is gathering, draws
His breath in confidence of Heaven's applause;
This is the happy Warrior: this is He
That every man in arms should wish to be.

Wordsworth.

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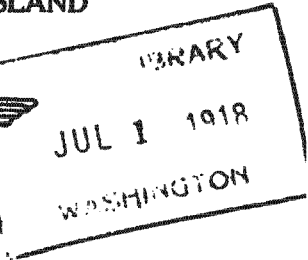
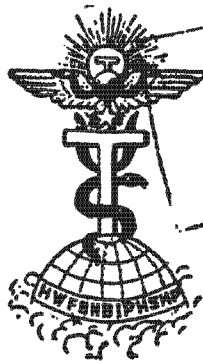
Vol. XIV.

Friday June 28, 1918

No. 12

Bulletin OF THE Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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HEALING BY THE REMOVAL OF ASTRAL IMPRESSIONS OR PICTURES OF FEAR

A SPECIAL COURSE OF FIVE WRITTEN LESSONS

BY AGNES E. MARSLAND

These Lessons cover a much wider field than would be supposed from their title. They might more properly be called Lessons in Health; for they lay down, above all things, the principles of health and right living.

Some of the subjects treated are: *Intuitionnal diagnosis; correspondences between sudden frights and the diseases they cause; co-relations between certain habits of thought and ill-health; explanation of the imaging operation of the mind, with specific teaching on the removal of each of the diseases taken one by one, etc.*

They contain also much valuable teaching on the relations and responsibilities of parents to children, especially infants, whose fretfulness and pains are so baffling and ordinarily so little understood.

Everything which happens around us produces its effect upon us, especially when children. An accident, when seen or even talked about, impresses upon the sub-conscious mind a vivid picture of fear, which sooner or later will manifest in some form of inharmony. Everyone should learn to remove these impressions.

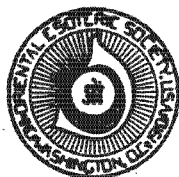
On account of the valuable character of the work and the great need which exists for this particular instruction, I am issuing the lessons at a merely nominal rate; at the end of the course all those who have followed it with interest should be in a position to commence to do good work.

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The Commandment of the New Era

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another."

Some two thousand years ago a Great Soul used these words to describe the Law of Love which He then declared would distinguish His disciples from other men upon earth. And doubtless in those early days when the Revelation was fresh in their minds, the spirit of love did mark the lives of Christians—the New Commandment was understood and obeyed.

But as time went by, and Christianity became an organized religion, men fell back into the easier path of selfishness, so that even their love became tainted with it; and in this path the mass of men are walking today; loving those who contribute to their pleasure or comfort or gain, hating those who stand in the way of these.

Then comes The War, this "Wonderful" War, as one of my correspondents calls it, and turns the searchlight on to the ideals and basic principles of life bringing out in the highlights the essentials of living, casting into the shadow all non-essentials and thus helping us to readjust our sense of proportions; to clarify our conceptions of right; to stimulate our will and determination that we may attain to the heights on which the light glistens—suspended though they appear between earth and heaven.

What are some of the conceptions that we now clearly view and reject as unworthy and impossible? Now that we are awakened we see that wherever there is injustice or tyranny there cannot be an enduring peace:

Physical might uncontrolled by morality is contrary to the Law of Love. *Brute-force must no longer be deified*; for our God is a God of Love.

The right of the strong to be masters of the weak is another phase of this same idea, and it also stands condemned by the New Commandment which shows all men as brothers, privileged to love and aid each other.

Selfishness which blunts the sense of honor and of moral obligation is rejected.

The insolence that comes of pride of blood, or worse still, *pride of money* and the pomp that money brings are seen to be ignoble.

The *consuming vanity and pride that strut and swagger* are equally to be repudiated; for Love sees ever the GOOD that shines in other men and is not occupied in vaunting its own virtues.

A belief that we are a superior race (or a superior class) set apart from the others, must be held in check. For the truly great are always the last to discover any special good in themselves.

Acquisition regardless of justice, morality or rights of others follows in the train of all of these false standards subordinating every noble instinct to the heartless materialism of the "superior" class.

At the present time our Searchlight is turned upon our opponent in "The War" and we condemn all these faults as we see them embodied in his actions.

We have not yet begun to look at the more subtle phases of the same problems as applied to ourselves; but when we do we shall be surprised to discover much work to do at home and little need for a self-righteous attitude.

We do not, it is true, *deify* brute-force; but many households and houses of business are run as if we did. The man looks upon his wife (or his employe) as an inferior to be ruled over by himself a superior; it matters not whether we consider the rich and the poor, capital and labor, white and colored, or any other pair of units there is always one of each pair that believes itself to be superior to the other and that treats the other with more or less insolence, selfishness and disregard of truth. From this feeling of self-satisfaction and pride are born all the lower standards of which we complain: repudiation of promises, lack of conscience, disregard of justice, hypocrisy, bad faith.

Now that the Great War has shown us these failings in others, let us have the courage to apply the lesson to ourselves and root them out of our individual lives. For the present struggle is not just what it appears upon the surface to be; it is much more! The Whole Race is in the throes of THE GREAT DECISION; either we shall remain selfish, loving our friend and hating our enemy, or we shall emerge victorious! not only over the enemy as seen in other men, but also (which is still more important if possible) over the enemy hidden in our own hearts.

Then, and only then, shall we be sure of an enduring peace. Because so long as the present low standard of love and brotherhood is allowed and blinked at by the general public, there will be injustice and this cannot harmonize with peace.

The Love that is spoken of in the "Commandment" is often known by the name "Brotherhood" in so far as it deals with the duty of each one of us to all other men; its characteristics are wide and universal: benevolence, peace, generosity, trust, respect, compassion, magnanimity, forbearance, fidelity, patience and many other similar ones. It is greater and broader than any personal love that

we may have for an individual; it must be broad enough to see the lovable side in the most apparently unlovable; it must be able to appreciate the difficulties and obstacles of the most unfortunate; to make allowances for the weakest.

As we cultivate this all-embracing Love, our selfishness will fall from us; we shall rise to a higher plane of feeling and of service; we shall love because we *are* love and not by reason of the attraction of the loved-one. Thus our lives will grow in usefulness and in freedom.

For the net value of a life can be seen in its overflow. Many men work hard early and late—for themselves and their families; and they receive their reward. If, however, they have little or no activity except that which is more or less selfish, when the scales are balanced, the receipts about equal the outlay and the world is neither richer nor poorer for their presence in it.

Others, on the contrary, spend a large proportion of their energies in work for the upliftment of mankind which brings them personally neither honor nor fame, emolument nor a life of ease. These are keeping the New Commandment for they are living the Law of Love.

Divide up your past years in three, and examine impartially the last third. Note where your life has touched the lives of other souls on earth. Have you done them good or ill? Has your touch given life or has it quenched it?

The touch of the disciple gives life, and power, and peace where it falls.

“The stream of superhuman knowledge thou hast won, must, from thyself, the channel of Alaya, be poured forth into another bed; its pure fresh waters must be used to sweeten make the ocean's bitter waves—that mighty sea of sorrow formed of the tears of men.”

So is the life of the disciple of the Masters of compassion.

THE LOTUS BLOOM

“Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air.” “Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.”

So, with one voice, do all great teachers point us to the true nature of that growth for which we hunger. Hunger not, they say, do but plant the seed and leave it in the dark, the unconscious; wait in patience, days, weeks, years perhaps, for, in the spiritual world, time is not, “A thousand years in thy sight are but as yesterday.” Wait, open your soul to the eternal; and, as the love

of personality fades out in your heart, so does your plant grow in beauty and luxuriance.

Root out the giant weed of personality, this is the great foe of the disciple, it separates him from his fellow-man; it would have him believe that he is greater, better, wiser than his neighbor, that he should strive for growth for himself; it urges him on ever towards knowledge, attainment, which shall raise him above the ordinary man about him. Personality is love of this present world, as if there were no other or higher life.

"Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun."

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

"But let each burning human tear drop on thy heart and there remain. . . . These tears are the streams that irrigate the fields of charity immortal."

"'Tis on such soil that grows the midnight blossom" of the hidden wisdom, the peace and bliss of the eternal.

THE GLEAM

The Gleam is the great light of the spirit that illumines those fortunate souls who are able to perceive it; those who are gifted with the poetic faculties in whatever form of art. Only a few are so fortunate as to have been born with these faculties by which it may be recognized, already strong; but in youth, which is closer to the realm of the spirit, it is always apparent in the poetic faculties of childhood. These faculties can be made to grow and beautify in later life, therefore Merlin, the Master, urges:

"O young Mariner,
Down to the haven,
Call your companions,
Launch your vessel,
And crowd your canvas,
And, ere it vanishes
Over the margin,
After it, follow it,
Follow The Gleam."

This opportunity, which presents itself to all, but is recognized by so few, if faithfully followed while there is time, leads on to the Heights, but if it escapes through inaction, indifference, or ignorance, it may take many lifetimes before it will again be perceived. Therefore on those who are so fortunate as to perceive The Gleam lies the necessity and the duty of cultivating it, following it, ere it vanishes over the margin.

MEDITATION

Faith in Immortality comes through looking on the invisible, for invisible things are immortal. The real and lasting thing in a home is the bond of love, not the material of the house or its furnishings.

The visible is but a symbol of the invisible. The figures of an equation, in so far as they are figures, do not state a truth. They are the symbols of the truth which is in the mind. So is the Lord's Prayer the same prayer in whatever language it may be written.

The visible is destructible, while the invisible is everlasting. The works of art of the ancients are in ruins, but the beauty which they interpreted will last forever.

If we have faith in a future immortality, surely we must experience and be conscious of the present immortality. And we must build a *faith*, not a mere opinion that there is immortality—a faith established by the constant realization that material things are temporal and that the immaterial is everlasting.

"We are now immortal and living with the Immortals. And he who forms the habit of looking on the invisible realities veiled behind the visible symbols, will not lose the vision when the veil is taken away."

FAITH IN IMMORTALITY

1. By the law of evolution everything that is evil has within itself the germ of its own destruction.
2. Everything that is good has in it the seed of immortality.
3. Everything evil is inharmonious and sets itself against the Kosmic Law. It is therefore sooner or later broken up by that Law.
4. The whole drift of my education goes to persuade me that the world of our consciousness is only one out of the many worlds of consciousness that exist and that those other worlds must contain experiences which have a meaning for our life also; and that although in the main their experiences and those of this world keep discrete, yet the two become continuous at certain points, and higher energies filter in. *James, Varieties of Religious Experience.*
5. Man is a stream whose source is hidden. Our being is descending into us from we know not whence. . . .
Emerson, The Over-Soul.
6. Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.
Wordsworth, Intimations of Immortality.
7. Eternity may be but an endless series of those migrations which men call deaths.

Ubyself in Control

Know the Self to be sitting in the chariot, the body to be the chariot, the intellect the charioteer, and the mind the reins.

The senses they call the horses, the objects of the senses their roads. When he (the Highest Self) is in union with the body, the senses, and the mind, then wise people call him the Enjoyer.

He who has no understanding and whose mind (the reins) is never firmly held, his senses (horses) are unmanageable, like vicious horses of a charioteer.

But he who has understanding and whose mind is always firmly held, his senses are under control, like good horses of a charioteer.

He who has no understanding, who is unmindful and always impure, never reaches that place, but enters into the round of births.

But he who has understanding, who is mindful and always pure, reaches indeed that place whence he is not born again.

But he who has understanding for his charioteer, and who holds the reins of the mind, he reaches the end of his journey, and that is the highest place.

From the Katha-Upanishad.

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

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OF THE

Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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CONDITIONS OF ACTIVE MEMBERSHIP

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

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

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

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

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

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

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

THE BULLETIN

THE BULLETIN, the official publication of the Oriental Esoteric Society of America, is one of the few *bi-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. Its 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 (\$1.50 to countries requiring foreign postage).

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The Material Universe.

The Material Universe is the apparent body of God. It is that aspect of Infinity which makes its presence felt by mankind, in an appeal to his physical senses. The expression, apparent body, is used here in order that the student may not gain the idea that the Absolute can have any limiting vehicle; for the Absolute is unlimited in all ways. To consider that It had a body in the sense that man has a physical body, would be to imagine an impossibility; to clothe the limitless within bounds.

Returning to our subject, the Material Universe, let us consider the ways in which it makes itself manifest as the vehicle of Divinity. Mankind in his lower stages of development becomes conscious of things only by contact through his five lower senses. These lower senses are all operated upon by vibrations of either the physical or aetherial planes. If an individual soul were born in space, there being nothing for it to touch, taste, smell, see or hear, unless it had had previous experiences, it would remain in a state of absolute quiescence. It must gain its first knowledge by the coarser vibrations of the physical and the aetherial. It is true that the soul, being the direct medium between the Spirit and the lower man, possesses all knowledge potentially; but this knowledge is contained in the spirit above or in the universal, and is not manifested in the consciousness of the individual soul until developed by experience. After the soul has become familiar with these vibrations *i. e.*, interpreted them rightly, assimilated their knowledge and extracted from them their true meanings, it will gradually learn by correspondence, by harmonic sympathetic vibrations to perceive those of a higher or finer nature.

Let us stop for a moment to make clear the meaning of sympathetic and harmonic vibrations in the sense they are used here. In music, which is always vibratory, a combination of sounds that is pleasing to the ear, is called harmonious. True harmony is caused by certain relative notes of the scale called a chord. The principal major chord is formed of the first, third, fifth and eighth notes of the scale; the eighth being the first of the higher octave. If a certain note is struck on a stringed instrument, the same note an octave higher will vibrate sympathetically, as will in a less degree

its third and fifth of both octaves. This will give the student an inkling of the meaning of sympathetic, harmonic vibrations; and from this he may deduce the process which the soul goes through in rising from the lower coarser vibrations to the finer ones. However it is necessary to strike the chord on the lower keys in order that the process of vibration may begin. So also is it necessary that the soul may have its experiences on the lower planes in order that it may through them reach the higher. The analogy is fairly close but, like all illustrations drawn from dissimilar sources, it cannot be carried too far without causing confusion.

The necessity of the physical is shown by the above. We cannot doubt that the Absolute, being Wisdom Itself and Love Itself, has regulated these coarser vibrations in such a way that the soul shall receive its gain in the most advantageous manner. The soul, however, having once embarked upon its journey, has separated itself as it were from the realm of homogeneous spirit substance, and has become an entity, an individuality, an embryo god, and as such has the right of free choice in its own development. As it listens to the pure harmonies, distrusts discord and pins its faith to the finer and higher ideals, so will its advancement be. When it strays from this course, the resultant discord will react upon itself as all inharmony reacts; the contradictory vibrations will kill themselves, causing much suffering and pain to him who has built them into his nature.

Have you ever listened to a factory whistle—or a boat or train whistle—from a distance, and noted how beautiful is the sound from that distance? Yet how ugly and distressing is that same sound when near by. The reason for that lies in this same law. The vibrations of a steam whistle are of many rates, varying through a gamut of sub-tones. When heard from near by these all register upon the ear. Those vibratory waves which do not harmonize, after having travelled a short distance, neutralize each other and cease to exist. On the other hand, the harmonic vibrations supplement each other and continue many times as far.

From the foregoing it is evident that the purpose of the Material Universe is for the benefit of the evolving soul; it acts as a medium for the coarser vibrations of the Universal Symphony. What then, may be asked, is the reason that these vibrations may not be begun on a finer scale? Is it not possible, even reasonable, in consideration of the principle of vibrations heretofore described, that the vibrations have been started in the higher realms and have developed downward until the lower chords have been reached? This is exactly what has happened in the past history of the race, except that instead of being an unguided impulse, it has been governed by those guardians of our development who continually watch along our way.

The descent has been of undifferentiated substance, primordial Spirit-Soul-Mind triplicity. The ascent will be through the Mind-Soul-Spirit triplicity developing the individual man, the ego. The first being comes forth from The Creator insensate, with the potentiality of its Godhood, but inorganic; a mass of Spirit Substance. The latter returns to him who sent it out, differentiated, individualized, conscious, and ready to enter into that which is indescribable, and unimaginable to us here and now, and which we can only consider as infinite bliss.

This then is the purpose of the Material Universe, which is the body of God and yet is not God. For God is that which is limitless and to postulate parts would be to limit. Yet God is ALL, therefore The Universe cannot exist outside of God which is All. This is the riddle which cannot be read by the finite mind, but can be comprehended by the Spirit. Seek ye there for its answer.

When night has come, the stars in splendor show
 Their jeweled faces from the radiant sphere
 And look in quietude on those below
 Who in their toil, forget that God is near.
 And such a star is man; when he has viewed
 The state above the woes and cares of life.
 He shall look back with peace and love imbued
 To render aid to those who are at strife.

—*Adelphus.*

ASTROLOGICAL BOOK LIST

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MEDITATION

The result of law inviolate is perfection—right—negative happiness. The result of law violate is imperfection, wrong, positive pain. Through the impediments afforded by the number, complexity, and substantiality of the laws of organic life and matter, the violation of law is rendered to a certain extent practicable. Thus pain, which in the inorganic life is impossible, is possible in the organic.

But to what good end is pain thus rendered possible?

All things are either good or bad by comparison. A sufficient analysis will show that pleasure, in all cases, is but the contrast to pain. *Positive* pleasure is a mere idea. To be happy at any one point we must have suffered at the same. Never to suffer would have been never to have been blessed. But it has been shown that, in the inorganic life, pain cannot be; thus the necessity for the organic. The pain of the primitive life of Earth is the sole basis of the bliss of the ultimate life in Heaven.

—Edgar Allan Poe.

PLEASURE AND PAIN

1. The disciple takes equally praise and reproach, pleasure and pain, as sign posts, torches in the hand of others to light him on his way.
2. The purified intellect learns to disregard the forms, and piercing through the veils seeks the source of their being, and thus allows not pleasure or pain to divert its quest.
3. In harmony with the One Life, the aspirant becomes harmonious to all. He "is alike to foe and friend, and also in fame and ignominy, balanced in cold and heat, pleasures and pain."
—*Studies in the Bhavagad Gita.*
4. No man desires to see that light which illumines the spaceless soul until pain and sorrow and despair have driven him away from the life of ordinary humanity.
5. First he wears out pleasure; then he wears out pain—till, at last, his eyes become incapable of tears.
6. To suffer either pleasure or pain, causes a vivid vibration which is, to the consciousness of man, life.

—*Light on the Path.*

7. Eterne alternation
Now follows, now flies,
And under pain, pleasure
Under pleasure, pain lies.

—Emerson—*The Sphinx.*

Ballade of the Brave.

Prate not to me of weaklings, who
Lament this life and naught achieve.
I hymn the vast and valiant crew
Of those who have scant time to grieve;
Firm-set their fortunes to retrieve,
They sing for luck a lusty stave,
The world's staunch workers, by your leave,
This is the ballade of the brave.

Wan women, steel to staggering blows;
White souls from many a nether place;
The humble heroes and the foes
Of sham; the hunters of the base.
The men with missions in their face,
The clan who straighten, heal and save;
The young who think each card an ace,—
This is the ballade of the brave.

Those who with stingless laugh and jest
Sweeten the labor; those who stake
Their all on some sky-reaching quest,
Unconquerable for conscience sake;
The warriors who a last stand make,
Though loss o'erwhelm them, wave on wave;
Smiling, the while their hearts do break,—
This is the ballade of the brave!

Brothers, it is a heavenly stake
Ye play for, goodlier than the grave,
Then play it well, for God's sweet sake,—
This is the ballade of the brave!

—Richard Burton.

*(In "From the Book of Life,"
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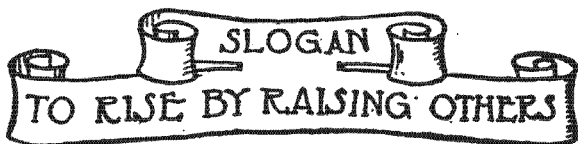
OF THE

Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND

LIBRARY
JUL 29 1918



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The Future Life

Into the Silent Land!
Ah! who shall lead us thither?
Clouds in the evening sky more darkly gather,
And shattered wrecks lie thicker on the strand.
Who leads us with a gentle hand
Thither, oh, thither,
Into the Silent Land?
Into the Silent Land!
To you, ye boundless regions
Of all perfection! Tender morning-visions
Of beauteous souls! The Future's pledge and band!
Who in Life's battle firm doth stand,
Shall bear Hope's tender blossoms
Into the Silent Land!

Translated by LONGFELLOW.

It is true that he who tries to live his life here below along lines of Divine Principle, takes no thought of the future; he feels the future will take proper care of him and this intuition affords him all the satisfaction he needs. The present life is of greater import for all of us than the future, for the present throws its rays or shadows far into the distant aeons and it is true in more than one sense that the future takes shape from the present.

Nevertheless man tries to peer into the unknown future and the question "If a man die, shall he live again?" is uppermost to-day in the minds of thinking men and women throughout the world. The heart of the investigator of psychic phenomena throbs audibly whenever his researches lead him for the first time near to the borderland of the invisible; and though we countenance in no way whatever the negative path and practices of mediumship we accept these endeavors to unravel the mysteries of the beyond as proof of this vital interest. The uncertainty of death fills man's heart with fear, he dislikes thinking of death and yet the tolling of the funeral-bell reminds him of life's brevity most every day and even a cursory glance over the daily news in these trying times may

vividly fasten the dreary truth upon his mind that the work of the Angel of Death is never done.

This fear of death must be overcome; the doubts about the future life vanish and melt away. Both of these are present problems to be solved courageously by every individual. Fear is but the natural product and outcome of one's own deficient and incomplete imaginations and thoughts; it may be banished by any individual through right knowledge. Doubts are the children of one's fear, the miserable creatures of one's belief in or adherence to distorted presentations of truth; doubts may be dispelled by refusing to lend one's ear to mere negations and by opening the heart and mind to positive rays of Truth as flowers open their petals eagerly to the nourishing dew and the life-imparting beams from above.

Man is a Threefold or Triune Being, the true image of His Creator. Ancient Teachings speak of more than ONE death; the Beloved Lord, for example, spoke to one invited to join His inner circle the significant words: "Let the dead bury their dead, but go thou and preach the kingdom of God." Yet, what concerns us at present, relates solely to physical death, that strange process setting in as soon as the lower life-forces cease to be active in the myriads of body-cells.

At death, only gross matter dies, disintegrates. All the finer substances survive physical dissolution. Man as a disembodied being still expresses, after death, the characteristics of his past earth-life, not alone because the finer astral and spiritual substances are now as formerly the proper vehicles for the manifestation of his individuality, but also because through the contact with gross matter his higher life or being was able to transform part of the gross elemental matter into a new and higher substance. Man dies not to himself, he remains essentially as he was. Death will not change his character or True Self a particle. We may look at death as the natural or ordinary means of entering and coming consciously in contact with the less gross plane of existence. As man withdraws from the physical realm he gives back to earth the physical atoms composing his physical structure and experiences in truth what Longfellow boldly proclaimed to a materialistic world: "Dust thou art, to dust returnest, was *not* spoken of the soul."

It is strange that we find men in every part of the globe who compel themselves to believe that death ends all. A belief that merely negates and denies is powerless to impart hope or happiness to man. A doctrine that grants the spiritual activities of man supreme power over physical conditions and nevertheless declares these less powerful than the physical conditions at the time of death, is illogical and contradicts its own premises. Having once granted the triunity of man to be an indisputable fact, we are in reason and justice bound to grant it forever. Man is a Threefold Being now and after death; he never is Spirit and Soul without expression or

form. To think of man after physical death without a body, is an illusory idea. So is the fallacious theory that accords to physical death the ability and power to stop abruptly all psychic and spiritual activity in man. If this were so the Higher would be subjected to the lower; the Creator to the created thing! Such a conception is not only illogical, but what is worse, discloses perverse reasoning.

The Body as the expression of the Higher Divine Life-Forces of Spirit and Soul is subject to growth. Growth includes beginning, change, transformation of various kinds and degree. The whole Universe as the expression of the Creator's Divine Life, of His Glory, Goodness, Beauty, Truth and Wisdom, is subject to change and transformation. At death, the formative principles that evolved the physical structure, remain intact and ever-active. Physical death produces a change or transformation of Body-Expression, that is all. The Great Teacher, St. Paul, voices the same truth saying in one of his epistles: "There is a natural body, and there is a spiritual BODY." Nature itself also discloses to every intelligent observer that death never means extinction of LIFE, but rather a change in bodily manifestations. The caterpillar evolving into a butterfly reveals the continuity of life in spite of bodily transformations. The death of the caterpillar is the birth of the butterfly. The new body is also more beautiful, delicate and immeasurably more active than the old. It moves freely in air and sunshine and dwells among flowers in garden and meadow. Compared to the caterpillar's existence, the butterfly lives indeed a larger, better, more real life. This is all in accordance with the Divine Law, for the Greater is always more real than the less great; the Higher always more beautiful than the lower.

The SUPREME LORD rules the visible and invisible universe. The invisible is more real than the visible because finer, that is, endowed with mightier forces. Life beyond the physical likewise is more real, more beautiful, more bliss-imparting, because higher and finer, than all expressions of terrestrial life.

The term "invisible Life" should present no difficulty to our understanding inasmuch as even of the physically manifested world only a very small fraction ever can become visible to man. The starry sky is peopled with suns, comets, planets, asteroids still invisible. The new brilliant star "Nova Aquilae" blazing forth in the constellation of Aquila as a star of the first magnitude, in fact at one time as the third brightest star in the northern sky, was invisible and unknown even to astrologers but a few weeks ago. Ether, that strange medium filling all space, though invisible, is yet the vehicle for light and radiant heat vibrations as well as for electric action of whatever kind. Atoms, electrons and ions work unnoticed and unseen by man. All growth is a hidden, invisible process. The vibrations above and below certain octaves remain unperceived by our ear. Man's intellectual activities are normally invisible. We

see and know very little of the Macrocosm or Universe and see and know little of our own complex being and existence and yet we nevertheless believe and know that the great unseen expanse of the Universe and the unseen activities of our own complex being are real. It is therefore quite normal for every being endowed with reason to believe in the reality of the Invisible.

The Invisible is actually existent and resplendent with majestic glory. It stands to reason that the POWER governing the Invisible or the Motive Force of the Invisible must of necessity be also invisible and that the REALM of the Directing Intelligence or Force of forces must of necessity be also immeasurably more real than any lower realm or plane of existence.

Life thus never ends but continues on from lesser to greater realities. As the physical body enabled us to take part in all worldly affairs here below, so does the "invisible" body enable us to participate in the affairs of the higher, truer and more beautiful life. We die to the lesser and are born, as it were, into the higher existence.

The argumentative method of imparting truth is of great worth in all teaching, yet sceptics often doubt any statement however logical and true. In leading others on the path of truth we therefore demand of the aspirants continuous exertion of their own reasoning power. No assent to truth is of any worth unless substantiated by reason. Continued reasoning, however, leads the upright doubter always truth-ward. Faithful seeking after truth, right reasoning and perseverance in holding fast to the BEST one already knows to be good, beautiful and true, will in time bring the blessed conviction of the THINGS THAT ARE as the just reward of one's own mental labors. Reason always exerts itself whenever man affirms his disbelief in the reality of the life beyond, for it is utterly impossible for man to prove his belief in his non-existence after death and there are many moments when even the hardened cynic wavers between belief and unbelief.

We hold therefore that any man able to reason, will finally come to assent to the following facts:

1. Man is too gloriously endowed for life here below to afford him all the progress his being is able to attain.
2. Man is a threefold being: Spirit, Soul, Body. The body is the outer expression of the inner, higher life, by means of which man comes to know the created universe, the visible expression of the Divine.
3. Man is therefore essentially a spiritual being, his inner life energizes, governs and directs the body.
4. Man at death withdraws from the outerworld, that is, his inner life ceases to express itself outwardly.
5. Man after death thus lives essentially a superphysical and a spiritual life.

6. Man's being after death remains threefold. Physical matter is the product of the infinite combinations of invisible elements, that is, of spirit-matter. This invisible essence contains the formative principles of the higher invisible body, this higher body being in like manner as the physical body the outward expression of the Spirit-Life.
7. Man's death is therefore in truth but a transition from the grosser to the finer, from the less real to the more real, from the visible creation to that world, which, because of its finer matter, must always be invisible to ordinary man.

Conscious existence after death does not necessarily mean "immortality." Immortality is more than the mere possessing of a spirit-body. Life after death again does not involve identical conditions for all; the law "above as below" discloses the justice as well as the mercy and goodness of Him, Who rules all spheres.

Inasmuch as "immortality" makes reference to a state more exalted than mere existence after death, we intend to dwell upon this subject in a later issue.

BASIL HELVETIUS.

ESOTERISM IN MODERN PHILOSOPHY

The soul is. Under all this running sea of circumstances, whose waters ebb and flow with perfect balance, lies the aboriginal Abyss of real Being. Existence, or God, is not a relation or a part, but the whole. Being is the vast affirmative, excluding negation, self-balanced, and swallowing up all relations, parts and times within itself. Nature, truth, virtue, are the influx from thence. Vice is the absence or departure of the same. Nothing, Falsehood, may indeed stand as the great Night or shade on which as a back-ground the universe paints itself forth, but no fact is begotten by it; it cannot work, for it is not. It cannot work any good, it cannot work any harm. It is harm inasmuch as it is worse not to be than to be.

Emerson—Compensation.

We are with those whom we have lost in material form, and far, far nearer to them now than when they were alive. And it is not only in the fancy of the Devachani, as some may imagine, but in reality. For pure, divine love is not merely the blossom of a human heart, but has its roots in eternity. Spiritual holy love is immortal, and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group.

Blavatsky, Key to Theosophy.

NOTICE.

The BULLETIN takes a vacation of five weeks in August; the next number will be issued September 6.

MEDITATION

Does not human life present itself also under these four phases or successive transformations—birth, life, death, immortality? As a fact, death can be no more an absolute end than birth is a real beginning. Birth proves the pre-existence of the human being, since nothing is produced from nothing, and death proves immortality, since being can no more cease to be being than nothingness can cease to be nothingness. Being and nothingness are two absolutely irreconcilable ideas, with this difference, that the idea of nothingness, which is altogether negative, issues from the idea itself of being.

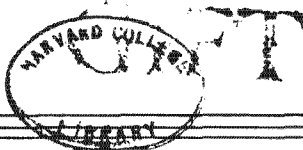
All that is proceeds from what has been, and consequently nothing that is can evermore cease to be. The succession of forms is produced by the alternatives of movement; they are the phenomena of life which replace one another without destroying themselves. All things change; nothing perishes. The sun does not die when it vanishes from the horizon; even the most fluidic forms are immortal, subsisting always in the permanence of their *raison d'être*, which is the combination of the light with the aggregated potences of the molecules of the first substances.

Eliphas Levi.

IMMORTALITY

1. Life is rather a state of embryo, a preparation for life. A man is not completely born until he has passed through death.
Franklin.
2. To me, the eternal existence of my soul is proved from my idea of activity. If I work incessantly till my death, nature is bound to give me another form of existence, when the present can no longer sustain my spirit.
Goethe.
3. Not dead but living ye are to account all those who are slain in the way of God.
Mahomet.
4. Life after death may be said to be a state of consciousness in a body of finer, subtler material, in which we are more or less aware of our environment according to the development of the sense organs of that body.
Amru.
5. Every death necessitates a birth; because existence being indestructible and the change being in form, not in the essence or substance, what leaves this place or body must reappear in some other form and place.
Sister Devamata.
6. It is to a thinking being quite impossible to conceive of himself as non-existent, ceasing to think and live; so far does every one carry in himself the proof of immortality, and quite spontaneously.
Goethe.
7. What if earth be but the shadow of Heaven, and things therein Each to the other like, more than on earth is thought?

Milton, in "Paradise Lost."



Phil 51.3

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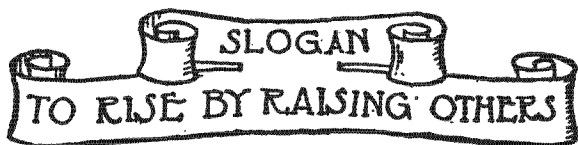
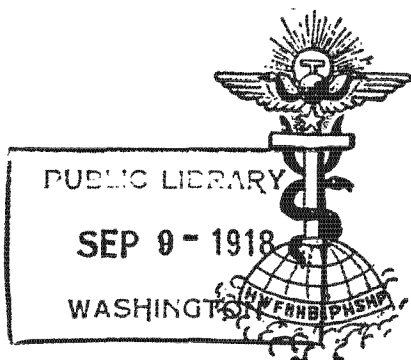
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ESOTERISM IN MODERN PHILOSOPHY

R. W. EMERSON

Ineffable is the union of man and God in every act of the soul. The simplest person who in his integrity worships God, becomes God; yet for ever and ever the influx of this better and universal self is new and unsearchable. Ever it inspires awe and astonishment. How dear, how soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments!

When we have broken our god of tradition and ceased from our god of rhetoric, then may God fire the heart with His presence. It is the doubling of the heart itself, nay, the infinite enlargement of the heart with a power of growth to a new infinity on every side. It inspires in man an infallible trust. He has not the conviction, but the sight, that the best is the true, and may in that thought easily dismiss all particular uncertainties and fears, and adjourn to the sure revelation of time and the solution of his private riddles. He is sure that his welfare is dear to the heart of being.

In the presence of law to his mind he is overflowed with a reliance so universal that it sweeps away all cherished hopes and the most stable projects of mortal condition in its flood. He believes that he cannot escape from his good. The things that are really for thee gravitate to thee. You are running to seek your friend. Let your feet run, but your mind need not. If you do not find him, will you not acquiesce that it is best you should not find him? for there is a power, which as it is in you, is in him also, and could therefore very well bring you together, if it were for the best. You are preparing with eagerness to go and render a service to which your talent and your taste invite you, the love of men and the hope of fame. Has it not occurred to you that you have no right to go, unless you are equally willing to be prevented from going?

O, believe, as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every byword that belongs to thee for aid or comfort, shall surely come home through open or winding passages. Every friend whom not thy fantastic will but the great and tender heart in thee craveth, shall lock thee in his embrace. And this because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one.

"The Over-soul."



Friendship

Since it is essentially human to love, and since the effects of love are creative and constructive, love must be also an essentially divine attribute, for man is the reflection of his Creator. As love is the source of all attachments, all desires, all Ideals, it is undoubtedly the most potent agency in man's evolution. Man develops a likeness to the object of his love, and as he selects higher objects for his devotion, he is elevated, because a man *desires* that which he loves, and he *attains* that which he desires.

On the relative plane, friendship is love purified and rarefied; purified because earthly love is selfish but earthly friendship is unselfish—rarefied because love is centered and exclusive, while friendship is broadened and diffused.

On the relative plane, love is a stronger volitional agent than friendship, because more intense and productive of keener emotion; but these very qualities render it less constant. In the absolute realm, friendship is transmuted into love, which ceases to be selective, embraces all and becomes constant.

Man being a social animal, gaining his livelihood or pursuing his vocation side by side with other human beings, sharing his thoughts and hopes with them, dependent on them and ministering to them, acquires a habit of dependence on human society that constitutes a deeply-rooted attachment.

When he begins to see things as they really are, and attains a higher viewpoint, when he commences to free himself from attachments to transitory things, he no longer derives the same pleasure from personal contact with others; and as he studies and grows, he discovers that he is alone. Visible friends may be about him, but this does not alter his feeling of complete isolation. For a time this is disconcerting. A habit has been rudely overthrown, and readjustment is necessary. This adjustment comes about naturally and gradually, as he realizes that he has not passed beyond friendship but has just truly reached it and that he is surrounded by invisible friends.

He has lost his attachment to other human beings which made them indispensable to his happiness, but he includes them all in the overflow of universal friendship which incites him to fly on the

wings of the wind when he sees an opportunity to enhance the happiness or well-being of others. He realizes that all visible and invisible things and beings are friendly to him, and he enters into a wide and felicitous association with the whole Cosmos. He is no longer lonely, for he has abandoned his sense of important individuality, and he ceases to watch for reciprocal favors or tokens of appreciation on the part of others. He begins to see that even their slights and exactions play their part in the grand scheme, that everything serves a useful purpose and that the general trend is always onward and upward.

He has lost his attachment for material things which made them essential to his comfort, but he sees in them friendly contributors to the physical welfare of the more highly evolved forms of life. He sees that each plant is developing itself by service—whether it delights the eye by its bloom, supplies food, or furnishes shade and shelter by reaching the stature of a tree. Each rock, each mineral, each metal, each drop of water, each bit of earth, each ray of sunshine, each and every visible thing renders a service of some kind. All these material things, though without volition, manifest friendship and obey the universal law.

The universal friendship is a manifestation of the divine friendship that works behind and through and with the material universe. This divine friendship has its volitional agent in love of so high and pure a nature that it is beyond man's conception, but not till his higher faculties unfold does man perceive this.

As the emancipated man observes the multifold evidences of the universal friendship, his sympathy with the Order of the Universe increases and he gradually comes into communion with the invisible universe which lies behind and directs the visible. The service rendered in the material universe becomes to him an object lesson of the spirit of friendship expressed constantly and everywhere by the invisible intelligences.

Earthly friendship is inspired by similarity of tastes or recognition of more exalted tastes and ideas in another; but it has limitations. Divine friendship is based on a knowledge of possibilities, actualities, and potentialities, and is unlimited.

A true earthly friendship may exist between the great and the lowly; while the humblest human may recognize and enjoy the friendship of the invisible. Friendship must be recognized before it can become operative, and if man rejoices in the discovery of a new earthly friend, how much greater is his appreciation of the universal friendship! Strength is derived from a realization of the existence of loyal and powerful friends, and a man who learns that he may co-ordinate with the universal friendship and who merges his own individuality in it, may render true service.

Friendship must be one of the contributory agencies towards Universality, since it manifests in co-operation. Its expression is a rendering of service and the acceptance of it. Service may be achieved in two ways—by carrying out instructions, or by anticipating and producing desired results. The second method is the most valuable. Man's unfoldment of personal will advances him to a higher rank and equips him for a higher service than is possible to the lower orders of life, which simply render passive obedience. And this unfoldment is a *gift* from invisible friends.

The development of personal will seems to parallel that of the intellect, and the first stages of growth induce in man a sense of independence, an obstinacy in holding to his own views, and recalcitrance in accepting or obeying the higher laws. This is why he apparently fails to co-ordinate with them in his early stages. As intellect merges into reason, and intuition unfolds, he attains to friendship in its lofty sense, and as friendship is a triad of appreciation, confidence and the inclination to serve, he becomes less obstinate and more in harmony with invisible friends and helpers. He uses his intellect to sustain the value and truth of revelations. He accepts the guidance of the teachers who have included him in their friendship and extended their assistance, and he soon abandons the attitude of examining a lesson or an idea received from them with a view to discovering whether it is *true*. He accepts it as the result of their wisdom and experience and tries it out for himself.

To aspire to become more worthy of the universal friendship so freely bestowed, and to develop the ability to extend its expression, is one of those desires which "tend to subserve the highest good" and so may properly be cultivated.

The most important integer in friendship is the inclination to serve. This is expressed by the bestowal of gifts, and such expression is universal although many gifts are not recognized as such by either parties to a transaction. When a man waters his garden or feeds an animal, he bestows gifts, but he also accepts and uses gifts which he has himself received. When he develops his intellect he really receives a gift, but often without the proper gratitude, as he imagines it is by his own effort that he does so.

It has been stated above that a man attains that which he desires, and it must now be added that he does so because the invisible friends present to him the gift he covets. If his desire is less worthy than it might be, a higher gift would not be accepted by him, and no gift can be bestowed without receptivity on the part of the recipient. The divine gifts of intuition, higher aspiration and emancipation, are most wonderful and incite the deepest love and gratitude.

No adequate return can be made for these gifts, but as on the relative plane it is more blessed to give than to receive, it would seem that on the higher there must be joy in consequence of the receptivity of the one on whom these high gifts can be bestowed. This receptivity is the fulfillment of the desire of man's invisible friends, and is the object and the reward of their labor of love.

Man *must* love. He cannot find words which will express his gratitude, so he resolves to watch for the gifts proffered him, accept them with appreciation, and use them in the highest Service he has the opportunity to render—feeling this to be the best return he can make and the one desired.

L. Z. LeV.

BOOK REVIEW

New Thought Healing Made Plain, by Kate Atkinson Boehme...\$1.35

"What shall the doctors do? Rest and be still! He who made the machine (the body) can repair it." This final sentence of the 140-page volume, quoted from the writings of a famous English surgeon, sets forth very definitely the subject matter of the book. The followers of New Thought doctrine are familiar with the teaching embodied in the chapters, but even for them much of interest exists in the lucid presentation of these old-new thoughts.

For minds just awakening to a consciousness of their inherent powers the matter and method are set out in clear and simple style. The chapter, "How to Heal Yourself and Others," explains and emphasizes the great necessity of gaining a right concept of God and of the Divine activities as the basis of ours; a quotation from Fénelon very suitably amplifies this thought: "All that exists, exists only by the communication of God's Infinite Being; all that has intelligence has it only by derivation from His Sovereign Reason; and all that acts, acts only from the impulse of His Supreme Activity. It is He who does all in all.

To hold firmly to this idea of the Supreme Being rids the mind of false beliefs and enables the one desiring to heal another to co-operate consciously with the flow of spirit that floods the body with more abundant life. Much preparation by means of meditation and concentration is essential.

Other ideas as aids in this work are "The Mobility of Matter," "The Magical Power of Sleep," "Suggestions to the Subconscious," "Facts Concerning Imperceptible Motion," "The Mighty Logos."

The chapters are short, the sentences pointed and the thoughts logically connected. At this time of inharmonious conditions which must affect the physical more or less disastrously the book should prove very helpful in regulating body, soul and spirit in harmony with The One Mind.

A. M. Spence.

MEDITATION

According to certain views of the West man is a developed ape. According to the views of Indian Sages, which also coincide with those of the Philosophers of past ages and with the teachings of the Christian Mystics, man is a God, who is united during his earthly life, through his own carnal tendencies, to an animal (his animal nature). The God who dwells within him endows man with wisdom. The animal endows him with force. After death, *the God effects his own release from the man*, by departing from the animal body. As man carries within him this divine consciousness, it is his task to battle with his animal inclinations, and to raise himself above them by the help of the divine principle.—*Hartmann*.

The Vedantins, acknowledging two kinds of conscious existence the terrestrial and the spiritual, point only to the latter as an undoubted actuality. As to the terrestrial life, owing to its changeability and shortness, it is nothing but an illusion of our senses. Our life in the spiritual spheres must be thought an actuality because it is there that lives our endless, neverchanging immortal I, the Sutratma. Whereas in every new incarnation it clothes itself in a perfectly different personality, a temporary and short-lived one . . . , the very essence of all this, that is to say, spirit, force, and matter, has neither end nor beginning.—*Blavatsky, Life and Death*.

HOW TO ATTAIN TO IMMORTALITY

1. When all desires which once entered his heart are undone, then does the mortal become immortal, then he obtains Brahman.
Brihadaranyaka-Upanishad, IV, iv, 6, 7.
2. He who knows that highest Brahman, becomes even Brahman. He overcomes grief, he overcomes evil; free from the fetters of the heart, he becomes immortal. *Mundaka-Upanishad.*
3. The end of birth is death; the end of death is birth: this is ordained.
Sir Edwin Arnold.
4. The path is inner, and not to be found in outer sacrifice or development.
Bulletin O. E. S.
5. Live with a knowledge of the past, live for the future; disregard if need be, the present ease, pleasure, prosperity, success, comfort; all these are material, changing and illusory, they are no part of Truth, for Truth is immutable ever the same.
Ibid.
6. This is true life, the true man, to whom character seems of more value than any of these, for he remembers that a day will come when, of all man's boasted possessions, he can take nothing with him but Character.
Bulletin O. E. S.
7. "Live, O Disciple, neither in the present, nor in the future, but in the Eternal.
Light on the Path.

"If I Be Lifted Up"

Lift me above the sordid things of life,
Lift me above its gray;
Above the tumult and prevailing strife
That on the earth hold sway!

Lead me to contemplate the things worth while,
The things that aye endure;
To consort not with trifles that beguile
And make peace insecure.

But e'er to draw from Love's effulgent ray,
The power to lift the load
And drive the petty ills of life away,
To banish thoughts that bode

Of Evil dark, whose brood of fear and hate
Fetter with clanking chains,
That gall the flesh, the will subordinate,
And multiply our pains.

For I shall draw, if I be lifted up
To some illumined height,
The souls made drunken by the bitter cup
That turned their day to night.

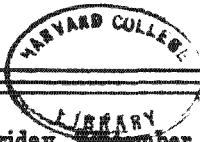
Then lift me, Truth, where I can plainly see
The Light, the Life, the Way;
That I may draw disciples unto thee
By Love's enlightening ray.

Ida Drury Platt.

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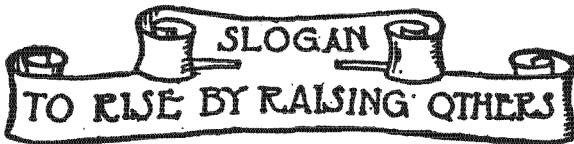
WASHINGTON

Bulletin

OF THE

Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



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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.

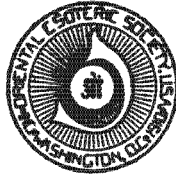
Why should you join? Because no matter how carefully your books are chosen by you or for you, and no matter how carefully they are studied, more direct and personal guidance is usually helpful; and by availing yourself of it you will not only save time but you will avoid much retracing of steps; you 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 there 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.

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Immortality

The energy of life may be
Kept on after the grave, but not begun;
And he who flagged not in the earthly strife,
From strength to strength, advancing—only he,
His soul well knit, and all his battles won,
Mounts, and that hardly, to eternal Life.

—*Matthew Arnold.*

The terms "Eternity" and "Immortality" are often interchangeably used. They are, however, not synonymous, for each has its own definite and specific value and meaning. The term "eternity" denotes a duration independent of time; but this infinite duration does not necessarily in itself include "immortality." "Infinite duration" includes indestructibility but this latter term again does not necessarily involve "immortality."

"Eternity" expresses itself

(a) In the **ATOMS**, the indivisible parts of all matter and substances. Combinations of atoms are brought about by that energy which we call "atomic attraction" or "atomic life" and all combinations of whatever kind may be destroyed by fire or chemical decomposition and the atoms thereby liberated and freed to enter into new atomic or chemical compounds. All physical forms, nature and all her products, all works of man, are thus subject to change; but the atoms, the indivisible parts of all these forms, products and works, are indestructible and therefore deserve the predicate "eternal." The eternality of the atoms, however, denotes only an infinite duration and has nothing to do with immortality.

(b) In the composite life of **MAN**. In our last article on "The Future Life" we said: "Death, in truth, is but a transition from the grosser to the finer, from the less real to the more real, from the visible creation to that world, which, because of its finer matter, must always be invisible to ordinary man." Death indeed may be regarded as but an incident in the living drama of man's eternal existence. "Arjuna" in the "Song of the Adorable One" is comforted by these words:

"The wise grieve not for the departed, nor for those who yet survive. Never was the time when I was not,

nor thou, nor yonder chiefs, and never shall be the time when all of us shall not be; as the embodied soul in this corporeal frame moves swiftly on through boyhood, youth and age, so will it pass through other forms hereafter—be not grieved thereat.”

Yet conscious eternal existence does not necessarily include “immortality.” The living of a moral life receives its own reward in the great Beyond. This is also true of the living of an immoral life. To the saintly Seer a voice from heaven spoke forth saying: “Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.” He who lives a good life receives a blessed reward: “His works follow him.” The same truth may be gained from some of Manu’s moral precepts, a specimen of which is herewith subjoined:

Daily perform thine own appointed work
Unweariedly; and to obtain a friend—
A sure companion to the future world—
Collect a store of virtue like the ants
Who garner up their treasures into heaps;
For neither father, mother, wife nor son,
Nor kinsman, will remain beside thee then,
When thou art passing to that other home—
Thy virtue will thy only comrade be.

(Translated by Sir Monier-Williams.)

The reward of an immoral life is extensively depicted in the Holy Script and we give here but one paraphrase of a remarkable passage in the Bhagavad-Gita depicting the fate of the immoral, especially because this little work by an unknown author is still scarcely known among us:

Entangled in a hundred worldly snares,
Self-seeking men, by ignorance deluded,
Strive by unrighteous means to pile up riches.
Then, in their self-complacency, they say,
“This acquisition I have made today,
That I will gain tomorrow, so much pelf
Is hoarded up already, so much more
Remains that I have yet to treasure up.
This enemy I have destroyed, him also,
And others in their turn I will dispatch.
I am a Lord; I will enjoy myself;
I’m wealthy, noble, strong, successful, happy;
I’m absolutely perfect; no one else
In all the world can be compared to me.
Now I will offer up a sacrifice,
Give gifts with lavish hand and be triumphant.”
Such men, befooled by endless, vain conceits,

Caught in the meshes of the world's illusion,
Immersed in sensuality, descend
Down to the foulest hell of unclean spirits.

(Translation by Sir Monier-Williams.)

The living of a moral life is but the duty of every being endowed with reason and as such life finds its reward in the great Beyond, we but see the doctrine substantiated that declares that every good is like a seed bringing forth ultimately a rich harvest of its own kind. Yet this "harvest" or reward does not necessarily include "immortality," much less is immortality contained in an existence that gravitates towards the darker regions.

(c) In the Lord God. God is eternal. His existence is from everlasting to everlasting. He is always existing, unchangeable, beyond all time, all motion, all space. He is the eternal Cause of all that is. He is Eternity Itself. And yet He is more. He alone possesses IMMORTALITY.

In the 121st hymn of the 10th Mandala we read:

The one sole Lord of all that is—who made
The earth, and formed the sky, who giveth life,
Who giveth strength, whose bidding gods revere,
Whose hiding-place is Immortality,
Whose shadow, death; who by his might is king
Of all the breathing, sleeping, waking world.

Mortality expresses change; Immortality expresses changelessness. Changelessness is but another word for plentitude; for, whatever changes, possesses not in itself the fulness of being. Immortality is fulness of Life, fulness of Wisdom, fulness of Bliss. God is the Source of Existence and Absolute Existence Itself; He is the Source of Wisdom and Absolute Wisdom Itself; He is the Source of Joy and Absolute Joy Itself.

The Plentitude of Existence, of Knowledge, and of Joy can only be imparted to others by Him Who is Himself Life, Wisdom and Bliss. The imparting of That Plentitude or of That Immortality is an unmerited, undeserved and unearned Act of Grace and is received as a Gift from the Hand of the Most High. It is an unmerited Act of Grace and an unmerited Gift of God, because Immortality cannot be gained by man's efforts. It is an undeserved Act of Grace and an undeserved Gift of God, because Immortality is an inexpressible Boon, so that, whatever degree of worthiness man might attain to, he never would be entitled to claim it as his due reward. It is an unearned Act of Grace and an unearned Gift of God, because Immortality can never be, in truth, an object of achievement.

Although it is true that Immortality cannot be gained by man's own efforts alone, an indifferent attitude towards God and His Law, on the other hand, effectually prevents and bars man from

ever receiving this Divine Gift. It is written concerning the Lord Jesus that a voice out of heaven declared Him "my beloved Son in whom I am well pleased." His doing of the Divine Will and His intimate communing with the Father in Heaven paved the way for His RECEIVING all authority in heaven and on earth and we wonder not at the words He once spoke to the sorrow-stricken woman in Bethany: "I am the resurrection and the Life;" nor do we marvel at the saying of Paul: "Jesus, the Christ, abolished death and brought LIFE and IMMORTALITY to light," for it is perfectly natural to think that the Beloved Master was the object of Divine Grace and Kindness. RESURRECTION and COMPLETE AUTHORITY in Heaven and on earth are the logical outcome of the Divine Gift of IMMORTALITY.

BASIL HELVETIUS.

(To be continued)

BOOK REVIEW

The Triangle of Health, by Alma C. Arnold. \$1.50.

Dr. Arnold is an up-to-date disciple of Hippocrates and in this book on the ever-interesting subject of health she makes war on Aesculapian methods of healing.

Her style is vigorous and stirring and she holds your interest from cover to cover.

Speaking from an experience of fifteen years as a successful Chiropractic doctor, she takes a very broad view of her subject, speaking for spiritual and mental as well as physical hygiene, although in this work she keeps for the most part on the physical plane, holding that "the base of the triangle, the physical health and happiness, is fundamentally important so long as our abode is a physical planet."

She presents a simple common sense theory of the cause of disease and a simple common sense method of cure.

There is a very inspiring chapter on physical exercise. In another she gives a very clear and convincing explanation of Chiropractic. She does not claim that spinal correction means everything but that "supplemented by mental science, dietetics, hygiene and hydrotherapy, it spells the *ne plus ultra* of all healing science today." There are some very enlightening chapters on the use of drugs, inoculations and operations, there are a number of chapters on dietetics which are full of valuable suggestions and in the closing chapters she gives some very excellent and much needed advice on the subjects of sex and regeneration and old age.

M. S. POTTER.

MEDITATION

Science has for several centuries past been at war with religion, for having become entirely identified with materialism, and looking at revelation and the Sacred Books from its own standpoint—that is literally—it fails to understand their statements, and therefore sees errors of all kinds—chronological, geological, zoölogical, in the various narratives that seem to relate to the phenomena of nature.

Religion does not expect to be taken in a physically literal sense only; it speaks for the most part in symbol—this being often the only channel through which revelation can reach the spiritual intelligence of man. The ancient Initiates spoke in parable and veiled their knowledge so that it could be understood in a literal sense and also in six other inner and more vital senses. Thus, every scripture is said by Esoterism to have seven keys.

The right interpretation of scripture in its sevenfold sense has never been in the hands of the masses, but to the disciple of esoterism it reveals, as he advances, far vistas of attainment, and in place of a contradiction between Religion and Science, he perceives a great harmony.—*Marsland.*

SCIENCE AND RELIGION

1. Religion is single, not plural. There is only one religion.
Orlando J. Smith.
 2. The creeds written, the acts done, in the name of religion are religious in so far as they conform to the fundamental religious principle that *right rules the world.*
 3. They are irreligious in so far as they are in conflict with that principle.
O. J. Smith.
 4. Forms which are opposed are really complementary or necessary to each other.
Hegel.
 5. Their conflict is limited by the unity which they express and which ultimately must subordinate them all to itself.
Hegel.
 6. Science assumes that cause and effect, action and reaction, are ceaseless in the world of matter.
Markham.
 7. Religion assumes that cause and effect, action and consequence, are ceaseless in the world of the soul.
Markham.
-

The Primrose Of The Rock.

A rock there is whose homely front
The passing traveller slights;
Yet there the glow-worms hang their lamps,
Like stars, at various heights:
And one coy Primrose to that rock
The vernal breeze invites.

What hideous warfare hath been waged,
What kingdoms overthrown,
Since first I spied that Primrose-tuft
And marked it for my own;
A lasting link in Nature's chain
From highest heaven let down!

The flowers, still faithful to the stems,
Their fellowship renew;
The stems are faithful to the root,
That worketh out of view;
And to the rock the root adheres
In every fibre true.

Close clings to earth the living rock,
Though threatening still to fall;
The earth is constant to her sphere;
And God upholds them all;
So blooms this lonely plant, nor dreads
Her annual funeral.

* * * * *

Sin-blighted though we are, we too,
The reasoning Sons of Men,
From one oblivious winter called
Shall rise, and breathe again;
And in eternal summer lose
Our threescore years and ten.

—Wordsworth.

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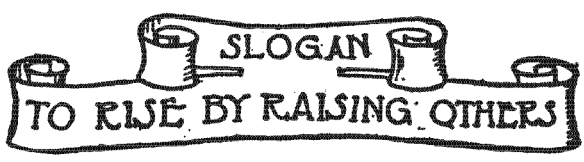
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MEETINGS OF MEMBERS FOR STUDY

Many readers of the BULLETIN gather their friends together weekly, or bi-weekly, for study and the interchange of ideas; and we recommend this field to all, for it is not necessary (although it is most desirable) to be a Member of the Society before beginning to work in this way.

One of the main objects of these study-classes is the promotion of social fellowship amongst persons who, although leading vastly different lives, are nevertheless thinking along similar lines.

It has often been pointed out that all great movements have sprung from small and insignificant beginnings; no one, therefore, need be disheartened if his class is few in number. Remember the words of the Master: "Where two or three are gathered together in My name, there am I in the midst of them."

Reports from the various Leaders are invited from time to time; any difficult questions that arise in the classes should be sent in to us, and we will answer them.

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. Applications 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.

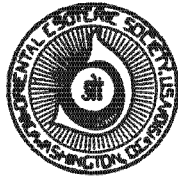
6. Active Members are required, unless unavoidably prevented by distance or otherwise, to be present at the meetings held by the Society for study.

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Immortality (Continued)

The Great Purposes of God towards mankind we see clearly defined in the Master Jesus. Immortality includes Eternity, infinite duration, indestructibility, yet goes far beyond all these conceptions. The imparting of Immortality is the REDEEMING Act of God, the Great Expression of His ineffable Love. His Love and Redeeming Action make all progress possible. Without them things would remain on their respective planes and be active on their several distinct stages of existence and levels of attainment eternally. This cannot be. The Great Purposes of God are revealed, His blessed Will known, to certain ready and well qualified men. We call these Teachers. There are great and less great teachers. The degree of their Greatness depends upon the degree or intensity of their God-Union. The term "World-Teacher" or "Universal Teacher" or "Supreme Teacher" denotes not only a most intimate Union with God, but also the "Mission" that Teacher is sent to fulfill here below. No one can gain knowledge of God except through a teacher; no one can enter into God-Union except through the service of one, united with God. This it is that the Great Universal Teacher Jesus meant when He said "I am the Way, the Truth and the Life; no one cometh unto the Father but by me." The disciple learns from his teacher and there may come a time when his aspiration after God-Union is realized. His spirit obtains increased enlightenment and illumination; and then that other word of the Holy Script becomes pregnant with meaning "They shall all be *taught of God.*" This teaching from ON HIGH is enlightening and illuming, independent and far different from mere men's words. With this Divine action is simultaneously imparted the Gift of Immortality, the Plentitude of Existence, of Knowledge and of Joy.

The imparting of Immortality may rightly be termed "The Divine Work of Immortalization," and we may here briefly set forth the results of its operation in the threefold nature of man.

Immortality effects

(a) In the Spirit of man the consciousness of Actual God-Union "I Am Thine and Thou art mine." The Conscious Spirit-Expression: "I AM," does not then merely mean: "I live though I may

die," but: "I am immortal, the RICHES of God are my inheritance." The Spirit is conscious of the WORD, the WORD that never can be revealed, uttered or explained and has become LOST to mankind in general.

(b) In the Soul of man, a RE-BIRTH. The Soul—that ocean of feelings, passions, desires and imaginations, that hidden source of all actions, works, battles and enjoyments, that sacred matrix always at work molding and shaping man's character—becomes a laboratory where the dross is transformed into gold, the lower transmuted into the higher and highest, the transient changed into the permanent; there, the servant is born, full of compassion and eager to support other struggling souls and to lead the honest seekers after truth out of the labyrinth of doubt and ignorance. In that laboratory the old is transformed, regenerated, made new; man is born a new creature, the old things are passed away, behold, they are become new. The Soul grows—the new man is born.

(c) In the Body of man, a resurrection or spiritualization. The action of the immortalized Spirit and of the re-born Soul of man upon the physical Atoms produce a change in the latter. This change or process in the Atom-Substance is called the spiritualization of the Body. Complete Spiritualization of the Atoms leads to the resurrection of the Body; in other words, the physical Atoms through the process of spiritualization partake of Immortality in a similar manner as do Spirit and Soul. The Great Teacher Paul makes mention of this Divine Process in the following words: "This corruptible must put on incorruption, and this mortal must put on Immortality, so when this corruptible shall have put on incorruption, and this mortal shall have put on Immortality, then shall come to pass the saying that is written: 'Death is swallowed up in victory.'"

Immortality gives to the threefold nature of man the Upward, Onward and Inward Progress. It is the Great Divine Work. The evolution of Nature depends on the progress of man. Immortalized Man is destined to deliver the Cosmos from Maya or Illusion. The Mystery is great and glorious and is stated by Paul in these words: "The earnest expectation of the CREATION waiteth for the revealing of the SONS of God. For the Creation was subjected to vanity, not of its own will, but by reason of him who subjected it in hope that the Creation itself also shall be delivered from the bondage of corruption into the liberty of the Glory of the CHILDREN of God. For we know that the whole Creation groaneth and travaileth in pain together till now. And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for OUR Adoption to wit: THE REDEMPTION OF OUR BODY."

Man's Path points Upward. Man's Teachers lead Onward. Man's Progress is Inward. This threefold advance may be visual-

ized as an Ascent. The Mountain is steep, the path narrow, the pilgrims few. Down in deep valleys are the masses. Great numbers of them, though they tried hard, have not yet reached that region where the winding path narrows and finally leaves barely room for weary feet to set. They rest and wait down there below, fully content with the petty height their efforts helped them to reach. They wait and rest and leave the others to mount that rugged path, to climb that far-off peak. But Those above chide not, nor blame nor scold, the weary mass below; as helpers do they oft return, to help their brothers on.

The seeker after God, when the veil drops and his Karma has been paid, has the feelings of the noble-hearted winner in national games. Owen E. McGillicuddy pictures the thoughts of a triumphant winner thus:

The race is won! As victor I am hailed
With deafening cheers from eager throats—
And yet,
More glad the victory,
Could I forget
The strained, white faces of the ones that failed?

Our Elder Brethren, clothed with Immortality, look down upon us pilgrims on the Path, with a Heart full of Compassion, a Soul aflame with Love, a Spirit overflowing with Peace. They guide us onward with infinite patience to that Blessed Moment when we too are permeated and invested with the splendor of IMMORTALITY.

BASIL HELVETIUS.

IN THE OPEN

Let us wander in the open,
Far away from man made places,
Far away from weary voices,
And the sight of tired faces.

'Neath the silence of the star beams,
In the mystery of the night,
We may grasp the inner meaning,
For no shadow dims the sight.

Let us dwell then in the open,
Feel the great world's inner throb,
Let night's marvelous peace enfold us,
For forgetfulness with God.

REALISATION

There comes a moment in our lives, when a great inspiration fills our being, the veil which hides the Spiritual world from our gaze lifts for a moment to disclose a realm of wondrous beauty, as if we shook the dust from our soul to let the light of Truth shine through.

When you listen to a master musician, is there not a responsive chord in your breast, as in mine, which responds to the tremulous charms! Experiences, seemingly long lost, flood your memory. You seem to stand face to face with your better self. And after the cadence has faded into silence, did you not resolve to try and do better in the battle of Life, where the great soul-forces find expression, to do some noble deed that would live in the hearts of your fellow-man?

Perhaps a broader vision was vouchsafed to you. You lived again in the morning of the race, and saw Man in his pristine purity.

He had no thought of sorrow or pain, yet he had to learn of Truth. You saw him leave his beautiful Garden of Innocence, just as a little boy leaves home to go to school. His lessons are difficult to learn, but the thought of those at Home stirs him to do his best.

As he grows older, he advances in Knowledge and Wisdom until he can claim the stars as his own, unfathomed space as his playground.

In a moment of ecstasy he realises that he is but a thought—a Divine Thought—made in the image of the ALL, to seek those other thoughts of HIS and bring them back Home.

Perhaps your walk in life takes you among the shadows. You hear the cry of the little ones calling for father. Patient women long for footsteps that never come. The shout of the victor mingles with the wail of the vanquished. The tear which glistens in the illumined eye of joy, also courses down the pale cheek of sorrow.

The magnitude of the problem o'ertaxes your reason. You cannot find words to comfort the mournful nor to express your joy as the victor stands ready to receive his reward.

Perhaps you have realised, as I have, that the Hand which creates also destroys to make way for greater glories. The meaning dawns upon you that all those tones and shades of meaning proceed from a Harmony beyond our reasoning.

The song of Life becomes a Song of Love, the oldest song in all the world, and yet it is for ever new, for it transcends Time and Place. As all things come from HIM and return again, they must be right in their place, if we could but see it clearly. And as the shadows of the night give place to the glories of the rising sun so will our reflected lights give place to the Light Eternal, shedding its rays for Ages yet unborn.

"A GAEL."

MEDITATION

Formerly religion and science were one, and he who was the greatest scientist, who truly understood the laws of the Universe, was so because of his initiation into these mysteries. He had proven himself physically, morally, intellectually and spiritually great.

Science has reached the height of her possibilities in the investigation of the invisible. There can be no further progress, it is generally conceded, by means of finer mechanical apparatus, and all advanced thinkers are agreed that the subject must be approached from another side.

Esoterism supplies that other side, for it teaches that only the man who has developed within himself certain qualities is able to investigate, or safely use, the subtler forces of nature. From now onward research will not depend upon the ingenuity of delicate mechanical contrivances, for all of these will be superseded by human, vital force, and the scientist of tomorrow will act directly upon Nature. This great revolution is at hand and will unite for all time religion with science by transmuting the scientist into the Mage.

"What Esoterism Is." Marsland.

THE SCIENCE OF THE FUTURE

1. In regard to most of what are called the mysteries of religion, we may innocently be ignorant.
2. But the mystery within ourselves, the mystery of our spiritual, accountable, immortal nature, it behooves us to explore.
3. Happy are they who have begun to penetrate it, and in whom it has awakened feelings of awe towards themselves, and of deep interest and honour towards their fellow-creatures.

W. E. Channing.

4. Knowledge and Wisdom, far from being one, have oftentimes no connection.
5. Knowledge dwells in heads replete with thoughts of other men; wisdom in minds attentive to their own.
6. Knowledge is proud that he has learned so much; wisdom is humble that he knows no more.

Cowper.

7. It is important for the magus to be acquainted with the secrets of science, but he may know them by intuition and without formal learning.

Things That Never Die

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulses to wordless prayer,
The dreams of love and truth;
The longing after something lost,
The spirit's yearning cry,
The strivings after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need,
A kindly word in grief's dark hour
That proves a friend indeed;
The plea for mercy softly breathed,
When justice threatens nigh,
The sorrow of a contrite heart—
These things shall never die.

.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm, and just, and true:
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee—
These things shall never die.

—*Charles Dickens.*

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No. 18

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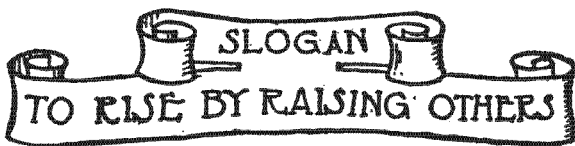
OCT 21 1918

OF THE

Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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Service

The collective and individual ideals of humanity are constantly changing.

To none, perhaps, is this continual flux more bewildering than to the young disciple, whose watchword has become Service, and whose whole life centers in the absorbing desire to truly serve. His confusion arises from the fact that he has been developing Discrimination, and therefore, from time to time, he must amend or radically alter his definition of the term Service.

At first he seizes avidly upon this: "Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye."

He reads on the material plane and goes about his service of giving cheer and comfort, which is service, if within proper bounds. But he has not yet learned that since all things have their use in the Divine Plan, suffering has its proper place and work to fulfil, and that it should sometimes be allowed to run its course, in order that the lesson involved may be learned, for Suffering is the Great Teacher.

By indiscriminate drying of physical tears he may and doubtless often does interfere with the Divine Plan, for man's divine gift of Free Will enables him to do so to the extent of complicating and delaying the development of the Ultimate Design. For instance, the sympathy and assistance he gives may occasionally weaken his brother, and true Service must strengthen. Yet a misguided effort to do good is better than a careless neglect of duty and any errors he may commit in his first zeal will be more than balanced by his purity of intention.

After devoting himself to this work for some time, life steps forward with a lesson, and the day comes when the disciple must pause and consider; for he has himself wept, has himself asked assistance. It has not been forthcoming, and he has won his battle ALONE, or has lost it and fallen, but risen again and proceeded on his way.

Truly, "Defeat may serve as well as Victory, to wake the soul and let the glory out." So whether he has won or lost, he says: "It is well. Had I received the help I demanded I should have been

a weakling, a dependent, whereas now I have gained both knowledge and strength, so that losing, still I won."

Then he looks again very thoughtfully, at the saying, "Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye," which is part of the creed of every disciple.

Now he reads on a higher plane. The sun meant is not our solar orb, but "that divine Sun, the Godhead"—and so he translates thus: "Leave not for higher powers the work which is fitted to thy hand;" and thereafter he discriminates more closely, to learn which tears of pain have a valid claim on his attention.

Physical tears soon cease to concern him, but only, now, their cause, and perhaps he is accused of lack of sympathy and misjudged by his friends, for he finds that tears are falling for broken toys, or for lack of fancied "goods," or because of false beliefs. They have no Real cause. They are tears of illusion, of ignorance, or of weakness.

After much observation and close study, the disciple decides that only one just cause for physical tears is to be found—the fall of a brother who WILL NOT RISE and try again. For falling is merely stopping for a moment, but he who does not rise and resume the climb, slips back into the valley.

In the light of his new version of the precept, he looks away from the petty material sorrows of men, and still there are tears which fall upon his heart and there remain. He sees that there is suffering on every plane to which man can penetrate.

There are mental tears—the tears of the seeker after Truth—and a bit of truth is the bit of linen with which to dry these. There are still higher tears—we will content ourselves by designating them as moral tears, and the remedy for these is Love.

The tools of true Service are obviously the word that strengthens, the truth that clarifies, and the love that sustains and uplifts.

There is one pitfall that the disciple must avoid in learning this lesson in regard to Service, and that is dug by the hesitancy which follows the consciousness of the possibility of meddling. Physical tears MAY be entitled to his service. Mental tears ALWAYS are, and he need only decide, in treating these, "What bit of Truth is best—is it in my possession,—and how shall I transmit it so as to serve those above as well as those below?"

Moral tears also call for Service, but though love is the remedy, and human love may help, it cannot cure. Only the realization of the Love of God can do that, and all the disciple can do is to exemplify and express it as well as he is able, and lead the sufferer to the Source of Love—the Divine Sun, the Godhead, who illuminates all, who recreates all, from whom all proceed, and to whom all must return." This guidance is in fact and in brief, the whole duty of the disciple and the embodiment of Service itself. "Point out the Way."

Many writers have discussed this problem of Service.

Tolstoy says that true Service is not the service of humanity, the catering to human desires, but the service of God, which consists in being good. Just being good! How simple it sounds! But men have been evolving for long ages in order that they may learn to be good, and it will require more ages to complete their education. For to truly be good, is to become divine.

Apropos of being good, a quotation from a student's letter may be interesting at this point. He says: "Suppose an impulse is towards physical action, and the body is not attuned to vibrate to the impulse—then that's merely Tamas. But suppose it is attuned to vibrate to it but TRAINED and dominated by mind and spirit so it DOES NOT. That's Sattwa. Hasn't all the thought and will spent in elevating the physical added something to the STRENGTH in the invisible realms? And isn't that Service? Hasn't it rendered another portion of matter subservient to spirit and so raised the total ordination of the universe?"

Tolstoy insists that man's first duty is to himself, but for unselfish reasons, as no one knew better or posited more clearly than this great writer. He had the wish to serve, both the Great Ones, and humanity, and studied Service from all angles. He realized the possibility of inordinate action through inordinate zeal and the likelihood of intended Service constituting interference. He therefore strongly recommends INACTION in times of uncertainty, and says that inaction is sometimes the acme of being good.

About being good, Plato has this to say: "The life which is wholly concerned with the virtue of body and soul, may truly be said to be twice or more than twice, as full of toil and trouble as the pursuit after Pythian and Olympic victories, which debar a man from every employment of life. For there ought to be no bye-work which interferes with the due exercise and nourishment of the body, or the attainments and habits of the soul. Night and day are not long enough for the accomplishment of their perfection and consummation."

Of the service of others, Plato says: "There is only one way in which one being can serve another, and this is by giving him his proper nourishment and motion. And the motions which are akin to the divine principle within us are the thoughts and revolutions of the universe. These each man should follow, and correct those corrupted courses of the head which are concerned with generation, and by learning the harmonies and revolutions of the whole, should assimilate the perceiver to the thing perceived, according to his original nature, and by thus assimilating them, attain that final perfection of life, which the gods set before mankind as best, both for the present and the future."

All deep thinkers seem to agree that True Service is primarily, the Service of the Most High, and secondarily, the service of

humanity; not directly, but indirectly, in accordance with the Great Plan of Evolution.

The service of humanity does not imply the imparting of the fullest, greatest, most sacred truth one possesses to one not ready to receive it. It does imply **GIVING** to each man exactly what he **NEEDS** and **CAN** and **WILL** use; what he can **USE**, not what he can **ADOPT**.

There is a proverb, "He also serves who only stands and waits." This is hard to do, but it is still harder to merely **STAND BY** and **KEEP SILENT**. One may know the answer to a brother's problem, but to force it upon him, when its adoption from another's suggestion will only make it necessary for him to work upon the lesson again, is interference.

In time, the disciple learns to stand by with love and sympathy, keeping silence the while, because in his own training in **Self-Reliance** he has seen that it is the wise course. He has learned that he not only must not ask another to do for him what he can do for himself, but conversely, he must not do another's work or duty. He may supply the rule by which a problem should be solved, but he must not apply it in another's case. In other words, he may give the rule, but not the answer. The rule belongs to all, but the work is allotted to each soul to accomplish for himself.

It has been truly said and often repeated that just the word, the truth, the experience that one needs will come to him at exactly the right moment. When the word or the truth is in the disciple's possession, and the moment has arrived (it usually arrives with the opportunity), the principle of **Service** requires that he **PASS IT ON**. That is all. As for experience, life provides that.

In view of his experience, his observation, and his study, the disciple finds that before he can truly serve the Most High, he must secure **Love**, which is **Life**—**Peace**, which is **Power**,—and **Wisdom**, which is **THE WAY**.

L. Z. LEV.

IMMORTALITY AND THE FUTURE

The Hope of better days is the key-note whereby many of us cling to our faith in the future. Freedom from pain and suffering, a longing to be again with our loved ones who have gone before, the entire fulfilment of our heart's desires, are factors which lend strength to our belief in immortality. Should we be asked for a reason for our faith, we are unable to give it.

We may seek for evidence in the realms of science and find, with the aid of most delicate instruments, many manifestations of physical phenomena. Nature may unfold to us many beautiful secrets, vivid flashes of color and sound bewilder the senses; but of what lies beyond, we can learn nothing. The psychic world may attract our attention. Strange luminous sights, beyond the aid of the most delicate instruments to measure, pass before our gaze; and

even should we be fortunate in preserving our mental balance, we find we have learned very little as to what is behind it all.

We turn to the faith of our infancy; there we find the hope of immortality conditional on our acceptance of a special creation. We are to be rewarded or punished as the Creator sees fit, either by a glorified earth-life, or by eternal torment for imaginary evils we are supposed to have committed. The form of reasoning may undergo many variations, but they all generally lead to the same conclusion—Despair.

The thoughtful man must inevitably ask: where then is the key whereby the Future may be made known to us? What evidence is there of the immortality of the soul? that life has always existed and will never be destroyed? Science cannot answer; philosophy can only speculate. Where then can we find the key to the great mystery?

Aeons and aeons ago, LIFE came from its source in great waves bearing many individualised lives, infinite in number, and yet each a part of the Great Whole; and what we call a lifetime, is one of the many cycles of one particular life in its return to the Source of its being.

As all things are of and from that Mighty Whole, so must they return again after many cycles, ever ascending with accumulating experiences, until we reach the fount of all knowledge, truth and wisdom.

In order to grasp the idea of immortality, it is not altogether essential we go beyond our present confines of knowledge. Nature is ever pressing us with her secrets of the unknown, to mold them to our will. As every day is an expression of growth, action and beauty, so should every life be a conscious expression of those same forces, multiplied throughout many lives.

Should our minds turn toward philosophy, we look into the world and see the great life-forces at play. Everything at first seems so intricate, so full of seeming confusion, that it is only when we recognise that there is a Central Power or governing body, that order is restored to our wearied vision. Many of our great thinkers fall short of the solution of their particular problem, because of their inability to establish its relation to the whole. They have not realised there is a Why, and that there is a definite place in the Grand Scheme for their own particular sphere of activity.

It is however, the dreamer, the mystic, the religious devotee, who truly possesses the key to the great question of man's Immortality. Gifted with a pure man's heart and a child-like mind, he possesses the inner light which is neither on land nor sea. Without reasoning, the truth of the Grand Cycle is brought home. As all ideas come from ONE, so are all ideas contained in ONE—GOD, and in the Knowing, we possess ALL.

MEDITATION

Esoterism declares the invisible to be more real than the visible, the life than the form, the soul than the body.

This is the principle that distinguishes esoterism on the one hand, from the judgment of the intellectual man, on the other—the Christ-life from worldly belief. The life of the disciple of esoterism is marked by a living faith in the invisible, and a knowledge of the truth from experience. He does not believe, he *knows!*—

“What Esoterism Is.” Marsland.

It is through the intuitive faculties that the evidence of man's immortality exists. Reasoning alone will not bring the truth home. It has to be wedded to intuition, the Divine spark which leads to the Eternal Itself, thus bearing in blazing letters of flame the Great Truth: The Kingdom of Heaven is Within—seek and ye shall find.

A. Gael.

BELIEF AND KNOWLEDGE

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

Collins, Through the Gates of Gold

2. Sometimes in my dreams or in my moments of spiritual ecstasy, my soul becomes more than sensitive.

3. I am conscious of the harmonies that fill the ethereal world.

4. I feel at times that there are innumerable spheres in my being, mental, intellectual, spiritual, divine.

5. I am sure that the soul's destiny is to inhabit such spheres, each in turn, until in some perfect world final evolution is attained.

6. I realize that only my assiduous efforts can regulate the vibrations of my being so as to bring them into harmony with the perfect and eternal vibrations of the transcendent worlds.

7. Then, and only then, shall I stand face to face with the unclouded, eternal truths of God.

Van der Naillen

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God's First Temples

The groves were God's first temples. Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them, ere he framed
The lofty vault, to gather and roll back
The sound of anthems, in the darkling wood,
Amidst the cool and silence, he knelt down
And offer'd to the Mightiest solemn thanks
And supplication. For his simple heart
Might not resist the sacred influences
That, from the stilly twilight of the place,
And from the gray old trunks, that, high in heaven,
Mingled their mossy boughs, and from the sound
Of the invisible breath, that sway'd at once
All their green tops, stole over him, and bow'd
His spirit with the thought of boundless power
And inaccessible Majesty. Ah, why
Should we, in the world's riper years, neglect
God's ancient sanctuaries, and adore
Only among the crowd, and under roofs
That our frail hands have raised? Let me, at least,
Here, in the shadow of the ancient wood,
Offer one hymn! thrice happy, if it find
Acceptance in His ear.

—*William Cullen Bryant*

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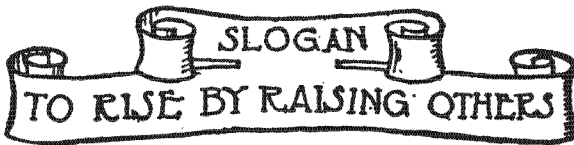
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NOV 2 1918



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OUR IDEAL

The Ideal toward which the Society is steadily working is
LOVE—UNION—PEACE
and every individual member is expected to make his life
an exemplification of these as nearly as he can.

OBJECTS OF THE O. E. S.

The objects of the O. E. S. are threefold:

1. By Aspiration, by Knowledge and by Right Living to open up a passage between earth and heaven, through which the light of true spirituality may shine and illumine humanity.
2. To collect and appropriate these rays, to adapt them and make them available for the aid and enlightenment of all classes of men.
3. The diffusion of this Truth and the gathering into the ranks of membership those who are in sympathy with the aims of the Society.

BASIC PRINCIPLES OF THE O. E. SOCIETY

1. The Universe is One, therefore all are united in Universal Brotherhood.
2. The existence of a supreme Deity.
3. Man is a spiritual Being, and as such is responsible for his actions.

PRINCIPLES OF DEVELOPMENT

1. The ascendancy of the Spiritual Man.
2. The development of the individuality or soul nature.
3. The entire submission of the personality, or man of emotions and desires, to the higher nature.

The cultivation of the Will and its practice in the daily life in harmony with the Divine Will.

5. Non-resistance or the Law of Love.
6. The realization of positive thought-force and the rejection of the negative states of fear, doubt and morbidity.
7. The strict accomplishment of all the duties of the daily life without any thought of reward, leaving the result to the Divine.
8. The Order does not teach or endorse hypnotism, spiritism or any negative, psychic practices, but teaches and points out their dangers.
9. The disciple seeks alone for active service in the world—his motto being "To rise by raising others."

Our Society does not offer spiritual instruction for money, nor does it teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought.

As an organization, we know that all who work for humanity are united even though it may be on a plane too high for the leaders themselves to be able to recognize.

Therefore we *love* all men and learn from those who criticize us; we *unite* with all who are willing to co-operate with us; and we are at *peace* with all.

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EXPRESSION

Expression is an evidence of being, whether the being is an actuality or an entity, and whether the actuality or the entity exists in time or in space, in idea or in matter.

Without being there can be no expression, and with being there must be expression of some nature. The degree of intelligible truth in any expression will depend upon the degree of perfection of being. In other words, the nature of the expression will correspond with the nature of the being which radiates it, but it will be interpreted according to the nature of that which is impressed.

The simpler the being, the fewer and more intelligible are its expressions. The more complex the being, the more diversified, varied and intricate will be its expressions.

The progress of being, as far as the material universe is concerned, is, first, from the simple to the complex. A constant process of addition takes place; man, the Crown of Creation, evolving through the ages, acquires a multiplicity of desires, habits, qualities and capacities, many of which continue to exist after their usefulness has passed. It is this which makes the injunction "Know Thyself" so important. For man evidently must acquire and test all desires, habits, qualities and capacities before he can proceed on his evolutionary course and, still progressing, pass again from the complex to the simple.

In the present discussion it is proposed to consider man as three-fold—physical, mental and spiritual. He first acquires a plentitude of physical being. This involves perfection of bodily structure, with health and strength. The development of the three bodily passions accompanies and accomplishes his physical evolution, endowing him with desires, appetites, habits, qualities and capacities for pleasure and suffering. Even at this stage man is a comparatively complex being. He expresses himself principally on the physical plane, but the potentialities within him express their latent being faintly and indistinctly in accordance with their undeveloped states. The mental man, as yet in infancy, finds expression in the thirst for experience which develops knowledge, and the embryonic spiritual man manifests in the tendency towards religion of some sort, which is inherent in all humanity.

When the physical being has attained its ordinate development, the mental man begins to evolve, and his expressions, as they increase appear to cover up or replace such expressions of the physical man as are inordinate with the degree of mental development. Here, it would seem, is where the real Struggle for Life begins. All the desires, appetites, habits and capacities of the physical man still have plenitude of being, although their expression may be modified or changed. Best established in time, they are stronger than the newer mental being, and while discrimination is a mental capacity (so that, for instance, a man may decide that an act is immoral or inexpedient) the physical habit of expression is still able to operate and the act may be repeated. The habits of ages are not to be broken because logic proves them undesirable. Only a well-developed personal will can overcome the ages-old nature-will, and the exercise of personal will is not a capacity of either the physical or the mental man.

So the two beings dwell in one body, co-operating sometimes, conflicting sometimes—the physical succeeding in retaining its own complexity and the mental adding new desires, qualities, habits and capacities until a dual maturity is reached.

The real nature of man can be but vaguely conjectured at this stage, for he can only be interpreted by his expressions, and his being is a disorderly conglomeration of emotions, desires, habits and qualities, not as yet ordained with or subordinated to any true self-knowledge or dominant intention. His expressions are therefore variable and inconsistent, his acts the result of impulse. He is like a powerful engine running wild without a governor.

Since man is but the reflection or expression of the Supreme Being, his apparent imperfections must gradually disappear in the course of evolution. As the higher principle gains power of expression the second stage of chaotic heterogeneity must inevitably take on and grow into its destined order.

That physical plenitude is the soil which must be prepared for the successful germination and growth of the mental principle, and that the fullness of both physical and mental being is required for the reception of the spiritual influx seems to be the correct conclusion. The spiritual man evidently cannot express himself effectively until this dual plenitude is reached.

At the stage of dual completion, the man suddenly realizes that a third being has taken up its abode within him. The others are both present, both strong and expressing themselves forcefully; but now, when the Second man truly wishes to limit or deny the expressions of the First, the Third calmly but invincibly assumes command, and the undesirable expression is prohibited. The man finds that instead of hopelessly recognizing and fighting against some inordination, he simply cannot indulge in it. Then only does he begin to Hope, then only does he begin to experience true Faith, and then only does he begin to evolve from the complex to the simple.

He is still complex, but he has acquired a potent ally, and one by one he discovers and discriminates against the ages-old and outgrown appetites, desires and qualities, striving to overcome the useless. If they belong to the physical man, the mental man must first recognize them; if to the mental man, he must admit it, and subject either case to the spiritual man for correction. These old complications so re-enforce and co-operate with each other that their identity is often difficult to trace. Time after time must they be recognized, submitted to the authority of the Higher Self, and so conquered. Each victory adds to Hope and Faith, while all unnoticed, Self Conceit, a quality of the mental man, grows—expands—expresses itself, so inconspicuously yet effectively that some day the Master, the Divine Third, is ignored. The mental man, rejoicing over his soul's partial purification, forgets the Third and plunges anew into the fray. Then there is a catastrophe.

The wonderful Third cannot control the physical without the co-operation of the mental, and when the mental instead of co-operating, tries to assume the seat of power, the physical revolts and the resulting upheaval is stupendous.

The Higher Self stands by in calm inaction while THIS battle rages, but when it is spent he locates the cause of the late cataclysm in a hidden spring of Personality which had not previously challenged attention.

Thus with ever-increasing watchfulness does the spiritual man advance in plenitude of being, develop power, and find expression in the elimination of the once necessary but now useless complexities of the physical and mental being, fashioning them gradually, gently, but surely, and as he succeeds, the life of the three-fold man merges again into the dual and at last will be wholly reclaimed by the one—the Master of the Third—who expresses only Truth, Goodness and Beauty—Wisdom, Love and Power.

L. V.

WINNING THE BATTLE

Error gains many a temporary triumph, but the final victory is with truth. There is substance in truth that in the last balance outweighs error. Nature's process is by test and trial, by unfolding, changing, ripping up, undoing, redoing. By contrast and conflict she tries sincerity and treachery, honor and dishonor, fitness and unfitness, courage and cowardice, truth and error. The conflict of ideas—between social and political systems, and between creeds and philosophies—is as rude as the conflict between the sea and the land. *Error dies in the struggle.*

ORLANDO J. SMITH

GOD IS LOVE—LOVE IS GOD

"To Love is Divine," this vibration must be ever-present in the soul of all disciples; for the times are hard, the way is rough, the ascent arduous. If, then, we would not fall, the light of Love must shine in all its splendor in Us, to soften the hard places in the path, to remove errors and to show us the way to the goal.

We must pray to God; not however with any feeling of fear or in a spirit of selfish interest; we must pray with Love, for He is Love!

We must strive to understand in its fullness that God is Love: but for this we must feel within ourselves the same Love as is in Him—that is to say, the Love that radiates to all, illumining the soul, just as the Sun illumines the whole planetary system of which He is the center.

And the Love that vibrates in our soul must have nothing in common with the love of men; it must be a Love that vivifies, not love that destroys.

Our heart must beat in unison with the Love in the heart of God; and then God Himself will be the Source of our Love, for we repeat: God is Love, Love is God.

I think I was sleeping; I am not sure. Where I was, I know not; but I heard a voice saying to me:

"Disciple, where art thou? art thou on the path of Duty?"

I answered "No, Master."

And the voice continued: "Art thou on the path of Sacrifice?"

And I answered, "No, Master."

Again the voice said to me, "Art thou on the path of Abnegation?"

And I answered, "No, Master."

And the voice added: "Where art thou then? What doest thou?"

I replied: "I am on the path of Love, and Love does not think either of Duty, or of Sacrifice, or yet of Abnegation. Love only loves, and in love—gives."

And the voice returned: "That is right, disciple, Peace! for thy heart beats in peace."

And when I awoke, I was alone—the earth was far away and the silence of solitude was around me; my heart was sad and my soul was exhausted, for I had given my all; but he for whom I had given, where was he?

Suddenly across the immensity of the Silence I heard the notes of a harp vibrating in space; the tones were clear and limpid like a spring of living water, and they brought with them perfect poise—EQUILIBRIUM. And my heart and my soul reposed in peace, for they knew that Love had triumphed—it had given all!

FRÈRE RAMA.

Translated by Editor.

Washington, October 7, 1918.

MEDITATION

All the world, complex though it is, is one great Unity, the realization of one idea in the mind of its Creator. And this Idea is good, true and beautiful in all its diversities; the apparent in-harmonies themselves even being overruled and thus caused to contribute to the greater perfection of the final ONE.

As the disciple progresses his sphere of Unity enlarges so as to embrace all of the results of his researches in all fields; his nature becomes enriched so that he is at once more unified with all goodness, truth and beauty, and at the same time more versatile in his appreciation of these wherever they are to be found and in his expression of them in his own life.

Analysis is recognized by him to be good in its place; but as he rises, its importance and usefulness wane and it is succeeded by synthesis, harmony and the return to that Unity from which all things originally spring. This Unity is larger and more beautiful in each man in proportion as he has been able to improve his talents day by day, and the greater the Unity in the life, the more nearly does it approach to the likeness of God, Who is the Sublime Unity.

—*Marsland.*

UNITY

1. He to whom all things are one, he who reduceth all things to one, and seeth all things in one, may enjoy a quiet mind, and remain at peace in God.
2. The more a man is at one within himself, and becometh single of heart, so much the more and higher things doth he understand without labor.
3. He receiveth the light of wisdom from above.
4. A pure, single, and stable spirit is not distracted, though it be employed in many works.
5. It doeth all to the honor of God, and being at rest within, seeketh not itself in anything it doth. *Thomas a' Kempis.*
6. The Great Soul touches many lives and influences them all for good, thus leading them, however little, towards the One.
7. And the great life is the life wherein the One becomes Many, very many; and wherein these many are again caused to re-enter within the One. *Marsland.*

All Saints

One feast, of holy days the crest,
I, though no Churchman, love to keep,
All Saints,—the unknown good that rest
In God's still memory folded deep;
The bravely dumb that did their deed,
And scorned to blot it with a name,
Men of the plain heroic breed,
That loved Heaven's silence more than fame.

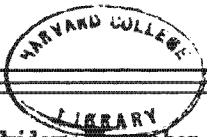
Such lived not in the past alone,
But thread today the unheeding street,
And stairs to Sin and Famine known
Sing with the welcome of their feet;
The den they enter grows a shrine,
The grimy sash an oriel burns,
Their cup of water warms like wine,
Their speech is filled from heavenly urns.

About their brows to me appears
An aureole traced in tenderest light,
The rainbow-gleam of smiles through tears
In dying eyes, by them made bright,
Of souls that shivered on the edge
Of that chill ford repassed no more,
And in their mercy felt the pledge
And sweetness of the farther shore.

—*James Russell Lowell.*

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Vol. XIV. Friday, November 15, 1918 No. 20

Bulletin

OF THE

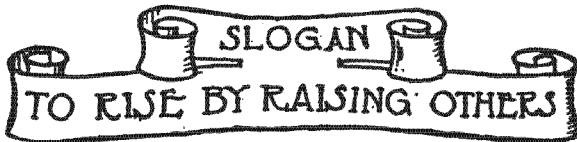
Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



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Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.

COURSES IN ESOTERISM

In these days of unrest when everyone is preoccupied, when the energies of the loyal citizen are strained to the utmost in the service of his country, all teaching must be focused, direct, pointed, concise.

Time is valuable, energy is being carefully measured and economized; men can no longer afford to skim through a hundred pages in search of a single Idea. Efficiency is the order of the day.

Thus carefully prepared systematic Instructions are superseding lengthy discourses and the desultory reading of books.

With this in mind the Teachings of our Society have been arranged into COURSES, each one valuable in itself and independent of the others, yet each shedding further light on all the others.

Thus the Truth seen from the view-point of Ethics is differently presented from the same Truth viewed psychologically; Theory is supplemented by Practice; the Principles of Healing are upheld and elaborated by the Courses on the Nervous Energy and the Course on Magnetism as a Curative Agent; while the Esoteric Life as a whole is created by all of these with the added Magic of the Will, a knowledge of Astrology, and the enlarged world-view which comes from yet other series that are Esoteric and have always something new to give, however advanced the student.

In these Lessons every essential point has its due weight, all necessary explanations are given, while superfluous matter is eliminated, thus saving the time and energy of the student. Reference is given to books so that these can be consulted by those who have a greater leisure than others; but books are not necessary to the training of the disciple.

These Ten Courses are Introductory, Fundamental and Basic. Any one of them is complete in itself and illuminating; but the **WHOLE TEN** constitute a broad foundation upon which the truly esoteric life may be surely builded. The Teachings they contain are *life-molding*, they are above any price that could be set upon them; nothing therefore is asked for them but co-operation. A sum has been calculated to meet overhead expenses and actual outlay and this is all. If any serious student is unable to reciprocate to at least this extent, let him write frankly to us and state his case. We have never yet refused any privilege of our Society to the worthy.

The first five Courses are \$5.00 each; the last five are \$5.00 to Members, or \$10.00 to Non-Members.

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Union With The Divine

Man is normally related to the Macrocosm interiorly because he is of the same origin and sustained by the same Energy; exteriorly, because he is part of the whole and dependent on that which seems exterior to himself. Physically, vitally and mentally, he is, in the relative sense, a different being each day. He draws upon and diffuses in these three departments of being constantly.

CAN he bear a relation to the Macrocosm which is NOT normal? Perhaps he can through limited consciousness, which results in the belief in separate and independent existence with consequent inordinations. This state of consciousness may be sub-normal. Man's ignorance, however, does not alter FACTS. Since most men have this limited consciousness, it is permitted; and since in the course of evolution there is an expansion of consciousness with resulting change of belief and conduct, that is ordained; therefore, his relation seems at all times normal.

He is united to the Infinite Being interiorly because every emanation includes some element derived from its Source; essentially because otherwise he could not exist; and permanently because nothing can deprive him of that interior unity with his Source, which Source is Eternal.

His relation to the Infinite Being, then, is determined and beyond his power to alter, but variable as regards the ministers of the Eternal Purpose inasmuch as his free-will enables him to be receptive and obedient or the reverse. It would seem that with increasing knowledge of his normal relation to the Macrocosm his receptivity and obedience would naturally become greater, as his selfishness will diminish and his love will expand, becoming more and more inclusive.

It is true that man does not strive after that which is but rather after that which is NOT. He does not strive after the natural and necessary union with God before he recognizes its existence, and after he perceives it, he knows that it already is.

The moral union which is voluntary, appears to be the first dawning of the recognition that a more complete union is possible than that essential union which already is.

A mere submission of intellect and will to the Eternal Reason and the Infinite Will would doubtless result in fatalism and indif-

ference, but it would certainly not develop faith or hope or love. We love to serve when we serve freely, and only then. Also we only serve freely where we love.

The submission of the mystical life, then, is prompted by love, and results first in serenity, next in order, and lastly in service.

Physical life being the sensible manifestation of the formative principle over the material one, is expressed in apparent independent volition and the consciousness of existence, the latter at first bound up with the body and not realizable as existent without it. In evolution we naturally expect to witness the expression of ascending formative principles over ascending material ones.

The true human substance being a free spirit—not the body, which is merely its instrument—the spiritual life must be the expression of the next formative principle, as manifested in the consciousness of and striving after an EXTERNAL God.

The mystical life, one may assume, is the sensible predominance of a still higher formative principle, manifesting through the spiritual life. Does it begin with the realization that God is *not* external, but has His throne within the body, within the heart, within the mind, as it were? From calling on and aspiring to an external and distant Father or Source of Life, one realizes an at-one-ness with that God, that Source, that Life, and would say, not "I am God," but as nearly as it can be expressed in words, "God is my life, God is my strength; because He is within me I move and live and have being, and according to His Will I must act, for I live but to do His work. He is within all else as well, so that there is nothing separate from Him and I am separate from nothing." The term "God" is here used merely for lack of a better one, and not at all in its customary and traditional sense.

In other words, the mystical life begins when one loses sight of the "here" and "there"—of the "mine" and "thine"—of the "you" and "me."

The mystical life, then, one will concede, centers in the personal will, for not until this feeling of union is attained does the personal will exercise any marked or constant control over the lower principles.

In the majority of men, the personal will is the expression and manifestation of the intellect, but in the mystic it is the ruler of the intellect. In the evolution of will, there would be first the nature-will, then personal will, and then Personal Will; and the last is really not personal at all but a vehicle for the expression of the Divine Will.

It is obviously true that the mystical life, (if by such life is meant that actuated by the realization of God-union so feebly herein expressed) cannot EXIST without the free choice, adhesion and protective action of the will, for it can be attained only by it and promoted only by it, but WHY is it not self-sustaining? Hav-

ing attained it, why will it not remain always ruler? It does, in a measure, as habits are formed, automatically and constantly control certain acts and tendencies. Yet, having attained this realization at least in a measure, it will fade temporarily under the stress of circumstances, just when it is most needed!

Is it because in our world's work we descend to mere brain consciousness, which does not contain this Realization at all, and in so descending we surrender the seat of government to intellect and emotion? There is, however, joy in the repeated experience of its return, as soon as called upon and waited for—which is of course an act of Will. This return in response to recall proves the truth of the statement that it must be preserved by Will.

And, observing that with the growth of the realization of union, more and more departments of life, ordered at first by much toil and conscious effort, seem at last permanently ordained, and maintain harmony unconsciously and automatically, one takes heart and feels that he can grow ultimately into that entire harmony towards which he aspires and towards which his efforts are expended.

Neither does he become discouraged because the light is at first dim and often flickers; it suffices that it is lit, and that with care it will increase. Even when it is momentarily extinguished or hidden he knows that it is *still burning* and will glow brighter than before when his perception of it returns. For the wavering is only that of perception and not of the light itself. There are times when, having eyes, one *will* not see; and other times when, owing to self-permitted barriers or obstacles between the consciousness and the flame, one *cannot* see.

It is a Magic Flame, for one need not grope about in the dark to find what the obstacle is; it is only necessary to call for the light and it will shine through. The important thing seems to be to recall the light at once, and with it serenity and trust, while the error which was allowed to obscure the radiance may be sought for by introspection at a more convenient season.

This light is so dear that one longs to make its rays visible to all the blind around one; but it is so bright that the impossibility of so doing does not dishearten. While the blind remain blind they cannot be made to see; some of them may be made to desire to see; all of them will have vision in due season.

When the intellect accepts the truth of man's interior and exterior relationship to the Infinite Being, a serene condition of mind is promoted but is not yet attained. With the dawning of spiritual life the growth is more rapid but only in apparent exterior calm can be achieved. It is as though one were a mediaeval warrior without a shield, or with one only of bamboo or rushes. But as the light is drawn nearer and finally comes home within, where it will remain, the shield takes on strength and resistance. Blows are still felt. One gets the impact but feels not the pain, or it quickly

passes. One is safely hidden behind this shield, yet the light within shines out through it, revealing the giver of the blow, and making it possible to disarm him.

This shield is solicitously cared for, so that it may in time become impenetrable steel; for it is not the warrior's mission to stand inactive upon the plain and receive blows without flinching, although he must learn to do this before he can enter the Service of his King. It is for this service that the disciple prepares, to this he aspires.

The indwelling of even a faint gleam of the light which emanates from Divine Love is productive of greater joy than any personal attainments can bestow, and to be able to reflect it efficiently would give reality to a term carelessly used but not expressing any state normal to terrestrial life—Bliss.

TALKATIVENESS

"Talkativeness is utterly ruinous to deep spirituality. The very life of our spirits passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity the soul runs wild in word bloom, and bears no fruit. I am speaking of that incessant loquacity of nominally spiritual persons—of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of divine silence in his heart, feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind, and rest in God."

GEO. E. DAVIS

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MEDITATION

Esoterism or the Occult Science of the Orient does not emanate from the intelligence of ordinary men, but from the minds of extraordinary men; not that their mental and physical structure is other than that of mortals in general, but because their souls have developed powers that have hardly formed into buds in our own.

In the Orient, these Great Souls have made investigations almost exclusively into the mental and spiritual realms—the nature of God and of the soul of man—into the invisible, and into the subtler, etheric spheres of the earth's envelope.

Working in the Silence for many centuries, they have made discoveries and transmitted them to a little group of disciples; and these, starting from the data thus supplied, have in their turn made many more discoveries and transmitted them in the same manner, so that the body of Initiates today has attained to knowledge impossible of belief to ordinary scientists.—“*What Esoterism Is*”—*Marsland*.

FORWARD, EVER FORWARD

1. All life is One, eternal, indestructible, the Soul of the Universe, which also is One.
2. Everything in the Universe, being part of that One, is in relation with every other thing, and also with the whole.
—*Marsland*
3. The without is as the within; the small is as the great; there is only one law, and He who works is One. Nothing is small, nothing is great in the divine cosmogony.
4. What is below is like that which is above, and what is above is similar to that which is below to accomplish the wonders of one thing.
—*Hermes Trismegistus*
5. There is, between God and Man a great gulf truly, but the space has been bridged.
6. There is a ladder thronged with Beings, like ourselves, who have been men, but are now on their way, advancing step by step towards Godhead, as we ourselves are climbing towards *them*.
7. Thus each one of us finds himself a link in a *grand chain*, which reaches upward and ever upward to the Heights.

—*Marsland*

Peace

"Tears may be ours, but proud, for those who win
Death's royal purple in the foeman's lines;
Peace, too, brings tears; and 'mid the battle-din,
The wiser ear some text of God divines,
For the sheathed blade may rust with darker sin.

"God give us peace! not such as lulls to sleep,
But sword on thigh, and brow with purpose knit!
And let our Ship of State to harbor sweep,
Her ports all up, her battle-lanterns lit,
And her leashed thunders gathering for their leap!"

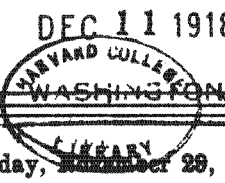
—Lowell

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AGNES E. MARSLAND

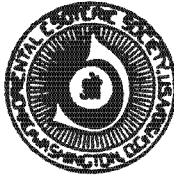


SLOGAN
TO RISE BY RAISING OTHERS

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Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.



Love Your Enemies

“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 attract 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 is a further union desirable unless duty demand 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.

We are taught unanimously by all great souls to love our enemies. It matters not to what sect these Great Ones belong, or by what name they are known, they all agree that this love is one of the marks of the disciple.

The world, however, has found this a hard doctrine, too ideal to be lived up to; and men in general are entirely satisfied to love their family, their friends and those in their environment who are congenial to them.

Thus the real point and virtue of the teaching is lost.

When a man loves his wife and family and provides adequately for them in the manner suitable to their station, he is adjudged by all men to be virtuous and honorable. And so he is.

And yet he lacks one thing; he is not master of the situation.

For, if disaster should befall—if inharmony should enter his domestic circle—he would need to do more than love his *friends*. For in such a case it might happen that the very members of the family would league themselves together against him and become (virtually) his enemies. They may criticize his faults, accentuate his failings, disregard his wishes and make his home almost unbearable. They are then no longer his friends but his enemies (in the sense of the text).

Or the problem may be one of mutual misunderstanding; each member of the household “gets upon the nerves” of some other member, and there is a constant state of turmoil where all should be peace and harmony.

We do not need to multiply instances. The heart knoweth its own bitterness, and these conditions are but too common. Every one can make his own application.

The Law that shall bring prosperity and a happy issue to every thing men do is still hidden from them because they fight and contend with their rivals in a spirit of opposition and there is no love in their heart.

The same may be said of the social world. Ambition, jealousy, pride and love of the personality are prevalent and are even condoned, since they are supposed to be essential to the attainment of social distinction of any kind whatever. On the contrary, such virtues as humility, gentleness and willingness to give up a higher place and be content with a lower one, if necessary, are accounted to be mean and unworthy.

There is a spurious humility that is ignoble, it is true. But it is equally true that real humility is greater than pride and ambition.

It is also harder to practise.

True greatness is always humble, it is impossible otherwise. For the great man has some slight conception of the vastness, the power and the wonderful beauty of the Universe, as well as of the nobility of Man. This knowledge makes him feel at one and the same time both great and infinitesimally small. Great in promise and potentiality, but small in present power of realization. His fellows may account him wise or illustrious—he knows that in proportion with “the man that shall be” he is insignificant. This knowledge does not dampen his enthusiasm but stimulates him to attempt the impossible. He aspires to love, not only his friends, but his so-called enemies also; for he looks upon all other men as expressions, like himself, of the Great Man, in the image of God, however weakly they may at the moment be expressing that likeness.

“Love your enemies,” first because it is right to do so, for the spiritual nature approves it as a Divine teaching.

"Love your enemies" also because it is the only way to heal inharmony between those who should be friends, and more than friends.

But how shall you proceed? For an open protestation of love on your part would be met with unbelief, or derision, and would perhaps lead to a still more intense hostility.

"See the God in your would-be enemy." Love the good in him. Search out all his good qualities; rehearse all the kind things he has said to you and to others; remember all his good actions and praise him silently in your heart for them. All men have a good side as well as the one that has aroused your adverse criticism. Love all these good things and remember them within yourself. But forget his negative and unpleasing characteristics.

This is a perfect cure, if you can do it. And the length of time in realization will depend upon the reality of your love and the strength of the currents that you are able to emit. No word should be spoken, and no suggestion of any kind used. If you can silently love the God in your enemy, he will not long remain an enemy.

One of two things will happen. If there is sufficient equality for a basis to be established of future union, each of the two parties to the misunderstanding will gradually change their view of the other, until love at last prevails. But if, on the other hand, the hostility of your would-be enemy is inveterate and obstinate, then the operation of the law will separate him from you. He will drift out of your life and leave you in peace. For hatred and love cannot abide together. And love is the stronger.

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.

HE WHO FEELS HIS HEART BEAT PEACEFULLY
HE SHALL HAVE PEACE

CALENDAR

The Calendar of our Society should be in the home of every one of our members. It is symbolic in design as well as artistic and rich, showing a flowing Lotus Flower below, from which rises an Art Nouveau border suspending, above, the Four Angels of Heaven in the form of a Swastika. There are twelve messages, one for each month of the year, six poems and six other inspiring selections from our teachings. The Calendar is beautiful in appearance and may be had in any one of four tints—heliotrope, blue, cafe au lait and olive green—all printed on stone grey paper and tied with colored cord to match. Size 8½ by 11 inches. Makes an attractive and inexpensive gift. Price 50 cents, postpaid.

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MEDITATION

A little group of wise hearts is better than a wilderness full of fools; and only that nation gains true territory which gains itself.

But, as it is at their own peril that any race extends their dominion in mere desire of power, so it is at their own still greater peril that they refuse to undertake aggressive war, according to their force, whenever they are assured that their authority would be helpful and protective.

Nor need you listen to any sophistical objection of the impossibility of knowing when a people's help is needed, or when not. Make your national conscience clean, and your national eyes will soon be clear.

No man who is truly ready to take part in a noble quarrel will ever stand long in doubt by whom, or in what cause, his aid is needed.

—*“War.”* Ruskin.

NOBLENESS

1. Human nature is a noble and beautiful thing.
2. All the sin of men I esteem as a folly which may be prevented, not a necessity which must be accepted.
3. And my wonder, even when things are at their worst, is always at the height which this human nature can attain.
4. Thinking it high, I find it always a higher thing than I thought it; while those who think it low, find it, and will find it, always lower than they thought it; the fact being that it is capable of infinite height and infinite fall.
5. But the nature of it is in the nobleness and not in the catastrophe.
6. All real joy and power of progress in humanity depend on finding something to reverence, and all the baseness and misery of humanity begin in a habit of disdain.
7. Exactly in the degree in which you can find creatures greater than yourself to look up to, in that degree, you are ennobled yourself and, in that degree, happy.

—*Ruskin.*

Nobleness

"For this true nobleness I seek in vain,
In woman and in man I find it not;
I almost weary of my earthly lot,
My life-springs are dried up with burning pain."

Thou find'st it not? I pray thee look again,
Look *inward* through the depths of thine own soul.
How is it with thee? Art thou sound and whole
Doth narrow search show thee no earthly stain?
BE NOBLE! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be shed,
And thou wilt nevermore be sad and lone.

—Lowell.



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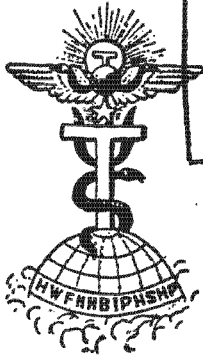
Bulletin

OF THE

Oriental Esoteric Society

EDITED BY
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SLOGAN
TO RISE BY RAISING OTHERS

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Karma

Karma is the operation of the Law of Cause and Effect, although sometimes called the Law of Retribution. It is directed by Powers above man in the Divine Hierarchy, and has an earthly correspondence in compulsory education.

As human children sometimes cannot understand why they must go to school and rebel, so the Divine children who are called men, cannot see why they must strive and suffer and die. Yet to strive is to develop strength, to suffer is to learn, and "to die is gain."

It is not uncommon to hear a person who is afflicted exclaim, "What have I ever done that this should come upon me?" and it may be the first glimmer of Intuition which prompts the cry. Somehow, somehow, the majority of men KNOW that God is just, and they have the feeling, inherent though not yet acknowledged, that whatever is permitted must be Right. They dimly believe that "Things are not just because God wills them, but God wills them because they are just."

If a man has not progressed to the point where he acknowledges that God is just, his "rope of Karma" is inextricably tangled and he is dragged about, buffeted and bruised by the storms of life. But when he does know the Justice and Love of God which manifest behind and through and under life itself, then he becomes like a child compelled to stand in the corner by an earthly father, who is loved and trusted, and such a child will say happily, "It is all right, father, I will stand here as long as you wish." Then will not the father say, "Come unto Me?"

The situation of the child just exemplified, however, differs from that of a man in the web of Karma, in that the child remembers his fault and knows why he is punished, while the man does not. To make the illustration more perfect, we will assume that the child does NOT know why he is being disciplined.

In this case he will take one of two attitudes; either he will feel that his father is unjust and cruel, when he will pout and rebel, thereby sinning afresh and prolonging his trial, or exchanging it for one more severe; or he will recall all the kindness and love shown him in the past and ask submissively wherein he has erred,

and will endure his penalty quietly. If he can rise to the sublime heights of Faith and say, "My father is but teaching me, so that I may become wise and loving and powerful like himself," then he need not wait till the end of the day (which corresponds to the end of a life) to discover the reason behind the ordeals.

For, as no wise and just earthly father would withhold the immediate reason for disciplining his beloved child, neither does the Heavenly Father fail to divulge it. It is all made plain in due time, and the greater the trust reposed in Him, the sooner is the lesson understood.

The question most often asked in regard to Karma is why we should thus suffer for faults in other lives when we do not remember them. The secret is this: the fact that one does not ordinarily recognize the working of this Law makes it more effectively operative.

If reasons were always known, results would often be spoiled. Each trial that comes to us contains a lesson that it is time we should know. Now none of us *know* that fire will burn until we have been burned, altho we may have been often told and may have believed. It is so with sin, which is the fire of life, the cause of all our burns. We may have been told, in some manner, that a certain offense will inevitably result in a certain well elucidated unpleasant effect, but while we believe it, we do not know it, and some day we commit the offense and reap the consequences—and thereafter we know.

Thus experience from without generates understanding within—and to that end and for that purpose is experience provided.

When we receive injustice, we should learn to wrong no man; when we are hated, we should learn to send back love; when we are persecuted, to become more kind; not in order to protect ourselves from future suffering, but that we may not afflict others. This is the LESSON behind these trials.

The word punishment has been used ill-advisedly, for there is no Real punishment—only effects and consequences. An injustice done us in this life is not a punishment for our own previous unjust acts or thoughts, but their return to us—the reflex or rebound, as it were—for acts and thoughts live and have continuity as well as souls.

Just as there is no punishment, there is no forgiveness anywhere in the Real. There is expiation, both permitted and demanded; permitted where desired and enforced when not voluntarily offered.

Thus when one desires to make amends or redress a wrong, he is quickly offered the opportunity. If a man is self-righteous, and feels that he has a right to oppress a fellow-being because he is older or stronger or richer or wiser, then full payment will be enforced by the return of oppression upon himself.

In one sense, the current expression, "Life is too short," is rich in truth. One earthly life is short—too short to contain all the experience from which all the necessary lessons may be learned—and that is why an oppressor may live and die, apparently, without having made any reparation. He has sown, but not yet reaped. Moreover, if retribution instantly followed oppression, then oppression would cease, it is true, but because of Fear, and *it must cease because of Love*. This is the Law.

Man has always a choice; he cannot, indeed, choose entirely what shall come to him, but he **MAY** choose his course under any circumstances, and make from them good or ill as he pleases.

The oppressor, therefore, comes back to earth, and is offered another choice. He comes sans memory of his past deeds and this time he is the oppressed, and he suffers and so may see that oppression is not good. Here is his chance to profit or lose. If, like the rebellious child, he becomes embittered, passing his suffering on to others as far as he is able, then he loses and must receive the lesson again, and more drastically. But if he says, "Let no man suffer through me as I suffer through others," and models his life according to principles of love and kindness, then he wins, and his reward is that he grows more like his Father, who is Wisdom, Love and Power.

Of one thing we may be certain. Karma is the fruit of Desire, and no matter how full of care and hardship life seems, we are here on earth because we wanted to come. Desire is potent on all planes. If a man desires very much to visit a certain spot, sooner or later he will reach it, and if he dislikes his environment very much, some day he will change it, for antipathy is the opposite pole of desire and equally potent. But—we are here because of our nature-will and we can only free ourselves from this realm where Karma operates by developing the personal will. The nature-will is the will of the moral man, and it reaches out for material things and pleasures; the Personal Will is that of the Super-Man or the God within us, and it reaches out towards God Himself. There is no reprisal for ordinate aspiration.

A thoughtful student of "Light on the Path" always ponders long over the statement that the Laws of Karma are not to be studied until one has reached the point where they no longer affect him. Where is this point? It is reached by each individual when he arrives at "Intuition with Certainty." For he who has thus arrived possesses Faith and Hope and Love. When so-called calamity strikes at such a one, he wastes no instant in introspection, retrospection, anticipation or uneasiness. He calmly demands, "The LESSON, Lord, what is it?" And the answer springs into consciousness. Then he **LIVES** it thenceforward. He does not even pause to regret that he sometime failed somehow and so merited the severe

lesson; for he aspires to travel straight ahead and one cannot do that by looking backward.

One who has not yet reached the height of intuition, may travel far toward attaining it by methodical introspection and retrospection. They are his proper tools.

Let him first postulate the foundational formulas of Real Faith—that "All things work together for good," and that "God is Love."

Then let him review his present life carefully, for though no disciple believes it to be the only one he has ever consciously lived, he may not have an accurate memory of any other. Let him bear in mind, during his review, that all Karma is not of the past, that this one life may contain first causes, set in operation by himself or by others.

Then taking up one by one, all the incidents that seemed unjust or unmerited, let him examine the results that are already woven into his life and soul as lessons.

In one review of this kind, one incident for some time remained puzzling. It was a truly unjust and severe chastisement in anger by an excited parent, and it remained rankling in mind and searing the heart for years. The recipient had no knowledge of the reason for the beating when received, and he was not guilty of the supposed offense.

The Cause of this apparent injustice was past finding out, unless it was newly crystallized anger, manifesting in first action. The result, however, was good, for it showed in this: not once has this victim of injustice been unjust to his own child. When discipline was needed, the nature, quantity and severity of the punishment that would be required to insure future right conduct were discussed and agreed upon, and never again was that particular offense committed. Consequently the parent retained the confidence of the child and was able to assist him to a worthy manhood. The good of the result more than balanced the wrong done, as it always does, though it may seem longer in manifesting.

Having seen good come out of apparent evil, at least insofar as results have matured, it is well to review all the blessings, comforts, privileges and happy phases of life. These may be called "Good Karma"; and can anyone remember what he has ever done to deserve all that he finds of these? Do not the days of health yield a huge multiple of those of sickness? Are there not a hundred kindnesses for every slight, a hundred friends as opposed to one enemy? Is there not a happy day to offset each minute of sadness?

When we make this comparison fairly, are we not ashamed to realize that we have questioned Infinite Justice because our life was not ALL day and no night, ALL sunshine and no shadows? Would the noon be bright without the midnight, or the sunshine gladsome

with no shade? It is the law of equilibrium—the principle of polarities—and all is good.

Lord Lytton says: "The sunshine does not leave the wave for the light ripple which the casual stone brings a moment to the surface." And the sunshine of God's Love never for one moment leaves the wave of life.

The Love of God has placed in the world for man's use everything he cannot make for himself. Some necessities are developed and some potential. Should we repine because we have to put forth a certain effort to secure them? No man wants to be fed and clothed like an infant. We will all agree that the greatest hardship in illness is our helplessness. But as man has in his physical strength the ability to wrest his food from the soil, so has he in his mental and spiritual endowments the capacity for wresting good from adversity. It is by this means that spiritual growth is accomplished.

When we first learn of "Karmic Retribution," we begin to chafe and fret, but considered thus, the tension of mind and nerves is relaxed, and we begin to TRUST the MOST HIGH. We concede that we deserve the "evil" that comes to us and owe a big debt of gratitude for the good.

The Laws of Karma "no longer affect" him who truly trusts, although they may still arrange his circumstances and environment.

When the nature of God and His plan become clear to us, even a little, we realize that there is no cause for worry, or regret, or sadness in this whole universe; that neither the most trivial, insignificant, little circumstance nor the greatest, most involved, most portentous combination of circumstances is without the knowledge or beyond the care, the direction, the resolving power of the Most High! All will come right, therefore all is right—always and forever!

With this thought, firmly held, we transcend Karma!

L. V.

(Note by Editor: In some further issue we will take up the dynamic side of the subject and show how to "Transcend" by consciously making less and less Karma.)

CALENDAR

The Calendar of our Society should be in the home of every one of our members. It is symbolic in design as well as artistic and rich, showing a flowing Lotus Flower below, from which rises an Art Nouveau border suspending, above, the Four Angels of Heaven in the form of a Swastika. There are twelve messages, one for each month of the year, six poems and six other inspiring selections from our teachings. The Calendar is beautiful in appearance and may be had in any one of four tints—heliotrope, blue, café au lait and olive green—all printed on stone grey paper and tied with colored cord to match. Size 8½ by 11 inches. Makes an attractive and inexpensive gift. Price 50 cents, postpaid.

MEDITATION

The greatest and most potent word in the early stages of the Ascent is "Why?" and the child who comes into terrestrial life with this word constantly on his lips will lead a kaleidoscopic career. It would seem as though all the Powers of Darkness conspire and cooperate in the attempt to prevent the winning of the answers demanded, for that life in which this word rules is a crisis in the progress of the soul.

The Wheel of Fate revolves rapidly for such a one, and until Reason surrenders to Intuition, but still sustains it, and so Faith dawns, the inquirer is crushed and mangled. After Faith triumphs, the aspirant is able to stay at the top of the wheel, triumphant, serene and joyful, no matter what Time and Circumstance may provide for his schooling, the environment of body and mind.

The SOUL HAS RISEN, and it "sees a New Heaven and a New Earth."

TRANSCENDING KARMA

1. The operations of the actual Laws of Karma are not to be studied until the disciple has reached the point at which they no longer affect himself.
2. Therefore you who desire to understand the Laws of Karma, attempt first to free yourself from these laws.
3. This can only be done by fixing your attention on that which is unaffected by them.
4. He who would escape from the bondage of Karma must raise his individuality out of the shadow into the shine.
5. He must so elevate his existence that the Karmic threads do not come in contact with soiling substances, do not become so attached as to be pulled awry.
6. He simply lifts himself out of the region in which Karma operates.
7. To step definitely and knowingly even one step on either the good or the evil path produces great Karmic results.

—*Light on the Path.*

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Earth's Heroes

We see dimly in the Present what is small and what is great,
Slow of faith, how weak an arm may turn the iron helm of
fate,

But the soul is still oracular; amid the market's din,
List the ominous stern whisper from the Delphic cave
within—

“They enslave their children's children who make compromise
with sin.”

Then to side with Truth is noble, when we share her wretched
crust,

Ere her cause bring fame and profit, and 'tis prosperous to
be just;

Then it is the brave man chooses, while the coward stands
aside,

Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.

Count me o'er earth's chosen heroes—they were souls that
stood alone,

While the men they agonized for hurled the contumelious
stone,

Stood serene, and down the future saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme
design.

—Lowell.

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