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ORIENTAL PHILOSOPHY AND COMPARATIVE RELIGION



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1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

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SUBJECT OF LECTURE
SUNDAY, JANUARY 6TH, AT 8:15 P. M.
"The Initiates of the Orient."

WEDNESDAY, JANUARY 9TH, AT 8:15 P. M.
"The Law of The Ternary."

A NEW YEAR.

A Happy New Year, we wish you, a year full of inspiration; brimming over with new problems and the power to meet them; teeming with opportunities for service. A New Year where from being the puppet and shuttle-cock of fate, you become the conscious co-worker with God.

"Thanks," you answer us somewhat doubtfully, "we see these very problems and opportunities ahead of us, but they are far from bringing us into conscious oneness with the Great Power, on the contrary, they bid fair to fill our life so full of work and struggle that our higher nature becomes stifled and our ideals even fade away, crowded out by 'the cares of this world, the deceitfulness of riches and the lusts of other things'. If we could but lay aside this earthly bondage and devote ourselves entirely to the higher life, then how happy we would be, how full of inspiration and of power."

So easy is it for us to believe that our happiness and our power come from without, and that any other situation except the one in which we now find ourselves would be easier to cope with.

Yet it is the Great Power Who has given us our present opportunity with the possibilities of happiness and power latent within it, and it is not by shirking these, or shifting them on to the shoulders of another that we shall find either peace or that growth which we so ardently desire.

May this New Year bring us the far higher inspiration needed by those who stand valiantly to their task however hard; then we shall come to see beneath its surface the discipline which is to raise us above.

With this new light thrown upon every hardship how bright and joyous do we feel even under trial, for is not every hardship a part of the great plan: means whereby we may be refined and fitted for the Master's use. No longer are we powerless, acted-upon, blown every way, like a bit of thistle-down, without any power of re-action; but we have recognized our Father's hand and having seen it, ourselves become Co-workers with Him, gladly and and willingly consecrated to His Will and to His service.

References for this week:

[Books marked * will be found in the Library.]

INITIATES OF THE ORIENT.

With special reference to Initiates:—Sinnott, Occult World,* Growth of the Soul,* chaps. 11, 14, 15; Esoteric Buddhism,* chaps. 1, 9. Olcott, Old Diary Leaves* (1st series), pp. 17, 218, 236, 256, 379. Besant, Pedigree of Man*; Ancient Wisdom* (see index). Blavatsky, Secret Doctrine,* vols. i, ii (see index under initiates, adepts, rishis, brotherhood), vol. iii, p. 406; Key to Theosophy,* chap. 14, etc; Isis Unveiled,* vol. ii, p. 563. Leadbeater, Astral Plane,* pp. 29, 99; Devachanic Plane,* p. 32; Man Visible and Invisible,* p. 135. Hartmann, Paracelsus,* p. 337. Fullerton, The Theosophic Masters.* Extracts from the Vahan,* chap. 89. Proc. Soc. Psychical Research, vol. iii. Podmore, Studies in Psychical Research.

With special reference to The Path:—Collins, Light on the Path,* Through the Gates of Gold.* Besant, The Outer Court;* The Three Paths;* The Path of Discipleship;* Ancient Wisdom,* chap. 11; Esoteric Christianity,* chaps. 6, 7. Leadbeater, Invisible Helpers,* chaps. 15-18. Blavatsky, Voice of the Silence;* The Two Paths;* The Seven Portals;* Secret Doctrine* (see path, initiation). P. S. Row, Commentary on Light on the Path,* Ramacharaka, Advanced Course in Yogi Philosophy.* Vivekananda, Raja Yoga;* Karma Yoga.* The Four Gospels. Doctrine of the Heart.* Buddha's Dhammapada.* Carus, Gospel of Buddha.* Buddhist Suttas (Sacred Books of the East, vol. xi).

THE LAW OF THE TERNARY.

Eliphas Levi, Transcendental Magic,* p. 44. Papus, Traite' elementaire de Science Occulte,* pp. 32, 41. Waite, Mysteries of Magic,* p. 136. Blavatsky, Secret Doctrine* (ternary, triad). Hartmann, Magic, White and Black* (see index).

The truth is not given; one finds it oneself or one finds it never. We can not make you an adept, you must become it yourself. The lotus grows beneath the Nile a long time before it blooms. We can not hasten the blossoming of the divine flower; if it should come, it will come. Work and pray.

From the Egyptian.

Occultism in Current Literature:

Lady Paget, Reincarnation, in Nineteenth Century for Dec. R. S. Baker, Theosophy at Point Loma, in The American Magazine for Jan., reviewed in The Literary Digest of Dec. 29th. The Riddle of Personality, in Appleton's Magazine for January.

LIBRARY

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SUBJECT OF LECTURE
SUNDAY, JANUARY 13TH, AT 8:15 P. M.
"The Sacred Science."

WEDNESDAY, JANUARY 16TH, AT 8:15 P. M.
"The Trinity in Unity."

The Voice of the Silence

The voice of the Masters is always in the world; but only those hear it whose souls are at peace, whose bark has passed through and safely weathered the stormy ocean of personal life, and has entered the fair haven and the calm and peaceful waters of the Love Universal.

Who shall guide us over this trackless ocean and show us the direction in which to steer? Who will aid us to pour oil on the troubled waters in the moments when danger is most imminent, and we can but cry out, "Save Lord, we perish?" Then it is that we are most in need of the voice, if indeed voice there be.

And would you then obey the voice? Would you be able, amid the clang and clamor of the storm, even to hear its commands? Would not the demands of the personal life at such a moment ring out louder than "the still, small voice", and if this should demand of you then some momentous decision, some apparent sacrifice, would you not say, I can not decide now, if I were at peace, I would hear and heed.

In mercy, therefore, does the spirit bide its time lest we should hear, and, afterwards, refuse to obey.

Cleanse, then, the heart, ye who would hear, cease to look upon the outer world as if it were the real life; look with the inner sight for those beauties which are hidden from the world; look for the soul in all men, for the lesson to be learned from each experience. Still the fever of desire, the passions of love and hate, the convulsions of laughter as those of anger; irritability, pride, ambition, all these must be lulled to rest. Close now the ears to outer sounds, give no heed to the opinion and the teachings of the world, look with the inner sight, sense with the soul, approach with reverence that inner place of peace where the voice of the Masters may be heard.

And if thou dost, in all sincerity listen for the voice, thou shalt surely hear; but if there be in all the world a thing which thou dost love before the Voice, then better for thee that thou go no further, for the Spirit, when it speaks will brook no rival, and if thou dost refuse obedience, thou wilt be open to other voices, voices from below, and these will lure thee to thine own destruction.

Listen for the Master's voice, and having heard, obey.

References for this week:

[Books marked * will be found in the Library.]

The Sacred Science:—The Laws of Manu, chap. 1 (Sacred Books of the East, vol. 25). The Upanishads.* Besant, Ancient Wisdom;* Pedigree of Man;* Study in Consciousness;* pt. 1. Sinnett, Esoteric Buddhism;* Growth of the Soul.* Blavatsky, Secret Doctrine;* Key to Theosophy.* Leadbeater, Man Visible and Invisible;* The Christian Creed. *Scott-Elliot, Man's Place in the Universe.*

Trinity in Unity:—Besant, Esoteric Christianity,* chap. 9; Ancient Wisdom,* chap. 1. Doane, Bible Myths and their Parallels,* chap. 35. Blavatsky, Secret Doctrine* (trinity, trimurti). Kingsford, The Perfect Way.* Leadbeater, Man Visible and Invisible,* chap. 5.

This Universe existed in the shape of Darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep. Then the divine Self-existent, indiscernible...appeared with irresistible creative power, dispelling the Darkness. He who can be perceived by the internal organ alone, who is subtile, indiscernible and eternal, shone forth of his own will. *Laws of Manu, chap. 1.*

Heaven and Earth are brought forth and nourished by the Supreme, The Formless TAO....All things grow and are maintained by the Supreme, The Nameless TAO. *Chinese Classic of Purity:*

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. *Genesis, i, 2, 3.*

There was in times of old where Ymir dwelt, nor land nor sea, nor gelid waves; earth existed not, nor heaven above; there was a chaotic chasm, and verdure nowhere....The sun knew not where she had a dwelling: the moon knew not what power he possessed; the stars knew not where they had station. *The Elder Edda.*

The belief in a power of which no limit in Time or Space can be conceived is that fundamental element in Religion which survives all its changes of form. All Philosophies avowedly or tacitly recognise this same ultimate truth.

Herbert Spencer, First Principles.

Books added to the Library since Dec. 22nd.

Doane, Bible Myths and their Parallels in other Religions. Baring-Gould, Legends of the Patriarchs and Prophets. Vivekananda, My Master. St. Augustine, Confessions. St. Francis de Sales, Spiritual Letters; Of the Love of God.

SUBJECT OF LECTURE
SUNDAY, JANUARY 20TH, AT 8:15 P. M.
"The Perfect Man."

WEDNESDAY, JANUARY 23RD, AT 8:15 P. M.
"The Mystery of the One Force."

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. It is subtle, insidious, deadly; it derives its nourishment from the dank stream of selfishness which flows hard by the doors of each one of us. Personality is love of this present world, as if there were no other or higher life; love of the lower self as if there were no other or true self; love of one's self, family, friends, all that is our own(?), and forgetfulness of the claim of the universal brotherhood of man. This ought we to have done and not to leave the other undone.

"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.

References for this week:

[Books marked * will be found in the Library.]

Man:—Besant, *Man and his Bodies*;* *Pedigree of Man*;* *Study in Consciousness*;% *Ancient Wisdom** *Leadbeater, Man Visible and Invisible** *Blavatsky, Secret Doctrine** vol. ii. *Binnett, Growth of the Soul*;* *Esoteric Buddhism** chap. 5. *Scott-Elliot, Man's Place in the Universe** *Papus, Traite' elementaire** *Fiske, Destiny of Man** *Drummond, Ascent of Man*. *Stewart and Tait, Unseen Universe**.

Mystery of the One Force:—*Bhagavad Gita** xi. *Sacred Books of the East*, vol. xxxii, p. 1. *Eliphas Levi, Transcendental Magic** p. 51. *Papus, Traite' elementaire** chap. 3. *Herbert Spencer, First Principles** *Stewart and Taite, Unseen Universe**.

The spark hangs from the flame by the finest thread of Fohat. It journeys through the seven worlds of Maya. It stops in the first and is a metal and a stone; it passes into the second and behold—a plant; the plant whirls through seven changes and becomes a sacred animal. From the combined attributes of these, Manu, the thinker, is formed. *Stanzas of Dzyan, 1, vii, 5.*

As souls fall from sphere to sphere, they are clothed with a heavier and heavier envelope. In each life they acquire a new corporeal sense and their vital energy increases, but as their bodies grow more dense they lose more and more the memory of celestial origin. This is the Fall of Man. *Hermes Trismegistus.*

In the beginning, Pragapati stood alone. He had no happiness when alone. Meditating on himself, he created many creatures. He looked on them and saw that they were, like a stone, without understanding, and standing like a lifeless post. He had no happiness. He thought, I shall enter within, that they may awake. Making himself like air, he entered within.

Maitrayana-Brahmana-Upanishad, ii, 6.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. *Genesis, ii, 7.*

Books added to the Library since Dec. 28th.

Max Mueller, *The Upanishads* (vols. i, xv, *Sacred Books of the East*). *The Golden Verses of Pythagoras and other Pythagorean Fragments*. *Hudson, The Evolution of the Soul*. *Wood, Life more Abundant*. *Fletcher, Menticulture*. *Dresser, The Perfect Whole*. *Rhys Davids, Origin and Growth of Religions as Illustrated by Buddhism*. *Tolstoi, My Religion*.

ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



Jan 27

1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

SUBJECT OF LECTURE
SUNDAY, JANUARY 27TH, AT 8:15 P. M.
"The Astral Plane."

WEDNESDAY, JANUARY 30TH, AT 8:15 P. M.
"Involution and Evolution."

The Ideal.

What a wondrous and thrice-blessed gift to our work-a-day world is this of the Imagination, the power which reaches up with both hands and gathers in the fields above, the flowers of love, hope, peace,—which draws down the very rain-bow itself to comfort and re-assure the sorrowing soul.

At some moment of deep grief, at some critical turning point there reaches us from afar a vibration; it may be clothed in a line of poetry or perhaps in a strain of music, even in a symbol or a feeling only; whatever the clothing matters little. At once our burden is lifted, we feel our hold of The Father's hand.

How is it that we are enjoined by so many great thinkers to curb the rein of so beneficent a power? Is it not because the higher it may carry us when the Will is strong and active to judge and to direct,—the lower does it drag us if the will is weak. Dangerous and sudden are apt to be the falls of the idealist on mother-earth.

Still the perfect man is one in whom these two powers, the Imagination and the Will are developed and trained; in whom they are used in pursuit of the Ideal: firstly in the inner, spiritual sphere, and secondarily in the outer life in the world. Nor may we use them to follow the one of these paths without the other.

The Imagination sees into the realm of spiritual truth, and "images" or pictures that which it has seen, so that we can become conscious of it. Man thinks in picture, and it is the imagination which provides him with his material.

The Will is the master who directs the imagination what quarter of the heavens to scour with its search-light. That which it sees it translates perhaps into poetry, prose, sculpture or some other medium, and here the idealist, who is nothing more than an idealist stops. And so the world says he is visionary, unpractical, unscientific. And the world is right.

The perfect man is an idealist, but not an idealist alone; he not only sees and forms for himself, in clear and vivid outline, pure and lofty ideal: he translates by the force of his will each beauty and each virtue of his ideal into his daily actions, and this is the secret of every noble life.

References for this week:

[Books marked * will be found in the Library.]

Astral Plane:—Leadbeater, *Astral Plane*;* *Other Side of Death*;* *Invisible Helpers*;* *Man Visible and Invisible*;* *Glimpses of Occultism*,* chap. 5. Blavatsky, *Secret Doctrine** (see index). Besant, *Ancient Wisdom*,* chaps. 2-3. Sinnett, *Esoteric Buddhism*,* chap. 6; *Growth of the Soul*, chaps. 7, 8. Eliphas Levi, *Transcendental Magic*.* Papus, *Traite' elementaire*,* p. 393. Stanislas de Guaita, *La Clef de la Magie Noire*.

Involution and Evolution:—Besant, *Pedigree of Man*.* Leadbeater, *Man Visible and Invisible*.* Drummond, *Ascent of Man*.

The Astral Plane.

There are no (real) chariots in that state, no horses, no roads, but he himself sends forth chariots, horses, roads. There are no blessings there, no happiness, no joys, but he himself sends forth blessings, happiness, joys.....He indeed is the maker.

Bryhadaranyaka-Upanishad, IV, iii, 10.

Being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison.

1 Peter, iii, 18, 19.

Three spirits live and actuate man, three worlds pour their beams on him; but all three only as the image and echo of one and the same all-constructing and uniting principle of production. The first is the spirit of the elements; the second, the spirit of the stars; the third is the *Divine* spirit. *Paracelsus.*

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, p. 519.

Books added to the Library since Jan. 1.

Trine, *What all the World's a-Seeking*. Stewart and Tait, *The Unseen Universe*. Subhadra Bikshu, *A Buddhist Catechism*. Translations from the Talmud, Midrashim and Kabbala. Recejac, *The Bases of Mystic Knowledge*. Balzac, *Seraphita*; Louis Lambert. *Annals of Psychological Science* for Dec. 1906. Waite, *Mysteries of Magic, a Digest of the Writings of Eliphas Levi*. Sri Parananda, *An Eastern Exposition of St. John*. P. Srinivasa Row, *Commentary on Light on the Path*. Waite, *Life of Louis Claude de Saint-Martin*. Eliphas Levi, *Transcendental Magic, its Doctrine and Ritual*. Besant, *Self Sacrifice*. Herbert Spencer, *First Principles*.

SUBJECT OF LECTURE
SUNDAY, FEBRUARY 3RD, AT 8:15 P. M.
"The Cause of Suffering."

WEDNESDAY, FEBRUARY 6TH, AT 8:15 P. M.
"Evolution of Symbols from Unity."

The Passing of The Soul.

How solemn and how sacred a moment is it when a corner of the curtain hiding the unseen lifts, and one of our dear ones—our dearest—passes through, away from our sight for ever. How easy is it then for us to conceive the shadowy and unreal nature of the world around us; how near are we brought in touch with the *real*.

We grieve, often, as those who have no hope, unreasoning perhaps and rebellious; we even question the wisdom and the goodness of our Heavenly Father Himself. Shall we tell the naked truth. . . . we are selfish in our grief, we think of our own suffering alone, of our own feelings, and we forget that although passed from our sight, our dear one is with us still, feels for our sorrow, suffers doubly because unable to comfort us, and because of the strangeness of the new conditions in which he finds himself. Do we, by our fortitude try to aid him in finding his place in the new world? Or do we not generally, by our own morbid and selfish desires try to attract him to earth, and so prevent his upward progress?

For the law of desire governs the soul. If we, by our tearful longings, draw the soul which has been set free, earthwards, now at this critical moment, when all of its strength is needed to cope with the new surroundings; are we not fanning and keeping alive earthly desires, rather than those higher, heavenly aspirations which should be its only guide.

Nor is the soul, though out of the body, freed from it entirely; this it can only be when every atom has been scattered to the four winds of heaven, and, "dust to dust" has found new spheres of usefulness. In our ignorance we try by every means in our power to lengthen out this period of bondage; we desire to preserve the body, even though deserted and useless, and so again do we hinder the upward soaring soul.

Weep not then, strengthen the passing soul. Hear the old Thibetan poet:

"There is no death! Things do but change their form.
To die is but to cease being that which one has been,
In order to *be* anew, for ever and ever."

References for this week:

[Books marked * will be found in the Library.]

The Cause of Suffering:—Buddha's Sermon on The Foundation of the Kingdom of Righteousness* (Buddhist Suttas). Bhagavad Gita.* Buddha's Dhammapada.* Arnold, Light of Asia,* book 8. Bhikshu, Buddhist Catechism,* page 36. The Yoga of Discrimination,* chap. 3, 4. Blavatsky, Key to Theosophy* (see index). Imitation of Christ,* i, 6; ii, 12. Collins, Light on the Path,* pt. 1; Through the Gates of Gold,* chaps. 1, 4. Besant, Ancient Wisdom,* chaps. 9, 10.

Evolution of Symbols from Unity:—Blavatsky, Secret Doctrine* (see index).

The harmonized man, having abandoned the fruit of action, attaineth to the eternal Peace; the non-harmonized, impelled by desire, attached to fruit, are bound. *Bhagavad Gita, v, 12.*

Only when men shall roll up the sky like a hide will there be an end of misery, unless God has first been known.

Svetasvatara-Upanishad, vi, 20.

Now this, O Bhikkus, is the noble truth concerning the origin of suffering. Verily it is that thirst causing the renewal of existence, accompanied by sensual delight, seeking satisfaction now here, now there—that is to say, the craving for the gratification of the passions, or the craving for life, or the craving for success.

Buddha, Dhamma-Kakka-Ppavattana-Sutta, 6.

Without ceasing I shall run through a course of many births, looking for the maker of this tabernacle—and painful is birth again and again. But now, maker of the tabernacle, thou hast been seen; thou shalt not make up this tabernacle again. All thy rafters are broken, thy ridge-pole is sundered; the mind, being sundered, has attained to the extinction of all desires.

Buddha, Dhammapada, 153-4.

Forsake all and thou shalt find all. Forego desire and thou shalt find rest. . . . in this short word is included all perfection.

Thomas a' Kempis.

Occultism in Current Literature.

A. D. Ficke, Brahma (Harpers, Oct.). The Next Wonder of the World (telepathy, in London Review of Reviews, Dec.). J. Prasset, What is Occultism (Revue des Deux Mondes, Nov.). Flammarion, Les Forces naturelles inconnues (La Revue, Nov. 1, 5; Dec. 1, 15; Jan. 1). P. Carus, The Message of Buddhism to Christianity (The Open Court, Dec.). Shaku, The Buddhist Conception of Death (The Monist, December). Symposium on Mathematical Occultism (The Monist, Dec.). Sir Oliver Lodge, The Influence of Psychological Research on Religion (Homiletic Review, Jan., reviewed in Literary Digest, Jan. 12). Visiting the Unseen Universe (Literary Digest, Jan. 26). Bruce, The Riddle of Personality, iv (Appletons, Feb.).

SUBJECT OF LECTURE
SUNDAY, FEBRUARY 10TH. AT 8:15 P. M.
"Reincarnation."

WEDNESDAY, FEBRUARY 13TH, AT 8:15 P. M.
"The Pantacle—The Sphinx."

The Saints of God.

"And God shall wipe away all tears from their eyes."

They have come out of great tribulation, been tried in a furnace of affliction; we saw them grow day by day ever gentler, more unselfish, more helpful. They were angels whilst here on earth, compassionate, wise, always at peace. Now they are going to their reward. The day of struggle, of responsibility, reproductive work, is over; the moment of reward, of rest, recuperation and assimilation is come.

For just as, in our daily life, the rest of night is needed to refresh and renew the wasted forces; so in our longer cycles the heaven of Devakan nourishes the soul and equips it afresh for the new life and the new lessons which await it when it returns again to earth, and reincarnates—a new personality.

In Devakan, all is happiness and peace, every noble aspiration of the soul is satisfied; everything we have been eager for, always supposing it to be a noble desire, is realized there; and those whom we have loved with the most tender and passionate affection are there, near us, never to part from us until a new incarnation. It is, in a word, the harvest-time, when everyone reaps that which he has sown during his terrestrial existence.

If we have had but one moment of ideality, this single moment will bear its fruit, this one note sounded on the strings of the lyre of life will be reproduced and will resound in prolonged harmony whose intensity and duration will be always proportioned to the cause.

Is there no work there, no progress, no further development? There is indeed, though of a nature difficult to conceive; for it is work in which there is no possibility of disappointment, when we always realize that which we desire. Every wish is at once fulfilled. And indeed does not the noble desire of the pure soul even here below, carry ever within itself the promise of its own fulfilment?

"And there is no night there, they need no candle, neither light of the sun," for the Lord God is the glory of it; He is the light thereof.

References for this week.

[Books marked * will be found in the Library.]

Reincarnation:—Walker, *Reincarnation** (containing bibliography). Abhedananda, *Reincarnation.** Besant, *Reincarnation;* Ancient Wisdom,** chapters 7, 8; *Pedigree of Man.** Pryse, *Reincarnation in the New Testament.** Johnston, *Memory of Past Births.** Laws of Manu,* chap. 12. Bhagavad Gita,* ii, 17-27; ix, 21, etc. The Upanishads.* The Dhammapada,* 153-4, etc.

The Pantacle:—Eliphas Levi, *Transcendental Magic,** pp. 239, 256. Papus, *Traite' elementaire,** chap. 6. Blavatsky, *Secret Doctrine,** vol. i, pp. 62, 139, 150, 153, 155.

As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new. *Bhagavad Gita, ii, 22.*

They, having enjoyed the spacious heaven-world, their holiness withered, come back to this world of death. Following the virtues enjoined by the three (Vedas), desiring desires, they remain the transitory. *Bhagavad Gita, ix, 21.*

To whatsoever object a man's own mind is attached, to that he goes strenuously together with his deed; and having obtained the end of whatever deed he does here on earth, he returns again from that world to this world of action. . . . When all desires which have entered his heart are undone, then does the mortal become immortal, then he obtains Brahman.

Brihadaranyaka-Upanishad, IV, iv, 6, 7.

For thoughts alone cause the round of births; let a man strive to purify his thoughts. What a man thinks, that he is: this is the great secret. . . . Mind alone is the cause of bondage and liberty for the soul; if attached to the world, it becomes bound; if free from the world, that is liberty. *Maitrayana-Brahmana-Upanishad, vi, 34.*

They are souls to which bodies are to be given in due time. Meanwhile they dwell on Lethe's bank and drink oblivion of their former lives. *Virgil's 6th Aeneid.*

Souls are continually born over again from Hades into this world. . . . The soul always weaves her garment anew. *Plato.*

Metempsychosis is the only system of immortality that philosophy can hearken to. *Hume.*

Books added to the Library since Jan. 25th.

Journal of the Society for Psychological Research for Jan. 1907. *Annals of Psychological Science* for Jan. Lecky, *The Map of Life.* Jacob Boehme, *The Super-Sensual Life.* Max Mueller's *Sacred Books of the East*, vol. xi, *Buddhist Suttas*; vol. xxv, *The Laws of Manu*; vols. xxxix, xl, *The Texts of Taoism.* Journal of the American Society for Psychological Research for Feb.

SUBJECT OF LECTURE
SUNDAY, FEBRUARY 17TH, AT 8:15 P. M.
"Karma."

WEDNESDAY, FEBRUARY 20TH, AT 8:15 P. M.
"Horoscopy."

Transmutation.

"Except a man be born again, he can not see the kingdom of God."

This is the theme of all great teachers, sometimes taught openly in simple words, sometimes in parables, at other times hidden in symbols; but however expressed, all with one voice lay down as the first necessity for him who would lead the higher life, who would know the truth,—regeneration, a new birth, a change within his own substance. This is essential before wisdom can come to him.

But the exact nature of this new birth has been the subject of much controversy, and the numberless sects and opinions which we find around us show how many are the different structures which may be built upon this teaching.

"What shall I do to be saved?" What is the Truth? Show us wisdom, open our eyes that we may see,—here are cries we hear on every side, and daily they grow louder and more urgent. For a Great Light is even now immanent in our world and drowsy souls are awakening and looking for some one who shall explain to them what it is that they see, one who shall guide them in all truth.

"Ye must be born again." Each individual must be self-created, a new creature by the conscious harmonizing of the forces within him; and the method of this self-mastery is given in the Emerald Table of Hermes Trismegistus: "Thou shalt separate the earth from the fire, and the subtle from the gross, gently, with great industry." Free the soul from all prejudice and vice, the gross are of the earth, gross matter, which though good in its place must be recognized as impure and unfit for use until transmuted, until prejudice has become enlightenment, and vice been transformed into its corresponding virtue.

Learn to know the real from the unreal, seek always, in all your activities, after the true, the spiritual, the Divine, which will burn away the dross and refine the inner nature. Nor think that this can be effected suddenly; the progress must be gentle, and the whole force of the Will as well as of the intellectual being must be concentrated upon the task. This is the mystery of transmutation and redemption.

"Live, O Disciple, neither in the present, nor in the future, but in the Eternal.

References for this week.

[Books marked * will be found in the Library.]

Karma:—Besant, *Karma*;* *Ancient Wisdom*,* chapter 9. Collins, *Karma** (appendix to *Light on the Path*). Sinnett, *Karma** (Tr. London Lodge T. S. No. 34); *Growth of the Soul*,* chapters 3, 5. Vivekananda, *Karma Yoga*,* chap. 1. Walker, *Reincarnation*,* chap. 14. *The Thai-Shang** (*Sacred Books of the East*, vol. 40). *The Dhammapada*,* 1, 2, 127, 165 etc.

Horoscopy:—Coulson Turnbull, *Celestial Correspondences*. Leo, *Astrology for All*;* *How to Judge a Nativity*; *The Progressed Horoscope*; *Everybody's Astrology*;* *The Horoscope in Detail*;* *Planetary Influences*;* *What is a Horoscope, and How is it Cast*.* Barley, *The Rationale of Astrology*.* Green, *Theoretical Astrology*;* *Directions and Directing*.*

Whatever deed he does, that he will reap.

Bryhadaranyaka-Upanishad, IV, iv, 5.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Gal. vi, 7.

By oneself the evil is done, by oneself one suffers; by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself, no one can purify another.

Buddha, Dhammapada, 165.

Work out your salvation with fear and trembling, *Phil. ii, 12.*

Our deeds, whether good or evil, follow us as shadows.

Fo-sho-hing-tsan-king.

There are no special doors for calamity and happiness; they come as men themselves call them. Their recompenses follow good and evil as the shadow follows the substance.

The Thai-Shang, 1.

He that practiseth righteousness, receiveth a blessing; it cometh as surely as the shadow followeth after the man.

Jitsu-go-Kiyo.

Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

Fletcher, An Honest Man's Fortune.

He that is stedfast in righteousness shall attain unto life: and he that pursueth evil doeth it to his own death. *Prov. xi, 19.*

You cannot do wrong without suffering wrong Treat men as pawns and ninepins and you shall suffer as well as they. If you leave out their heart, you shall lose your own.

Emerson, Compensation.

This is the great justice of creation, that everyone makes for himself the conditions of his future life.

Fechner, The Little Book of Life after Death.

Books added to the Library since Feb. 8th.

Leo, *Everybody's Astrology*; *The Horoscope in Detail*; *Planetary Influences*. Barley, *The Rationale of Astrology*. Green, *Theoretical Astrology*; *Directions and Directing (astrological).*

SUBJECT OF LECTURE

SUNDAY, FEBRUARY 24TH, AT 8:15 P. M.

“The Eight-Fold Path to the Destruction of Suffering.”

WEDNESDAY, FEBRUARY 27TH, AT 8:15 P. M.

“The Development of The Will.”

The Web of Destiny.

The Ancients who were full of the wisdom of the ages, have handed down to us the myth of the three Fates, who spin, measure and cut the span of earthly-trial. This mysterious ternary,—of which Clotho symbolizes the Creator, Lachesis, the Preserver and Atropos the Destroyer or transformer,—holds in its hands the thread from which the web of life is to be woven, and as man eagerly stretches out his hand and grasps his thread so that he may weave it into a web according to his fancy, his ambition and his will, he finds that his cord comes to him three-stranded, from the Past, the Present and the Future, nor can he separate these strands, however much he try.

He is bound by the past; that which he has been, that which he has done, in his past lives, have furnished the very material from which the first strand is spun; as it unwinds, it shows itself dulled in places and stained, sometimes roughened, knotted and tangled—faults of character and of environment which he would fain escape but which cling to him still. Sadly he sees how difficult a task he has before him to transform into a “thing of beauty” so imperfect a past.

The Fates spin on and he rouses himself, struck with the wondrous brightness and the radiant coloring of the third of his strands, his future, that which he shall be, his destiny as son of God. New courage fills him, as he gazes. Shall not the interweaving of this dazzling whiteness, these rainbow hues, give to his life that glow of Divine Inspiration which shall make of the very knots and tangles themselves, parts of the original design, foils, a background upon which to work out a living present?

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

Seek and ye shall find, for Man is Master of his Destiny.

References for this week.

[Books marked * will be found in the Library.]

The Destruction of Suffering:—Buddha's Sermon on the Foundation of the Kingdom of Righteousness* (Buddhist Suttas). Bhagavad Gita.* Gospel of Buddha.* The Dhammapada.* Subhadra Bikshu's Buddhist Catechism,* p 38. Vivekananda, Karma Yoga;* Raja Yoga.* Arnold, Light of Asia.* Blavatsky, The Voice of the Silence.* The Doctrine of the Heart.* Thomas a' Kempis, The Imitation of Christ.* Wagner, The Simple Life.*

The Will:—Besant, Thought Power, its Control and Culture;* Study in Consciousness,* pt. 2; Ancient Wisdom,* p. 212. Hartmann, Magic, White and Black,* pp. 222-5. Eliphas Levi, Transcendental Magic,* p. 229. Papus, La Magie Pratique. Arthur Lowell, Volo. Epictetus, Discourses,* chap. 23. James, Psychology.* Schopenhauer, The World as Will and as Idea.

Now this, O Bhikkus, is the noble truth concerning the way which leads to the destruction of sorrow. Verily! it is this noble eight fold path; that is to say: right views; right aspirations; right speech; right conduct; right livelihood; right effort; right mindfulness; and right contemplation.

Buddha, Dhamma-kakka-ppavattana-sutta, 8.

He who overcomes this fierce thirst, difficult to be conquered in this world, sufferings fall off from him, like water drops from a lotus leaf.

Buddha, Dhammapada, 336.

When all desires that dwell in the heart cease, then the mortal becomes immortal, and obtains Brahman.

Katha-Upanishad, II, vi, 14.

The way of life is wonderful. It is by abandonment.

Emerson, Circles.

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, III, ii, 9.*

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Mat. xi, 28.

Flee unto Him for shelter with all thy being, O Bharata; by His grace thou shalt obtain supreme peace, the everlasting dwelling place. . . . Abandoning all duties, come unto Me alone for shelter; sorrow not, I will liberate thee from all sins.

Bhagavad Gita, xviii, 62, 66.

He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me.

Bhagavad Gita, vi, 30.

Books added to the Library since Feb. 12th.

The Theosophist, Oct., Nov., Dec., Jan. Leadbeater, Man Visible and Invisible (2d copy). T. Subbarao, Lectures on the Study of the Bhagavad Gita.

SUBJECT OF LECTURE

SUNDAY, MARCH 3RD, AT 8:15 P. M.

"In Tune with the Infinite."

WEDNESDAY, MARCH 6TH, AT 8:15 P. M.

"The Man of Impulse."



A Jewel.

Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.

Adversity, pain, sorrow, suffering, how gladly would we find in these some trace of the sweetness which the poet promises us! Our lives at times seem to be but a continuous stream of bitter waters, and we fail utterly to see how we can use them either for the good of others or for our own. It is joy we crave, happiness, a little rift in the clouds which weigh us down; then we can work and be an inspiration to the world. We can see the uses of joy, but under adversity we sink and are unable to help ourselves.

Rise, O disciple, stand upon thy feet, lest adversity trample upon thee and soil thy robe! The jewel is to be found in the head of adversity, not beneath its feet; when thou dost stand face to face with thy pain, then alone art thou in a position to find and wear the jewel.

Pleasure and pain are our two teachers, two and yet one; the soul wanders in the labyrinth of sensation, seeking the flame which burns in the heart of its own being, but which is hidden from sight by the windings of the way.

Allured by pleasure, it seeks for life in the sensations; love, success, ambition, all please for a time; but repeated thirst leads at last to the blank wall of satiety if not to positive pain, and the soul turns wearily back to try another path.

Then pleasure woos again, and again the soul goes forward, nearer, ever nearer to the flame; and each time that it would take a wrong path, and mistake the unreal for the real, adversity stands ready to bar the way, lest the soul lose sight of its goal and so turn backward.

Many are the efforts, innumerable the experiences, for the soul must pass through all places, must taste of every form of pleasure, must drink the cup of suffering to the very dregs,—until at last, perfected, master of both joy and sorrow, desiring neither, unmoved by either, the jewel blazes forth in his forehead and the wanderer becomes one with the inner flame he sought.

References for this week.

[Books marked * will be found in the Library.]

In Tune with the Infinite:—23rd Psalm. Bhagavad Gita.* Trine, *In Tune with the Infinite*.* Emerson, *The Over-Soul*.* *Imitation of Christ*,* iii, 34. Lillian Whiting, *The World Beautiful*, 1st Series.* Vivekananda, *Raja Yoga*,* pp. 251-339. St. Francis de Sales, *Of the Love of God*.*

The Man of Impulse:—Epistle to Romans, vii. Epistle of James, iii, iv. Bhagavad Gita*. Drummond, *Natural Law in the Spiritual World*.* chaps. 3, 10, 11. Hudson, *Law of Psychic Phenomena*,* chaps. 1-10. Huntley, *The Great Psychological Crime*.*

If one man conquer in battle a thousand times thousand men, and if another conquer himself, he is the greatest of conquerors.

Dhammapada, 103.

For the mind is very restless, O Krishna; it is impetuous, strong and difficult to bend. I deem it as hard to curb as the wind.

Bhagavad Gita, vi, 34.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. *Prov. xvi, 33.*

The tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. *James iii, 6.*

Before the eyes can see, they must be incapable of tears. Before the ear can hear it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters it must have lost the power to wound. Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart.

Light on the Path.

Thou shalt not let thy senses make a playground of thy mind.

Blavatsky, The Seven Portals.

Henry Steel Olcott.

Col. Olcott, president of the Theosophical Society and its co-founder with H. P. Blavatsky, died at Adyar, India, on February 17th, aged seventy-five years, as the result of an accident incurred on his return voyage from America. He was a powerful organizer, a man of scientific, legal and business ability, rather than a writer, and it is to his efforts that the present public interest in the "Ancient Wisdom" is largely due. His most important literary work is his *Old Diary Leaves*, an account of the founding and growth of the Theosophical Society in America and India. The world owes him a profound debt of gratitude. May the Society find a worthy successor!

SUBJECT OF LECTURE

SUNDAY, MARCH 10TH, AT 8:15 P. M.

“Latent Powers in Man.”

WEDNESDAY, MARCH 13TH, AT 8:15 P. M.

“The Man of Will.”



A Hero in the Making.

“The knower of the Supreme Spirit, with heart perfectly at rest,...does not rejoice at obtaining what is pleasant, nor is he troubled by obtaining what is unpleasant.”

This is well-nigh incomprehensible to him who lives in our work-a-day world, whose standards are perforce moulded upon current ideas, and whose religion is crowded into one day out of the seven.

“Not rejoice at obtaining what is pleasant!” he says; “Does not this contradict the plain teachings which enjoin us to ‘rejoice evermore?’” Or perhaps it means only that we should not rejoice to excess, or grieve to excess. “Is not this the doctrine of indifference, of unsympathetic hardheartedness?” says another.

You have all heard of the ride of Paul Revere. He *knew* what was at stake, his *heart was at rest* for he rode for his country, not for himself, looking neither to right nor to left, his whole attention concentrated upon the goal, husbanding every breath of himself and steed, for he bore his country's fate in his hand.

Which of us would seek to detain the rider to share in some pleasure of our daily life, or to grieve over some sorrow? Would we not rather clear the way before him, lest some careless straggler cause him one instant's delay. “Stand aside” we would say, “our brother is riding for life and death, for you and for me, for the world.”

Would the rider at such a moment be conscious of fatigue, of the unpleasantness of his task?

And this attitude which is reached at a supreme moment of the life, by a few rare individuals, one here and one there in a century, must be the constant attitude of him who would become the “knower of the Supreme Spirit, with heart perfectly at rest”.

The disciple runs his race as one who has no other aim. Not one day in the week, but every minute of every seven days finds him training; his worldly business provides him with opportunities for trying his speed, his power of endurance, his purity.

Think you Paul Revere was born the hero he became? Not so, it was the whole training of his life which fitted him for the supreme moment.

So you and I are heroes in the making.

References for this Week.

[Books marked * will be found in the Library.]

Latent Powers in Man:—Leadbeater, Clairvoyance;* Invisible Helpers;* The Other Side of Death;* Man Visible and Invisible.* Besant, Path of Discipleship,* chap. 4; The Three Paths;* In the Outer Court;* Thought Power;* Ancient Wisdom,* chapter 11. Scott-Elliott, Man's Place in the Universe.* Collins, Light on the Path.* Blavatsky, The Voice of the Silence.* Sinnett, Growth of the Soul.* Kingsford, The Perfect Way.* Hartmann, Magic, White and Black.* Bucke, Cosmic Consciousness.* Fiske, The Destiny of Man.* Myers, Human Personality, vol. 1, p. 600 and elsewhere. The Classic of Purity (Texts of Taoism, pt. 2. p. 247).

O, blind soul,
Arm thee with the banner of mysteries,
That in the earthly night,
Thou mayst thy luminous double see—
Thy soul celestial.
Follow this god-like guide,
He will thy leader be,
And holds the keys of all existence,
Fore past and yet to come.

Call to the Initiates, Egyptian Book of the Dead.

This day before dawn I ascended a hill, and look'd at the crowded heaven,
And I said to my Spirit, *When we become the enfolders of those orbs and the pleasure and knowledge of everything in them, shall we be fill'd and satisfied then?*
And my Spirit said, *No, we but level that lift, to pass and continue, beyond.*
Walt Whitman.

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.
Yet not for power, (power of herself
Would come uncall'd for) but to live by law,
Acting the law we live by without fear;
And, because right is right, to follow right
Were wisdom in the scorn of consequence.

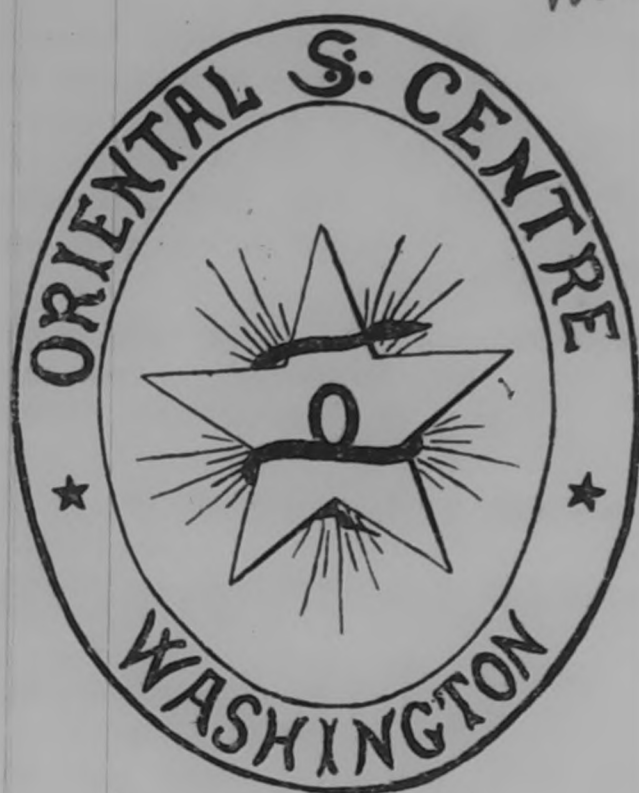
Tennyson, Oenone.

Books added to the Library since February 22nd.

Max Mueller, Texts of Confucianism (Sacred Books of the East, vol. 3). Waite, Lives of Alchemistical Philosophers. Blavatsky, Caves and Jungles of Hindostan. Mead, Thrice Greatest Hermes, 3 vols. Bucke, Cosmic Consciousness. Rama-charaka, Hatha Yoga. Annals of Psychological Science, Feb. Psychische Studien, Jan., Feb. Journal of the Society for Psychical Research, February. Proceedings of the Society for Psychical Research, Feb.

ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION

WV H



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

SUBJECT OF LECTURE

SUNDAY, MARCH 17TH, AT 8:15 P. M.

“The Laws of Thought.”

WEDNESDAY, MARCH 20TH, AT 8:15 P. M.

“Conservation of Nervous Energy.”



The Emerald Tablet.

Tradition declares that on the dead body of Hermes, at Hebron, was found by an Isarim, an initiate, the tablet known as the Smaragdine. It contains, in a few sentences, the essence of the Hermetic wisdom. To those who read it but with their bodily eyes, the precepts suggest nothing new or extraordinary, for it merely begins by saying that it speaks not fictitious things but that which is true and most certain :

“It is true, it is certain without error, it is of all truth.
“What is below is like that which is above, and what is above is similar to that which is below, to accomplish the wonders of one thing.”

What then, we ask, is this *one thing* whose wonders must be accomplished ?

Seven are the archaic keys to the meaning of this passage, we will use one only.

Is it not the Divine nature of man whose powers are still latent, but true and certain of accomplishment ?

Take comfort then, despairing soul, you who seem to be crushed beneath the heel of adverse conditions ; what is below, however hard it seem, is like the heaven above, and the fullest and grandest harmonies are those which come from the resolution of discords. The wonders of the God-nature in man must be accomplished, and this will not be by avoiding strife, struggle, problems, suffering,—it will be by the glad acceptance of these, and the weaving of them into the daily life,—each one a gift from above. Seek not to find peace, but to *give* peace.

Nor will you be alone in your toil, for that which is above is responsive to that which is below, and every effort you put forth finds in the realm above a ready echo; not a thought nor an aspiration of your soul remains unanswered.

Thus is accomplished the wonder of the soul's life-journey : a spark of the Divine flame, reflected for a moment on the earth, and received up again into heaven.

References for this Week.

[Books marked * will be found in the Library.]

Laws of Thought:—Leadbeater, Man Visible and Invisible;* Clairvoyance.* Ramacharaka, Fourteen Lessons in Yogi Philosophy.* Besant, Thought Forms;* Thought Power;* Theosophy and the New Psychology.* Hudson, The Law of Psychic Phenomena.* Denton, The Soul of Things. Prentice Mulford, Your Forces and How to use Them.*

Conservation of Nervous Energy:—William James, The Energies of Men (Science, Mar. 1st, 1907*). Brown, The Art of Living.* Ingalese, History and Power of Mind.* Ramacharaka, Hatha Yoga;* Psychic Healing.* Lowell, Ars Vivendi. Prentice Mulford, Your Forces and How to use Them.*

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of him who draws the carriage. . . . If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

Dhammapada, 1, 2.

Sow a thought and reap an action;

Sow an action and reap a habit;

Sow a habit and reap a character;

Sow a character and reap a destiny. *Hindu Proverb.*

To think is to create.

Hindu Proverb.

There are poisonous atmospheres of thought as real as the poisonous fumes of arsenic or other metallic vapors. You may, if negative, in a single hour, by sitting with persons in a room whose minds are full of envy, jealousy, cynicism, or despondency, absorb from them a literal poisonous element of thought, full of disease.

Prentice Mulford, Positive and Negative Thought.

Occultism in Current Literature.

Sinnett, Thought Transference and what it leads to (National Review, Feb). The Telepathy of the Zancigs (London Review of Reviews, Jan). Lombroso, Why I became a Spiritualist (London Review of Reviews, Jan.). Spiritualism and Spirituality (Literary Digest, Mar. 9). Prof. James, The Energies of Men (Science, Mar. 1st. A defense of Yoga by an orthodox psychologist). President David Starr Jordan, In Search of Truth (Popular Science Monthly, Feb. A half-satirical article on theosophy). Prof. James, A Defence of Pragmatism (Popular Science Monthly, Mar. First of a course of eight lectures before the Lowell Institute, Boston.)

Attention is called to the scrap-book in the Library, which contains clippings from the newspapers on subjects allied to occultism. Contributions are solicited by the Librarian.

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SUBJECT OF LECTURE

SUNDAY, MARCH 24TH, AT 8:15 P. M.
"The Color and Form of Thought."

WEDNESDAY, MARCH 27TH, AT 8:15 P. M.
"The Great Heart of the Universe."



The Emerald Tablet.
(Continued.)

"Thou shalt separate the earth from the fire, the ethereal
from the gross gently but with great industry."

Here is one of the rules laid down for the disciple by the wisdom of the ancients.

Separate, we are told, that which is of the earth within ourselves from the higher elements; emancipate the soul from every vice and prejudice; the intellect from every false belief; and the body from its grossness and from fear.

This is to be accomplished by means of the philosophic salt, which, in the symbolic language of the mysteries, represents wisdom; of mercury, which is personal skill and toil; and of sulphur, which stands for vital energy and the ardor of will.

With all the energy of which we are capable must we bend our bodily beliefs and fears and pin them to earth; when once we have recognized and seen their true nature we shall tread them underfoot, and shaking ourselves clear of them, we shall be free.

Then we will learn to separate the fixed from the volatile in the realm of science and religion. "I believe" always implies a doubt,—I am not sure. We need to separate gently but with great industry and judgment, the things which we *know* from those which we only believe.

And so, we get a glimpse of the grand law of the universe;—that nature exists by contraries, and that though these opposites be as different apparently as light from darkness, they are nevertheless *one* and can be reconciled by him who has first learned to separate them.

The life of the disciple is ever in harmony; he has come to see that in his nature exists of necessity both earth and fire, evil (so-called) and good, he knows that both are one, and by the force of his will he works gently and with prudence to weld them together so as to transmute the gross, day by day, into the more subtle.

For him there are :

"Tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

References for this Week.

[Books marked * will be found in the Library.]

Color and Form of Thought:—Besant and Leadbeater, *Thought Forms** (colored plates). Leadbeater, *Man Visible and Invisible** (colored plates); *Astral Plane*;* *Devachanic Plane** Ingalese, *History and Power of Mind*,* chap. 6.

The Great Heart of the Universe:—Svetasvatara-Upanishad and Maitrayana-Brahmana-Upanishad (Sacred Books of the East, vol. 15*). Bhagavad Gita.* Blavatsky, *Key to Theosophy*.* Ramacharaka, *Advanced Course in Yogi Philosophy*,* chaps. 10-12. Scott-Elliott, *Man's Place in the Universe*.*

The without is as the within; the little is as the great; there is only one law, and He who works is One. Nothing is little, nothing is great in the divine cosmogony. *Hermes Trismegistus.*

Thou art woman, thou art man; thou art youth, thou art maiden; thou, as an old man, totterest along on thy staff; thou art born with thy face turned everywhere. Thou art the dark-blue bee, thou art the green parrot with red eyes, thou art the thunder-cloud, the seasons, the seas. Thou art without beginning, because thou art infinite, thou from whom all worlds are born.

Svetasvatara-Upanishad, iv, 3, 4.

I am the gambling of the cheat, and the splendor of splendid things I; I am victory, I am determination, and the truth of the truthful I. *Bhagavad Gita, x, 36.*

They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,
And I the hymn the Brahmin sings.

Emerson, Brahma.

I believe a leaf of grass is no less than the journey-work of the stars,
And the pismire is equally perfect, and a grain of sand, and the egg of the wren,

And the tree-toad is a chef-d'oeuvre for the highest,
And the running blackberry would adorn the parlors of heaven,
And the narrowest hinge in my hand puts to scorn all machinery,
And the cow crunching with depress'd head surpasses any statue,
And a mouse is miracle enough to stagger sextillions of infidels.

Walt Whitman.

He is the axis of the star;
He is the sparkle of the spar;
He is the heart of every creature;
He is the meaning of each feature;
And his mind is the sky,
Than all it holds more deep, more high.

Emerson, Wood Notes, ii.

And God is seen God
In the star, in the stone, in the flesh, in the soul and the clod.

Browning, Saul.

SUBJECT OF LECTURE

SUNDAY, MARCH 31ST, AT 8:15 P. M.

“Inspiration.”

WEDNESDAY, APRIL 3RD, AT 8:15 P. M.

“The Great Heart of the Universe.”



To Make or to Mar.

Once upon a time there was born to a great king, a little son. The fairies gathered expectantly around his cradle, but as soon as they saw him they turned sadly aside. “Poor soul” they said “what a heavy burden of selfishness hast thou brought over with thee from thy past existence! What gift can we bestow which shall best help thee to rise from under thy heavy load?”

Then the wisest of the shining ones said “We will give him a strong will with which to make or mar his destiny; by means of this our gift, shall he make of himself or man or beast.”

Time passed, the baby screamed, and the boy stormed and raged to get his own selfish way until the parents, who were wise, let him have his will and learn by experience even when it hurt him a little, so that gradually the child grew to use his will, to judge his experiences, and to choose the pleasantest.

The boy became a man, and love was born. The flames of passion, desire and jealousy consumed him; the determination to bend another to his will was met by opposition;—anger, hatred, malice, all made havoc of his being, but his will held firm and out of the thickest of the darkness there was born a new order of things.

He would work for the world, his fellow-man was not worthy of his love, he was not understood. The world would render him justice, mankind should be grateful. From his high station he reached down his hand to the poor, but the poor would none of him,—instead of the reward which he had looked for, he received only hard names. Again did the flame of his selfish nature break forth and threaten to burn and consume his inner being.

But his will held firm; again there was a readjustment. The looking for gratitude was relinquished, the desire for the kind words of men, all desire to *get* was seen to be vain, unworthy,—and the tortured soul came out into the clearness of the beatific vision:

Through love to light! Oh, wonderful the way
That leads from darkness to the perfect day!

References for this Week.

[Books marked * will be found in the Library.]

Inspiration:—Gurney, Observations,* chap. 3. Emerson, The Oversoul.* Recejac, The Bases of Mystic Knowledge,* chap. 1. Bucke, Cosmic Consciousness.* Prentice Mulford's Essays.* Brother Lawrence, The Practice of the Presence of God.* Ramacharaka, Fourteen Lessons in Yogi Philosophy.* Besant, Theosophy and the New Psychology,* chaps. 1-3. Besant and Leadbeater, Thought Forms.* Myers, Human Personality,* vol. i, chap. 3.

This is the truth. As from a blazing fire sparks, being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the Imperishable, my friend, and return thither also.

Mundaka-Upanishad, II, i, 1.

As the spider comes out with its thread, or as small sparks come forth from the fire, thus do all senses, all worlds, all Devas, all beings come forth from that Self.

Bryhadaranyaka-Upanishad, II, ii, 2.

For in him we live and move and have our being.

Acts, xiii, 28.

Our souls are paths on which we travel to come to God, for they have of old come forth from Him.

Pistis Sophia.

From Him cometh the essence of being and being; wherefore He is called Father of being. For He is prior to being, the source of spiritual existences; wherefore also is He called Source of spiritual things.

Jamblicus, On the Mysteries.

O Thou transcendant!
Nameless—the fibre and the breath!
Light of the light—shedding forth universes—thou centre of them!
Thou mightier centre of the true, the good, the loving!
Thou moral, spiritual fountain! affection's source! thou reservoir!
(O pensive soul of me! O thirst unsatisfied! waitest not there?
Waitest not haply for us, somewhere there, the Comrade perfect?)
Thou pulse! thou motive of the stars, suns, systems,
That, circling, move in order, safe, harmonious,
Athwart the shapeless vastnesses of space!
How should I think—how breathe a single breath—how speak
— if, out of myself,
I could not launch, to those, superior universes?

Walt Whitman, Passage to India.

Books added to the Library since March 2nd.

Leo, What is a Horoscope and How is it Cast? Prentice Mulford, Your Forces and How to use them, 6 vols. Elbert Hubbard, The Man of Sorrows. Stanislas de Guaita, La Clef de la Magie Noire.

SUBJECT OF LECTURE

SUNDAY, APRIL 7TH, AT 8:15 P. M.

"Life."

WEDNESDAY, APRIL 10TH, AT 8:15 P. M.

"The Great Heart of the Universe." Part 3.



The Struggling Soul.

One day when the weather was bleak and drear and the winter was approaching, the sower cast a seed into the ground. "Lie there and rest," he said "and when the spring time comes around, you will shoot up and grow, so as to gladden the earth and me."

The seed however was deaf and heard no word, only it felt the cold soil closing upon it and seeming to press out its very life.

At first it had little consciousness, it just suffered mutely; asking no reason, seeking no relief, and for long months it lay still, and each day found it apparently more dead than the day before.

But as the sun began to rise higher in the heavens and the earth grew moist and warm, the seed began to feel within itself strange thrills and yearnings, it longed restlessly for a change, its old home became more and more irksome, new possibilities were awakening, its shell grew all too small, it needed a larger sphere.

"I can not be doomed to lie here and die" it said and swelling itself out to the utmost, it burst its shell and entered upon a new life.

And the sower smiled, but the plant groaned in its agony of seeking out the right path upward to the light; nor did its first efforts appear to be encouraging, for they were all downwards and tended to root it yet more firmly in the soil from which it was seeking an escape. And the genii of the earth laid hold of these tender shoots and nursed and fed them, entreating the plant to dwell with them nor seek the higher life. The plant listened, and for a time thought that this was perhaps the only outlet for its energies.

But the sun grew stronger; though still unseen, his presence was felt.

With one supreme effort the plant raised its head above the earth and beheld the glory of the light. Of what account then was the anguish and the suffering through which she had passed? These are forgotten, swallowed up in the joy of realization.

And with love in her heart, for her lord and for all that lived, the plant grew daily in stature and in favor with God and man, and the sower rejoiced and the earth gave thanks for a new soul which had won through to the light.

References for this Week.

[Books marked * will be found in the Library.]

Life:—Besant, *Ancient Wisdom*,* chaps. 10, 11; *Path of Discipleship*;* *The Law of Sacrifice*.* *Buddhist Suttas** (Sacred Books, vol. xi). Kingsford, *The Perfect Way*,* pages 121, 125. Blavatsky, *Secret Doctrine** (see index). Ramacharaka, *Fourteen Lessons*.* Vivekananda, *Karma Yoga*.* Leadbeater, *Glimpses of Occultism*,* p. 273. Brown, *The Art of Living*.* Browning, *Rabbi Ben Ezra*; *Reverie*. Lecky, *The Map of Life*.* Wagner, *The Simple Life*.*

As the flowing rivers disappear in the sea, losing their name and form, thus a wise man, freed from name and form, goes to the divine Person, who is greater than the great. He who knows that highest Brahman, becomes even Brahman.

Mundaka-Upanishad, III, ii, 8, 9.

At the end of this æon all the worlds and the rulers thereof will disappear into impenetrable darkness. Beyond that darkness thou shinest! Even Devas and Rishis are unable to find thy abode. Who then can know it? Like an actor in a play thou assumest different aspects. Thy ways are beyond my understanding. Save me!

Bhagavata Purana, Prayer of Indradyumna to Vishnu.

We live in succession, in division, in parts, in particles. Meanwhile within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE.

Emerson, The Oversoul.

Reckoning ahead, O soul, when thou, the time achiev'd,
(The seas all cross'd, weather'd the capes, the voyage done,)
Surrounded, copest, frontest God, yieldest, the aim attain'd,
As, filled with friendship, love complete, the Elder Brother
found,

The Younger melts in fondness in his arms.

Walt Whitman, Passage to India.

No sudden Heaven or sudden Hell for man,
But through the will of one who knows and rules,
Aeonian evolution, swift or slow,
Through all the spheres an ever-opening height,
An ever-lessening earth.

Tennyson.

Books added to the Library since March 10th.

Carpenter, *A visit to a Gnani*. Ramacharaka, *Raja Yoga*.
Brother Lawrence, *The Practice of the Presence of God*. Madam
Guyon, *A Short and Very Easy Method of Prayer*. *L'Initiation*,
Jan. Feb. *The Theosophical Quarterly*, Jan. Apr. *Proceedings*
of the American Society for Psychical Research, vol. i, no. 1.
Journal of the American Society for Psychical Research, Mar. Apr.
Psychische Studien, Mar. *Annals of Psychical Science*, Mar.
Journal of the Society for Psychical Research (London), Mar.

SUBJECT OF LECTURE

SUNDAY, APRIL 14TH, AT 8:15 P. M.

“The Spirit of Criticism.”

WEDNESDAY, APRIL 17TH, AT 8:15 P. M.

“Rama.”



The Quest of Happiness

“A man's life consisteth not in the abundance of the thing which he possesseth”.

Is there anyone among us who believes this? Yes, we know it to be true, if we ask our innermost being to enlighten us; but do we fashion our lives upon it? Do we live as if it were true?

Yesterday a suffering brother came to me with his grief. When he had told me his story, I said, “Well, that might have been worse”.

“Yes”, he answered “but the conditions are so abnormal, “I want..... I ought to have.....others have” and I thought to myself how many sad hours we spend, bewailing our lot in life, living in our desires, and seeking for happiness where it is not to be found. Have we not all some pet grievance?

Where then is happiness to be found? Surely there are conditions which conduce to it; if we were rich, honored, loved, these things would make our life pleasanter.

Yes, pleasanter, we grant; but not happier. For happiness has its source within, the outer circumstances do but ruffle slightly its surface. It is like a calm and tranquil lake amid the silence of the mountains. The waters of this lake are always at the same level, for they are fed by springs deep down in its bed.

And the source of happiness is, like the source of the springs, deep and yet high, as deep as the hidden depths of man's being,— as high as his aspirations can bear him.

You who are seeking after happiness, answer me,— Which would you choose, happiness or growth? Pleasure or service? Desire or self-sacrifice?

A few, there will always be, who willingly embrace service self-sacrifice, and all the pains of adverse circumstances, to whom all of these things are lessons gladly learned, a path upward to the heights.

They do not seek for happiness, and so, happiness and the best of life's gifts come to them—the reward of their willing, conscious service.

For “He that loseth his life for my sake shall find it.”

References for this Week.

[Books marked * will be found in the Library.]

The Spirit of Criticism:—Matt. vi, 12-15; vii, 1-5. Luke, vi, 27, 37. John, viii, 3-11. Romans, ii, 1-2, 14. James, iv, 11-12. Imitation of Christ,* Book i, chap. 16; Book iii, chap. 24. Marcus Aurelius, *Meditations*,* ii, 1-8; iii, 4 etc. *Light on the Path*,* Pt. i, rule 5 and note. Adelaide Procter,* *Judge not* (poem). Burns, *Address to the Unco Guid* (poem).

Rama:—The Ramayana. Reed, *Hindu Literature*, chaps. 14-16. Papus, *Traite elementaire*, p. 247. Fabre d'Olivet, *Histoire philosophique*, vol. i, p. 217.

Not the failures of others, nor their sins of commission or omission, but his own misdeeds and negligence should the sage take notice of.

Dhammapada, 50.

Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another thou condemnest thyself; for thou that judgest dost practise the same things.

Romans, ii, 1.

Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Matthew, vii, 3.

He that well and rightly considereth his own works, will find little cause to judge hardly of another.

Thomas a' Kempis, *Imitation of Christ*, II, v, 1.

No man can justly censure or condemn another, because indeed no man truly knows another.

Sir Thomas Browne, *Religio Medici*, ii, 4.

Kill out all sense of separateness.

Do not fancy you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or your master. But if you allow the idea of separateness from any evil thing / or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated.

Light on the Path.

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

Emerson, *To J. W.*

Books added to the Library since April 1st.

The Theosophist, Mar. Vivekananda, Jnana Yoga. Atkinson, The Secret of Mental Magic. Funk, The Psychic Riddle. Abhedananda, Self Knowledge (Atma-jnana). Jacob Behmen, Thoughts on the Spiritual Life.

SUBJECT OF LECTURE

SUNDAY, APRIL 21ST, AT 8:15 P. M.

“The Lamp of Truth.”

WEDNESDAY, APRIL 24TH, AT 8:30 P. M.

A Social Evening. (No Lecture.)



The Shadow and the Real.

Which is the shadow and which the real? How shall we know if we are wandering in the land of shadows, or if we are indeed in pursuit of the Truth? So many things which seem real to our friends, seem to us mere shadows, and to them, our own conceptions and aims seem to be the wildest chimeras. There are times when we say to ourselves, “Who is right, they or I? How can I surely know?”

These are our weak moments, for in our innermost being we always *know* the real from the unreal, we need no outer sign or reason. Yet it is also comforting and a source of added strength at such times to be able to “give a reason for the hope that is in us”.

The real, then, is that which is in harmony with the highest nature of man, the divine in him. It does not vary and change with every passing cloud, it is steadfast, constant, stable, lasting, enduring for ever.

The interests of the outer world may be swept away in a moment by death or by earthquake. Ambition, worldly power, wealth, love—all these are fleeting, here today, gone tomorrow. There is nothing in these to which we can safely cling.

Do we found our life's activities on love, on happiness? Let us beware lest we set our affections on things of the earth. Love is true and real when it is centred above, all lesser love is transitory, a shadow only,—unless transmuted.

There is a spark of the real in every living creature, nay in every atom; and there are those who recognize this dim flickering and who are therefore tender to all.

How shall we know the real teachings, the real path? The same test is good here also. The absolute essentials of a holy life have always been the same from all ages in all faiths. And for the details let each one follow his intuition, remembering always that the old teachings have been tried in the fire and have survived, whereas the new, though alluring, are still theories.

“Live neither in the present nor the future, but in the eternal.”

References for this Week.

[Books marked * will be found in the Library.]

The Lamp of Truth:—St. Augustine, Confessions,* book vii. chap. 10. Imitation of Christ,* book i, chap. 3; book iii, chap. 4, Ruskin, The Seven Lamps of Architecture,* chap. 2 (The Lamp of Truth). Browning, Paracelsus, i, 726. Vivekananda, Jnana Yoga,* chap 3.

The true prevails, not the untrue: by the true the path is laid out, the way of the gods, on which the old sages, satisfied in their desires, proceed to where there is that highest place of the True One.

Mundaka-Upanishad, III, i, 6.

He who knows the truth knows that Light, and he who knows that Light knows Eternity. Love knows that Light.

St. Augustine, Confessions, Book vii, chap. 10.

To become divine is the aim of life: then only can truth be said to be ours beyond the possibility of loss, because it is no longer outside us, nor even in us, but we are it, and it is we; we ourselves are a truth, a will, a work of God. *Amiel's Journal.*

Truth is the strong thing.

Let man's life be true!

Browning, In a Balcony.

If a man dissemble, deceive, he deceives himself, and goes out of acquaintance with his own being. *Emerson, An Address.*

Every violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society. On the most profitable lie the course of events presently lays a destructive tax.

Emerson, Prudence.

It is not calumny nor treachery that do the largest sum of mischief in the world; they are continually crushed, and are felt only in being conquered. But it is the glistening and softly spoken lie; the amiable fallacy; the patriotic lie of the historian, the provident lie of the politician, the zealous lie of the partisan, the merciful lie of the friend, and the careless lie of each man to himself, that cast that black mystery over humanity, through which we thank any man who pierces, as we would one who digs a well in a desert; happy that the thirst for truth still remains with us, even when we have wilfully left the fountains of it.

Ruskin, The Lamp of Truth.

Books added to the Library since April 7th.

Leo, Practical Astrology. Sastri, The Vedanta Doctrine of Shri Shankaracharya; Amritabindu and Kaivalya Upanishads. Papus, 'Traite' elementaire de Science Occulte. Psychische Studien. Apr.

SUBJECT OF LECTURE

SUNDAY, APRIL 28TH, AT 8:15 P. M.

"He that loseth his life shall find it."

WEDNESDAY, MAY 1ST, AT 8:30 P. M.

"Kali Youga."



Old Age.

We all reverence old age, we recognize the beauty of the serene calm which follows on the final laying aside of the battle of life, the years around which past experience sheds its halo, and from whose light, we who are still in the midst of the struggle, can gain fresh courage and hope.

And yet, we are most unwilling to grow old. And especially are we troubled if we begin to feel old, or to appear so to others.

What is the reason of these two opposite forces within us; we are equally sincere in each of the two feelings, and yet they are apparently contradictory.

Old age is venerable in others we think, but undesirable for ourselves. Why is this?

If we would find a satisfactory answer, we must see what are the characteristics of this state, what are the signs of its coming, which distress us so much?

On the material plane, we note a falling-off of physical activity; we no longer want to climb to the top of every hill in our neighborhood, we even have to husband our forces in order to get through the work which formerly was as nothing.

Still, if we are living on the higher planes of life, this simply means that the activity has been transmuted into higher forms, and is the source of our intellectual and spiritual growth.

But, perhaps we find ourselves intellectually sluggish, while physically alert.

This is a danger signal, and if we would remain always young, must be heeded.

As the wise man advances in years, he lives less and less in the material world but more in the spiritual. There comes even a time when the intellect itself grows dim, fading in the light of the spiritual intelligence of which it is but a shadow. But the Sage is always young, however many years he counts, for *he can always learn*. He will never grow old, because he is always growing spiritually.

Let us then not fear to count the years as they come and go, one by one; if each one has put forth its new leaves and blossomed, we shall grow ever younger.

And "The soul is always young".

References for this Week.

[Books marked * will be found in the Library.]

He that loseth his life shall find it:—Imitation of Christ,* book i, chap. 15; book ii, chap. 12; book iii, chaps. 23, 32, 56. Arnold, *Light of Asia*.* Vivekananda, *Karma Yoga*.* Besant, *Ancient Wisdom*,* chap. 10, 11; *Outer Court*,* p. 124; *The Law of Sacrifice*;* *Esoteric Christianity*,* chap. 7. Ruskin, *Seven Lamps of Architecture*,* chap. 3 (*The Lamp of Sacrifice*). Herbert Spencer, *Data of Ethics*, chaps. 11-14.

He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

Matt. x. 39.

This makes the essential nature of sacrifice, whatever other elements may become mixed with the central idea; it is the voluntary pouring out of life that others may partake of it, to bring others into life and to sustain them till they become self-dependent, and this is but one expression of divine joy.

Mrs. Besant, Ancient Wisdom, chap. 10.

If any man would come after me, let him deny himself, and take up his cross, and follow me.

Matt. xvi, 24.

Love took up the harp of life, and smote on all the chords
with might;—
Smote the chord of Self, that, trembling, pass'd in music
out of sight.

Tennyson, Locksley Hall.

Desire joy, and thank God for it.
Renounce joy for my fellows' sake? That's joy
Beyond joy.

Browning, In a Balcony.

You ask how long your strife shall last?
It lasts till all your life is past.
Till breaking peace and compromise,
To sacrificial heights you rise,
Until your will no more is weak,
And all your coward doubtings fall,
Before the message
Naught or All!

* * *

And what the prize? A will new-born,
A soul at one, a faith with wings,
A sacrificial joy that flings
Even to the grave— and not complains—
On each man's brow a crown of thorns,
Yes, these shall be your victory's gains.

Ibsen, Brand, Act 5.

SUBJECT OF LECTURE
SUNDAY, MAY 5TH, AT 8:15 P. M.
"In the World but not of It."

WEDNESDAY, MAY 8TH, AT 8:15 P. M.
"Clairvoyance and Telepathy."



Martha and Mary.

The worker and the dreamer, all the world is made up of Marthas and Marys; each one of us indeed is a more or less balanced mingling of these two natures.

We have Martha, the hard-working drudge, who has no other thought but work, because she is tired and over-burdened. We have the Martha who does more work than two or three other persons put together, and who knows it and intends that everyone else shall know it also. We have the Martha of the evangelist, who renders willingly service, but can not endure that anyone else shall dream the while. She would have Mary leave her place at the Master's feet to come and help her with the serving.

The man of business, to whom the making of a livelihood is of first importance; or the bustling active housewife, restless, energetic, often self-righteous and complaining. The world and worldly considerations stand first with these.

And then we have Mary, who had forgotten the outer world, who only remembered that her Master was there and that He was ready to teach her of those things which were to her more than life itself.

But these are such unpractical people, you say, so useless in the world.

Yet it is of this stuff, we answer, that the greatest among us are made, those whose names go down to posterity as leaders of the race. For these are they who listen for the Divine Word and translate it for us into such form as we can understand. Without their aid and inspiration no great work is accomplished.

Where shall we find a worker to replace to us Shakspeare, Goethe, Michel Angelo, Emerson? Which was it who helped the world—the carpenter, or the "Man of Sorrows"?

And why are these so great, why does their very memory thrill us with power?

It is because in them was found a wondrous union of the two; practical and self-sacrificing with Martha—true and spiritually minded with Mary.

They dreamed and they worked at one and the same time, and thus "The Word was made flesh and dwelt among us".

References for this Week.

[Books marked * will be found in the Library.]

In the World but not of It:— The Dhammapada*. Thomas a' Kempis, The Imitation of Christ.* Boehme, The Supersensual Life;* Thoughts on the Spiritual Life.* Besant, The Path of Discipleship.* Collins, Light on the Path;* Through the Gates of Gold.* Carpenter, A Visit to a Gnani.*

Clairvoyance and Telepathy:— Leadbeater, Clairvoyance.* Podmore, Apparitions and Thought Transference. Myers, Human Personality.* Hudson, the Law of Psychic Phenomena.* Articles in Journals and Proceedings of the English and American Societies for Psychical Research,* and in Annals of Psychical Science.*

Those who are humiliated and yet do not humiliate; those who hear themselves put to scorn and yet answer not; those who do all for love and accept their afflictions with joy, of them the scripture speaks when it says, "The friends of God shine as a sun in His splendor."
Talmud.

By the serenity of his thoughts a man blots out all actions, whether good or bad. Dwelling within his Self with serene thoughts, he obtains imperishable happiness.

Maitrayana-Brahmana Upanishad, vi, 34.

The voice of the Masters is always in the world; but only those hear it whose ears are no longer receptive of the sounds which affect the personal life. Laughter no longer lightens the heart, anger may no longer enrage it, tender words bring it no balm. For that within, to which the ears are as an outer gateway, is an unshaken place of peace in itself which no person can disturb.The great ones who have conquered life, who have become more than disciples, stand at peace and undisturbed amid the vibration and kaleidoscopic movement of humanity.

Comments on Light on the Path.

Calm soul of all things! make it mine
To feel, amid the city's jar,
That there abides a peace of thine,
Man did not make, and cannot mar.
The will to neither strive nor cry,
The power to feel with others give,
Calm, calm me more; nor let me die
Before I have begun to live.

Matthew Arnold, Lines written in Kensington Gardens.

Additions to Library since April 18th.

The Theosophical Review, Feb., Mar., Apr. Journal of the American Society for Psychical Research, May (containing Dr. MacDougall's own account of his experiments on "Weighing the soul", with comments by Prof. Hyslop and others).

SUBJECT OF LECTURE

SUNDAY, MAY 12TH, AT 8:15 P. M.

“Non-Resistance.”

WEDNESDAY, MAY 15TH, AT 8:15 P. M.

“The Heart’s Desire.”



Giving and Receiving.

“It is more blessed to give than to receive” the Master said, and which of us has not known the joy of giving, freely, unselfishly, without stint. An opportunity comes to us of doing some generous deed and we respond. Our heart is filled with gladness at such moments and we know that the Master said truly.

But our general attitude is not always upon this high plane. I can not always be giving, some one says, soon I should have nothing left for myself.

Still the blessing is to him who gives.

For in these two attitudes do we manifest the divine, higher self in us, or the selfish, lower tendencies. He who would grasp and hold for himself or his, is not blessed, is not divine. He is afraid of losing something, and so that which he fears is attracted to him. He is poor now in his fearsome soul, and material poverty will not be long in following.

But the real blessing which comes to the giver is the merging momentarily of the soul in the ocean of the universal love; he has realised a tiny glint of the divine radiance and his whole being rejoices.

For giving is the outward sign of the love within,—love for others, not ourselves, love of all beings, love of the Good, of God.

We love those who give, not because they make us presents, but because they are noble, generous souls; we see them give to the world that wealth which money can not buy: pure ideals, high and lofty thoughts, an unspotted life, good deeds. These are the gifts for which we bless them, yea, and they shall be blessed.

He who gives to the world, gives a thousand gifts in one, and who shall set the limits to the blessing which follows after the pure life of one great soul; which rolls in upon eternity wave after wave, each one towering higher than his fellow.

Does giving impoverish? No, a thousand times no, for giving is the fly-wheel which starts the life of man when it is touched by the power of Love.

And the greater the Being, the greater the power to give.

References for this Week.

[Books marked * will be found in the Library.]

Non-Resistance.—Dhammapada,* 3, 6, 223. Gospel of Buddha,* pp. 115, 145. Bhagavad Gita,* xii, 17-20. Mat. v, 38-48. Imitation of Christ,* book iii, chap. 19. Tolstoi, My Religion,* The Kingdom of God. Gurney, Observations,* chap. xi.

Let a man overcome anger by love; let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth!
Dhammapada, 223.

A soft answer turneth away wrath: but a grievous word stirreth up anger.
Prov. xvi, 1.

The best way of avenging thyself is not to become like the wrong doer.
Marcus Aurelius.

Remember that you must behave as at a banquet. Is anything brought round to you? Put out your hand and take a moderate share. Does it pass by you? Do not stop it. Is it yet to come? Do not yearn in desire towards it, but wait till it reaches you.
Epictetus.

The ordeals and oppositions which we undergo become our crosses when we remain beneath them, but they become ladders of ascent when we rise above them, and the wisdom which makes us their subject has no other end than our elevation and healing, and not that cruel and vengeful intent which is commonly attributed to it by the vulgar.
Saint-Martin, Oeuvres posthumes, i, 243.

Well to suffer is divine;
Pass the watchword down the line,
Pass the countersign: "ENDURE."
Not to him who rashly dares,
But to him who nobly bears,
Is the victor's garland sure.

Whittier, The Burial of Barbour.

The demand of the neophyte remains unheard until the voice in which it is uttered has lost the power to wound.... For the voice to have lost the power to wound, a man must have reached that point where he sees himself only as one of the vast multitudes that live; one of the sands washed hither and thither by the sea of vibratory existence..... When a man is able to regard his own life as part of a whole like this he will no longer struggle in order to obtain anything for himself. This is the surrender of personal rights. The ordinary man expects, not to take equal fortunes with the rest of the world, but in some points, about which he cares, to fare better than the others. The disciple does not expect this. Therefore, though he be, like Epictetus, a chained slave, he has no word to say about it.

Comments on Light on the Path.

May 1977
ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

SUBJECT OF LECTURE

SUNDAY, MAY 19TH, AT 8:15 P. M.

"The Law of Love."

WEDNESDAY, MAY 22ND, AT 8:15 P. M.

"He who would Climb must Fatigue Himself."



Sowing and Reaping.

"They that seek the Lord shall not want any good thing," we find it proclaimed throughout the writings of every inspired soul;—from the Psalmist of old down to the lowliest of our own poor, we hear the same cry of trust, confidence and praise.

We ourselves alone go wanting. We want so many things, and we want them so badly; they are good things also, pure, unselfish aspirations even. Why does our cry still remain unanswered?

The words are not intended to be taken literally, our friends tell us; we can not expect to divert the course of Providence to our desires. We would not wish to do this, but we do wish we did not feel ourselves so utterly forgotten.

If indeed we are so sad, is it not perhaps owing to our own negative attitude? Have we not forgotten to sow our seed? Are we starting up the strong vibrations which alone can render us accessible to the higher currents of blessing? There are conditions laid upon him who would receive from the Lord:—he must trust, he must praise, he must wait, he must seek, he must rejoice. Perhaps we are wanting in trust or rejoicing. The fault is in ourselves since the promise is sure.

Are we sending out the vital force of loving service, seeking to comfort the sorrows of some other suffering one? Or are we brooding over our own pain?

In the experience of every soul there are alternate periods of day and night, the one experience as useful to his development as the other. He must learn to know and rejoice in both. And the Father's hand is within his reach in the dark valley just as beside the still waters.

Be strong therefore, love, trust, rejoice, wait, and in due season ye shall reap if ye faint not.

God is Love.

References for this Week.

[Books marked * will be found in the Library.]

The Law of Love:—The Doctrine of the Heart.* Besant, the Path of Discipleship,* p. 119. Mat. vi, vii. 1 Cor. xiii. Epictetus,* book i, chap. 18; book ii, chap. 2; book iii, chap. 18.

He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Isaiah liii, 7.

He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins.

Dhammapada.

The man who allows his life to justify itself, and lets his work speak, and who when reviled reviles not again, must be a very great and lofty soul.

Elbert Hubbard.

To wait upon God and keep silent is a great, nay the greatest of all works.

Saint Bernard.

Hard it is to understand: By giving away our food, we get more strength, by bestowing clothing on others, we gain more beauty; by founding abodes of purity and truth, we acquire great treasures.

Gospel of Buddha.

He who resigneth all sense of self, and maketh himself an instrument for the Divine hands to work with, need have no fear about the trials and difficulties of this hard world.....The disciple need take no thought for the fruit of his actions.

Doctrine of the Heart, p. 40.

We reach the immortal path only by continuous acts of kindness and we perfect our souls by compassion and charity.

Gospel of Buddha.

And the greatest of these is love.

1 Cor. xiii, 13.

Could I but live again,
Twice my life over,
Would I once strive again?
Would I not cover
Quietly all of it—
Greed and ambition—
So, from the pall of it,
Pass to fruition?

Browning, Pisgah-Sights.

Real strength does not consist in strife and opposition, but lies all-potent in love and inner peace. So the man who cares to live and grow must ever love, and suffer for love.

Doctrine of the Heart, p. 89.

Eternity consisteth indeed of much power and many wonders, but Love alone is its very life.

Jacob Behmen.

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ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

SUBJECT OF LECTURE

SUNDAY, MAY 26TH, AT 8:15 P. M.

“The Sacred Science.”

WEDNESDAY, MAY 29TH, AT 8:15 P. M.

“Divine Inspiration.”



Liberty.

There is perhaps no cry more wide-spread in these days of unrest than the one for liberty. Old things are changed: no longer is the child willing to obey blindly its parent, the wife her husband, the church its pastor, the maid her mistress; this obedience which was formerly a matter of course, a recognition by the one of the age, strength, superiority of the other, has passed away and in its place we find a seething mass of discontent. Every one would rule every one else, and would at the same time be free.

Now the law teaches us that the way to freedom is not through the gate of tyranny or of disobedience; but it is through the power of love, and he who would be free must give freedom.

We all of us are bound to those about us by ties, some of which are evident, others Karmic and unknown to us. If we would free ourselves from these bonds which are pressing the very life from out us, we can, by a change within ourselves, come to the place where the chains fall off from us of their own accord.

First we must give up all idea of controlling the actions of another. This sounds easy enough, but it is very subtle. I was riding on the cars with a friend a few days ago, and she said to me, “I want you to hold for me a thought of freedom.” I agreed, but suggested also that she could help herself by always leaving others free. The words were hardly spoken when she said, “Oh there is my husband, out with a friend; that is how he works so hard.....” The words were playful and entirely free from feeling but they showed me the reason why she felt herself bound. Entirely unknown to herself she has an ideal to which others are bound to reach. To be free we must remain ignorant of the shortcomings of others. Expect nothing but give at all times loving service.

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

References for this Week.

[Books marked * will be found in the Library.]

The Sacred Science:—The Upanishads.* Besant, Ancient Wisdom;* Pedigree of Man;* Study in Consciousness.* Blavatsky, The Secret Doctrine.* Sinnett, Esoteric Buddhism;* Growth of the Soul.* Scott-Elliott, Man's Place in the Universe.* Leadbeater, Man Visible and Invisible.*

Divine Inspiration:—Imitation of Christ,* book iii, chap. 1. Bucke, Cosmic Consciousness.* Emerson, The Over-Soul.* Light on the Path.* James, Varieties of Religious Experience.

Man is a stream whose source is hidden. Our being is descending into us from we know not whence..... When I watch that flowing river, which, out of regions I see not, pours for a season its streams into me, I see that I am a pensioner; not a cause, but a surprised spectator of this ethereal water; that I desire and look up, and put myself in the attitude of reception, but from some alien energy the visions come.

Emerson, *The Over-Soul*.

Before the voice can speak in the presence of the Masters, it must have lost the power to wound. Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart.

“To be able to stand is to have confidence;” and to have confidence means that the disciple is sure of himself, that he has surrendered his emotions, his very self, even his humanity; that he is incapable of fear and unconscious of pain; that his whole consciousness is centered in the divine life, which is expressed symbolically by the term “The Masters;” that he has neither eyes, nor ears, nor speech, nor power save, in and for the divine ray on which his highest sense has touched. Then is he fearless, free from suffering, free from anxiety or dismay; his soul stands without shrinking in the full blaze of the divine light which penetrates through and through his being.

Comments on Light on the Path.

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*.

Additions to Library.

Denton, The Soul of things, 3 vols. The Theosophical Review, May. The Vahan, Aug. 1906–May, 1907. The Theosophist, May. Psychische Studien, May. Turnbull, Divine Language of Celestial Correspondences.

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ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

SUBJECT OF LECTURE

SUNDAY, JUNE 2ND, AT 8:15 P. M.

“The Invisible World of Thought.”

WEDNESDAY, JUNE 5TH, AT 8:15 P. M.

“The Dweller in the Heart.”



Self-Preservation.

One of the most universal laws of Nature, which she teaches to every living creature with each breath it draws; is this seeking after the safety of the organism. We all instinctively avoid danger, we run from catastrophe, we seek safety for ourselves and ours, and if anything threatens to deprive us of our life, we defend ourselves as a matter of course, with all the energy of which we are capable.

And we understand the great power which this law exerts over us the better when we consider that it is a reflection—a faint far-off reflection—of one of the three great Cosmic Forces,—Vishnu, the Preserver, God the Son.

All the lower animals obey this law unquestioningly; but with man it is different.

Must we then not take precaution for our bodily safety? Suppose we are attacked, must we allow ourselves to be trampled upon and perhaps seriously hurt?

Man is different from the lower animals in that he is endowed with judgment, we answer; his destiny is to rise out of this very idea of self on to a higher platform, where it is seen that all men are one, and that the greatest is he who consistently preserves others, not himself.

There was an account in this morning's paper of a man, a blacksmith, who confronted an enraged tiger at three feet, in defence of a whole crowd of women and children. He had no thought of self-preservation, but of saving the lives of the helpless. Was he not acting from a higher conception of the law than if he had run and saved himself?

This was a rare occasion, but we also have our opportunities daily of rendering that self-less service to the world which is the mark of the disciple. The disciple offers himself to the world, body, soul, personality, all that he is or has; he is content to appear as nothing if his humiliation will save some other soul; he spends and is spent for the whole, willingly, gladly, until the moment when the last “It is finished” breaks from his lips and he passes on to higher service in another sphere, there as here, a preserver, a world-redeemer, a Christ.

References for this Week.

[Books marked * will be found in the Library.]

The Astral or Invisible World of thought:—Leadbeater, *Astral Plane*; * Other Side of Death; * Man Visible and Invisible; * Invisible Helpers * Besant, *Ancient Wisdom*, * chaps. 2, 3. Sinnett, *Esoteric Buddhism*, * chap. 6; Growth of the Soul, * chaps. 7, 8. Stanislas de Guaita, *La Clef de la Magie Noire*. * Papus, *Traite' Elementaire*, p. 373.

The Dweller in the Heart:—Bhagavad Gita. * The Upanishads. * Sinnett, *Growth of the Soul*, * chap. 4. Vivekananda, *Jana Yoga*. * Abhedananda, *Self Knowledge*. *

The Lord dwelleth at the heart of all the elements and from thence He causeth them all to turn upon the wheel of Maya.

Bhagavad-Gita, xviii, 61.

There is one director (Supreme Being); there is no second director. I speak concerning him who abides in the heart. This being, the director, dwells in the heart and directs (all creatures). Impelled by that same (being), I move as I am ordered, like water on a declivity.

Anugita, chap. ii.

That (true Brahman) shines forth grand, divine, inconceivable, smaller than small; it is far beyond what is far and yet near here, it is hidden in the cave (of the heart) among those who see it even here.

He is not apprehended by the eye, nor by speech, nor by the other senses, not by penance or good works. When a man's nature has become purified by the serene light of knowledge, then he sees him, meditating on him as without parts.

Mundaka-Upanishad, III, i, 7, 8.

He who abides in the fire, and he who abides in the heart, and he who abides in the sun, they are one and the same.

Maitrayana-Brahmana-Upanishad, vii, 7.

From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all.

Emerson, The Over-Soul.

Stand aside in the coming battle, and though thou fightest be thou the warrior. Look for the warrior and let him fight in thee. Take his orders for battle and obey them. Obey him not as though he were a general, but as though he were thyself;.....for he is thyself, yet infinitely wiser and stronger than thyself.....He is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth. When once he has entered thee and become thy warrior, he will never utterly desert thee, and at the day of the great peace he will become one with thee.

Light on the Path.

Library Notice.

Annals of Psychical Science, August 1906 and L'Initiation, March 1907 are missing from the Library. Those having them are requested to return them without delay.

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SUBJECT OF LECTURE

SUNDAY, JUNE 9TH, AT 8:15 P. M.

“Man’s Creative Power.”

WEDNESDAY, JUNE 12TH, AT 8:15 P. M.

“The Conservation of Nervous Force.”



The Invisible.

From all time down to our own day, the cult of the invisible has ever played a great part in the life of man, whether barbarous or civilized; the difference being indeed marked only by their different conceptions, by their greater or less knowledge of this invisible world.

Amongst ourselves we find also, now as then, those for whom the invisible does not exist, those for whom the wondrous expanse of air and sky and sea is just a mixture of gases useful and indispensable—for the body. This has always been the position of the masses. Seeing, they see not, nor do they understand.

And yet it is in the invisible we “live and move and have our being;” and it is owing to invisible influences that we too often suffer without knowing exactly why.

Someone wrote me this week: “Nothing exhausts me more than going to the stores with . . .”. Whence comes this exhaustion? It is not physical, for the physical effort put forth is comparatively small. And how can it be guarded against?

The weakness is psychic, it is due to an unusual demand being made upon our will power by the needs of one who is more negative than we, and it can be obviated only by a change of polarity in ourselves. The same condition is often felt upon entering any crowd. Let us not blame the crowd, but let us rather seek the road by which we may become so strong that all demands, however heavy shall be to us a path of willing service.

The disciple offers himself a living sacrifice: he is therefore an open channel; all power flows into and through him, and his strength is limited only by his faith and power of using. When he sees a great opportunity, he makes a great demand. Does he enter a crowd? Not one whose burden is not lighter for his presence. A car? A thrill of kindness and consideration passes around. The breakfast-table is brightened, the home is comforted.

And does he become exhausted by giving so much? Not so! for by such giving is the universal store-house opened to us all, so that he and we enjoy an increased flow of love and joy and peace.

References for this Week.

[Books marked * will be found in the Library.]

Man's Creative Power:—Papus, *La Magie pratique*. Balzac, Louis Lambert.* Blavatsky, *The Secret Doctrine*.* Eliphas Levi, *The Doctrine and Ritual of Transcendental Magic*.* Lowell, *Imagination and its Wonders*. Franz Hartmann, *Paracelsus*.*

Conservation of Nervous Energy:—William James, *The Energies of Men* (Science, Mar. 1st, 1907*). Brown, *The Art of Living*.* Ingalese, *History and Power of Mind*.* Ramacharaka *Hatha Yoga*.* *Psychic Healing*.* Lovell, *Ars Vivendi*. Prentice Mulford, *Your Forces and How to use Them*.* 6 vols.

. . . Kriyashakti, that mysterious and divine power, latent in the will of every man . . . the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself externally, if one's attention (and will) is deeply concentrated upon it. *Blavatsky, The Secret Doctrine, ii, 182,*

The Imagination is a most useful faculty with dynamic force. It is the picture-making power of the human mind. In the ordinary human person it has not enough training or force to be more than a sort of dream, but it can be trained. When trained it is the Constructor in the human workshop. Arrived at that stage, it makes a matrix in the Astral substance through which effects will flow objectively. It is the greatest power, after Will, in the human assemblage of complicated instruments . . . One of the powers of the trained imagination is that of making an image . . . in the Astral substance, an actual image or form which may then be used in the same way as an iron-moulder uses a mold of sand for the molten iron. It is therefore the king faculty, inasmuch as the will can not do its work if the imagination be at all weak or untrained. *W. Q. Judge, Ocean of Theosophy.*

Imagination is the creative power of man, and it may act instinctively and without any conscious effort of the will.

Franz Hartmann.

Man is that what he thinks. If he thinks fire, he is fire; if he thinks war, then will he cause war . . . Visible matter becomes invisible, and is acted upon by the soul, and invisible matter becomes organized and is made visible again through the influence of the soul: *Paracelsus, De Virtute Imaginativa.*

In the Divine Power asleep within man lies the real force.

Arthur Lovell, Imagination and its wonders.

As a man thinketh in his heart, so is he. *Prov. xiii, 7.*

Thought is but a breath, and yet this breath can move the world. *Victor Hugo.*

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ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

SUBJECT OF LECTURE

SUNDAY, JUNE 16TH, AT 8:15 P. M.

“Reincarnation.”

WEDNESDAY, JUNE 19TH, AT 8:15 P. M.

“The Accumulation of Nervous Energy.”



Ahamkara=Egotism.

“I am the actor ; for my benefit all this is being done.” “In my own country I am at the head of everything”. “My teacher said that I was the most evolved being he had met in the West” . . . always this “I” which is so apt to become the center round which our desires revolve; an obstacle, therefore, preventing our centering ourselves in the Supreme.

During the spiritual infancy of the race, the I-making faculty of the soul has been necessary to the growth of the individual, just as in the infant, dependence is essential to its nurture. But in childhood and boyhood this condition is speedily left behind and seen to be unworthy of approaching manhood. Independence and liberty are suited to maturity.

Just so Ahamkara belongs to the infant, and if we would grow to manhood we must transmute its forces into forgetfulness of self, humility, love.

“ ‘I do not anything’ should think the harmonised one, who knoweth the essence of things,” we are taught by the Bhagavad Gita. He who has got beyond childhood realises that there is within him a hidden center which is one with the center of all things. This outer I, then, this sense of separated existence becomes lost in the greater consciousness.

“It is God who worketh in me to will and to do his good pleasure” says St. Paul. The Divine Center, the self in man, remains ever serene and unmoved by all the varied play of the senses which we call life. It does but see in these activities a means for purification and freedom.

This is the “Dweller in the Heart,” and he who has found the way to his dwelling ceases forever after to think and to speak of the triumphs or the trials of this fleeting personality, for he has found Himself, his Divinity, and in finding his center he is at peace.

References for this Week.

[Books marked * will be found in the Library.]

Reincarnation:—Walker, *Reincarnation** (containing bibliography). Abhedananda, *Reincarnation.** Besant, *Reincarnation;* Ancient Wisdom,** chapters 7, 8; *Pedigree of Man.** Pryse, *Reincarnation in the New Testament.** Johnston, *Memory of Past Births.** Laws of Manu,* chap 12. Bhagavad Gita,* ii, 17-27; ix, 21, etc. The Upanishads.* The Dhammapada,* 153-4, etc.

Conservation of Nervous Energy:—William James, *The Energies of Men* (Science, Mar. 1st, 1907*). Brown, *The Art of Living.** Ingalese, *History and Power of Mind.** Ramacharaka *Hatha Yoga;** *Psychic Healing.** Lovell, *Ars Vivendi.* Prentice Mulford, *Your Forces and How to use Them,** 6 vols.

— — — — —
Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth
“These will I wear to-day!”
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.

*

*

*

The end of birth is death; the end of death Is birth: this is ordained!

*Sir Edwin Arnold's translation
of the Bhagavad Gita. Book 2.*

Eternity may be but an endless series of those migrations which men call deaths.

Bulwer.

Do you not know great and rare men who cannot have become what they are at once, in a single human existence? who must have often existed before in order to have attained that purity of feeling, that instinctive impulse for all that is true, beautiful and good, in short that elevation and natural supremacy over all around them?

Herder.

This one thing I know, that these qualities did not now begin to exist, . . . before the world was, they were. Nothing can bar them out, or shut them in, but they penetrate the ocean and land, space and time, form and essence, and hold the key to universal nature.

Emerson, The Method of Nature.

As to you, Life, I reckon you are the leavings of many deaths. No doubt I have died myself ten thousand times before.

Walt Whitman.

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.

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ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

SUBJECT OF LECTURE

SUNDAY, JUNE 23RD, AT 8:15 P. M.

"Karma."

WEDNESDAY, JUNE 26TH, AT 8:15 P. M.

"The Liberation and Distribution of the Nervous Energy."



Riches and Poverty.

"Give me neither poverty nor riches," said Solomon, "lest being full I deny Thee, or being poor I steal and curse."

And truly for the average man among us, who has developed little of his innate power of re-action,—who does not know how to stand against the temptations and the subtle wiles of the environment,—for him, this life of mediocrity is safer. If it does not bring us great opportunities, neither does it involve us in great dangers. Better for us to try our strength first upon the even highroad and not emulate those whose lot has set them in slippery places, who have to go, step by step, along the razor edge of a precipice, or whose poverty has plunged them into the deeps of the "Slough of Despond." Valuable experiences for those who can triumph over them, but fraught with terrible dangers for the ignorant and the untrained.

"We would not choose our lot," nor indeed can we; we come into this world as the result of causes which we have set up in the far-off past, so that we may take up our work of self-purification at the point where we left it before. But we can modify our conditions by the force of our creative powers, and we can hew out steps in the slippery mountain-side so that those who come after us may ascend more easily.

We are prone to think with Henry Ward Beecher "it would be easy to serve God on ten thousand a year," but experience tells us that of the two states, riches is more hardening to the soul than poverty, and the rich man must indeed be very strong, pure and godly, to avoid the snares of "Ahankara," to be able to hold all wealth and possessions as being, not his, but the world's, to be used by him as steward for the good of all. Selfishness, pride, ambition, are ever clamoring at the door, occasions for stumbling or for rising, according as he wins or loses in the struggle.

"How hard is it for them that have riches to enter into the kingdom of God!" we read. "With man it is impossible, but with God all things are possible!"

References for this Week.

[Books marked * will be found in the Library.]

Karma:—Besant, *Karma*; * Ancient Wisdom.* Vivekananda, *Karma Yoga*, * Chap. 1. Sinnett, *Growth of the Soul*, * Chaps. 3 and 5; *Esoteric Buddhism*. * Walker, *Reincarnation*. * The *Dreamer*, *Studies in the Bhavagad Gita*, * vol. 2.

The Liberation and Distribution of the Nervous Energy:—Papus, *La Magie Pratique*. Larson, *Poise and Power*. Prentice Mulford, *Your Forces and how to use Them*. * William James, *The Energies of Men** (Science, Mar. 1st, 1907). Ramacharaka, *Hatha Yoga**.

All that total of a soul
Which is the things it did, the thoughts it had,
The "self" it wove with woof of viewless time
Crossed on the warp invisible of acts.

* * * * *

That which ye sow ye reap. See yonder fields!
The sesamum was sesamum, the corn
Was corn. The silence and the darkness knew;
So is a man's fate born.

Arnold, Light of Asia.

We sleep but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up again to-morrow. *Beecher.*

The soul contains in itself the event that shall presently befall it, for the event is only the actualizing of its thoughts. *Emerson.*

Men must reap the things they sow,
Force from force must ever flow. *Shelley.*

We are our own children. *Pythagoras.*

Nothing can work me damage but myself. *St. Bernard.*

Keep thy heart with all diligence; for out of it are the issues of life. *Solomon, Prov. iv, 23.*

Compare this blind faith with the philosophical belief, based on every reasonable evidence and on life experience, in Karma-Nemesis, or the Law of Retribution. This law—whether Conscious or Unconscious—predestines nothing and no one. It exists from and in Eternity, truly, for it is Eternity itself. . . . Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic Law adjusts the effects. . . . It is not the wave which drowns a man, but the *personal* action of the wretch who goes deliberately and places himself under the *impersonal* action of the laws that govern the *ocean's* motion.

Blavatsky, Secret Doctrine, vol. ii, p. 319.

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ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

SUBJECT OF LECTURE

SUNDAY, JUNE 30TH, AT 8:15 P. M.

“The Soul and its Destiny.”

WEDNESDAY, JULY 3RD, AT 8:15 P. M.

“Transmutation.”



The Good of Evil.

“There shall never be one lost good,” the poet tells us, and the depths of our being confirm this truth. We *know* that there is in reality no evil, that even the gross injustice, inequality and oppression which we see around us, all serve some good purpose, if we will have it so. What is that purpose?

A pure and tender soul comes, for Karmic reasons, into a family, or under the domination of those who seemingly are adverse to its true interests. All its high and noble ideas are scoffed at, it is opposed at every turn, it is even, as was St. Paul, supposed to be unbalanced or too impressionable.

Can we see any plan in this? Not at first sight, but that may perhaps be because our eyes are wrongly focussed. Let us take a wider view. We notice, as time passes, that the persecuted one gains, from the very obstacles which he has daily to surmount, strength, self-control, a large compassion and tolerance. And then, when these lessons have been learned the scene shifts and the willing learner is transferred to a higher grade where he is surrounded by congenial workers. Is not his present joy the outcome of his past? Made possible by it?

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

No earthly good, perhaps, but a series of endless opportunities for growth; for every hardship which crushes under foot the weak and selfish man, is cheerfully encountered by the disciple who sees in it his Father's hand, planning for him “the shining light, which shineth more and more unto the perfect day.”

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

References for this Week.

[Books marked * will be found in the Library.]

The Soul and its Destiny:—Sinnott, Growth of the Soul.* Blavatsky, Voice of the Silence.* Mabel Collins, Light on the Path.* Bhagavad Gita.* The Doctrine of the Heart.* Hartmann, Magic, White and Black,* pp. 78-80.

Transmutation:—Sermon on the Mount, Matt. v-vii. Lovell, Ars Vivendi, p. 56. Larson, Mastery of Fate. Prentice Mulford, Your Forces and How to Use Them,* 6 vols. Ramacharaka, Hatha Yoga,* pp. 231-3. Ingalese, History and Power of Mind.* Besant, Outer Court,* chap. 4.

The celestial history of the Psyche as taught by Pythagoras is that in order to become what she is in actual humanity it is necessary that she shall have travelled all the kingdoms of nature, to have scaled the ladder of being by a series of innumerable existences. She has been blind and indistinct force in the mineral—individualized in the plant—polarized in the sensibility and instinct of animals,—and has tended towards the conscious world in this slow elaboration. . . . The names for soul have been collected from civilized and uncivilized races of man. Some of these names mean "breath," some "heart," "blood," "the pupil of the eye." Some races have called the soul "caged in the body" and "winged for flight." Some have called it the "shadow of the body." The Greeks called it "Psyche," butterfly, . . . One tribe has called the soul "perfume." "Is not a man's soul," they say, "what the fragrance is to the flower?" Plato said the soul was like harmonious music drawn from the lyre we call body.

Max Mueller.

The soul has six potentialities—the senses, the instinct, the imagination, intellect, intelligence and spirit. *St. Bonaventura.*

Thou bearest within thyself a sublime soul that thou dost not know; for God resides in the interior of every man, but few know how to find Him.

Bhagavad Gita.

Our souls are paths on which we travel to come to God, for they have of old come forth from him.

Pistis Sophia.

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

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

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

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

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

The evil is null, is naught, is silence implying sound;

What was good, shall be good, with, for evil, so much good more;

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

Browning, Abt Vogler.

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ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

SUBJECT OF LECTURE

SUNDAY, JULY 7TH, AT 8:15 P. M.

"In Tune with The Infinite."

WEDNESDAY, JULY 10TH, AT 8:15 P. M.

"The Cause of Suffering."



The Changeless One.

"The Lord dwelleth in the heart of all beings," we are taught. There is in the depths of the being of each one of us a place of silence, where dwells the soundless sound, a consciousness, within which we retire for comfort and for strength to bear all things and still go calmly, even joyfully forward.

This is the nearest that we can approach to "The Changeless One;" for we find that the experience varies and is more or less intense at times, it is, we see, but the shifting shadow of the Real Self. Nevertheless although variable, it is to us the Divine Presence, and our progress, day by day brings us nearer to it.

"Your teaching of the gradual perfecting of the soul is very beautiful" one says to us, "but what is the object of it all? The Changeless One cannot be enriched, so who is going to gain by all the efforts put forth?"

Perhaps gain is not the object of this manifestation, we answer; our own higher ideals even are not pursued for what we may gain: we know that they are bearing us higher but that is not the motive which leads us to endure affliction, persecution, death, if need be, in following them.

When the voice of wisdom makes itself heard, do we stop to consider whether anyone will be the gainer by our labors? Surely not, we follow because we have heard the call and our innermost being responds. Wisdom is fathomless, all embracing, without beginning or ending, what could we add to, or take from, its calm grandeur?

We are in the world as the last soldier of the advancing army. What can we learn of the fortunes of the field? Whither are we being led? What is the plan of campaign? We know not, nor could we understand if these were explained to us. We know our duties, our immediate superiors, our Captain; we know that we have to march all day in the broiling sun, and all night too if need be without a thought of murmur; to fall out silently when we can go no farther, and live or die as we can.

Whence comes our strength to suffer and still be glad? From the Changeless One within, for *this is He*.

References for this Week.

[Books marked * will be found in the Library.]

In Tune with the Infinite:—Trine, *In Tune with the Infinite*;* What all the world's a' seeking.* *Bhagavad Gita*,* v, 10-29; x, 1-10; xii; xv; xviii. *Imitation of Christ*,* Bk. iii, chap. 34. Emerson, *The Oversoul*.* Paul Carus, *the Gospel of Buddha*.* Dresser, *In Search of a Soul*.* Besant, *The Three Paths*.*

The Cause of Suffering:—Buddha's Sermon on the Foundation of the Kingdom of Righteousness* (*Buddhist Suttas*). Arnold, *Light of Asia*,* book 8. Besant, *Ancient Wisdom*.* Blavatsky, *Key to Theosophy** (see index). Collins, *Light on the Path*.* *The Yoga of Discrimination*,* chaps. 3, 4.

The Tathagata sees the universe face to face and understands its nature . . . He lets his mind pervade the four quarters of the world with thoughts of love. And thus the whole wide world, above, below, around and everywhere will continue to be filled with love, far-reaching, grown great, and beyond measure.

Just as a mighty trumpeter makes himself heard—and that without difficulty—in all the four quarters of the earth; even so is the coming of the Tathagata: there is not one living creature that the Tathagata passes by or leaves aside, but regards them all with mind set free, and deep-felt love.

And this is the sign that a man follows the right path: Uprightness is his delight, and he sees danger in the least of those things which he should avoid. He trains himself in the commands of morality, he encompasseth himself with holiness in word and deed; he sustains life by means that are quite pure; good in conduct, guarded is the door of his senses; mindful and self-possessed, he is altogether happy.

Carus, The Gospel of Buddha.

The Peace of the Eternal lies near to those who know themselves, who are disjoined from desire and passion, subdued in nature, of subdued thoughts.

Having driven out external objects, with gaze fixed between the eyebrows; having made equal the outgoing and ingoing breaths moving within the nostrils;

With senses, mind and reason ever controlled, solely pursuing liberation, the Sage, having for ever cast away desire, fear and passion, verily is liberated.

Having known Me, as the Enjoyer of sacrifice and of austerity, the mighty Ruler of all the worlds, and the friend of all creatures he attains to Peace. *Bhagavad Gita, v. 26-29.*

And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. *John, xvii. 3.*

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SUBJECT OF LECTURE

SUNDAY, JULY 14TH, AT 8:15 P. M.

“The Invisible in Man.”

WEDNESDAY, JULY 17TH, AT 8:15 P. M.

“The Destruction of Suffering.”



Debts.

Our debts are of three kinds, we are taught: to God, to our neighbor, to ourselves. And again we read: “Owe no man anything.” And at first sight this seems easy, so that the average man among us is apt to answer with the young ruler, “All these things have I kept from my youth up, what lack I yet?”

Look deeper and consider. What have you that you did not receive? Your possessions, money, your clothing, your food, all are yours, in part at least, owing to the suffering and toil of others; every breath you draw is a separate bond, binding you to serve the Universe in return.

Are we paying our debts?

“Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer’s eye.” Do we never cause pain to those about us? Is there anyone among us who is living up to his own ideal in this respect? People are so sensitive, we say impatiently, they are hurt at nothing. Then must we become more tender and compassionate so that we may pass through the world and hurt no living soul. Every tear is a debt, and sooner or later, we shall have to pay.

We are struggling to-day under the burden of our past. How can we the most quickly and effectively pay that off and avoid making new debts? This is our problem.

There is a way, if we are able to take it,—the way of service willingly rendered to any of God’s creatures; sacrifice offered unostentatiously, day by day, a giving-up of our own advantage, our own wishes to further those of the whole; more than this:—the giving gladly to all men of that which costs us much, but which our love of the Great All pours forth.

Thus do we lighten the heavy Karma of the world, and in liberating our own soul, we also help to loose the bonds of others.

“A thief verily is he who enjoyeth what is given by Them, without returning the gift.”

References for this Week.

[Books marked * will be found in the Library.]

Latent Powers in Man:—Leadbeater, *Man Visible and Invisible*;* Clairvoyance;* *The other side of Death*.* *Invisible Helpers*.* Bucke, *Cosmic Consciousness*.* Myers, *Human Personality*,* vol. 1, p. 600 and elsewhere. Besant, *Path of Discipleship*,* chap. 4; *The Three Paths*;* *In the Outer Court*;* *Thought Power*;* *Ancient Wisdom*,* chap. 11.

The Destruction of Suffering:—Buddha's Sermon on the Foundation of the Kingdom of Righteousness* (Buddhist Suttas). *Bhagavad Gita*.* Vivekananda, *Karma Yoga*;* *Raja Yoga*.* Blavatsky, *The Voice of the Silence*.* Thomas a' Kempis, *The Imitation of Christ*.* Wagner, *The Simple Life*.* Arnold, *Light of Asia*.* *The Dhammapada*.* Carus, *Gospel of Buddha*.*

Pain can arise only out of the friction of the lower nature, out of the struggle of the lower—which is really the Self encumbered with ignorance and wrapped about with delusion. So that we shall find as we trace this onwards, that the use of pain is to get rid of ignorance; that the whole process of growth and of evolution is this getting rid of ignorance; and although that may be described, and is constantly experienced by us in our lower nature, as pain and trouble and conflict, yet in proportion as the true man within us develops . . . just in so far will he realise that the essence of all his efforts is to bring to the helping of a sorrowful world this manifestation of joy and peace. *Besant, In the Outer Court.*

It is through ignorance that the Soul has been joined with nature and the idea is to get rid of nature's control over us. That is the goal of all religions. Each Soul is potentially Divine. The goal is to manifest this Divinity within, by controlling nature external and internal. Do this either by work, or worship, or psychic control, or philosophy, by one, or more, or all of these and be free. This is the whole of Religion.

Vivekananda's Commentaries on Patanjali's Yoga Aphorisms.

I have seen whole families, suffering from self-imposed humiliation and depression, leap into new life, new growth, and new happiness at a change of the point of view.

Horace Fletcher, Happiness.

Recent Additions to the Library.

Besant, *Theosophy and Human Life*. Colville, *Universal Spiritualism*. Collins (Mabel), *Illusions*. Fletcher, *Happiness, or Forethought minus Fearthought*. Aiyer, *Translation of Yoga Vasishtha*. Sinha, *A Study of the Bhagavata Purana, or Esoteric Hinduism*. Sinnett, *The Human Aura* (Trans London Lodge, T. S., No. 18). Leo, *Astrology for All*, 2 vols. Waite, *The Doctrines and Literature of the Kabalah*. Taylor, *Select Works of Plotinus*.

SUBJECT OF LECTURE

SUNDAY, JULY 21ST, AT 8:15 P. M.

“The Nature and Right Uses of Thought.”

SUNDAY, AUGUST 25TH, AT 8:15 P. M.

“The Uses of Suffering.”

The work of the Centre will be discontinued after July 21st, to re-open August 25th.



Leisure.

We all have leisure moments, even those who know it not. What use are we making of them?

My time is my own after I have done my day's work, I am accountable to no one for it; I spend it as I please, you answer. I cannot be always in harness.

Better be in harness to the dictates of your own Will, we reply, than in slavery to the lower nature.

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

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

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

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

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

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

References for this Week.

[Books marked * will be found in the Library.]

The World of Thought:—Besant, *Thought Power*;* *Thought Forms** Ramacharaka, *Fourteen Lessons in Yogi Philosophy** Hudson, *The Law of Psychic Phenomena** Fletcher, *Happiness, or Forethought minus Fearthought** Lovell, *Ars Vivendi*, chap. 3 Denton, *The Soul of Things** Prentice Mulford, *Your Forces and How to Use Them**

The Uses of Suffering:—Bhagavad Gita.* *The Dreamer, Studies in the Bhagavad Gita, Part I** Besant, *In the Outer Court** *The Three Paths and Dharma** pp. 116-119. Thomas a' Kempis, *Imitation of Christ** Collins, *Light on the Path** George Meredith, *Shaving of Shagpat** Marcus Aurelius,* Richard Baxter, *Works*, vol. iv.

How strange, that all
The terrors, pains, and early miseries,
Regrets, vexations, lassitudes interfused
Within my mind, should e'er have borne a part,
And that a needful part, in making up
The calm existence which is mine, when I
Am worthy of myself!

Wordsworth, The Prelude, Bk. i.

To have suffered much is like knowing many languages.
Thou hast learned to understand all, and to make thyself
intelligible to all.

Anon.

Grief, if we will use it so, is the chisel, the keen edge of which
carves lines of ineffaceable beauty on the statue of the soul.

F. Adler, Ethics and Culture (pamphlet).

We glory in tribulations also: knowing that tribulation
worketh patience; and patience, experience; and experience, hope.

Rom. v, 3, 4.

If he will not learn by gentleness, let him then learn by pain.
Let him learn by experience; let him plunge into vice, and reap
the bitter pang that comes from trampling on the law. There is
time; he will learn the lesson surely though painfully. God is in
him, and still He lets him go that way; nay, he even opens the
way that he may go along it; when he demands it, the answer of
God is: "My child, if you will not listen, take your own way and
learn your lesson in the fire of your agony and in the bitterness of
your degradation. I am with you still."

Besant, Dharma.

'T is the thwackings in this den
Maketh lions of true men!

So are we nerved to break the clinging mesh
Which tames the noblest efforts of poor flesh.

George Meredith, The Shaving of Shagpat.

SUBJECT OF LECTURE

SUNDAY, AUGUST 25TH. AT 8:15 P. M.

“The Uses of Suffering.”

WEDNESDAY, AUGUST 28TH, AT 8:15 P. M.

“He That Loseth His Life For My Sake Shall Find It.”



Alles Verstehen ist Alles Vergeben.

To understand all is to forgive, the German proverb says. And indeed, could we but know often-times the real facts before we pass our censure, our words would remain unsaid.

But there are cases, you will say, when the facts admit of no doubt, there are no extenuating circumstances; you have been cruelly wronged, your life is wrecked and there is no remedy. You do understand all, you say bitterly, but it is impossible to forgive; you wish your enemy no harm, but you can go no farther. Nothing can excuse his conduct.

Do you indeed understand *all*? What do you know of the inner life of another, his struggles, his temptations, his weaknesses? Can you disentangle even your own motives at times, when emotion is strong, and how then can you know what is the train of circumstances, of Karma, which has led him and you up to this crucial moment?

No, there is no one among us who is wise enough and great enough to understand all things; but the little that we do know, all points us to forgiveness,—and beyond.

For indeed, forgiveness is one of the words which is not to be found in the vocabulary of the disciple. The disciple neither forgives nor does he ask for forgiveness from God or man.

His faith is founded on knowledge, not belief. He knows that God rules in the world and that there is no chance. Men and earthly vicissitudes are to him the finger of God pointing out his own weak places and offering him the opportunity of strengthening himself. No one can injure him, the very idea is foreign to his thought; he is thankful for all things, the good and bad alike, and he humbly learns from all. He cannot forgive for he knows no resentment.

Have you been humbled to the very dust by the hand of God? Are you rebellious at times and bitter? Rather give thanks for this very lesson, that you may come forth from the fire purified.

For “They that be wise shall shine as the brightness of the firmament.”

References for this Week.

[Books marked * will be found in the Library.]

The Uses of Suffering:—Besant, (Lotus Leaves) *The Doctrine of the Heart*;* *In the Outer Court*;* *The Three Paths and Dharma*.* *The Dreamer*, *Studies in the Bhagavad Gita*, Part 1.* Thomas a' Kempis, *Imitation of Christ*.* Collins, *Light on the Path*.* Marcus Aurelius.* Richard Baxter, *Works*,* vol. iv.

He That Loveth His Life for My Sake shall Find It:—Besant, *The Law of Sacrifice*;* *In the Outer Court*;* *Esoteric Christianity*,* chap. 7. Ruskin, *Seven Lamps of Architecture*,* chap. 3 (*The Lamp of Sacrifice*). Herbert Spencer, *Data of Ethics*, chaps. 11-14. Matt. x. 39.

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. First he wears out pleasure; then he wears out pain—till, at last, his eyes become incapable of tears.

Collins. Light on the Path. Comments Chap. 1.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. *John xii. 25.*

If a man has not studied a single philosophy, if he does not believe in any God, and never has, if he has never prayed even once in his whole life, but, if the simple power of good actions has brought him to that state where he is ready to give up his life and all else for others, he has arrived at the same point to which the religious man will come through his prayers and the philosopher through his knowledge, and so you find that the philosopher, the worker and the devotee, all meet at one point, and that one point is self-abnegation. However the systems of philosophy may differ in opinion, all mankind stands in reverence and awe before the man who is ready to sacrifice himself for others.

Vivekananda. Karma Yoga.

The self of matter and the self of spirit can never meet—one of the twain must disappear—there is no place for both.

Blavatsky. The Voice of the Silence.

Forsake all and thou shalt find all. Forego desire and thou shalt find rest . . . in this short word is included all perfection.

Thomas a' Kempis.

The Brahmin's rule of conduct is that death or destruction of the "I" has been and always will be the price which we must pay, in order to attain to God. Call it renunciation, call it stoicism, call it detachment, call it death, the fact is the same that only he who dies to himself finds God.

Mozumdar.

SUBJECT OF LECTURE

SUNDAY, SEPTEMBER 1ST, AT 8:15 P. M.

"The Oriental Teachings."

WEDNESDAY, SEPTEMBER 4TH, AT 8:15 P. M.

"Debts."



Love your Enemies.

So we are taught unanimously by all great souls; it matters not to what sect they belong, by what name they are known, they all agree that this love is one of the marks of the disciple.

But the world, of business and of pleasure, says: Yes, it is an ideal to be dreamed of, but it can not be practised. No business man, no society woman can be expected to conform to it; they would be misunderstood, every one would set them down as weak, powerless, inane: in short it is beautiful in theory but suited only to the saint or the visionary.

Another will say: "I am sure I have no feeling against any one however ill they may have behaved to me; they are perfectly indifferent to me." Is this love, we ask. You are standing on the brink of a precipice, leaning over and priding yourself upon your safety. Nothing less than love can save you.

You business man who have just been worsted in a business transaction, obliged by the rapacity of another to sign a next-to ruinous lease! Do you love your enemy? No, you hate him, you spend hours of your time abusing him, you care not who knows it, you finally lash yourself up into such a fury of rage that you fall sick and are forced to neglect your affairs for days, perhaps weeks.

And this is the normal business habit of mind, the one judged by the world to be eminently practical and leading to prosperity.

To us it appears ignorant and wasteful.

Or you, society leader, whose very popularity rouses jealousy and causes you to be rudely ignored at one time and spoken to another! Do you love your enemy? At first, no, you were surprised by a sudden rush of indignation; but your higher nature is awakened, you saw that it was your lower personal self which was angry, you remembered the command to love and obeyed it, and now you are watching, almost with awe, the unravelling by the simple power of love, of the tangled mesh of petty vexations, barbed arrows, veiled hypocrisy which makes up the world about you.

Can you love your enemy? You can and do love the real self in every being, however ignorant and seemingly hateful the personality.

But this is more than human, some one says.

And so is man, we answer.

References for this Week.

[Books marked * will be found in the Library.]

The Oriental Teachings.—Bhagavad Gita.* Blavatsky, The Secret Doctrine;* The Voice of the Silence.* Esoteric readings of Old and New Testaments. Besant, The Ancient Wisdom.* Papus, *Traite' elementaire de Science Occulte** Sinnett, Esoteric Buddhism.* The Occult World.* Hermes Trismegistus,* The Emerald Tablet. Sacred Books of the East, Vols. i. iii. xi. xxv. xxxix. xl.

Debts.—Besant, The Law of Sacrifice; In the Outer Court. Bhagavad Gita. Luke xvii. 10. Ecclesiastes xii. 13. Vivekananda, Karma Yoga, chap. iv. Romans xiii. 8.

How much owest thou unto my Lord? *Luke xvi. 5.*

The first sacrifice is to the *Devas*. . . Man is constantly being helped by those above him, and paying back to them some of the gifts given by them. . . I come then to the second Sacrifice, —the sacrifice to the Pitris. Here the sacrificer recognizes the debt he owes to his ancestors, the humanity of the past . . . as a man living in society, reaping the benefits of society, of all that it has done, suffered, endured or accumulated . . . The third sacrifice is the sacrifice of knowledge. It is the recognition of the duty which man owes to the sages of the past, and consists in the study of the scriptures and other great branches of literature and science. Then comes the sacrifice to men . . . the recognition of the debt we owe to all who labor in the production of food, and are in need. . . . The last sacrifice is to animals. That is the recognition of man's duty to the lower creation. .

Besant. The Law of Sacrifice.

When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. *Luke xvii. 10.*

What parents can do their duties to their children? What children to their parents? What husband to his wife? What wife to her husband? Do we not meet with cases of friction every day in our lives? Duty is sweet only through love, love shines alone in freedom.

Vivekananda. Karma Yoga.

Owe no man anything, but to love one another.

Romans xiii. 8.

Received by the Library.

Papus, *Traite' elementaire de Magie Pratique*. Larson, *Poise and Power*. Abhedananda, *The Philosophy of Work*. Swedenborg, *Heaven and Hell*. Current numbers of the *Theosophist*, *The Theosophical Review*, *The Vahan*, *The Theosophic Quarterly*, *L'Initiation*, *Journal and Proceedings of the American Society for Psychical Research*, *Journal of the Society of Psychical Research (London)*, *Psychische Studien*, *Annals of Psychical Science*, *The Temple Artisan*.

SUBJECT OF LECTURE

SUNDAY, SEPTEMBER 8TH, AT 8:15 P. M.

"What is Man."

WEDNESDAY, SEPTEMBER 11TH, AT 8:15 P. M.

"Peace Within."

Time.

"For a thousand years in thy sight are but as yesterday when it is past." So does the Psalmist try to wean us away from the idea that time is an important factor in the spiritual life.

What then is Time? Must we not treasure carefully each hour, apportion to each day its rightful tasks, regard each minute as a gift, to be used and accounted for to the giver?

True, the regular succession of events in the visible world must necessarily be regarded, and if we forget the hour or misuse our time we act unwisely. Time is a most useful servant in all that concerns the outer world.

But so soon as our activities transcend the purely physical, then time fades away. Ask the artist how long it will be before his conception is completed. "I know not," he will answer, "perhaps a day, perhaps many years; I can not say."

"It must have taken you a very long time to learn all that you know," someone said to us last night, and we thought to ourselves how very little, time had to do with any growth of the spiritual nature. The physical man grows by successive days and years; the intellectual grasp of a subject requires time; but spirit obeys a higher law than we can fathom, and there time is no longer.

Nor are we wise in trying to measure our growth year by year; for we are bidden grow as the flower grows, unconsciously, and those very times when we lie as it were dormant are the crises in our true life out of which we come renewed and blessed. Far better for us to leave the times and the seasons in Our Father's hand.

Time is the great healer and if we will have it so, it aids us much in our upward path, for day by day it effaces from the slate of our memory one tear-stain after another; we retain the experience but the sorrow is gone.

And thus we learn to turn from time to eternity. Why grieve? Why strive and struggle? These do but hinder growth, and all eternity is before us.

"Live," O disciple, "neither in the present nor in the future, but in the eternal."

References for this Week.

[Books marked * will be found in the Library.]

What is Man:—Blavatsky, *Secret Doctrine*,* vol. ii. Besant, *Ancient Wisdom*;* Man and his Bodies;* *Pedigree of Man*.* Leadbeater, *Man Visible and Invisible*.* Sinnett, *Esoteric Buddhism*,* chap. v. Scott-Elliot, *Man's Place in the Universe*.* Papius, *Traite elementaire de Science Occulte*.*

Peace Within:—Bhagavad Gita.* Blavatsky, *The Voice of the Silence*.* Trine, *In Tune with the Infinite*.* Emerson, *The Over-Soul*.* Vivekananda, *Raja Yoga*,* pp. 251-339. *Imitation of Christ*,* iii. 34. St. Francis de Sales, *Of the Love of God*.*

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

The life of the spirit is joy and peace and exaltation,—the charmed life. And the test is "not religiousness, but love," the life of love. The test is to diffuse around one joy and gladness and uplift of spirit,—to evolve the nobler harmonies of life.

Whiting. The World Beautiful.

But the soul that ascends to worship the great God is plain and true; has no rose-color, no fine friends, no chivalry, no adventures; does not want admiration; dwells in the hour that now is, in the earnest experience of the common day,—by reason of the present moment and the mere trifle having become porous to thought, and bibulous of the sea of light.

Emerson. The Over-Soul.

There is a divine sequence running throughout the universe. Within and above and below the human will incessantly works the Divine will. To come into harmony with it and thereby with all the higher laws and forces, to come then into league and to work in conjunction with them, in order that they can work in league and conjunction with us, is to come into the chain of this wonderful sequence. This is the secret of all success. This is to come into the possession of unknown riches, into the realization of undreamed-of powers.

Ralph Waldo Trine. In Tune with the Infinite.

SUBJECT OF LECTURE

SUNDAY, SEPTEMBER 15TH, AT 8:15 P. M.

"The Astral Plane."

WEDNESDAY, SEPTEMBER 18TH, AT 8:15 P. M.

"Hidden Power."



White and Black Magic.

The science of the ancient Magi, based upon their knowledge of the powers of the human will to react upon the physical world, after remaining buried for centuries, is now again being presented to the masses, and many of us are eagerly grasping its truths and seeking to apply them in our daily lives.

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," and "The works that I do shall he (that believeth on me) do also and greater works than these shall he do" said a great soul thus giving in the simplest language a profound and far-reaching law.

We do want so many things, we have surely a right to the good things of life just as well as another, says one. How wonderful it must be to have the power of drawing all things you want to you, thinks another. And so, thinking of themselves and of their own interests and glorification, they straightway fall into the toils of black magic. For these great universal laws may only safely be used by those who desire the welfare of others even more ardently than their own, and who spend themselves in working for that welfare.

We may, certainly, draw to ourselves as center, the forces which bring us wealth, prosperity, health, but so long as our desire is to *ourselves* and not first of all to the whole, we are like children playing with an electric wire,—at any moment it may be our destruction.

There is another and a better way of realising the promises given above,—a way which is difficult to point out because its every step is a paradox: ye who would become rich be willing to be poor, if it be the Father's will; ye who desire prosperity, go forward cheerfully in the lowest path, if it presents itself before your trembling footsteps; ye who are seeking health, be willing for a time to suffer, you may perchance learn upon your bed some lesson which you can afterwards teach to another.

Then, when the disciple has proven himself in the lower and humbler paths, there will be put into his hands the desires of his heart, and with them the will to use them aright.

"Not my will but thine be done."

References for this Week.

[Books marked * will be found in the Library.]

The Astral Plane:—Blavatsky, *Secret Doctrine** (see index). Besant, *The Ancient Wisdom*,* chaps. 2-3. Sinnett, *Esoteric Buddhism*,* chap. 6; *Growth of the Soul*.* Papus, *Traite elementaire de Science Occulte*.* Stanislas de Guaita, *La Clef de la Magie Noire*.* Leadbeater, *Astral Plane*;* *Other Side of Death*.* Eliphas Levi, *Transcendental Magic*.*

Hidden Power:—Bucke, *Cosmic Consciousness*.* Besant, *Path of Discipleship*,* chap. 4; *The Three Paths*;* *In the Outer Court*;* *Thought Power*.* Myers, *Human Personality*.* Leadbeater, *Man Visible and Invisible*.* ii *Kings* vi. 8-17. *Mark* xvi. 17-18.

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.

All things are first created in the divine world *in principle*, that is to say in potentiality of being. This principle then passes into the astral plane and is manifested there "in negative"—that is to say that all which was luminous in the principle becomes obscure, and vice-versa all that was dark becomes luminous; it is not the exact image of the principle which is manifested, it is the mould of that image.—The mould once being obtained, the creation "in the astral" is terminated. Then commences the creation upon the physical plane, in the visible world. *The astral form* acting upon matter gives birth to the physical form, just as the mould gives birth to the statuette. Nor can the astral change the types to which it gives birth any more than the mould can change the figure which it reproduces. In order to modify the form, a new mould must be created; this, God alone can do directly, though man can do the same indirectly.

Papus. Traite Elementaire de Science Occulte.

If the rock has weight, if the tree lives, if man thinks, it is that they are crystallizations of the ether: the ether, matrix common alike to the stone, the grass and the living being is the metaphysical entity par excellence, the farthest reach and the source of visible nature. *Amaravella. Le Secret de l'Univers.*

Special Notice.

Mrs. Annie Besant, the distinguished writer and lecturer on theosophy, occultism and oriental religions, and President of the Theosophical Society, will be in Washington, Sept. 24th, 25th and 26th, and will give one or two public lectures. Time, place and subjects will be announced later.

SUBJECT OF LECTURE

SUNDAY, SEPTEMBER 22ND, AT 8:15 P. M.

“Creative Power”

WEDNESDAY, SEPTEMBER 25TH

No Lecture on account of Mrs. Besant's visit



Oneness.

“Do not fancy you can stand aside from the bad man or the foolish man. They are yourself.” This comes upon us with something of a shock; we have always sought to separate ourselves from those whose conversation or actions showed them to be below the ordinary level, or below our standard, and now we find ourselves set down as being one with those of whom we disapprove. This is a hard teaching and we are at first ready to turn aside from it with a careless contempt, when suddenly we remember that the Lord Issa (Jesus) never shunned the poor and the degraded, he seemed indeed to choose out the publicans and sinners to teach, and a momentary doubt of our own attitude comes upon us:

“Abstain because it is right to abstain—not that yourself shall be kept clean,” again we read, and this solves our difficulty.

We have been thinking of ourselves, our own purity, our own progress;—we must think rather of helping those about us, even if we seem to soil our hands somewhat in the process.

So we throw ourselves with zeal into every good work, we seek out opportunities of service, we are active workers in our church and community, and for a time we are happy. But there comes a day when even this seems unsatisfactory, there are so many obstructions, so little appreciation, such a want of gratitude;— the soul is looking for fresh heights to climb.

“Is there then a height beyond that of willing service to our fellow man”? you ask. There is indeed, for however high the soul may reach, she will always see above and beyond her one step more towards which she may aspire.

The service of man for the love of man, is good; but the service of God is better, for it includes all the other and renders us besides impervious to the slights and annoyances, unconscious of the obstacles which before were so real to us. The disciple is content to work or he is content to stand aside and see others complete his work and take his glory. For indeed it was not glory of which he was thinking, and being humble, his one wish is that he may appear as nothing in the eyes of men.

Thus, step by step, do we “separate the earth from the fire, the ethereal from the gross,” not by withdrawing ourselves from either, but by identifying ourselves with the spark divine which is in every being.

God in all, and all in God.

References for this Week.

[Books marked * will be found in the Library.]

Creative Power:—Besant, Thought Power, its Control and Culture;* In the Outer Court;* The Path of Discipleship;* Theosophy and the New Psychology;* The Building of the Kosmos.*

There stand at the head of every great religion men who were no ordinary men. The very fact that they are found in history is the guarantee of their present existence. They come forth and speak with authority—with authority which justifies itself in the very speaking.

These great Teachers have evolved out of humanity in the course of the millennia which lie behind. In our own time and in our own day, one after another finds that ancient and narrow path.

Man becomes that upon which he reflects. If he reflects daily upon the perfect ideal of humanity, he will begin to grow towards that perfect ideal himself.

All creative activities are the result of meditation.

When a man becomes a disciple his thoughts gain added power. Every thought that he thinks has increased vitality and increased energy. Every thought that he thinks has increased influence on the outer world of men.

The man who is able to think consecutively, clearly, definitely, he is the man who even in the lower world will be able to make his way.

Besant. The Path of Discipleship.

The quality of earnestness underlies the whole purification of the nature, the control of the thoughts, the building of the character.

Besant. In the Outer Court.

The ideal now is for peace.

The ideal now is for brotherhood.

The ideal now is for helpfulness.

Besant, Dharma.

You must either be lifted or lift.

Besant, The Inner Purpose of the T. S.

Below there may be storm, but above there is calm.

And there is the Place of Peace. *Besant. Place of Peace.*

Mrs. Besant's Works

may be borrowed from the Library and are for sale by the Librarian. Those recently added to the library are: Evolution of Life and Form; Building of the Kosmos; Laws of the Higher Life; Ancient Ideals in Modern Life; Some Problems of Life; Story of the Great War (Mahabharata). Especially recommended are: The Ancient Wisdom; In the Outer Court; The Path of Discipleship; The Three Paths and Dharma.

Tickets for Mrs. Besant's lecture for sale at this Center.

SUBJECT OF LECTURE

SUNDAY, SEPTEMBER 29TH, AT 8:15 P. M.

“Reincarnation”

WEDNESDAY, OCTOBER 2ND, AT 8:15 P. M.

“Thought Forces.”



Virtue and Vice.

The pleasant consciousness of self-respect and virtue—these are among the things which the disciple must give up and destroy in himself.

To be virtuous is one thing,—to be conscious of one's own virtue is another. The disciple is virtuous as a matter of course, he has passed through all the lower stages of the various attractions of vice, he has escaped their snares, has vanquished their temptations, has learned the lessons which they had to teach him of strength and self control, and now he has left the path of vice and entered that of virtue. His life and thoughts are honest and pure beyond the standard set up by the community in which he dwells.

But he himself is unconscious of the height to which he has attained, he sees himself so far below his own ideals that to himself he always looks “small and of no reputation,” “the last of the least,” as indeed he is.

How beautiful and sublime a thing is virtue, the showing forth of the true “vir” or manly qualities, the manifestation of the real man! How deplorable a condition is that of vice, and yet how necessary are its lessons to those who are not yet ready for promotion to a higher grade!

For are not these two opposites readily seen to be but different developments of the striving of the soul after God and purity, at first through the fogs of ignorance with frequent falls, then through a comparatively neutral ground, where the laws of communities differ in different countries at different times, and so on out into the life of principle which knows no law, because it is beyond and above law,—the life of virtue, for virtue's sake,—of wisdom.

Do we find ourselves in the “debatable land,” in constant fear of falling? Take comfort, this is the very place of growth, of opportunity, of life. Only put aside fear, turn your face to the light and go straight forward.

This is the daily life of the disciple, for though to the world's eye he may appear blameless, his own ideals point out to him sad failures, invisible to others.

Have we dear ones whose ideals of virtue are not as ours? Let us be patient; perchance they are learning more quickly than we know, though following another path. Make them sure of your brotherly love and then leave them to a wiser guidance.

“Blessed are the pure in heart; for they shall see God.”

References for this Week.

[Books marked * will be found in the Library.]

Reincarnation.—Besant, *Reincarnation*;* *Ancient Wisdom*,* chapters 7, 8; *Pedigree of Man*.* *Bhagavad Gita*,* ii, 17-27; ix, 21, etc. *The Upanishads*.* *The Dhammapada*,* Walker, *Reincarnation*.* Abhedananda, *Reincarnation*.* *Laws of Manu*,* chap. 12. Johnston, *Memory of Past Births*.*

Thought Forces.—Besant, *Thought Power*;* *Thought Forms*.* Prentice Mulford, *Your Forces and How to Use Them*.* Ramacharaka, *Fourteen Lessons in Yogi Philosophy*.* Larson, *Poise and Power*;* *Mastery of Fate*. Lovell, *Ars Vivendi*.*

The Hindus believe that human souls emanated from the Supreme Being, and became gradually immersed in matter, forgetting their Divine origin, and straying in bewildered condition back to him through many lives, after a protracted round of many births in partial reparation. . . . So long as the soul is not pure enough for re-mergence into Brahm, we must be born again repeatedly, and the degree of our impurity determines what these births shall be. So closely is the account of the soul's misdeeds kept that it may pass through thousands of years in one or another of the heavens in reward for good deeds, and yet be obliged later to descend to earth for certain ancient sins.

Walker, Reincarnation.

By the law of evolution everything that is evil has within itself the germ of its own destruction.

Everything that is good has in it the seed of immortality.

Everything evil is inharmonious and sets itself against the Kosmic Law. It is therefore sooner or later broken up by that Law.

The ideals of one life become the circumstances of the next. Dominant tendencies reappear as innate qualities.

The innate quality with which a child is born is the indubitable proof of past struggles.

The royal natures that overflow in blessing are the result of long conflict gallantly waged.

Besant, Reincarnation.

To reach to Being
Beyond all seeming Being, to know true life—
This is not gained by many; seeing that few
So much as hear of it, and of those few
The more part understandeth not.

Katha Upanishad. Arnold. Tr.

SUBJECT OF LECTURE

SUNDAY, OCTOBER 6TH, AT 8:15 P. M.

“Karma”

WEDNESDAY, OCTOBER 9TH, AT 8:15 P. M.

“The Human Aura.”



Reincarnation

“I do not know whether or not to believe in Reincarnation; I suppose it does not matter,” a student says to us. And at first sight it may seem as if the issues are so far removed from the present day and its problems, that it may safely be put aside for more urgent considerations.

But does it indeed matter so little whether our life on earth began with this life, and whether or no it continues straight on through the ages, with alternate periods of activity and rest, ever growing greater in strength and wisdom, until perfected? Or whether it sprang suddenly into being a few years ago, more or less well equipped for its struggles, to live varied lengths of a few moments or of three-score years and ten, among conditions arbitrarily fixed by a power which apportions, so far as we can see, inequality on every side; with afterwards an eternity of bliss or woe?

It matters much, we answer, and the disciple who passes from the realm of the arbitrary into that of law, justice and evolution, has passed from the gloom of the darkened sick-room, to the glorious light of day.

In the light of *law* we can still adore a God who is Justice, Mercy and Love, for those inequalities which we were told were due to His Will, driving men to despair by suffering undeserved, we now see to be the unequal realisations of those very souls themselves in their search after Him, and the sufferings,—necessary for their further growth.

We can look back to the causes of our present with its joys and its sorrows, and forward to the ideal future of many years to come, whose foundations we are now laying stone by stone with definiteness of purpose.

Our horizon is widened when we regard our present qualities as the result of the tendencies which we allowed to rule us in the past, and we see to it that our present dominant thoughts, feelings and actions are in accord with the ideals which we are deliberately and intelligently building for our future.

We begin to make preparation now for future lives, we train those faculties which endure, it is worth while to commence those things which we can not hope to finish this time. We “set our affections on things above” and, as the desire nature looks further and further beyond the present life for its realizations, the sense of separateness falls from us, desire ceases, satisfied;—the soul is free.

References for this Week

[Books marked * will be found in the Library]

Karma :—Besant, *Karma*;* *Ancient Wisdom*,* chap. 9. Collins, *Karma*,* (appendix to *Light on the Path*). The *Dhammapada*,* 1, 2, 127, 165, etc. The *Thai Shang** (*Sacred Books of the East*, vol. 40). Walker, *Reincarnation*,* chap. 14. Sinnett, *Karma; Growth of the Soul*.*

The Human Aura:—Leadbeater, *Man Visible and Invisible*;* *The Astral Plane*.* Besant and Leadbeater, *Thought Forms*,* Northesk Wilson, *The Explanation of the Human Rays*.

Aureola: In representations of the Deity, saints, martyrs, etc., a radiance or luminous cloud emanating from and surrounding the whole figure.
Century Dictionary.

And when Aaron and all the children of Israel saw Moses, behold the skin of his face shone; and they were afraid to come nigh him.
Exodus xxxiv. 30.

And (Jesus) was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

Matt. xvii. 2.

But every knight beheld his fellow's face

As in a glory.

Tennyson, Holy Grail.

Let us enter the dark room in the company of a sensitive. The door being closed and the last ray of light excluded, let us wait quietly for the light to appear. At the end of perhaps 10 or 15 minutes we shall be told that our outline is visible in the obscurity and appears to the sensitive as if vaporous, whitish, incandescent. In proportion as his eye recovers from the excitement of the outer light in which it had been before entering the darkened room, the seer describes more and more exactly in this white light, various tints and features. A sort of Aureola in which several colors are seen to blend is visible above our head, which itself shines with a peculiar brightness. The whole body becomes entirely luminous and of a remarkable transparency.

Durville, Magnetism considered as a Luminous Agent.

Recent Additions to the Library.

Mrs. Besant, *Four Great Religions; Birth and Evolution of the Soul; The Wisdom of the Upanishats; The Self and its Sheaths. Bhagavad Gita with Shankaracharya's Commentaries*, trans. by Shastri. *Theosophy of the Upanishads. Transactions of the First and Second Congresses of the European Sections of the Theosophical Society* (2 vols). Carrington, *The Physical Phenomena of Spiritualism. Flournoy, From India to the Planet Mars.*

* *Books by Mrs. Besant and others for sale by the Librarian.*

SUBJECT OF LECTURE

SUNDAY, OCTOBER 13TH, AT 8:15 P. M.

“Life.”

WEDNESDAY, OCTOBER 16TH, AT 8:15 P. M.

“Thought Inspiration.”



“Your ideas are all moonshine,” some one says to us, “you are up in the clouds; come down to solid earth, that is where your duties lie.”

And there is some truth in the complaint, for when first our affections begin to be set on things above, when a new life seems to be opening out before us, before we have finally steadied ourselves and found a firm foothold, we are in danger of forgetting, in the beauties of the higher, the poise that comes from “the meanest duty nobly done.”

How shall we reconcile this flood of spiritual impulse which comes pouring into our being as we turn our eyes upwards, with the drudgery, penury, sickness, which are ever before us? Is it not our plain duty to free ourselves from these in order to live the higher life?

Yes, we answer, this is the object of man’s life on earth—to free himself so that he may soar higher; not however by avoiding or shirking those bonds which he finds so irksome, but by cheerfully recognising them and using them as a means of discipline—by learning with joy all the lessons which they are intended to teach him, and free himself by remaining bound.

Nor will he remain long bound, even materially, after he has reached this realisation; for his lesson is learned and the chains will fall off from his hands of their own accord.

But the path to this realisation is long and thorny; how many times do we not fall by the way in despair, how often do self-pity, repining, doubt, bar our path and hinder our footsteps.

If it were not for the steady light which shines from the “clouds” above, we should never have the strength and persistence to work out our own freedom.

“As a man sows, so shall he reap,” we say to ourselves; if we are now reaping a harvest of grief, it was of our own sowing. We can at least begin now to sow deeds of love to those about us and of service to all men, even the humblest; we can make of our daily life one continuous opportunity for the exercise and training of our powers of self-control, self-sacrifice, self-mastery; and as we sow broadcast deeds of pure love, not for reward but because we are love, so shall we reap later an abundant harvest.

“They that sow in tears shall reap in joy.”

References for this Week

[Books marked * will be found in the Library]

Life:—Besant, Path of Discipleship;* In the Outer Court;* The Law of Sacrifice.* Buddhist Suttas* (Sacred Books of the East). Blavatsky, Secret Doctrine* (see index). Ramacharaka, Fourteen Lessons.* Vivekananda, Karma Yoga.* Brown, The Art of Living.*

Thought Inspiration:—Brother Lawrence, The Practice of the Presence of God.* Gurney, Observations.* Besant, Theosophy and the New Psychology,* chaps. 1-3. Bucke, Cosmic Consciousness.* Emerson, The Oversoul.* Recejac, The Bases of Mystic Knowledge,* chap. 1. Myers, Human Personality,* vol. 1, chap. 3.

Take not away the life you cannot give:
For all things have an equal right to live.

Dryden, Pythagorean Phil.

The dust we tread upon was once alive.

Byron, Sardanapalus, iv. 1. 56.

That splendor issuing from the sun that enlighteneth the whole world, that which is in the moon and in fire, that splendor know as from Me. Permeating the soil, I support beings by my vital energy, and having the delicious Soma I nourish all plants. I, having become the Fire of Life, take possession of the bodies of breathing things, and united with the life-breaths I digest the four kinds of food. And I am seated in the hearts of all, and from Me memory and wisdom and their absence. . . . There are two energies in this world, the destructible and the indestructible. . . . The highest Energy is verily Another, declared as the supreme SELF.

Bhagavad Gita, xv, 12-17.

A mighty maze, but not without a plan.

Pope, Essay on Man, Ep. 1. 16.

We live in deeds not years: in thoughts, not breaths;
In feelings not in figures on a dial.

We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

Bailey, Festus, Sc. A Country Town.

He that has light within his own clear breast
May sit i' the centre and enjoy bright day;
But he that hides a dark soul and foul thoughts
Benighted walks under the mid-day sun.

Milton, Comus, 381.

So that my life be brave; what though not long?

Drummond, Sonnet.

Recent Additions to the Library

Judge, The Ocean of Theosophy. The Bhagavad Gita, translated by Judge.

SUBJECT OF LECTURE

SUNDAY, OCTOBER 20TH, AT 8:15 P. M.

“The Spirit of Criticism.”

WEDNESDAY, OCTOBER 23RD. AT 8:15 P. M.

“Clairvoyance and Telepathy.”



The Bearing of Burdens

“Better one’s own duty though destitute of merit,” says the Bhagavad Gita, “than the duty of another well-discharged. Better death in the discharge of one’s own duty; the duty of another is full of danger.”

And our own scriptures say, “Bear ye one another’s burdens and so fulfil the law of Christ,” and again, “For every man shall bear his own burden.”

These teachings, all from the highest authorities, appear at first sight to conflict with each other, though in reality, taken together they embody a very useful teaching.

See the eager, zealous soul,—when the spiritual life awakens, the ordinary round of duty does not suffice, it seeks for more and more burdens to carry, it gives help indiscriminately, and is sorrowful to find that those helped grow weaker and not stronger from the aid. They should have borne their own loads.

See the good, conscientious mother,—she is strong, one who glories in the bearing of a heavy burden, and so her children grow up weak and shiftless, selfish and pleasure-seeking, because she has always stood between them and their burdens. And her life becomes one long agony. Accustom the child to meet bravely the consequences of his own actions from the beginning, teach him to recognise his own duty from that of others and to do it.

Is there a man among us who has not sometime, impelled by benevolence, charity, fraternity, taken upon his own shoulders the load which should have been borne by a brother? This is full of danger, we are taught,—danger for him of growing weak and careless, for ourselves of tangling our Karma with his by this very injury we are doing him.

Would you bear his burden? Come down to his level, try to look at life from his standpoint, comfort and strengthen him under his load, bear it with him in all humility, for his load is truly your load. Aid him when the road is too rough, but leave him to meet his own responsibilities and trials.

“But when his neglect causes suffering to others,” you say. Even then, we reply, for these others are come into his life for the teaching of this very experience, and by interference we may spoil their chance.

And God is above and over all.

References for this Week

[Books marked * will be found in the Library]

The Spirit of Criticism:—Matt. vii. 1-5. Luke vi. 27, 37. John viii. 3-11. Romans ii. 1, 2, 3. James iv. 11-12. Imitation of Christ,* Book i. chap. 16; Book iii. chap. 24. Marcus Aurelius, *Meditations*,* ii. 1-8; iii. 4, etc. *Light on the Path*,* Part 1, rule 5 and note. Olive Schreiner, *Dreams*, "In a Ruined Chapel;" "I thought I stood."

Clairvoyance and Telepathy:—II Kings vi. 8-17. John iv. 18, 19, 53. John xi. 11. Leadbeater, *Clairvoyance*.* Podmore, *Apparitions and Thought Transference*. Myers, *Human Personality*.* Huntley, *The Great Psychological Crime*.* Articles in *Journals and Proceedings of the English and American Societies for Psychical Research*,* and in *Annals of Psychical Science*.*

It is better to reform your own errors than those of others.

Democrates, Golden Verses.

If the wise man of the world who carefully picks holes in the character of others, would but expend the same skill on himself, what could prevent him from breaking through the bonds of Ignorance.

Smṛti.

If thou feelest anger at him who does thee the smallest evil, why dost thou not feel anger at the passion itself which entirely spoils the chief aim of existence—Liberation.

Jivanmuktiviveka.

He who is full of discrimination, who sees one equal Self in friends and foes as well as in himself, can feel no more angry with any one, than with a part of himself.

The Vartika.

There is no remedy, within knowledge, which can satisfy each and all. Attend, every way, to thy own good, what can the many-tongued world do to thee?

Jivanmuktiviveka.

One point must still be greatly dark,
The moving why they do it!
And just as lamely can ye mark
How far, perhaps, they rue it.

Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted.

Burns, Address to the Unco' Guid.

Recent Additions to the Library

Bhagavad Gita; version by Ramacharaka. The Spirit of the Upanishads, selected from the Sacred Writings of India.

SUBJECT OF LECTURE

SUNDAY, OCTOBER 27TH. AT 8:15 P. M.

“The Lamp of Truth.”

WEDNESDAY, OCTOBER 30TH. AT 8:15 P. M.

“Development of the Will.”



Freedom

This is a free country and yet is there any one among us who enjoys a perfect freedom of action? We may have wealth and no binding family ties, but even so, the moment we try to step outside of certain well-defined barriers, we are turned back again and again by the well-meant interference of friends, by the prejudices and opinions of the world.

We have at present but a faint idea of the freedom which is the birthright of every individual soul, to do good or to do evil, as it chooses, and to learn from both.

In the world of thought we are even more circumscribed, if possible.

The parent brings up the child with the idea that he will fit into a certain particular niche which has been prepared for him. If the child grows too large for the pedestal, or comes short of the prescribed stature, there is a time of great suffering for both parent and child. The idea that the child must be left free would dry many a bitter tear.

Do we give freedom to those about us in our homes? Or do we not, in our own minds draw out a certain line of conduct for each, require from each some attention, some service,— which we return it is true,—but which, if for any reason they fail to render we consider we have a right to feel aggrieved? We look for gratitude, for love, for work, and by this attitude of compulsion, we hamper the freedom of our dear ones, so that they render us that which we compel and not that which their own affection would spontaneously give.

We have known homes where the presence of the head of the house is the signal for a hurried putting aside and hiding of treasured occupations and thoughts, from fear of unfavorable comment, however harmless the employment or ideal the thought. And again, there are homes where the parent is eagerly watched for, his advice sought, his ideas treasured and acted upon.

And so the one gets that service which he exacts and gives; but the other gets love.

For true love begets freedom, and love and freedom are one.

References for this Week

[Books marked * will be found in the Library]

The Lamp of Truth:—The Dreamer, The Yoga of Discrimination,* chapter iv. Bhagavad Gita,* ii. 16-30. Vivekananda, Gnana Yoga,* chap. 3. Ruskin, Seven Lamps of Architecture, chap. 2 (The Lamp of Truth). Browning, Paracelsus, i. 726. Imitation of Christ,* book i. chap. 3.

Development of the Will:—Besant, Thought Power, its Control and Culture,* Study in Consciousness,* pt. 2; Ancient Wisdom,* p. 212. Hartman, Magic White and Black,* pp. 222-5. Papus, La Magie Pratique.* Lowell, Volo. Schopenhauer, The World as Will and Idea.

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness . . . and to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without. *Browning, Paracelsus.*

Truth is the strong thing.
Let man's life be true! *Browning, In a Balcony.*

Library Notices

The address of Mrs. Besant before the Chicago Convention of the Theosophical Society will be found in the October Vahan.

Additions:—C. D. Larson, The Mastery of Fate; The Hidden Secret. Flannmarion, Mysterious Psychic Forces. The Progressive Thinker (spiritualist weekly). The Path to the Masters of Wisdom (chiefly selections from Mrs. Besant's writings.) Ramacharaka, Gnana Yoga. Maxwell, Metapsychical Phenomena. Abbott, Behind the Scenes with the Mediums.

Subscription to the Library:—Upon payment of \$2.25 for one year, or \$1.25 for six months in advance, in place of the usual rates, the subscriber may take out one book or periodical at a time, and exchange it as often as desired, or retain it for two weeks without extra charge. Books or periodicals kept longer than two weeks subject to a fine of 5 cents per week or fraction of a week unless returned and re-charged. Upon payment of \$3.50 for one year or \$2.00 for six months in advance, the subscriber may take out two books or periodicals on the same conditions. Extra books may be taken at the usual rates. All books and periodicals to be returned if called for by the Librarian.

SUBJECT OF LECTURE

SUNDAY, NOVEMBER 3RD, AT 8:15 P. M.

“A Living Sacrifice.”

WEDNESDAY, NOVEMBER 6TH, AT 8:15 P. M.

“The Subconscious Mind.”



Fraternity and The Business Life.

All men are brothers, to aid and comfort and strengthen each other.

We acknowledge this ideal, we agree to its teaching, and we go our way, and each one proceeds to interpret it in his life in the world after a different fashion.

“We are bound to aid and defend the members of our own family because if they go under it reflects upon us,”—we often hear. A selfish motive truly, yet a common one indicating the first stirrings of true fraternity. For what we have begun by doing for our own benefit, we may end by doing for another’s.

How is it with the business relations? The business ideal is success, prosperity, but of fraternity we hear little or nothing. Every man struggles for himself, to keep his own head above water; how much easier would be the problem if at the same time each one gave a helping hand to his fellow,—especially to those in his own line of work. “Unpractical,” you say, “unbusinesslike”? Try it and see if it does not increase your own as well as your brother’s prosperity.

For what, I ask you, is the one essential to a business man, the qualification without which all else is uncertain? Is it capital, clients, friends, or any other outer circumstances? No, for all these are here today and gone tomorrow. The essential to success is character.

Why, then, try to injure the business of your neighbor? This attitude is destructive, not so much to him as to your own character. Turn around and help him to stir up work, so shall he and you and all be stronger.

It is the *life* of our fellows which is of use to the world, not their destruction.

This is co-operation as it should be, and when the true spirit of fraternity and its practical nature is understood, then we shall have unions and trusts and tariffs perhaps, but they will be by union of the strong to aid and protect the weak, and the present short-sighted and barbarous policy will be forgotten.

And war shall cease and the knowledge of the Lord shall cover the earth as the waters cover the sea.

References for this Week

[Books marked * will be found in the Library]

A Living Sacrifice:—Romans xii. 1, 2. Bhagavad Gita,* xvii. 11-13; xviii. 49. Besant, *The Ancient Wisdom*,* chaps. 10 and 11. Scott-Elliot, *The Law of Sacrifice*.* Ruskin, *Seven Lamps of Architecture** (The Lamp of Sacrifice).

The Subconscious Mind:—Romans vii. 15-24. Bhagavad Gita, vii. 4. Hudson, *The Law of Psychic Phenomena*,* Drummond, *Natural Law in the Spiritual World*.* Huntley, *The Great Psychological Crime*.*

I beseech you therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Romans, vii. 1.

Better than the sacrifice of any objects is the sacrifice of wisdom.

Bhagavad Gita, iv. 33.

This marks the essential nature of sacrifice, whatever other elements may become mixed with the central idea; it is the voluntary pouring out of life that others may partake of it, to bring others into life and to sustain them till they become self-dependent, and this is but one expression of divine joy.

Besant, The Ancient Wisdom, chap. 10.

If any man would come after me, let him deny himself, and take up his cross, and follow me.

Matt. xvi. 24.

Special Notice

A Study Class under the direction of Mrs. Florence S. Duffie, of the Capital City Branch of the Theosophical Society, will be held every Thursday evening at 8 o'clock at the Oriental Esoteric Center, beginning Oct. 31st, free to all, and all who are interested cordially invited. Text book, Mrs. Besant's "Man and his Bodies," (to be obtained from the Librarian, O. E. C., price 35 cents). Outline for study, (a) The real Man, (b) The bodies he wears, (c) Constitution of physical, etheric, astral and mental bodies, (d) Relation of bodies to physical, etheric, astral and mental worlds, (e) Methods of purification; food, desires, emotions, thoughts. (f) Training for higher work, (g) Human Aura, (h) Development of powers.

The following books of reference may be used: Bhagavad Gita,* *Ancient Wisdom*,* *Elements of Theosophy*,* *Man's Place in the Universe*,* *Astral Plane*,* *Devachanic Plane*,* *Man Visible and Invisible*.*

Attention is called to the founding of the Capital City Branch of the Theosophical Society, with headquarters at Pythian Temple.

Telephone

Beginning Nov. 1st, the telephone number of this Center will be North 250.

SUBJECT OF LECTURE

SUNDAY, NOVEMBER 10TH, AT 8:15 P. M.

"The Inner Life."

WEDNESDAY, NOVEMBER 13TH, AT 8:15 P. M.

"The Man of Will."



Maya or Illusion

"How full of love and happiness is the world" says the bud, as it opens its petals to the sunshine. How glorious life is, thinks the young enthusiast, as love, wealth, power, ambition, deck the path before him.

But in the night came the frost and nipped the bud, so that it died; in one fell moment the whole life of the youth was changed from joy to mourning, his love was false, wealth, power and ambition faded and were gone!

So is the world of Maya or Illusion.

And man's life is set in the midst of this fleeting show, to him it seems real and lasting, so that, until he is rudely awakened by some sudden shock and made to think for himself, it seems to him that tomorrow must be as today.

Is, then, nothing real in the outer world, is it all an illusion?

It is real on its own plane, we answer, just as the stage is real in our theatres. But what we think we see by the aid of the foot-lights is but a play of the imagination of the actors upon our own emotions. It is not what it seems.

And even so, the world of fact upon which we pin our faith, which seems to us to be fixed, immutable, lasting, is after all but a stage upon which is represented the grand drama of human life and evolution. It is true and constant in its purpose, but its scenes are shifting and "One man in his time plays many parts." If we understand this, and are prepared to change our role as required, without allowing the change from joy to sorrow, from wealth to poverty to affect us; if we are able to continue steadfastly on our way regardless of these outer vicissitudes, then we are beginning to understand something of the nature of Maya, and by avoiding its snares we are entering the path of wisdom.

We read in the Stanzas of Dzyan, "The Spark hangs from the Flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya. It stops in the First, and is a Metal and a Stone; it passes into the Second, and behold—a plant; the plant whirls through seven changes and becomes a Sacred Animal. From the combined attributes of these, Manu, the Thinker, is formed. Who forms him? The Seven Lives and the One Life."

* References for this Week

[Books marked * will be found in the Library]

The Inner Life:—Collins, *Light on the Path*;* *Through the Gates of Gold** *The Dhammapada** *The Imitation of Christ** John xiv. and all the teachings of Jesus. *Bhagavad Gita** *Marcus Aurelius*,* iv. 3; vi. 2; vii. 26; xi. 18. *Boehme, Thoughts on the Spiritual Life** *Carpenter, A Visit to a Gnani** *The Path to the Masters of Wisdom**.

The Man of Will:—Papus, *La Magie Pratique** Besant, *Thought Power, its Control and Culture** *Study in Consciousness** *Ancient Wisdom** Lovell, *Volo*. James, *Psychology** Eliphas Levi, *Transcendental Magic** Hartmann, *Magic, White and Black**.

Sometime or other each of us will grow weary of the sensations of the lower nature, weary of being in subjection to the animal, weary of the tyranny of the senses. Then the man will no longer consent to submit. . . No hand can bind us save our own, and no hand save our own can set us free. We have our right of choice; our freedom of will.

Besant, Seven Principles of Man.

This "striving through darkness to the light" is what in the language of religion is called "Faith" and in the language of Magic or Occultism is called "Will." It is precisely the same principle as is contained in the Pythagorean straight line, *going in one unwavering direction towards its object*—The Good.

Lovell, Volo.

Special Notice

The Capital City Branch, Theosophical Society, holds meetings at Pythian Temple, 1012 Ninth Street, N. W. at 3 P. M. on the first Sunday of each month; on other Sundays at 8 P. M.

Library Notices

Attention is called to Mr. Leadbeater's new book, *Nature Spirits*, which will appear in serial form in the "The Theosophist," beginning with October.

Additions:—*Rama Prasad, Nature's Finer Forces. Paul Carus, Karma, A Story of Early Buddhism; Karma, A Story of Buddhist Ethics; Nirvana, A Story of Buddhist Psychology; Amitabha, A Story of Buddhist Theology; The Dharma, An Exposition of Buddhism. Lectures by Swami Vivekananda on The Cosmos, The Ideal of a Universal Religion, The Atman, The Real and Apparent Man, Bhakti Yoga. Swami Abhedananda, Divine Heritage of Man; Spiritual Unfoldment; How to be a Yogi; Reincarnation (new edition); The Sayings of Sri Ramakrishna; and lectures on Why a Hindu is a Vegetarian; Why a Hindu accepts Christ and rejects Churchianity; Woman's Place in Hindu Religion; Who is the Saviour of Souls? The Word and the Cross in Ancient India; The Way to the Blessed Life; The Philosophy of Good and Evil; Spiritualism and Vedanta; Simple Living; The Scientific Basis of Religion; Religion of the Hindus; Does the Soul exist after Death? Divine Communion; Cosmic Evolution and Its Purpose; Christian Science and Vedanta.*

SUBJECT OF LECTURE
SUNDAY, NOVEMBER 17TH, AT 8:15 P. M.
"Non-Resistance."

WEDNESDAY, NOVEMBER 20TH, AT 8:15 P. M.
"How to Increase the Supply of Nervous Energy."



Work

"Wist ye not that I must be about my Father's business?" said the Master, in his first words to a waiting world. But his parents understood not the saying.

Nor do we of today understand much better than they the true beauty and uses of work, such as you and I are seemingly compelled to do, often against our will in the world.

For ours is also our Father's business, if we will have it so, even the meanest service which we are called upon to render, even the monotonous drudgery of constant repetition which wears upon our nerves by its very frequency, even the bright face and the gentle answer with which we meet irritability and harshness. All these when prompted by the soul within are a part of the Great Work, our little share.

But we too often forget this sacred side of work, we omit to consecrate ourselves and it to the Master's use at all times, we crowd our work, we hurry it, we half do those parts which are not agreeable, we neglect what we can, on the plea of want of time, we allow methods of uncertain honesty to creep in, we take advantage of our neighbor's weakness, when we can,—in short we fall to the world's level at times in one way or another, and we reap the world's harvest: uncertainty, anxiety, ill-health, over-work, restlessness, ill-success, failure.

We have forgotten the real meaning and use of life in the ever present pressure of outer circumstances. For life and all that we meet with here, have but one object: our purification, strength, progress; and when we know this, we cease to complain, we look with another eye upon our tasks, we take every opportunity offered us of learning even the hard lessons, we strengthen ourselves, and we rise,—for success follows this attitude, material as well as spiritual upliftment.

This Great Work of Transmutation has always been the aspiration of great souls in all ages. The old alchemists wrote of it symbolically as the power of transmuting the baser metals to pure gold, and truly it is by work and work alone that we are able to steady and poise the emotional nature when some mental cyclone sweeps over us and we almost lose momentarily our grip on reason and on life itself.

But only as our work is at the same time "our Father's business" will it be part of the Grand Work.

References for this Week

[Books marked * will be found in the Library]

Non-Resistance:—Dhammapada,* 3, 6, 223. Gospel of Buddha,* pp. 115, 145. Bhagavad Gita,* xii. 17-20. Matt. v. 38-48. Luke xvii. 33. Tolstoi, My Religion.* Larson, The Hidden Secret.* Imitation of Christ,* book iii. chap. 19.

How to Increase Supply of Nervous Energy:—Larson, Poise and Power.* Papus, La Magie Pratique.* William James, The Energies of Men* (Science, Mar. 1st, 1907). Ramacharaka, Hatha Yoga.* Lovell, Ars Vivendi. Prentice Mulford, Your Forces and How to use Them,* 6 vols.

Dearly beloved, avenge not yourselves but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Romans xii. 19-21.

He who, having been provoked, gives way to anger, is sinful; but he who, having been provoked, refrains from anger, has won a mighty victory.

Dhammapada.

Humility contends with greater enemies, is more constantly engaged, more violently assaulted, bears more, suffers more, and requires greater courage to support itself than any instance of worldly bravery.

Law, Serious Call to a Devout Life.

All they that take the sword shall perish with the sword.

Matt. xxvi. 52.

To train ourselves to live in these beautiful serene realms, where simply to live is everlasting joy, we must learn to be still; never to force anything, but to so live that we constantly depend upon infinite power to come forth and do what the heart may desire to have done. It is while living in this state that we feel the real presence of higher power—invincible power; and it is by giving full and free expression to this power that we transcend all limitations and demonstrate the great truth that all things are possible.

Larson, The Hidden Secret.

Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.

Lowell, The Present Crisis.

Walking his round of duty
Serenely day by day,
With the strong man's hand of labor
And childhood's heart of play.

Whittier, The Hero.

SUBJECT OF LECTURE

SUNDAY, NOVEMBER 24TH, AT 8:15 P. M.

“Poise.”

WEDNESDAY, NOVEMBER 27TH, AT 8:15 P. M.

“Conservation of the Life-Force.”



Cooperation.

At a time in our world's history when Union, the first of the trinity of ideals *Union, Love, Peace*, held up before the disciple by the Master as the law of the present crisis of evolution,—when union, which should open the way to love, and this to peace,—has been debased to Unions; at a moment when Trust has become Trusts and no longer means faith in his brother man but distrust:—it behoves us to try to look at the social world and the movements which are apparently tearing it to pieces, with the aid of the ideals offered us; for *Union* will last for ever, while Unions will serve their purpose and die.

What can this purpose be? we hear some one ask bitterly. The whole business world is convulsed, we work harder than ever and we make barely enough to live. Prices are so high says the consumer that life becomes more difficult every day. We are in constant fear of another panic, says another.

“Union” we hear the Master's voice, “learn union” even if at first you must unite for selfish aims, the strong to oppress the weak; this fermentation will not last, and from out of the seething mass will come forth one after another, great souls purified; who shall lead the way to true union, trust, cooperation,—when the great and strong shall stand together, shoulder to shoulder, to protect and succor and teach those still in the struggle.

Cooperate, love your fellow worker, if you would attain to the peace promised. If an advantageous business proposal comes to you, look around for some one with whom you can share it.

“You are not in business, and you do not know,” we are told, “such a course would be suicidal.”

“Are you doing so well under your present methods of secrecy, distrust, jealousy?” we ask. At least consider the plan of working with, instead of against others who are in your same line, especially those who are needing aid, who are beginners, or who are tottering on the brink of ruin. Stand by them; you know not how great and powerful a vibration is started by one such act of unselfish cooperation. Try it and the blessings of love and peace shall surely follow and abide with you.

References for this Week

[Books marked * will be found in the Library]

Poise:—Bhagavad Gita,* ii, 56-61; iv. 20-22; xii. 15-19. Carbonell y Vila, *Notas Misticas*. Larson, *Poise and Power*;* *Mastery of Fate*.* Besant, *Path of Discipleship*;* *The Place of Peace*. Trine, *In Tune with the Infinite*.* Prentice Mulford, *Your Forces and How to Use Them*,* 6 vols.

Conservation of the Life-Force:—Lovell, *Ars Vivendi*. Ramacharaka, *Hatha Yoga*;* *Psychic Healing*.* Vivekananda, *Raja Yoga*.* Brown, *The Art of Living*.* Larson, *Poise and Power*.* Loomis, *Force-Massing Methods*.* William James, *The Energies of Men** (Science, Mar. 1st, 1907).

To be just we must be in equilibrium,
To be in equilibrium, we must know how to think,
To know how to think we must meditate well.

Be then in equilibrium, and you will be at peace.

V. M. Le Juste.

He who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, full of devotion, he is dear to Me. Alike to foe and friend, and also in fame and ignominy, alike in cold and heat, pleasures and pains, destitute of attachment, taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion, that man is dear to Me.

Bhagavad Gita, xii. 17-19.

Darkness is not dispersed by blows, but by bringing in the light. Neither is error destroyed by fighting it hand to hand, but by diffusing the truth. There is no need to attack error, for as truth advances, step by step, so is error forced to retire. If we attack error, we provoke the hatred of those who err, and so from being merely mistaken, they begin to be evil. By attacking evil, we do but draw down the vengeance of the evil, and so they become worse.

Carbonell y Vila, Notas Misticas.

Library Notices

The Librarian has for sale at 25 cents each or six for \$1.00, a large assortment of Prentice Mulford's essays. These are the same as are bound together in the White Cross Series.

Marking Books:—Complaint has been made that some of the readers of the library books have expressed their approval of certain passages by pencil markings. We feel sure that those who do this will refrain when they consider that the books are not their individual property.

Additions:—Sinnott, *Karma*, a Novel. Lao-Tze's *Canon of Reason and Virtue* (Tao Teh King), translated by Paul Carus. Olive Schreiner, *Dreams*. *Annie Besant, Autobiography*.

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ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

SUBJECT OF LECTURE

SUNDAY, DECEMBER 1ST, AT 8:15 P. M.

“Esoteric Ideals.”

WEDNESDAY, DECEMBER 4TH, AT 8:15 P. M.

“Liberation and Distribution of the Nervous Energy.”



Waiting

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

Perhaps we are looking for promotion and increased means; if we could but have this wish, how much we could do for the poor, for the advancement of the cause of humanity. Funds are so sorely needed.

Perhaps we are waiting day after day in sickening anxiety for the return of some loved one who has gone from us in anger or indifference; we are waiting for love,—for light,—for realisation.

Why, we ask ourselves, why is the time so long? We grow restive, complaining, unbelieving even, under the continued strain, and so by our own attitude we make fulfilment impossible.

“O rest in the Lord, wait patiently for Him, and He shall give thee thy heart's desire!”

But when? we ask, when shall this thing be? We have waited so long.

When the lesson which waiting teaches shall have been learned, when we have come to be willing, patient, joyous even under constant trial and disappointment, then we shall our own selves have made possible our own realisation.

For which is of most importance to the world, that we should *have* that for which we are pining, or that we should *be* stronger, purer, nobler?

“Let us but have what we ask, and we will be all that and more,” you answer, “but in this present state of unrest it is impossible.”

First dominate this attitude of unbelief, be a willing and earnest disciple, withholding nothing, not even the heart's blood, if it is demanded of you, and nothing shall be impossible unto you.

“For though the vision tarry, wait for it: because it will surely come, it will not tarry. . .but the just shall live by his faith.”

References for this Week

[Books marked * will be found in the Library]

Esoteric Ideals:—The teachings of Jesus as recorded by the four Evangelists. The Bhagavad Gita.* Collins, Light on the Path.* The Dhammapada.* Imitation of Christ.* Besant, Path of Discipleship.* In the Outer Court.*

Liberation and Distribution of the Nervous Energy:—William James, The Energies of Men* (Science, Mar. 1st. 1907). Brown, The Art of Living.* Rama Prasad, Nature's Finer Forces.* Larson, The Hidden Secret.* Ramacharaka, Hatha Yoga.*

He whose mind is free from anxiety amid pains, indifferent amid pleasures, loosed from passion, fear and anger, he is called a sage of stable mind.
Bhagavad Gita, ii. 56.

After parting with the sense of individual rights, the disciple must part also with the sense of self respect and virtue. This may sound a terrible doctrine, yet all occultists know well that it is not a doctrine, but a fact. He who thinks himself holier than another, he who has any pride in his own exemption from vice or folly, he who believes himself wise, or in any way superior to his fellow-men, is incapable of discipleship. A man must become as a little child before he can enter into the kingdom of heaven. Virtue and wisdom are sublime things; but if they create pride and a consciousness of separateness from the rest of humanity in the mind of a man, then they are only the snake of self reappearing in a finer form.
Collins, Light on the Path, Comments.

Why call ye me, Lord, Lord, and do not the things which I say?
Luke vi. 46.

I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again.
Luke vi. 27, 29.

But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee.
Luke xiv. 13.

Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.
Luke xiv. 33.

Library Notice

By mistake, the price of *Path to the Masters of Wisdom* was printed at 30 cents instead of 50 cents in the book list sent out last week.

THE ORIENTAL ESOTERIC CENTER

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

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

Persons not on the regular mailing list can have this leaflet sent weekly on payment of the postage, sealed or unsealed as desired. Apply to the Librarian, 1443 Q Street, N. W.

LIBRARY

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

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

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

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

Telephone, North 250

Dec 8

ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

SUBJECT OF LECTURE

SUNDAY, DECEMBER 8TH, AT 8:15 P. M.

“Freedom.”

WEDNESDAY, DECEMBER 11TH, AT 8:15 P. M.

“Analogy.”



The Voice of the Masters

“The Voice of the Masters is always in the world,” we are told, but only those hear it whose ears are deaf to the sounds of the personal life.

What wonder then, that the cry of the multitude seeking after a “sign” goes unanswered!

At no time in the history of our present humanity has there been such a hunger for some certain knowledge of the invisible. The number of those who are able to come in touch with this occult world is now increased to such proportions that it is useless for any open-minded person to deny its existence. Investigation is going on in all the fields of thought in order to learn something of the laws and conditions of this new order of things.

All this is good, infinitely better than the old dead way of allowing only that which the senses confirmed. Still, did the world but know it, there is a quicker and a safer way to the same end,—a way which leads upward only, in which there is certainty of final victory and bliss.

But the race stumbles blindly forward, disregarding the appeals of their Saviours and Teachers in all ages, and most men take the lower path along which they creep laboriously, when they might rise on eagles’ wings.

What, then, will be the reward of those who are honestly seeking from the physical basis, will they learn nothing? Surely, they will learn but with difficulty and danger, just as you and I might learn the secrets of a dynamo by studying and observing its phenomena,—if it does not destroy us through our ignorantly transgressing a law, we shall learn; but how much quicker and better had we but first fitted ourselves to understand its inner working, its source of power, then phenomena would be to us but the outer view of this hidden power.

Nor will this lower path lead us far; it looks at the outer, the phenomenal: we need reality. We would hear the voice of the Master with our outer and with our inner hearing, with our whole being! Nothing less than this will satisfy us.

Then we must pay the price. Deafness, blindness, insensibility to the attractions of the worldly life. Choose ye!

References for this Week

[Books marked * will be found in the Library]

Freedom:—John viii. 32, 36. Romans viii. 21. Bhagavad Gita* xviii. (The Yoga of Liberation by Renunciation). Dhammapada,* 89, 90, 94-97. Besant, In the Outer Court,* pp. 180-188; Avatars,* p. 15; The Path to the Masters of Wisdom,* p. 120. Vivekananda, Karma Yoga,* chap. vii. 124-150.

Analogy:—Blavatsky, Secret Doctrine* (see Analogy and Correspondences). Papus, Traite Elementaire de Science Occulte,* pp. 5, 27, 153. Hartmann, Magic White and Black,* p. 23. Kingsford, The Perfect Way,* 6. 74, 177.

Ye shall know the truth, and the truth shall make you free.

John viii. 32.

All bonds vanish from him who has obtained knowledge.

Dhammapada, xxvi. 384.

There is no suffering for him who has finished his journey, and abandoned grief, who has freed himself on all sides, and thrown off all fetters.

Dhammapada, vii. 90.

The gods even envy him whose senses have been subdued, like horses well broken in by the driver, who is free from pride, and free from frailty . . . His thought is quiet, quiet are his word and deed, when he has obtained freedom by true knowledge, when he has thus become a quiet man . . . The man who is free from credulity, but knows the Uncreated, who has cut all ties, removed all temptations, renounced all desires, he is the greatest of men.

Dhammapada, vii. 94-97.

It is easier to entertain a prejudice than it is to acquire the knowledge necessary to rise above it. Most of us, therefore, are the witless slaves of prejudice. It is more convenient to cherish a superstition than it is to acquire the wisdom necessary to demonstrate its fallacy. For this reason most of us are bound by superstition. It is more agreeable (to ourselves) to dogmatize than to demonstrate. Hence it is that most of us are dogmatic and intolerant without knowing it. It is more pleasant to preach than to practise. Therefore the majority preach and the minority practise. These are among the frailties and fallacies of human nature with which we have to contend in our search for truth.

Harmonic Series. The Great Work.

Library Notices

The Library has subscribed to the Hibbert Journal, a high-class English quarterly review of religion, theology and philosophy, which frequently contains sympathetic articles on oriental philosophy.

Received:—J. R. Campbell, The New Theology. Besant, Theosophical Lectures, Chicago, 1907.

THE ORIENTAL ESOTERIC CENTER

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

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

Persons not on the regular mailing list can have this leaflet sent weekly on payment of the postage, sealed or unsealed as desired. Apply to the Librarian, 1443 Q Street, N. W.

LIBRARY

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

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

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

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

Telephone, North 250

SUBJECT OF LECTURE

SUNDAY, DECEMBER 15TH, AT 8:15 P. M.

“Has Thought Power to control disaster?”

WEDNESDAY, DECEMBER 18TH, AT 8:15 P. M.

“Karma.”



Santa Claus

However far we advance along the path of life, we never wholly lose the memory of our first few Christmases, when our little world seemed to be flooded with a tide of “Peace, good-will toward men” when every one rejoiced and gave gifts, and when an air of mysterious expectation brooded over all.

Stories of the Infant Jesus mingled in our baby minds with legends of brownies and fairies, so that we should not have been surprised at any thing we might have seen, either in dream or awake. The unseen world was very near to us,—occult, unseen, but known and felt.

Santa Claus would come, we were told,—with many added details, crude as they often are. So we watched and waited, and wondered at last in our disappointed, sore little heart, why he came while we were asleep?

As we grew older some of those who thought they knew better, would tell us that all these stories were false, just imaginative fancies to please children,—and there are even some parents who, looking upon the whole unseen world as a huge lie, refuse to allow their children to be so deceived.

It seems strange to the thoughtful person that these legends, should be found so wide-spread, if indeed there is no truth in them. Where did they originate? Have they a common origin, or do they grow up in each country out of its own particular fancy? Why does a child accept them unquestioningly?

And when we enquire more profoundly into the history of our world and its inhabitants, we learn that man is not the only being who is evolving by means of our planet earth; that there are around him teeming millions of whom he knows nothing, nor can know so long as he is still cruel and self-seeking,—so long as he can kill an unoffending insect or butterfly, just for sport,—or pluck a handful of wild flowers and then throw them ruthlessly away.

Many children have clearer sight than we. sometimes they can see the “little people,” always they readily believe in the occult world, with its gnomes and its brownies. And so it is not wonderful that in every country at the children’s feast, “when Jesus was born among men,” the mysterious touch of the invisible should be felt.

Peace be to all beings.

References for this Week

[Books marked * will be found in the Library]

Has Thought Power to control disaster:—Matt. xiv. 29–31. Hudson, *Law of Psychic Phenomena*.* Besant, *Thought Power*.* Trine, *In Tune with the Infinite*.* Prentice Mulford, *Your Forces and How to Use Them*.* Larson, *The Mastery of Fate*.*

Karma:—Collins, *Karma*,* (appendix to *Light on the Path*). Besant, *Karma*.* Dhammapada,* 1, 2, 127, 165, etc. Sinnett, *Karma** (Tr. London Lodge T. S. No. 34). The Dreamer, *Studies in the Bhagavad Gita*,* vol. 2.

Photius observes that the Triad is the first odd number in energy, is the first perfect number, and is a middle and analogy . . . In the Roman Cultus, the number 3 is of constant occurrence. . . The Druids also paid a constant respect to this number; indeed it is impossible to study any single system of worship throughout the world, without being struck by the peculiar persistence of the triple number with regard to divinity; whether as a group of deities, a tri-formed, or 3-headed god, a Mysterious Triunity, a Deity of 3 powers, or a family relationship of 3 Persons, such as the Father, Mother and Son of the Egyptians, Osiris, Isis, and Horus.

W. Wynn Westcott, Numbers.

There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear record in earth, the spirit, and the water, and the blood: and these three agree in one.

1 John v. 7, 8.

The triad is the universal dogma. In magic—principle, realisation, adaptation; in alchemy—azoth, incorporation, transmutation; in theology—God, incarnation, redemption; in the human soul—thought, love, action; in the family—father, mother, and child. The triad is the end and the supreme expression of love; we seek one another as two only to become three. Grammar itself attributes three persons to the verb. The first is that which speaks, the second that which is spoken to, and the third is the object.

This triple dogma was known in all sanctuaries illuminated by the tradition of the sages. Do you wish to ascertain which is the true religion? Seek that which realises most in the divine order, which humanises God and makes man divine, which preserves the triadic dogma intact, which clothes the Word with flesh by making God manifest to the hands and eyes of the most ignorant, which finally is by its doctrine suitable to all and can adapt itself to all—having allegories and images for children, an exalted philosophy for grown men, sublime hopes and sweet consolation for the old.

Levi, Transcendental Magic, chap. 3.

SUBJECT OF LECTURE

SUNDAY, DECEMBER 22ND, AT 8:15 P. M.

"The New Era"

WEDNESDAY, EVENING

No Lecture

24/520



Christmastide

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Over the ages the words come down to us, and though in our matter-of-fact lives we are taught to look upon the coming of the Lord Issa, or Jesus, as far away, yet in some mysterious way the words never fail to thrill our being with a feeling akin to expectation, to hope. What if, indeed a world-Redeemer should again be sent! What if he should come in our day!

As the years slip by, our hearts grow sick with waiting, and yet we tell the Old, Old Story, time after time, and the children's eager faces ever awaken in us the old fire;—for the moment we live at Bethlehem, love, joy and adoration swell within us.

"What would you do if Jesus should come today?" the children ask, and with a start we come back to the world about us.

What would the world do to a new Saviour? Would it again reject and crucify Him? We glance down the pages of history, we see how, one after another, the Great Souls are martyred, for no other crime than that they were wiser and better than those about them.

Their work, which they have sealed with their blood, lives on, but Their visible presence is lost to us.

But the world is wiser today, you say. It is looking for a great Teacher; as soon as he makes himself known every one will receive Him gladly. We ask only to sit at His feet and learn of him.

We look around at the different sects and at their attitude towards all other religions, and we say: But suppose He should not be an Episcopalian, not even a Christian, in your sense of the word; suppose He should teach that there is truth in all religions, not only in yours!

What would we do if the New Nirmanakaya should come in our day? Should we recognise Him, should we leave all and follow Him? Who can say?

Watch, therefore and pray; for ye know not when the time is. "Behold, the bridegroom cometh, go ye forth to meet Him."

Oriental Esoteric Society, Wash. DC

"Bulletin"

References for this Week

[Books marked * will be found in the Library]

The New Era:—Isaiah xi. 1-9. The Bhagavad Gita.*
Blavatsky, Voice of the Silence*. The Doctrine of the Heart.*
Hartmann, Magic White and Black,* chap. xi. pp. 230-240. Leo,
Practical Astrology,* Preface and Introduction. Ingalese, The
History and Power of Mind,* pp. 260-261.

Behold, the mellow light that floods the eastern sky. In signs
of praise both heaven and earth unite. And from the four-fold
manifested powers a chant of love ariseth, both from the flaming
fire and flowing water, and from sweet-smelling earth and rushing
wind.

Hark! . . . from the deep unfathomable vortex of that golden
light in which the Victor bathes, all nature's wordless voice in
thousand tones ariseth to proclaim:

JOY UNTO YOU, O MEN OF MYALBA.

A PILGRIM HATH RETURNED BACK FROM THE OTHER SHORE.

A NEW ARHAN IS BORN.

PEACE TO ALL BEINGS.

Blavatsky, The Seven Portals.

Glory to God in the highest, and on earth peace, goodwill
toward men.

Luke, ii. 14.

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

Budh Sadou.

Library Notices

An arrangement has been made whereby the Library of the
Oriental Esoteric Center will keep a stock of books for sale and
will take orders at the meetings of the Capital City Branch
Theosophical Society, Pythian Temple, 1012 9th Street, N. W.
Such sales will be for the benefit of the Library of the Capital City
Branch.

After the New Year, the Librarian will have on sale a few sets
of the Leaflets for 1907, complete, neatly bound in paper, 25 cents.
Also complete sets of the poems by Ariel issued during the year, at
50 cents. As the number of each is very limited, those who wish
them would do well to order now.

Received:—The Morning Star, a Monthly Magazine of the
Ancient Wisdom Religion, edited by P. Davidson (exchange).
Besant, H. P. B. and the Masters of the Wisdom (an account of
Madame Blavatsky); Development of the Spiritual Life and the Life
of the Householder (two lectures). *Mabel Collins*, Love's Chaplet;
Pleasure and Pain; The Story of the Year. *James Allen*, As a Man
Thinketh. *W. A. Bartlett*, Ether.