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ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

Oriental esoteric society, Washington, D.C.

" Bulletin SUBJECT OF LECTURE

SUNDAY, JANUARY 5TH, AT 8:15

"The Initiates of the Orient"

WEDNESDAY, JANUARY 8TH, AT 8:15

"Peace in the Daily Life."



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Knowing and Knowing About

We are mostly satisfied with knowing about things, especially when these things are difficult or disagreeable, for the lower man is ever indolent and self-satisfied.

So we can talk glibly enough about the sufferings of those caught in some sudden catastrophe or about the beauties of a life of self-sacrifice, and that is all we know about them or care perhaps.

It is a dangerous attitude this,—of looking at everything from away off, this separated, intellectual, critical way of looking at the outside of every problem, for it fosters the superficiality and pride of the personal man.

We need to know, for to know is life; whereas only to know about, is death. He who knows a truth, lives it; for that is how he came to know it,—it is the only way of knowing.

The trend of our existence here is progress,—Forward, ever forward, always higher and purer and more Divine. But so long as we discuss and argue, describe and limit with our little intellect all things, both great and small, so long do we find ourselves going round and round in the same circle from which we can not escape.

"If any man will do his will, he shall know of the doctrine." Here then is the way from death unto life; not book-learning and knowing about truth, but living with all our power as pure and full a life as we can compass. So shall we know every day some truth, all our own, which no other soul could have revealed to us.

"Ho, every one that thirsteth," as all do thirst today for knowledge of the beyond, the invisible, the unknown! This is the way, the shortest, the only safe way. Let no one lead you astray into by-paths of intellectual sophism. Progress is by knowing and by living, by being and by serving,—thus have been the lives of all great souls on earth.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

References for this Week

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[Books marked * will be found in the Library]

The Initiates of the Orient:—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. Sinnett, *Occult World*,* *Growth of the Soul*,* chaps. 11, 14, 15; *Esoteric Buddhism*,* chaps. 1, 9.

Peace in the Daily Life:—Trine, *In Tune with the Infinite*.* *Bhagavad Gita*.* Lillian Whiting, *The World Beautiful*.* Emerson, *The Over-Soul*.*

And Jesus came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. . . . And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears. *Luke, 4; 16-21.*

Unveiled stands Truth and looks thee sternly in the face. She says:

“Sweet are the fruits of rest and liberation for the sake of self; but sweeter still the fruits of long and bitter duty: aye, renunciation for the sake of others, of suffering fellow-men.”

The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:

“For others’ sake this great reward I yield”—accomplishes the greater renunciation.

A Saviour of the world is he.

Behold! The goal of bliss and the long Path of woe are at the furthest end. Thou canst choose either, O aspirant to sorrow, throughout the coming cycles!

H. P. B. The Voice of the Silence.

Ere She (Earth) gain her Heavenly-best, a God must mingle with the game.

Nay, there may be those about us whom we neither see nor name, Felt within us as ourselves, the Powers of Good, the Powers of Ill, Strowing balm, or shedding poison in the fountains of the Will.

Tennyson.

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.

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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 EVENING, JANUARY 12TH, AT 8:15

“Light from the Orient”

WEDNESDAY EVENING, JANUARY 15TH, AT 8:15

“The Power in Man to Do and Be”



The Touch of the Disciple

“When once thou hast become like the fixed star in highest heaven, that bright celestial orb must shine from out the spatial depths for all, save for itself; give light to all, but take from none.”

How shall we know the true disciple from the false? Give us one unerring rule for our guidance. Perchance we ourselves may be wandering, you say.

Long years ago, it has been given. “By their fruits ye shall know them.” So, by the fruits of your own life shall you have the assurance that you are indeed in the right path.

If, then, there comes over you a cloud of doubt, thus shall you dispel it. Divide up your past years in three, and examine impartially the last third. Note where your life has touched the lives of other souls on earth. Have you done them good or ill? Has your touch given life or has it quenched it?

You cannot see that you have done anything, you answer. And this will be heart's cry of every true disciple. “Lord, when saw we thee an hungred, and fed thee?”

Look closer. Are you beloved and sought after? See with the eyes of others if you can; judge yourself by their unsought commentary. Do all faces brighten as you approach? Do men seek you when they are in pain? When “life turns up its dark abysses to our view” how do we act? Do we stand firm so that other souls in peril find in us a shelter? Or do we collapse and throw our burden on another?

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

But there are some whose lives seem neutral. They do not actively destroy the work of others, but neither do they build up, they are lukewarm, passive, inactive. This it is, my brother, to live in a backwater,—pleasant, sun-warmed, but dead to progress.

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

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

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References for this Week

[Books marked * will be found in the Library]

Light from the Orient:—Bhagavad Gita.* The Upanishads.* Blavatsky, The Secret Doctrine;* The Voice of the Silence.* Hermes Trismegistus,* The Emerald Tablet. Besant, The Ancient Wisdom.* Sinnett, Esoteric Buddhism.*

The Power in Man to Do and Be:—Luke x. 28; John xv. 5; Eccles. vii. 19. Larson, Mastery of Fate;* The Hidden Secret.* Trine, In Tune with the Infinite.* James, Psychology* chap. xxiii. Papus, La Magie Pratique.*

The huge world that girdles us about puts all sorts of questions to us, and tests us in all sorts of ways . . . When a dreadful object is presented, or when life as a whole turns up its dark abysses to our view, then the worthless ones among us lose their hold on the situation altogether, and either escape from its difficulties by averting their attention, or if they cannot do that, collapse into yielding masses of plaintiveness and fear. But the heroic mind does differently. To it too the objects are sinister and dreadful, unwelcome, incompatible with wished-for things. But it can face them if necessary, without for that losing its hold upon the rest of life. The world thus finds in the heroic man its worthy match and mate; and the effort which he is able to put forth to hold himself erect and keep his heart unshaken is the direct measure of his worth and function in the game of human life.

James, Psychology. chap. xxiii.

Library Notices

The Librarian has for sale copies of Mrs. Besant's Chicago Lectures, price \$1.00.

Received:—The Upanishads, translated by Mead and Chattopadhyaya. The Mandukya Upanishad, translated by Dvivedi. The Bhagavad Gita, translated by J. C. Thompson. The Bhagavad Gita, translated by P. D. Mitra. Edwin Arnold, The Secret of Death (trans. of Katha Upanishad). Max Muller, Three Lectures on Vedanta Philosophy. Vivekananda, World's Fair Addresses. Saradananda, The Vedanta, its Theory and Practice; Lectures Literary and Religious. Smart, A. W., A Short Account of the Vedanta Philosophy. R. Heber Newton, Influence of the East on Religion. Sister Nivedita, Kali, The Mother; The Web of Indian Life. Abhedananda, India and her People. H. B. Mitchell, Meditation. Helen Bouchier, The Crown of Asphodels. Transactions of 3rd Congress, Federation of European Sections, T. S. Crowe, The Night Side of Nature. Bennett, Physical Phenomena of Spiritualism. T. J. Hudson, A Scientific Demonstration of the Future Life. Podmore, Apparitions and Thought Transference. Cumont, Mysteries of Mithra. Edmonds, Buddhist Texts in John.

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LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

SUBJECT OF LECTURE

SUNDAY EVENING, JANUARY 19TH, AT 8:15

“Man, His Origin and Nature”

WEDNESDAY EVENING, JANUARY 22ND, AT 8:15

“Thought Currents”



Great and Small Faults

One of the first and most frequent difficulties which meets the disciple when he begins to learn from the lips of the Master, is the difference in standards: faults which he has been always led to believe small, venial offences, common to all men, are now seen, in the light of a higher perception to be insurmountable obstacles barring the way to spiritual progress.

In the judgment of the world, the external holds sway, and the greatest faults are adjudged to be those which disturb and wreck this outer life. The money standard obtains, and a man is apt to be held worthy or unworthy according to the way in which he deals financially.

But when the vision is concentrated upon the inner world, when we are seeking after the spiritual welfare first and placing the physical last, then these faults of the outer man, though great and deplorable, are nevertheless seen to be more easily removed, and not in themselves so binding as the faults of the mind: envy, hatred, malice and all uncharitableness.

A great soul, when touching the life of another, looks for the highest point which he has been able to reach, his greatest possibilities, and arrives by this means at a much truer appreciation of the vigor and spirituality of that life than does the world, which sets the man down as a drunkard perhaps or a thief, on account of some outer weakness with which the soul is grappling in a death-struggle.

So our whole estimate of our own nature has to be changed around if we would hope to understand the words of the Master, for all His precepts are grounded in this sense of truer proportion.

Is there any great or small in faults, are not all alike failures to attain?

Truly all must be avoided by the disciple, but he will be taught to use the sacrifice and devotion of which his nature is capable in putting under his feet those bonds of self and separateness, of ambition, pride and egoism, which blur and obstruct the vision, which weaken the life,—and as for the more glaring physical errors these will fall off from him of themselves as his inner life grows stronger.

References for this Week

[Books marked * will be found in the Library]

Man, his Origin and Nature:—Stanzas of Dzyan.* Blavatsky, *The Secret Doctrine** vol. ii. Genesis, i. 27. John xix. 5. Fiske, *Destiny of Man*.* Besant, *Pedigree of Man*.* Drummond, *Ascent of Man*.* Scott-Elliot, *Man's Place in the Universe*.* Papus, *Traite Elementaire*.* Huxley, *Man's Place in Nature*.*

Thought Currents:—Mark v. 30, 38, 39. Prentice Mulford, *Your Forces and How to Use Them*,* vol. v. Eliphas Levi, *Transcendental Magic*.* Hudson, *The Law of Psychic Phenomena*.* Ramacharaka, *Fourteen Lessons in Yogi Philosophy*.*

Man reduced to his ultimate or simplest existence is a divine thought; reduce yourself to that simplicity or root-existence, and you are in God.

Eckhardt.

Lift thy head, O disciple; dost thou see one or many lights above thee burning in the midnight sky? I perceive one flame, O Master; I see countless undetached sparks shining in it. Thou sayest well; and now look around and into thyself; that light which burns inside thee, dost thou feel it different in any wise from the light that shines in thy brother man? It is in no wise different, though the outer garments delude the ignorant into saying "thy soul" and "my soul."

Buddhist Catechism.

He who has mastered all the Scriptures, philosophies and sciences may be regarded by society as an intellectual giant; yet he cannot be equal to that unlettered man who, having realised the eternal Truth, has become one with it, who sees God everywhere, and who lives on this earth as an embodiment of Divinity.

Abhedananda, How to be a Yogi.

God is in all men but all men are not in God; that is the reason why they suffer.

Sri Ramakrishna.

Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.
If I am right, thy grace impart,
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way.
This day, be bread and peace my lot;
All else beneath the sun,
Thou know'st if best bestowed or not,
And let thy will be done.

Pope, A Universal Prayer.

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LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

SUBJECT OF LECTURE

SUNDAY EVENING, JANUARY 26TH, AT 8:15

“The Astral Plane”

WEDNESDAY EVENING, JANUARY 29TH, AT 8.15

“The Color and Form of Thought”



Be Not Afraid

How fearful and timorous a thing is the heart of man! On all sides he sees dangers, causes for anxiety, impending calamity, loss; his very affections are to him instruments of the most exquisite torture. Does he hear of the sickness of a friend, immediately he fears for his own; does misfortune threaten the community, the country,—at once his measures are taken to secure himself and them, and still he fears. . . perhaps more than if he had acted from a higher motive.

He fears opposition, the opinion of others, the inharmonies of his environment, above all he fears death.

Where is the help for this timid, doubting heart?

It is in a larger sympathy, a better knowledge, more power over one's self; for we suffer, in every case from and on account of our own point of view. Change this for a more unselfish love of all, rather than of one's own only, and the sting will be gone. How many a man is literally slaving himself to death lest his family should some day come to want—entirely unnecessarily, for that which he has saved, they may run through in a few months,—who knows?

Desire, in one form or another, for ourselves or for others, causes us untold suffering; we are afraid we shall not get some appointment, or that someone will get it, with whom it is impossible for us to work. . . ignorant as we are, we have forgotten that our connections in the world, with posts or with people are Karmic and therefore never beyond our power to utilise for the paying of a past debt. We can refuse to pay when the opportunity is given us; but if we are wise we shall stand to our colors. We shall have to pay some time.

Be not afraid! Learn to suffer cheerfully, gladly,—knowing that every pang so borne loosens one bond that is holding down this poor humanity.

Forbear, in love and gentleness to all other souls, but with the strength of manhood controlling desires of the flesh.

Have faith in immortality and trust in God.

Seek for a purer wisdom which shall teach that even death itself is not to be feared, for he who lives now shall live on, ever brighter and more glorious as he mounts step after step leading through many lives into the kingdom of God.

References for this Week

[Books marked * will be found in the Library]

The Astral Plane:—Blavatsky, *Secret Doctrine*,* (see index).
Papus, *Traite Elementaire de Science Occulte*,* p. 393-407, etc.
F. Ch. Barlet, *Etude sur l'Astral* (see *l'Initiation* Nov. 1896 and
Jan. 1897). Stanislas de Guaita, *La Clef de la Magie Noire*.
* Eliphaz Levi, *Transcendental Magic*.
* Leadbeater, *The Astral Plane*.*

Color and Form of Thought:—Besant and Leadbeater,
*Thought Forms** (colored plates). Leadbeater, *Man Visible and
Invisible** (colored plates). Northesk Wilson, *The Explanation
of the Human Rays*. Babbitt, *Principles of Light and Color*.
Baraduc, *L'Ame Humaine*. F. Bligh Bond, *Vibration Figures*.
Margaret Watts Hughes, *The Eidophone Voice Figures*.

As in combinations of elements or chemicals, new substances
are formed, so in the combination of thought-substance, as it flows
and mingles from mind to mind, new thoughts are formed or born.

Prentice Mulford, How Thoughts are born.

It may be that the soul, after having formulated some desire,
seeks in its own organism the ether necessary for its embodiment. It
can then, as we have described, translate its desire into an action
or gesture of the physical body, with the aid of the vital force with
which it, as well as the astral body is impregnated.

But suppose that the soul will not, or can not succeed in this
realisation; it still may not renounce it. In this case it may at
least exteriorize the astral half-sketch;—to this end it will inhale
ardently the ambient ether, form it by its Word into an astral
whirlwind, without nucleus; impregnate this form with its own
magnetism and start it out to seek another organism, more capable
than itself of realising the desire dreamed of.

Here then, is one more being in the astral atmosphere. . .

These etheric beings may receive from their creator, under
certain conditions, an exact aim: this explains, for example,
the effects of blessings, curses, enchantments of all kinds. But,
generally, they have no definite aim, they do but wander at hazard
through the astral crowd. . . .

Thus are thoughts seen to be beings endowed with a separate
existence from the moment they are *expressed*, that is to say
exteriorised by their author. *F. Ch. Barlet, l'Astral (Initiation)*.

Library Notices

Received:—Swami Paramananda, *The Path of Devotion*.
A. E. Waite, *The Real History of the Rosicrucians*.

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ORIENTAL PHILOSOPHY AND COMPARATIVE
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LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

SUBJECT OF LECTURE

SUNDAY EVENING, FEBRUARY 2ND, AT 8:15

“Man’s Creative Power”

WEDNESDAY EVENING, FEBRUARY 5TH, AT 8:15

“Thought Inspiration”



Getting Ready

What are you getting ready for? For nothing any more, you answer, the light of your eyes has gone out, all that you loved has been taken away from you, there is nothing now to get ready for. Death will be welcomed.

And you, pleasure seeker? You are preparing for keener enjoyments, health and wealth and material joys.

The man of intellectual power looks forward to the triumph of swaying the minds of men; the man of business, to success; the man of science, to recognition and applause;—and every one who is alive is getting ready for something. The morbid mind is, as the word indicates, dead or dying.

Life, then, would seem to be a series of preparations; it has indeed been likened from all time, to a ladder, each step of which is a resting place only for a moment while we poise ourselves and gather fresh power for the step above.

Each day of our lives is sacred, for in it we prepare for our future to all eternity.

Still, as in the physical life, so also in the higher, of which that is but a symbol, there are epochs, turning points, whose importance dominates the whole, so that in reviewing our past we say, “that was before I knew such a person,” or “such a doctrine.” These supreme moments correspond with the opening of the flower of the lotus,—it seems sudden, and we forget that it is the result of months of care and growth.

The supreme moment in a human life is the one where the lower consciousness becomes fused in the higher, when man comes near to God, when the disciple stands face to face with his Master. Towards this consummation all our experiences tend; and of what account are sufferings, trials, deprivations, poverty, if by their means we may reach the little gate which leads to the grand highway of recognised discipleship.

The path to the gateway of Initiation is rough and stony, it is long and arduous, it may last seven years or many lives; but it leads to the light, and when the disciple is ready, when the consecration is complete, when the personality is submerged,—then, “the Master is ready also.”

References for this Week

[Books marked * will be found in the Library]

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

Thought Inspiration:—Emerson, *The Oversoul*.* Prentice Mulford, *Your Forces and How to Use Them*.* Brother Lawrence, *The Practice of the Presence of God*.* Gurney, *Observations*,* chap. 3. Ramacharaka, *Fourteen Lessons in Yogi Philosophy*.* Recejac, *The Bases of Mystic Knowledge*,* chap. 1. Myers, *Human Personality*,* vol. 1, chap. 3.

The human spirit is so great a thing that no man can express it; as God Himself is eternal and unchangeable, so also is the mind of man. If we rightly understood the mind of man, nothing would be impossible to us on earth.

Paracelsus.

In all the primitive religions, the Creative God is the "Son of the Father," that is to say, his Thought made visible . . .

Blavatsky, The Secret Doctrine.

Occult science teaches that every vibration on the physical plane causes special changes on the astral and psychic planes; and when we take account of this affirmation, we understand the great influence exerted by human speech on all planes of nature. Indeed the emission of the word produces three simultaneous effects. 1. The emission of a sound causing vibrations in the physical plane of nature. 2. The emission of a certain quantity of vital fluid putting the astral plane in motion. 3. The liberation and creation of a psychic entity, *the idea*, to which the sound gives body and the articulation gives life. Every idea thus realised and manifested in the material world acts during a certain length of time as a true being, then it dies out and disappears by degrees, at least from the physical plane.

The length of the life of the idea depends upon the cerebral tension used to emit it, that is to say, the quantity of vitality with which it was clothed. There are cases when the whole man sacrifices himself to the idea which he defends; this creates in the astral, and above all in the spiritual world, currents of wondrous power. Here we see the occult reason of the effect produced by persecutions and martyrdoms in stimulating and aiding the future of philosophical and religious doctrines.

The Word is the instrument used by the spirit for the purpose of generation.

Papus, La Magie Pratique. Chap. vii.

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F9

ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

SUBJECT OF LECTURE

SUNDAY EVENING, FEBRUARY 9TH, AT 8:15

“Reincarnation and Immortality”

WEDNESDAY EVENING, FEBRUARY 12TH, AT 8:15

“Clairvoyance and Telepathy”



Immortality

The doctrine of immortality is a universal one; in every age among all peoples, great souls have proclaimed with one voice that, although the body or outer shell perishes, yet the soul endures for ever. And man is content on the whole, to let the body go, if he can be sure that he, the real man, will live on. It is against the idea of annihilation that he cries out,—alike desire, reason and aspiration crave a future.

Nor is the thinking man able to accept a future state such as is generally pictured—the self-centred happiness of the few accounted “good” whilst the many are in torment.

Let us learn from nature. Where do we find a plant that grows, blooms, fruits, and leaves no sign? Do not the seeds fall, die and live again. See the forest tree: in the summer it is in full luxuriance of life, in winter it looks dead; but spring awakens it to a new and a stronger or a weaker life.

So with the soul of man, it wakes into conscious, physical life, it enters a suitable body prepared for it, its own creation indeed, laid aside as the seed of a past life, it lives in the world as a man, passes through many trials and vicissitudes, which strengthen or weaken the soul according as they are encountered with fortitude or resisted,—then it sleeps, the body falls and dies, but not so the soul or germ, it does but sleep outwardly, within all is activity, assimilation, building up, preparation for the next experience. Many years are spent by the soul in the heaven-world, not idly but absorbed in a phase of life which is indispensable if the soul be immortal, for it is now that it dwells in the presence of God, and draws strength from its own higher self to live again on earth.

The space between two earth lives corresponds with the winter, or with sleep; it is not a time of selfish enjoyment, though it may be full of bliss, in it the soul accumulates the results of past experiences, makes over weak places, and issues forth at last, stronger or weaker, as man rises from sleep.

Truly man builds the temple of his own immortality by each action of his daily life,—a victory over self is a stone rightly placed adding to the strength and beauty of the edifice; while a yielding to the enemy builds in poor material which sooner or later has to be torn down.

For many ages does this purification last, until perfected, man becomes indeed Divine.

References for this Week

[Books marked * will be found in the Library]

Reincarnation:— Bhagavad Gita,* ii. 17-27; ix. 21 and throughout. The Dhammapada* 153-4. The Upanishads.* Walker, Reincarnation.* Besant, Reincarnation.* Abhedananda, Reincarnation.* Collins and Bouchier, The Scroll of the Disembodied Man.* Edwin Arnold, The Secret of Death*. Ramacharaka, Fourteen Lessons in Yogi Philosophy,* 11, 12, 13.

Clairvoyance and Telepathy:—ii Kings v. 26; vi. 12, 17; Matt. viii. 13; John iv. 18; xi. 11. Myers, Human Personality.* Huntley, The Great Psychological Crime.* Leadbeater, Clairvoyance.*

Death, as man knows it, is the cutting off of the branch from the tree, but seen from the other side of the veil it is the arrival of a being in its appointed place in the abysses or in the Gardens of God. It is *then*, it is after this arrival, that the path is perceived that leads to perfection. Before death it is not perceived, but apprehended as a dim illusion. Thus it is that man only begins to live after death.

Collins and Bouchier, The Scroll of the Disembodied Man.

By mortal years the Immortal grows not old!
The Atman changes not! The body's death
Kills not the Soul! It hath its City still,
Its Palace, and its hidden proper life!
Becoming Self of Self; set clear from sin,
As the snake casts her Slough; made free of flesh,
Of age, ache, hunger, thirst, sorrow, and death:
Thenceforth desiring the desirable,
And thinking ever what is good to think!

* * *

The spirit of man, whereby he strives,
Flashes from star to star—if so it will—
And—if it will—sleeps in the smallest drop
Of the midmost heart-blood.

Arnold, The Secret of Death.

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

Bhagavad Gita, ii. 27.

The Soul of man Is like the water:
From heaven it cometh, To heaven it mounteth,
And then at once It must back to earth,
Forever changing. *Goethe's Faust.*

Library Notices

The Library receives *The Nautilus*, *Eternal Progress*, *Awakened India* (*Vedantist*, monthly).

Books Received:—Carver, Brother of the Third Degree. Grenfell and Hunt, New Sayings of Jesus.

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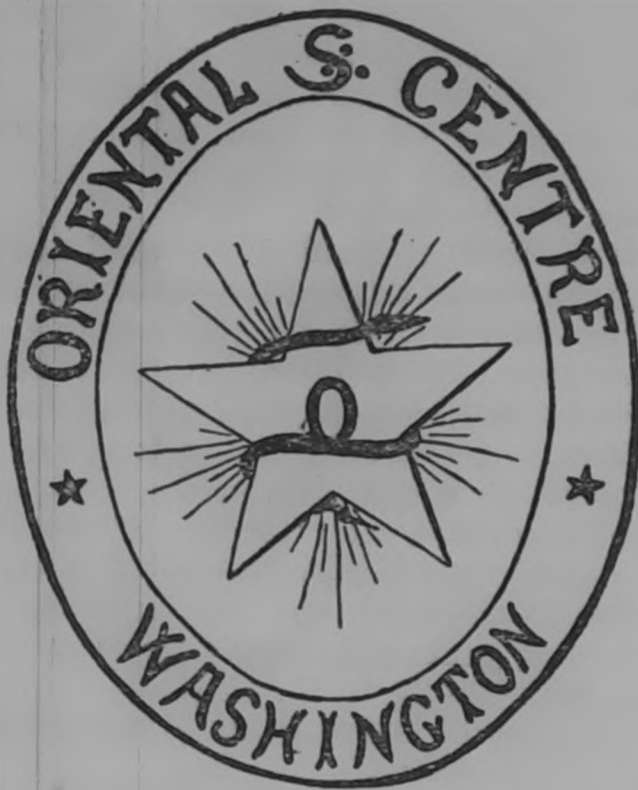
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F16

ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

SUBJECT OF LECTURE

SUNDAY EVENING, FEBRUARY 16TH, AT 8:15

“Karma”

WEDNESDAY EVENING, FEBRUARY 19TH, AT 8:15

“The Will”



Uncertainty

If there is one form of suffering which is harder to bear than others it is the mental torture of uncertainty. When the worst is known we can meet it with fortitude, but when, for week after week, year after year perhaps, we see no light, no sure guidance, nothing that to us seems certain, sure, steadfast,—then there are moments when despair comes very near us.

And, as we look back it would seem as if our whole life was made up of a series of these periods, longer or shorter, more or less intense: a gradual decline of friendship brings the necessity for some action on our part, and our heart is torn between the past and the future. Our friend proves unfaithful to our confidence; if that trust is ever renewed it can be only after a long and tedious up-hill path, every step of which is anguish.

Nor is our duty always easy to see, as we might suppose it would be. “Do right” we are told, but which is right? On either side lies a path and whichever way we decide to turn, someone dear to us must suffer in consequence. How shall we know certainly what we ought to do?

And what is the good of these times of uncertainty? Is there any use in them? we are asked.

Drop a seed in the ground, we answer. Oppressed by these new conditions, the life within seeks an outlet; but before this can be, how many chemical changes have to take place! We can almost fancy the embryo feeling and saying, How shall I ever reach the sunshine? Nor is the first issue upwards, but down deep into the earth so that when the final decision is reached, it may have strength and be a permanent one.

This is the time of growth,—without these moments we would remain as the seed, dry and unfruitful; but if we bend the whole of our nature to the task of dealing worthily with the new conditions, then we shall grow.

But can we not learn to arrive more quickly at a decision?

Life cannot be hurried, we reply, time must be given if the development is to be healthy. Much depends upon the strength of the Will, and remember always:

“Thy business is with the action only, never with its fruits”... and God is above and over all.

References for this Week

[Books marked * will be found in the Library]

Karma:—Bhagavad Gita* iii. v. vi. 40-45; and throughout. Dhammapada,* 1, 2, 127, 165, etc. The Thai Shang* (Sacred Books of the East, vol. 40). Emerson, Compensation.* Fechner, The Little Book of Life after Death.* Walker, Reincarnation,* chap. 14. Collins. Karma* (appendix to Light on the Path).

The Will:—Papus, La Magie Pratique.* Hartmann, Magic White and Black.* Balzac, Louis Lambert.* Eliphas Levi, Transcendental Magic.* Schopenhauer, The World as Will and Idea. Lowell, Volo. Epictetus, Discourses,* chap. 23. James, Psychology.*

He that diggeth a pit shall fall into it. *Ecclesiastes, x. 8.*

Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed.

Dhammapada, 127.

I, as I am this minute, am the resultant of all I have done, all I have thought. Every action and every thought has had its effect, and these effects are the sum-total of my progress.

Vivekananda, Jnana Yoga.

But he who has clung to the earth and has only used his powers in pursuit of material life, the pleasures and needs of the body,—will find but an insignificant remnant of life surviving. And so the richest will become the poorest if he has only his gold to lean upon, and the poorest the richest if he uses his strength to win his life honestly. For what each does here, he will have there, and money there will only count for what it brought the consumer here. . . . Rejoice then, even you whose soul is here tried by tribulation and sorrow; the discipline will avail much, which in the brave struggle with obstacles in the path of progress you have experienced in this life; and, born into the next life with more strength, you will more quickly and joyfully recover what fate denied to you here.

Fechner, The Little Book of Life after Death.

You must pay at last your own debt. If you are wise you will dread a prosperity which only loads you with more. Benefit is the end of nature. But for every benefit which you receive, a tax is levied. He is great who confers most benefits. He is base,—and that is the one base thing in the universe,—to receive favors and render none.

Emerson, Compensation.

Library Notices

The Librarian has for sale C. D. Larson's new book "The Mastery of Self."

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F 23

ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

SUBJECT OF LECTURE
SUNDAY EVENING, FEBRUARY 23RD, AT 8:15
"Life"

WEDNESDAY EVENING, FEBRUARY 26TH, AT 8:15
"The Man of Impulse"

★
Our Dwelling-place

Where do you live? In such a city, such a street and such a house, you answer. But do you indeed live there? Are you not often far away in thought? And your interests, desires and plans for the future, do they not bear you far away from your so-called home?

It is indeed one thing to reside, and another to live; for we live in that part of our nature where the Will centers the interest. And however sordid the conditions of our outer life, no one can compel us to live in them; our duty, our past Karma may call us to remain in outer contact with places and persons we would avoid, but this outer touch is not life,—we can live where and how we will.

And in these ethereal realms we build our homes; like the child with his bricks we set up now the strong walls of a castle keep, now the lofty arched doorway of a palace,—one day we will be poet another day musician,—and then we would be none of these. But ever our ideal beckons us onward, beyond all these shifting scenes there surely must be a dwelling-place where we can rest and be at peace.

How many and many an ideal do we not rear, feeding it with our very heart's blood, seeing it rise and grow strong apparently, and after all crumble and fall to pieces. This is the history of all our early attempts,—truly we are but children.

But think not these early efforts vain, for they furnish a shelter to the young and growing soul, and by every experience we learn something which aids us in our next trial. We learn that certain material is untrustworthy, that pride and arrogance have a tendency to swell, that fear and cowardice shrink and decay, and so we throw these aside and choose more wisely. Yet even still our judgment is often faulty, being clouded by self-esteem, by desire, by emotion.

It is many years, many lives of such preparation, before, with the aid of a Great Master-Builder, we are able to begin to dig out the foundations for the building of our real house, our sure and abiding dwelling-place,—our immortality. His the plan, ours the devotion,—and this time there are no mistakes, for if in our ignorance or foolish haste we present material which can not serve, the Master burns it up; better suffering than error.

And the building grows and becomes every day greater and more beautiful, "a house not made with hands, eternal in the heavens."

References for this Week

[Books marked * will be found in the Library]

Life:—Blavatsky, *Secret Doctrine** (see index). Vivekananda, *Karma Yoga** Buddhist Suttas* (Sacred Books of the East, vol. xi.) Browning, *Rabbi Ben Ezra*; Reverie. Leckey, *The Map of Life** Wagner, *The Simple Life** John xiv. 6. Collins, *Light on the Path*,* i. 20.

The Man of Impulse:—Bhagavad Gita,* ii. 59-61; iii. 37-41; vi. 34-36; etc. Romans vii. 15-24. Papus, *La Magie Pratique** Hudson, *The Law of Psychic Phenomena** Drummond, *Natural Law in the Spiritual World*.*

The last theory, that of radiant energy, proving that, strictly speaking there exists in nature no such thing as a chemical, heat or light ray, is the only one which is more or less correct In truth, there is but one thing, radiant energy, which is inexhaustible, which knows neither growth nor decline, and which will continue its work of spontaneous generation until the close of the solar Manvantara Yes, call that radiant energy: we call it Life, life which penetrates everywhere, life omnipotent, ever at work in the sun, its grand laboratory.

Amaravella, Le Secret de l'Univers. Letter of a Guru.

Our Will, when truly used, is the instrument upon earth of the divine Will, and therefore it can command the will of others only when it is One with the divine Will, when it is *Good Will*. This is our supreme law, for the end and aim of man's life upon earth is to aid in the grand work of vivifying the Nothing, accomplishing in its sphere, like any other monad, the divine Will, by raising those beings who are inferior. Only, unlike the other wills which precede him in the evolutionary chain, man is free to accept this sublime task, or to refuse his aid, but under the condition that his fate shall depend upon his choice. If he even refuse to make any choice, declaring his own power independent and capable of all,—he falls then into the unpardonable sin. He must yield or disappear! It is these two refusals which are the cause of all earthly ill.

F. Ch. Barlet, L'Astral (Initiation).

Thales said that there was no difference between life and death. "Why then," said someone to him, "do you not die?" "Because," said he, "it does make no difference."

Diogenes Laertius. Thales ix.

I count life just a stuff
To try the soul's strength on.

Browning, In a Balcony.

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WV 1

ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

SUBJECT OF LECTURE

SUNDAY EVENING, MARCH 1ST, AT 8:15

"The Tongue of Criticism"

WEDNESDAY EVENING, MARCH 4TH, AT 8:15

"The Man of Will"



He that Serveth

There is perhaps no clearer and more powerful illustration of the dual nature of man, of the two-fold stream of life which culminates in humanity,—of evolution as it really is, from above and from below at one and the same time, than is to be found in the law of service.

Men ordinarily exact the service of those who are inferior to themselves in strength or knowledge: thus the animal kingdom serves man, while the vegetable subserves the animal for food, and the mineral, the vegetable etc.

We accept this service as our right; the ignorant, the weak and the poor have to serve, by the force of circumstances, their more fortunate brother, much as the thistle has no choice but to be eaten by the ox.

And in our ignorance, working and thinking from below only, we even impose upon the weak, we elbow our way through life, and we glory in the number of those who have had to stand aside in the battle to make way for our importance.

When asked for "service," we acknowledge the debt, sign a large check and are satisfied, thanking God "that we are not as other men are, extortioners. . . ." and we watch the columns daily until our name appears and our gift is made known.

So we have our reward. — Where is here the service rendered? So much given, so much received, a pure matter of business,—but not humility, not service, not progress, not life.

All this is prompted by the evolution from below upwards, it is still selfish and raised but little above the animal level.

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

The disciple is humble in whatever walk of life he is found. Is he at the head of a family, a city, a nation,—the higher the office the more generous the outflow of service, the more tender and considerate his heart for each, remembering always the One who said "I am among you as he that serveth."

References for this Week

[Books marked * will be found in the Library]

The Tongue 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. *Light on the Path*,* part i. rule 5 and note. Adelaide Proctor,* *Judge not* (poem). Edna Lyall, *The Autobiography of a Slander*.

The Man of Will:—Eliphas Levi, *Transcendental Magic*.* Papus, *La Magie Pratique*.* Schopenhauer, *The World as Will and Idea*. Hartmann, *Magic, White and Black*.* James, *Psychology*.* Lowell, *Volo*.

The Bhakta sees that from the minutest insect up to man all living creatures are related to the Iswara as a part is related to the whole.

Abhedananda. How to be a Yogi.

A man cried up to God, and God sent down an angel to help him; and the angel came back and said, "I cannot help that man."

God said, "How is it with him?"

And the angel said, "He cries out continually that one has injured him; and he would forgive him and he cannot."

God said, "Go down you and save him."

The angel went down and found the man with the bitter heart and took him by the hand, and led him to a certain spot. . . .

Now God had given it to that angel to unclothe a human soul; . . . and the soul lay before them, bare, as a man turning his eye inwards beholds himself.

They saw its past, its childhood, the tiny life with the dew upon it; they saw its youth when the dew was melting, and the creature raised its Lilliputian mouth to drink from a cup too large for it, and they saw how the water spilt; they saw its hopes that were never realised; they saw its hours of intellectual blindness, men call sin; they saw its hours of all-radiating insight, which men call righteousness; they saw its hours of strength, when it leaped to its feet crying, "I am omnipotent;" its hour of weakness, when it fell to the earth and grasped dust only; they saw what it might have been, but never would be. They saw that which in its tiny drop reflects the whole universe.

The man bent forward.

And the angel said, "What is it?"

He answered, "It is I! it is myself!" . . . He whispered—

"It is God!"

And the angel said, "Have you forgiven him?"

But the man said, "*How beautiful my brother is!*"

Olive Schreiner. In a Ruined Chapel.

Library Notices

Received:—Larson, *Mastery of Self*. Crane, *Right and Wrong Thinking*. Sri Parananda, *Commentary on St. Matthew*. S. L. McGregor Mathers, *The Kabbalah Unveiled*. *Ancil's Journal*, 2 vols.

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ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

SUBJECT OF LECTURE

SUNDAY EVENING, MARCH 8TH, AT 8:15

"Self Sacrifice"

WEDNESDAY EVENING, MARCH 11TH, AT 8:15

"How to Increase the Nervous Energy."



Perpetual Life.

The question of the possibility of perpetuating this present life on earth is one which is agitating the literature of the day, even finding expression in the daily news columns and the secular magazines. Schools and cults are being founded on this dogma and though their methods are various and contradictory of each other, still they all agree on the desirability of living here for ever.

There are those who even go so far as to call this immortality.

To those of us who know something of the oriental teachings these inquiries seem to be very cramped and narrow, though they are often sincere.

Which of us, knowing his higher possibilities, would desire to live on as we now are, in this body and environment for ever? We are content to use this experience as a means of growth and purification, just as a child is more or less willing to make use of his school life. As long as we can learn, we must continue here, our school-days covering often immense stretches of time and being separated from each other by nights or periods of bliss and recuperation in the heaven-world. It is just as unwise for us to propose to live on without the spiritual rest which follows physical death, as it would be for the child to propose to stay up at night so as to remain always in the school-room.

The disciple knows that this earthly body, to which most men cling so desperately, is the least glorious of his instruments; he is willing to dwell in it in order to learn useful lessons. But the moment the bell rings he is off and away, like the healthy schoolboy.

No selfish longing for an immortality of earthly pleasure is his, for he has drunk of this cup and knows its bitterness.

He longs for the time when this irksome routine of continuous suffering shall be ended and he shall have gained by repeated victories, the right to peace, when his immortality shall be won, and he, living in a subtler body, with other and greater powers at his command, shall join the band of workers who are strengthening the hands of the Masters and bringing reinforcement, as it were to the Powers of Goodness.

References for this Week

[Books marked * will be found in the Library]

Self-Sacrifice:—Bhagavad Gita* xvii. 11, 15-18. Ruskin, *Seven Lamps of Architecture*,* (The Lamp of Sacrifice). Imitation of Christ,* book i. chap. 15; book ii. chap. 12; book iii. chaps. 23, 32, 56. Herbert Spencer, *Data of Ethics*, chaps. 11-14. Luke ix. 23-25.

How to Increase the Nervous Energy:—Prentice Mulford, *Your Forces and How to Use Them*.* William James, *The Energies of Men* (Science, Mar. 1st 1907*). Brown, *The Art of Living*.* Ingalese, *The History and Power of Mind*.* Papus, *La Magie Pratique*.* Ramacharaka, *Hatha Yoga*.* Larson, *Poise and Power*.*

The aspirant should welcome everything in his daily life that chips a bit off the personality, and should be grateful to all the "unpleasant persons" who tread on his toes and jar his sensibilities and ruffle his self-love. They are his best friends, his most useful helpers, and should never be regarded with anything but gratitude for the service they render in bruising our most dangerous enemy.

The Doctrine of the Heart. Foreword.

The kingdom of God belongs not to the most enlightened but to the best; and the best man is the most unselfish man. Humble, constant, voluntary self-sacrifice,—this is what constitutes the true dignity of man. And therefore it is written, "The last shall be first."

Amiel's Journal.

As a mother at the risk of her life watches over her only child, so also let everyone cultivate a boundless friendship for all beings. Standing, walking, sitting or lying, as long as he is awake, let him devote himself to this mind. Living for others is the best in the world.

Matta Sutta.

First there are the God-men, who are abnegating themselves entirely and will do good to others, even at the sacrifice of their own lives. These are the highest of men. If there are a hundred of such in any country, that country need not despair. Then there are good men, who do good to others so long as it does not injure themselves; and there is a third class, who, to do good to themselves, would injure others. It is said there is a fourth class of people, who will injure others for injury's sake. . . . They do not gain anything thereby, but it is their nature. . . . So we see that the man who sacrifices himself to do good to others, the man with the highest self-abnegation, is the greatest man.

Vivekananda. Karma Yoga.

Library Notices

Received:—Helen Wilmans, *A Conquest of Poverty*. H. Fielding Hall, *The Inward Light*.

The Library has subscribed to *The Lotus Journal*, A Monthly Journal on Theosophical Lines for Children and Young People. *Vedanta Monthly Bulletin* (Vedanta Society, New York).

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ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

SUBJECT OF LECTURE

SUNDAY EVENING, MARCH 15TH, AT 8:15

“Personality and Individuality”

WEDNESDAY EVENING, MARCH 18TH, AT 8:15

“The Wisdom of the Ancients”



Success and Failure

We all desire to be successful in the things which we undertake, and we are apt to be discouraged by failure, or even by that which looks like failure.

So prevalent indeed is this desire that “Success Clubs” are founded, to teach their members how to gain their ends and be prosperous in the world,—there are even religious cults who measure a man’s holiness by his power of acquiring wealth or in some way of impressing the world.

And success is good, it transforms our past efforts into present benefits, and it inspires us for the future. Still we must learn to live above it, for so long as it makes a factor in our strength, we are but children. The grown man acts on principle, because he sees something ahead of him which ought to be done, and failure or success counts for nothing with him.

Do we always know after all whether we have truly failed? What could have looked more like an utter failure than the work of Jesus at the time of His death? Yet since this moment the whole world has been enriched with a greater flow of spiritual love and knowledge which go on increasing.

What are the laws which govern success, or is it all a chance?

There is no chance, we answer, and the law is the same which directs all activity,—that of attraction and repulsion. Whatever you would acquire on the outer material plane, for example, must be attracted to you by some quality within you, by the quality of your thought, or your strong desire, or by some higher spiritual aspiration.

In accordance with what we are, will be our receipts; and if we fail, the fault is in our own lack of the power of attracting the desired condition.

To acquire fame as an artist we must create a nucleus within and radiate outwards from it, otherwise all the efforts we may make preparing a suitable environment will be fruitless. To be successful in business, we must be constructively active; to be loved, we must first love.

But when we allow success to become our God, when failure to become rich depresses us, or we are unduly elated by large returns,—then we are losing ground spiritually, and this is the only failure we need to regard.

The disciple should “take equally pleasure and pain, gain and loss, victory and defeat,” be “balanced evenly in success and failure,” this is true success.

References for this Week

[Books marked * will be found in the Library]

Personality and Individuality:—Collins, *Light on the Path*;* *Through the Gates of Gold*.* *The Dhammapada*.* *The Bhagavad Gita* ii.* Luke xviii. 10-14, and all the teachings of Jesus. Boehme, *Thoughts on the Spiritual Life*.*

The Wisdom of the Ancients:—*Bhagavad Gita*.* Blavatsky, *The Secret Doctrine*;* *The Voice of the Silence*.* *Hermes Trismegistus*.* *The Emerald Tablet*. *Sacred Books of the East*,* vols. i. iii. xi. xxv. xxxix. xl. *The Upanishads*.* Papius, *Traite Elementaire de Science Occulte*.

Man is a trinity of Spirit, Soul and Body, and the outer shell is the least important to deal with. Through him flow incessantly the forces of Heaven and Hell—forces which must be kept nicely balanced, the least disturbance of which entails far-reaching consequences.

The individual is a nucleus of energy which is being continually expended in the performance of work necessary for the continuance of life. Its supply of energy is not unlimited, on the contrary it can be very easily exhausted to such an extent as to destroy life. Any prolonged drain of vitality, no matter whether caused by hard work or idle dissipation, is capable of depleting it of the energy necessary for its well-being. And, considering the happy-go-lucky method of living practised by the generality of men, it is matter of small wonder that they have by no means abundance of vitality. *Lowell, Ars Vivendi.*

Everyone is familiar with the phenomenon of feeling more or less alive on different days. Most of us feel as if we lived habitually below our highest notch of clearness in discernment, sureness in reasoning, or firmness in deciding. Compared with what we ought to be we are only half awake. Our fires are damped, our drafts are checked. . . . The normal opener of deeper and deeper levels of energy is the will. The difficulty is to use it; to make the effort which the word volition implies. But if we do make it . . . a single successful effort of moral volition, such as saying "no" to some habitual temptation, will launch a man on a higher level of energy for days and weeks.

James, The Energies of Men. (Science, Mar. 1st 1907.)

What man may desire to become, that he can become; and the art of directing and impressing the subconscious is the secret.

Larson, The Great Within.

Library Notices

Dr. Larson's new book, *The Great Within*, for sale by the Librarian, price 50 cents.

Received:—*Larson, The Great Within. The Great Work*, by the author of the *Great Psychological Crime. Fechner, On Life after Death.*

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ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

Mar. 22 - 25

SUBJECT OF LECTURE
SUNDAY EVENING, MARCH 22ND, AT 8:15

“Freedom by Truth.”

WEDNESDAY EVENING, MARCH 25TH, AT 8:15
“The Great Heart of the Universe”



Relative Values

“Run away, I’m too busy,” we say to the little petitioner, whose dolly is broken, or who craves a story; and we plunge again into the depths of the romance we were reading, or perchance weaving.

How many times a day are we too busy to say or do some trifling kindness asked of us? We excuse ourselves, to ourselves and others, with the plea of pressure of overwork. We have no time to attend to anything outside of the immediate business of the day, we say. We must reserve our energy, we have to concentrate our forces. All of which is true.

But it is a startling fact in this connection that if you want help in any undertaking, experience teaches you to seek out the busiest man of your acquaintance to aid you, or at all events to consult with before acting. And however busy, he will find the necessary moments to hear and answer you.

It is the leisured trifler who is always short of time.

And when we have shown ourselves unwilling, our opportunities gradually fade out, and we wonder at the narrowness of our horizon,—no one seems to particularly need us, we say, sadly.

Why is it that some lives are so much more useful than others? It is in a great measure because of their greater sense of proportion; they bring order into the chaos of conflicting duties, the greater are recognised as more pressing and the lesser are regulated to their respective place and time,—and so there comes to be “a time for everything under the sun.”

Which are the duties which stand first however, for here it is, that we shall find the pivot upon which the life revolves:—is it the duties to self, to God, or to our fellow-man to which we must give the first place?

To the disciple all these are one; for in serving God and his brother, he develops spiritually. The real question is, what are we living for, for pleasure or for profit? And what kind of profit?

Every day, many times a day, this question of “relative value” is presented to us. Which is best worth while, to adhere to the business standards and serve the personal interests, or to live above these in the realm of individuality, and subordinate the love of gain to the higher self. Shall it profit us if we “gain the whole world and lose our own soul?”

The “Voice of the Silence” answers us: “Give up thy life if thou wouldst live.”

References for this Week

[Books marked * will be found in the Library]

Freedom by Truth:—John viii. 32. Bhagavad Gita,* xviii. (The Yoga of Liberation by Renunciation). Dhammapada,* 89, 90, 94-97. Vivekananda, Karma Yoga,* chap. vii. 124-150. Browning, Paracelsus,* i. 726. Ruskin, Seven Lamps of Architecture,* (The Lamp of Truth).

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

Desire power ardently. Desire peace fervently. Desire possessions above all. But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self. The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons. And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

Collins, Light on the Path.

How hardly shall they that have riches enter into the kingdom of God!

Mark x. 23.

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.

He who on every side is without attachments, whatever hap of fair and foul, who neither likes nor dislikes, of such an one the understanding is well-poised. *Bhagavad Gita ii. 56-57.*

There is no real happiness in earthly things. How can there be when nothing is permanent in this world? Pleasure is transitory, and so is pain; they come and go, and cannot last long, so endure them, knowing that it is only for a few days. He is a true hero who remains undisturbed in both pleasure and pain. Have patience; patience will conquer everything in the long run. We must stand like brave soldiers, firm in faith. Body does not last long, but spirit will remain. So pay all your attention to building up the character. *Swami Paramananda, The Path of Devotion.*

Library Notices

The Librarian will take subscriptions for "The Nautilus," "Eternal Progress," and "The Annals of Psychological Science."

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ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

SUBJECT OF LECTURE

SUNDAY EVENING, MARCH 29TH, AT 8:15

"The Hunger for Brotherhood."

WEDNESDAY EVENING, APRIL 1ST, AT 8:15

"The Great Heart of the Universe. part 2."



Be Strong and of a Good Courage.

If Joshua needed these words at a moment of crisis, when his leadership of Israel was about to begin, so also do we in moments of peril, of despair, or perchance of complaint and rebellion.

Whatever your environment, you yourself have made it by your past actions and by your present thoughts. The seed of your suffering may have been sown long ages ago, but it was by your own hand; and even now as soon as you are strong, you will be freed, for your lesson is learned. Freedom can only come to us by standing up to our trials, never by avoiding them.

It is comparatively easy to be strong ourselves, you say, to remain calm and peaceful in the midst of storm; but what are we to do with those who complain morbidly from morning till night? They suffer we know, but how shall we respect them when they are so weak? Not only do they injure themselves by their habits of mind, but they drag us down also till we become sad and physically weakened.

Yet this very lesson is ours, the environment our own making, the friend, one whom we have probably, in past days, offended in much the same way. Now is our chance to pay that past debt,—only be strong!

After all, is it strength on your part which spends itself in looking at the weak side of your friend? He has good in him, great and noble qualities which drew you to him formerly, but which this trivial but vexatious weakness has hidden from sight. Be strong, look on the bright side, refuse to see anything but good in him; so you will help him to learn his lesson more quickly.

Only be strong! There is no other way to progress.

But where shall we get this almost superhuman strength? How can we be bright and cheerful when all around us the attitude of grumbling self-pity eats our very heart out?

There is but one source of such strength,—it is love.

We must learn to love that which we have loathed,—loathing is not for the disciple; to gratefully accept each opportunity of strengthening and freeing ourselves:—love will do all things, for love is stronger than death itself.

Only be strong and love.

References for this Week

[Books marked * will be found in the Library]

The Hunger for Brotherhood:—Matt. v. 21-48; xviii. 23; Luke x. 30. Heb. xiii. 1. Tolstoi, *My Religion*.* *Doctrine of the Heart*.* Jacob Behmen, *Thoughts on the Spiritual Life*.* *General Regulations of the Order of the Initiates of Thibet*, Articles, 1, 30, 96-99.

The Great Heart of the Universe:—John i. 1-5. Psalm xix. 1-6. *Maitrayana-Brahmana-Upanishad* (*Sacred Books of the East*, vol. 15*). *Bhagavad Gita*.* Swami Vivekananda, *My Master*.* Gen. xxviii. 12.

Flower in the crannied wall,
I pluck you out of the crannies;—
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

Tennyson, Flower in the Crannied Wall.

I am the Alpha and the Omega, saith the Lord God, which is and which was and which is to come, the Almighty. *Rev. i. 8.*

Of letters the letter A I am, and the duality of a compound; I also everlasting Time; I the Supporter, whose face turns everywhere. And all-devouring Death am I, and the origin of all to come; and of feminine qualities, fame, prosperity, speech, memory, intelligence, constancy, forgiveness. And whatsoever is the seed of all beings, that am I, O Arjuna; nor is there aught, moving or unmoving, that may exist bereft of Me. There is no end of My divine powers.

Bhagavad Gita, x. 33, 34, 39, 40.

There was never mystery
But it was figured in the flowers;
Was never secret history
But birds tell it in the bowers.

Emerson, The Apology.

He who within the sun is the golden person, who looks upon this earth from his golden place, he is the same who, after entering the inner lotus of the heart, devours food. And he who having entered the inner lotus of the heart, devours food, the same, having gone to the sky as the fire of the sun, called Time, and being invisible, devours all beings as his food.

Maitrayana-Brahmana-Upanishad, vi. 1, 2.

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

Maitrayana-Brahmana-Upanishad, vi. 17.

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ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

SUBJECT OF LECTURE
SUNDAY EVENING, APRIL 5TH, AT 8:15
"The Existence of God,"
WEDNESDAY EVENING, APRIL 8TH, AT 8:15
"Kali Youga."



Passivity

In the Orient where the Cosmic forces of the universe are more profoundly understood than they are with us, the uses and functions of passivity are held in very high esteem.

Development in the West, on the other hand, has been largely along the line of activity, the lessons learned have been how to set the world in motion, how to create, invent and strenuously push forward.

Thus we have come to look upon the second of nature's forces, passivity, as less important, and even less honorable. A positive attitude, even if it lead to agitation and excitement is thought to be more practical, manly and effective.

The time has now come for us to learn to temper this activity, for which we are so justly renowned, by a knowledge and use of its complementary force, passivity, of which it has been said, "neither is greater nor less than the other." And the perfect man is that being in whom these two forces are both developed to their utmost and are interactive, the restlessness and violence of activity restrained by the inertia of calm and wisdom.

We have yet to learn how to develop this quality into a Trinity of Life and Power.

When we hear of the receptive, intuitional states of mind which play so great a part in the life of the oriental, we at once adjudge him lazy and unpractical, because he is inactive on the physical plane. In our own land this inertia would denote incompetence; but only because the higher realms in which man can work are very little known to us: those who can enter these realms are infinitely more useful to the world than those who spend their time in active self-assertion.

The present Era is that of Woman, we are told, not however in the narrow restricted sense in which the words are generally taken, but in the universal. For it is now that the passive principle, receptive, loving, reflective, intuitional, is to be better understood, and to take its proper place as help-meet to the more wilful and violent Adam in both man and woman, each individual being thus truly poised and powerful.

And the New Era is with us. "He who feels his heart beat peacefully, he shall have peace."

References for this Week

[Books marked * will be found in the Library]

The Existence of God :—Gen. i. 1; John i. 1-5; and throughout Sacred Books. Bhagavad Gita. Rig Veda. Abhedananda, Divine Heritage of Man. Upanishads. Hermes Trismegistus. Stanislas de Guaita, La Clef de la Magie Noire.

Kali Youga :—Blavatsky, The Secret Doctrine.

Knowing about God is not knowing God. *Guani of Ceylon.*

God is the synthesis of all First Principles. *Pascal.*

The existence of infinite mind is as undeniable as that of infinite matter. But this substance, whether we call it mind or matter, subject, or object, is the one unknowable Being of the universe. All mental as well as physical forms are but its appearances. It is called in Sanskrit *Brahman*. From this infinite and eternal Brahman we have come into existence; in It we live and into It we return at the end of phenomenal existence.

Abhedananda, Divine Heritage of Man.

He who knows God does not talk about Him. *Lao-Tsze.*

God is commonly defined by the enumeration of all that He is not. Man makes God by an analogy from the lesser to the greater, whence it results that the conception of God by man is ever that of an infinite man who makes man a finite God.

Levi. Transcendental Magic.

St. Thomas once said: "A thing is not just because God wills it, but God wills it because it is just." Had St. Thomas logically deduced all the consequences of this beautiful thought, he would have found the philosophical stone, and besides being the angel of the school, he would have been its reformer. To believe in the reason of God and in the God of reason is to render atheism impossible. When Voltaire said: "If God did not exist, it would be necessary to invent Him," he felt rather than understood the reason which is in God. Does God really exist? There is no knowing, but we desire it to be so, and hence we believe it, Faith thus formulated is reasonable faith.

Levi. Transcendental Magic.

The unswerving Deity is called "The Silent One," or "The Mystic Silence;" "The Seven-Tongued Flame," or "The Seven-flamed."

Phoenician Inscription.

Library Notices.

Received : The Great Work. The Gospel of Ramakrishna.

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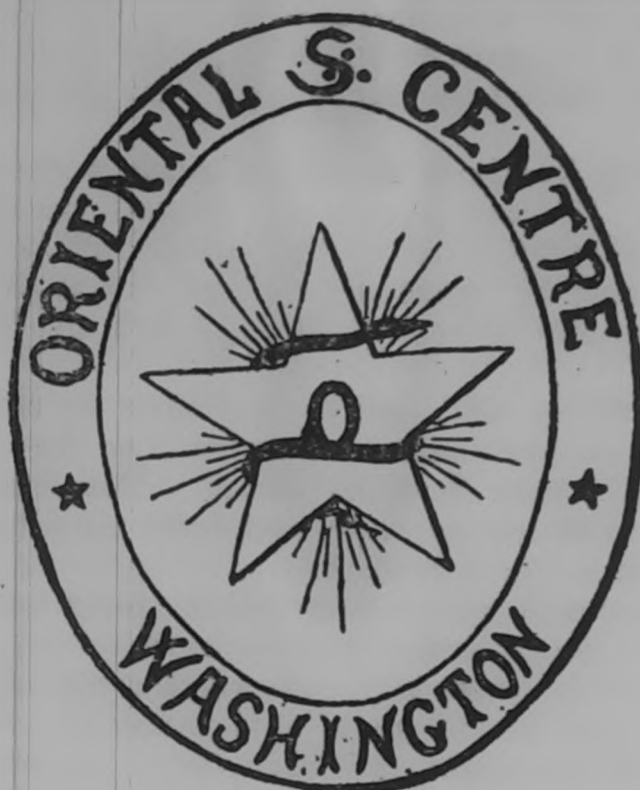
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ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



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LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

Apr. 12 - 15

SUBJECT OF LECTURE

SUNDAY EVENING, APRIL 12TH, AT 8:15

"The Path of Initiation."

WEDNESDAY EVENING, APRIL 15TH, AT 8:15

"Horoscopy."



Initiation

Every beginning is difficult, we know, and the entrance upon the path which transcends the goodness of the purely virtuous man, especially so.

We are met at once with the questioning disapproval of those about us. Why do we want to try to be better than other people? What do we see in these new teachings? The old is good enough for them

But for the soul in whom the divine germ is already budding, whose childhood is past,—growth, space, development are imperative. As well try to dam up the mountain torrent as to stay this evolution; it may be impeded for a time but at the next heavy rainfall, all barriers will be broken through and the flow will force its way onward.

The only obstacles with which we have to count are those which are self-made, because these cause the flow of water to become scantier, and take from its power. The disciple must be strong within and full of courage and faith to triumph over the tests which precede every Initiation.

These are many and severe, lasting over long periods of time, but culminating in seven years or more of devoted, constructive, self-sacrificing work for humanity. As the disciple works his way through the trials and hardships of this probation, he learns how transitory are both pleasure and pain, how impermanent mere earthly aims; this gives him a feeling of indifference to the fruits of his own action, he is concerned with the action only never with its fruits.

It is no head knowledge he is acquiring, but the knowledge which comes of experience; and it is not intellect but character he is making.

His outer conduct bears the impress of the inner change; he is self-controlled his will is firm to do the right whatever it may cost; severe to his own faults, he is gentle and tolerant to those of others; his endurance is limitless when long continued effort is needed for the good of the Cause; his whole life is devoted to a single aim, that of union with the Highest; he works, not for himself alone, but for the liberation of all.

Then, when these lessons are learned comes the great moment of the last tests and if these are safely passed,—Initiation,—the reception of the disciple among those who are definitively linked together working in one band the world over for the advancement of the race.

"Peace to all Beings."

References for this Week

[Books marked * will be found in the Library]

The Path of Initiation:—The Sermon on the Mount. Collins, Light on the Path. Bhagavad Gita. Levi, Transcendental Magic. Paul Carus, Dharma. Ramacharaka, Raja Yoga; Gnani Yoga. Papus, The Tarot of the Bohemians.

Horoscopy:—Levi, Doctrine of Transcendental Magic, chap. 17. Hartmann, Magic White and Black, Page 81. Aitareya-Aranyaka II, 1, vii. stanzas 4 and 5. Leo, Astrology for all. Prasad, Nature's Finer Forces, pp. 69, 225.

There are *four roads to saintship* which must be united to earnest meditation and to the struggle against sin. They are: (1) the will to acquire saintship; (2) the necessary exertion; (3) a thorough preparation of the heart; and (4) self-discipline.

Paul Carus, Dharma.

“The kingdom of heaven suffereth violence, and the violent only shall carry it away.” The door of truth is closed like the sanctuary of a virgin; he must be a man who would enter. All miracles are promised to faith, and what is faith except the audacity of a will which does not hesitate in the darkness, but advances towards the light in spite of all ordeals, and surmounting all obstacles? To give knowledge to power alone, such is the supreme law of initiations.

Levi, Transcendental Magic, Introduction.

Fondly Siddartha drew the proud head down,
Patted the shining neck, and said, “Be still,
White Kantaka! be still and bear me now
The farthest journey ever rider rode;
For this night take I horse to find the truth,
And where my quest will end yet know I not,
Save that it will not end until I find.
Therefore to-night, good steed, be fierce and bold!
Let nothing stay thee, though a thousand blades
Deny the road! Be fire and air, my horse!
To stead thy lord, so shalt thou share with him
The greatness of this deed which helps the world;
For therefore ride I, not for men alone,
But for all things which, speechless, share our pain.”

Edwin Arnold, The Light of Asia.

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time.

Blavatsky, The Seven Portals.

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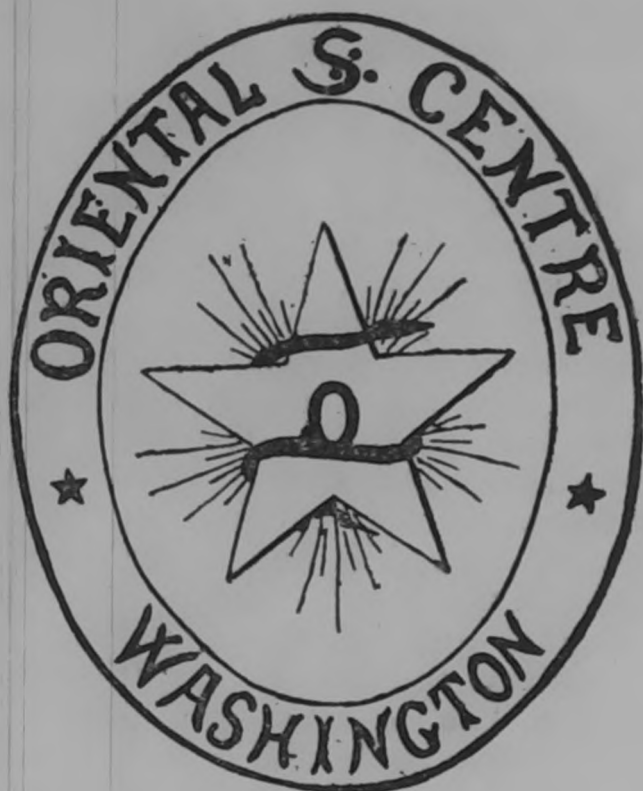
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apr 19

ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

SUBJECT OF LECTURE
SUNDAY EVENING, APRIL 19TH, AT 8:15

“Karma.”

WEDNESDAY EVENING, APRIL 22ND, AT 8:15

“Horoscopy.”



Easter—Resurrection

As far back as the pages of history and tradition carry us, we find this feast of Easter standing out as the “Great Day” of the year.

In the history of the first great Initiate of the white race, Rama, we read that “In order to make life joyous he ordered four fetes in the year. The first was that of spring, and it was dedicated to Generation, being consecrated to the love of husband and wife.”

Thus the great mystery of the universe, Generation and Re-generation, was at once presented to this infant people as an infinitely solemn and sacred ordinance, to be approached only after a long period of fast and vigil, during which the people were instructed in families and in Aldees—the Aldee being a union of families, a clan or commune as it may be called in the West.

Following the teachings down through the “Mysteries” of the Initiates who succeeded Rama, we find in the rite of Initiation as administered in Egypt in the Great Pyramid, three thousand years before Christ, a singular and interesting picture. At a certain moment during the ordeal, the aspirant for Initiation voluntarily extends himself upon a Tau or cross and passes into a state of profound trance (the subtler soul-fluids issuing from his side, both red and white); the lifeless body is then entombed by the attendant brethren until the morning of the third day, when it is carried by them to a certain spot and exposed to the rays of the rising sun: the spirit is thus recalled and the one apparently dead is resuscitated.

In our own day we have in the teachings of the various churches a faint echo of these grand and universal truths. The first principle of the feast, Generation, has for long centuries been sunk in the mire of personal gratification; and so instead of the joy of creation, of the passage from the common life of the world by Initiation, into the transcendental life of the Initiate, we are offered only the husks of a belief in the personal experience of the Lord Issa, by whose death we are cleansed and by whose resurrection we also are raised with Him.

To the disciple, the season of Easter is most sacred, not because it commemorates an event in the history of even so great a soul as Jesus, but because at this season the heavens are open, and there descends upon him who has purified himself, the wondrous flow of Generation and Re-generation.

References for this Week

[Books marked * will be found in the Library]

Karma:—Blavatsky, *The Secret Doctrine*;* *The Key to Theosophy*.* Bhagavad Gita.* Collins, *Karma** (appendix to *Light on the Path*). Dhammapada.* Walker, *Reincarnation*.* *The Dreamer*, *Studies in the Bhagavad Gita*,* vol. 2. *The Thai Shang** (*Sacred Books of the East*, vol. 40).

The Evolution of Symbols and Language:—Christian, *Histoire de la Magie*. Papus, *Traite Elementaire de Science Occulte*;* *The Tarot of the Bohemians*.

This law (of Karma-Nemesis, or the law of Retribution)—whether conscious or unconscious—predestines nothing and no one. It exists from and in Eternity, truly, for it is Eternity itself; and as such, since no act can be co-equal with Eternity, it cannot be said to act, for it is action itself. It is not the wave which drowns the 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. Karma creates nothing nor does it design. It is man who plans and creates causes, and Karmic Law adjusts the effects, which adjustment is not an act, but universal harmony tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigor. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who through study and meditation unveils its intricate paths, and throws light on those dark ways—is working for the good of his fellow-men. Karma is an Absolute and Eternal Law in the World of Manifestation.

Blavatsky, The Secret Doctrine.

Evil is an infraction of the harmony governing the universe, and the penalty thereof must fall upon the violator of that law himself. Christ uttered the warning, "Sin no more, lest a worse thing come upon thee," and St. Paul said, "Work out your own salvation. Whatsoever a man soweth, that shall he also reap." That, by the way, is a fine metaphoric rendering of the sentence of the Puranas far antedating him—that "every man reaps the consequences of his own acts."

Every individual is making Karma either good or bad in each action and thought of his daily round, and is at the same time working out the Karma brought about by the acts and desires of the last The fact that every thought and act through life carries with it for good or evil a corresponding influence on other members of the human family renders a strict sense of justice, morality and unselfishness so necessary to future happiness or progress.

Blavatsky, The Key to Theosophy.

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ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

SUBJECT OF LECTURE

SUNDAY EVENING, APRIL 26TH, AT 8:15

“Miracles.”

WEDNESDAY EVENING, APRIL 29TH, AT 8:15

“The Heart’s Desire.”



Suffering

We all suffer, at times severely, but there are as many ways of bearing pain as there are individuals.

Some there are who sit right down in their feelings and morbidly think how sick they are, or how hard the world is; to every one who approaches them they complain and tell over and over again their particular grievance never remembering, in their selfishness, that they are easing themselves at the expense of another. And that that other has griefs of his own.

Then there are others whose conditions of life are such as to force upon them suffering from which we would ourselves shrink, and yet we always see them bright and cheerful, never complaining, never irritable,—brave souls who have learned the secret use of pain, and who accept gratefully their lot.

And between these two there are all conceivable shades and tones of color.

Now experience has taught us that it is possible to alleviate and even to banish pain by assuming to it the strong and positive tone of the master, by controlling our thoughts and not allowing them to dwell upon it, or by centering the consciousness upon some all-engrossing pursuit.

And on the other hand, we find that the opposite attitude does but lengthen our agony and prevent the natural re-action.

And these two considerations have caused the foundation of numerous cults in recent years which have done much good in inducing that power of re-action which is man’s birthright.

For the ideal to be attained by us is not to avoid suffering, not to escape from environments which are uncongenial, not to become insensitive, hard and unresponsive, but to grow strong and balanced enough to remain calm and to do perfectly every duty unaffected by the raging and torture of mind and body.

Nor is suffering necessary to ensure our progress; on the lower planes of life it is used by nature to quicken the individuality, to awaken the soul, but we should be beyond that by this time. The Great Ones who have suffered for humanity have done so in their lower nature only—the true Self remaining ever conscious of the bliss of Godhead.

“Yield not to impotence, O son of Kunti, it doth not befit thee. Shake off this paltry faint-heartedness! Stand up, conqueror of foes!”

References for this Week

[Books marked * will be found in the Library]

Miracles:—Blavatsky, *Isis Unveiled*.* Atharva Veda. Old and New Testaments. Eliphas Levi, *Doctrine of Transcendental Magic*.* Swami Abhedananda, *How to be a Yogi*.* Sinnett, *The Occult World*.* Flammarion, *The Unknown*.*

The Heart's Desire:—Mark xi. 24. Psalm xxxvii. 3-7. Dhammapada,* lxxxiv. Gospel of Buddha,* chapter lxxxvii. Ingalese, *History and Power of Thought*,* pp. 144-167. Trine, *What all the World's a' Seeking*.*

From this time forth, setting aside superstitions, errors, hoaxes, and base deceptions, we must acknowledge that there remain psychic facts worthy of the attention of those who would examine them.

Camille Flammarion, The Unknown.

Miracles exist only for the ignorant, but, as there is scarcely any absolute science among men, the supernatural can still obtain, and does so indeed for the whole world. The supernatural is only the natural in an extraordinary grade, or it is the exalted natural; a miracle is a phenomenon which strikes the multitude because it is unexpected; the astonishing is that which astonishes; miracles are effects which surprise those who are ignorant of their causes, or assign them causes which are not in proportion to such effects.

. . . . We believe in all miracles because we are convinced and certain, even from our own experience, of their entire possibility. But in order to work miracles we must be outside the ordinary conditions of humanity; we must either be abstracted by wisdom or exalted by madness, either superior to all passions or beyond them through ecstasy or frenzy.

Eliphas Levi, Ritual of Transcendental Magic.

There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to “the well ascertained laws of nature.”

The thaumaturgists of all periods, schools and countries, produced their wonders, because they were perfectly familiar with the imponderable—but otherwise perfectly tangible waves of the astral light. They controlled the currents by guiding them with their will-power. The wonders were both of physical and psychological character.

Blavatsky, Isis Unveiled.

Power belongs to him *who knows*.

Brahmanical Book of Evocations.

Notice to our Correspondents.

Owing to the very large correspondence of the Center, it is not always possible to reply immediately to letters of a personal nature, and particularly those requiring special consideration. We request the writers to have patience with us. We shall reply at the earliest possible moment, and no letter will be intentionally neglected.

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ORIENTAL PHILOSOPHY AND COMPARATIVE
RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

May 3-4

SUBJECT OF LECTURE

SUNDAY EVENING, MAY 3RD, AT 8:15

“Responsibility.”

WEDNESDAY EVENING, MAY 6TH, AT 8:15

“The Law of the Ternary.”



Home

The ideal of home is one which draws our heart strings tighter than perhaps any other; when we read of whole families being homeless on account of some sudden catastrophe, we are deeply and genuinely affected, and ready to help them.

Home is the dream of the youth and the maiden, the joy and solace of manhood, while to the aged it gives that setting of dignity and comfort which delights our heart to see and the memory of which remains with us through life.

The thoughtful may ask whether there is not some law at the back of this universal emotion, and whether this love of home does not point to an underlying principle and offer us a key to some of the deeper problems of life.

What is it which makes a home? Love, you will say. Yes, but love in its two aspects, blended and interwoven,—love strong and protective, on the one hand, and love gentle and clinging, on the other,—the positive and the negative, neither greater nor less than the other, but complementary.

Nor is difference of sex essential; for the positive element of courage and intellect may rest on the shoulders of a woman,—it often does,—and provided that the passive, vital element balances the intellectual, the home will be, as it should, a center of happiness and attraction.

It is the union of these two forces which causes our heart to swell at the word “home,” for the soul recognises the voice of Nature and yearns to manifest the law.

How is it then that we find so many of the greatest natures homeless, travelling perhaps from country to country, or without family ties for one reason or another? We cannot believe that their beautiful lives of self sacrifice and work for humanity are contrary to a law of nature. We remember that the Lord Issa said of Himself, “Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay his head.”

This is true of great souls, for the ideal home is within each one, and when the law is known and lived, a difference of personality is not essential,—the ideal man unites in himself the spiritual and intellectual strength of the active principle with the tender and vitalizing force of the passive principle, and wherever his foot touches the earth, there is home for him and also for those about him.

It is not a roof or furniture or even the presence of loved ones which make a home, but the attainment of poise and peace in the heart.

“He who feels his heart beat peacefully, he shall have peace.”

References for this Week

[Books marked * will be found in the Library]

Responsibility:—Blavatsky, *The Secret Doctrine*. * Vol 2, (see index). *The Key to Theosophy*, * 125, 153, 162. Vivekananda, *Karma Yoga*. * Campbell, *The New Theology*, * Chap. 2. Amiel's *Journal*, * 1. 20, 67.

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* * (see index). Hartmann, *Magic White and Black*. *

How are the Manushya born? The Manus with minds, how are they made? The Fathers called to their help their own Fire, which is the Fire that burns in earth. The Spirit of the Earth called to his help the Solar Fire. These Three produced in their joint efforts a good Rupa. It could stand, walk, run, recline or fly. Yet it was still but a Chhaya, a Shadow with no Sense

The Sons of Wisdom, the Sons of Night, ready for re-birth, came down. Some entered the Chhayas. . . The Third Race became the Vahan of the Lords of Wisdom. It created Sons of Will and Yoga. *Stanzas of Dzyan, iv. vii.*

There must be something within us which produces our thoughts. Something very subtle; it is breath; it is fire; it is ether; it is quintessence; it is a slender likeness; it is an intellection; it is a number; it is harmony. *Voltaire.*

The domain of responsibility is that of moral choice; and such choice implies self-conscious determination, which belongs to the nature of the thinker alone, and accrues to him even only by slow degrees as his unfoldment advances. *Extracts from the Vahan.*

The theory of "a standard of duty prescribed by something loftier than immediate advantage," as Brinton expresses it, which was recognised dimly by the lower tribes, has been accepted by the later forms of faith. There is no religious organization of age or substance now in existence that does not teach the complete subjection and responsibility of the individual to some super-human power or powers. The doctrine *that the soul is accountable for its actions* is bedded in the foundations of religions.

Orlando J. Smith, The Agreement.

The first of duties is to do one's duty by all men, and especially by those to whom one's *specific* responsibilities are due, because one has either voluntarily undertaken them—such as marriage ties—or because one's destiny has allied one to them—such as those we owe to parents or next of kin. *Blavatsky. The Key to Theosophy.*

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ORIENTAL PHILOSOPHY
AND COMPARATIVE RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

SUBJECT OF LECTURE

SUNDAY EVENING, MAY 10TH, AT 8:15

"Life after Death"

WEDNESDAY EVENING, MAY 13TH, AT 8:15

"The Law of the Ternary"



SAINTS AND SINNERS

In these days of violent reaction from the pessimism of the materialist to an excessive optimism, it is sometimes difficult to keep an even balance, or to see clearly what it is which constitutes the difference between the saint and the sinner.

For people will tell us, since all is good, then evil does not exist and it matters little what we do, all must eventually turn to good, and good come out of evil. All of which is true in principle but tangled in expression.

There is a great and fundamental difference between that which we know as good and evil; and it does matter whether or not we choose the good and eschew the evil.

For the great underlying principle of the universe makes for evolution, advancement, progress along all lines, and it is the privilege of all beings to work with Those who are guiding humanity onwards in that path which all must follow.

When we voluntarily choose the good, we strengthen Their hands; when we allow evil, we spill Their life-blood upon the ground: for our mistake has to be made good at the expense of Those Who "unthanked and unperceived by men, wedged as a stone with countless other stones, form the Guardian Wall, built by the hands of many Masters of compassion; raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow."

For man is man still and there are times in all of our lives when we are saints working with the law of progress, and times when we are weak and fail to hit the mark.

Nor is the saint the man who thinks himself to be holy; we find too many of these, and self-righteousness is a fatal bar to progress. The real saint is humble, tolerant of the faults of others, ready to soil both hands and garments if some besmirched brother needs his aid, ever helpful and loving.

It is true that all must reach the goal eventually, but there are those who having spent the precious lives following pleasant paths, will arrive in haste at the eleventh hour, all torn and alone; while we see others, in the white robe of the disciple, the center of a vast throng of grateful souls, whose light and life they have been.

"Blessed are they that do his commandments."

References for this Week

[Books marked * will be found in the Library]

Life after Death.—Bhagavad Gita, ii. Blavatsky, Key to Theosophy; Secret Doctrine. Arnold, Light of Asia. Leadbeater, The Other Side of Death. Ch. D'Orino, Echos d'un autre Monde.

The Law of the Ternary.—Levi, Transcendental Magic. Blavatsky, Secret Doctrine. Papus, The Tarot of the Bohemians. Waite, Mysteries of Magic. Hartmann, Magic White and Black.

According to certain views of the West man is a developed ape. According to the views of Indian Sages, which also coincide with those of the Philosophers of past ages and with the teachings of the Christian Mystics, man is a God, who is united during his earthly life, through his own carnal tendencies, to an animal (his animal nature). The God who dwells within him endows man with wisdom. The animal endows him with force. After death, *the God effects his own release from the man*, by departing from the animal body. As man carries within him this divine consciousness, it is his task to battle with his animal inclinations, and to raise himself above them by the help of the divine principle, a task which the animal cannot achieve, and which therefore is not demanded of it.

Franz Hartmann, Cremation.

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

Blavatsky, Life and Death.

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

Blavatsky, Key to Theosophy.

An error which is often found, even among spiritualists, is that of believing that once the spirit is released from the body it acquires instantaneously, without any transition, clairvoyance, penetration, the qualities of patience and of goodness which from all ages have been the attributes of saints * * * It is by effort and by will alone that it will come to possess these qualities.

Ch. D'Orino, Echos d'un autre Monde.

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May 17

ORIENTAL PHILOSOPHY
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LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

May 17 - 20

SUBJECT OF LECTURE
SUNDAY EVENING, MAY 17TH, AT 8:15
"The Devakanic Life of Bliss"

WEDNESDAY EVENING, MAY 20TH, AT 8:15
"The Secret of the Soul"



LOVE ONE ANOTHER

Love,—Union,—Peace,—is the greeting of the Master to the disciple.

The disciple hears, and in all devotion conforms his life to the teaching; he believes he is obeying, and yet each time that the words again fall upon his ears he sees a new meaning in them, at each lesson he becomes more humble for he realizes somewhat of the difference between the Master's ideal of Love and his own, he catches a glimpse of the heights yet to be climbed.

To love others is the first and most obvious duty of the one who would attain to spiritual enlightenment; and so we set ourselves to be gentle and kind to all about us, to avoid irritability and anger even when provoked, to live, in short, the life of negative goodness. And for a time we are satisfied.

Until one day the Master tries us with some extraordinary happening, we are touched in a vulnerable spot, we find ourselves talking loud and fast in so-called righteous indignation, anger takes the place of love, so that we say and do many things which we would afterwards re-call.

That which we had been nurturing was not real love: love is strong, it beareth all things and never faileth. Our love has been looking for some recognition, we were indignant to meet with ingratitude and a blind disregard of our noble self-sacrifice. We had felt ourselves superior to those whom we were, as we thought, loving; we see it now, and with a sad heart we start afresh.

And this experience is repeated time after time, teaching us lesson after lesson, refining and purifying our nature, and showing us the true power of love.

Love as the sun loves, the Master says, see how he shines equally upon the evil and the good, upon the just and the unjust. Love because you *are* love, not because you wish to do good only.

In the Bhagavad Gita, we are taught that he who neither hateth nor loveth, he who is alike to foe and friend, "he is dear to Me." This is the ideal, to have in our hearts such a fount of love that it overflows to all without attachment, seeking nothing in return. Not my son, or friend, or family, or country—the sense of *my* and *thy* disappears as we become merged in the Universal as we become one with that God who is Love.

References for this Week

[Books marked * will be found in the Library]

Devakan.—Blavatsky, *The Secret Doctrine*,* vols. 1 and 2, (see index). Sinnett, *Esoteric Buddhism*,* chap. 5. Swedenborg, *Heaven and Hell*,* p. 315-330. Fechner, *On Life After Death*,* p. 40 and throughout.

The Secret of the Soul.—Bhagavad Gita.* throughout. Blavatsky, *The Voice of the Silence*.* Collins, *Light on the Path*.* Imitation of Christ.* Arnold, *Light of Asia*.* Matt. x. 39. Boehme, *Thoughts on the Spiritual Life*.*

In Devachan, that which survives is not merely the individual monad, which survives through all the evolutionary changes * * * that which survives in Devachan is the man's own self-conscious personality, under some restrictions indeed, but still it is the same personality as regards its higher feelings, aspirations, affections, and even tastes, as it was on earth. Perhaps it would be better to say the essence of the late self-conscious personality. * * * The purely sensual feelings and tastes of the late personality will drop off from it in Devachan, but it does not follow that nothing is preservable in that state, except feelings and thoughts having a direct reference to religion or spiritual philosophy. On the contrary, all the superior phases, even of sensuous emotion, find their appropriate sphere of development in Devachan.

Devachan is by no means the same thing for the good and the indifferent alike, but it is not a life of responsibility, and therefore there is no logical place in it for suffering. * * * It is a life of *effects*, not of *causes*; a life of being paid your earnings, not of laboring for them. Therefore it is impossible to be during that life cognizant of what is going on on earth.

Sinnett, Esoteric Buddhism.

Every true worker shall waken in the world to come with an individuality, an organism of his own making. * * * The man that has been grovelling on the ground, employing his mental faculties only in moving, feeding, pampering his body, will become a very insignificant being hereafter. The richest will then be the poorest, if he has only used his money that he may not have to use his powers, and the poorest may turn out the richest, if he has used his powers to do his duty in this world.

Fechner, On Life after Death.

In Swarga-lok—in the abodes of heaven—
There is not any dread; nor, any more,
Terror of thee! Thou art not there; nor tears,
Nor thirst, nor hunger, nor the aches of life!
But, fled past farthest reach of grief, the souls
Sleep safely in that place.

Edwin Arnold, The Secret of Death.

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May 24

ORIENTAL PHILOSOPHY
AND COMPARATIVE RELIGION



1443 Q St., N. W.

LECTURES
SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

SUBJECT OF LECTURE

SUNDAY EVENING, MAY 24TH, AT 8:15

"Decision of Purpose"

WEDNESDAY EVENING, MAY 27TH, AT 8:15

"The Uses of Suffering"



SUFFERING

To suffer is the common lot of all, but to bear adversity with rejoicing, looking for and recognizing its cause, and accepting cheerfully its lessons, this indeed is rare.

For when we suffer we are apt to look at some other persons or some outside condition as being hostile to us and preventing our advancement; whereas our real and only enemy is ourself.

The cause of all that happens to us is within ourselves, and the only way to change the circumstances which cause us pain, is to accept them, look for their cause in the one and only place where it may be found, and do better.

In proportion as we are strong and able to control ourselves intelligently, do we become lords of our pains and griefs also, for when these are understood their keenest edge is removed, and they are transformed from foes into friends.

The real bitterness of suffering is to be found in the weakness of character of each one, for that which causes us to quail and tremble is not felt by another, while what touches him to the quick is nothing to us; and we have little patience with the lamentations of those who suffer from pains which we have never felt. We are full of excuses for ourselves because "we are so sensitive," though every one of such excuses, did we but know it, is an acknowledgment of a weak place. The disciple knows that suffering comes from a wounded personality, and he is glad to have it wounded so that he may bring it into subjection.

There is nothing more helpful to the disciple than some one who shows him himself as he really is, who lays bare his faults as well as his qualities, who deals a blow at his personality. And this is one of the most important functions of suffering,—to show us our weaknesses, to demonstrate our powers of grasping and dominating a situation, to prove our love and our faith in God.

Who would not take courage, when he knows that the Master's hand is behind the blow which seems to overturn the very foundations of life? Where is our faith and that love which we profess so glibly in time of prosperity? The disciple may gasp for a moment as the waters close over him, but he quickly strikes out and rises to the top to aid himself and others.

"Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be shed,
And thou wilt never more be sad and lone."

References for this Week

[Books marked * will be found in the Library]

Decision of Purpose.—Bhagavad Gita,* vi. and throughout. Eliphas Levi, *Doctrine and Ritual of Transcendental Magic*.* Papius, *La Magie Pratique*.* Balzac, Louis Lambert.* Lovell, *Volo*.* James, *Psychology*.* Hartmann, *Magic White and Black*.*

The Uses of Suffering.—The *Doctrine of the Heart** (Extracts from Hindu Letters). Bhagavad Gita.* The *Dreamer*, *Studies in Bhagavad Gita*,* part 1. Buddha's *Sermon on the Foundation of Righteousness** (Buddhist Suttas). Vivekananda, *Karma Yoga*.* Raja Yoga.* *Imitation of Christ*.*

To will well, to will long, to will always, but never to lust after anything, such is the secret of power. * * * The sovereign will is represented in our symbols by the woman who crushes the serpent's head, and by the radiant angel who restrains and constrains the dragon with lance and heel. * * * "I will give thee all the kingdoms of the earth, if thou wilt fall down and adore me," said this serpent in the evangelical mythos. The initiate should make answer: "I will not fall down, and thou shalt crouch at my feet; nothing shalt thou give me, but I will make use of thee, and take what I require, for I am thy Lord and Master"—a reply which, in a veiled manner, is contained in that of the Saviour.

Levi, The Ritual of Transcendental Magic.

He who can control his own mind with an iron will, and say to the Thoughts which he would banish, "Be ye my slaves and begone into utter darkness," or to Peace, "Dwell with me for ever, come what may," and be obeyed, that man is a mighty magician who has attained what is worth more than all the world possesses.

There can be no greater hero than the man who can conquer himself and think exactly as he pleases.

Leland, Have You a Strong Will?

Is energy preferable to excessive indolence? Oh! Yes! it is infinitely preferable, for if energy has its sharp angles, these are imperfections which can be smoothed down. And there always remains that energy, which is, in fact, the active principle, and which causes all the divine powers which are within us to burst into bloom. Energy is the means by which we approach creative force, this is the natural law. Indolence leads to retrogression on the path of evolution and makes us an easy prey. The lower, harmful occult influences manifest in the negative person, but on the contrary they are scattered by the fluidic emanations of the man of will.

Ch. D'Orino, Reflets de l'Erraticite.

Spirit is ever young, invincible and irresistible. It is latent in every human being, and all the various forms of initiation, and even of actual life itself, serve to rouse it into action more and more, till it attains to self-consciousness, the light of which is as the noon-day sun.

Lovell, Volo or the Will.

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May 31

ORIENTAL PHILOSOPHY
AND COMPARATIVE RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

May 31 June 3

SUBJECT OF LECTURE

SUNDAY EVENING, MAY 31ST, AT 8:15

"Thought Transference"

WEDNESDAY EVENING, JUNE 3RD, AT 8:15

"The Astral Plane"



THE THIRST FOR TRUTH

There is today a great and general thirst for truth; men are no longer satisfied with dogma and the thoughts of other men, they must think for themselves. And the moment that their budding manhood has thus asserted itself, they find themselves adrift amid uncertainties,—they cannot go back, yet all is dark before them.

At such moments it is only the strong soul who is able to hold steadily on his way, accepting and rejecting, as the inner light dictates, firm in faith for months, perhaps even years, waiting for the darkness to pass.

"Blessed is he who thirsts after the living Truth," we read, for this thirst is the earnest of its own fulfilment,—only he who truly thirsts can indeed drink at the fountain of life and be quickened by the ever-flowing stream.

Go bravely on your ways, strong or weak, constant or wavering, direct or circuitous,—only be sincere, and your thirst will surely be quenched, for all of these paths lead to the same goal.

In very truth, the light is in your own bosom; if you are strong, determined to attain at whatever cost, pure in your motive, unselfish in life,—your probation will be short, for every kindly action, every victory over the lower nature, every stand made against an old habit, is a step upward, and the resolute soul mounts quickly.

If therefore you are still in darkness and indecision, it is because, within your own self, unknown, unsuspected perhaps, there is a thick curtain drawn around the light, some former habit of thought, not yet entirely removed, some desire unsubdued, some unwillingness to relinquish a sensational delight, still cling about and prevent the upward soaring of the soul, they mask the light so that it shines but feebly.

To live in harmony with the Law of the Universe, this is truth; and it is just this harmony for which we are thirsting, looking for it everywhere but in the right place, finding the fault of our inharmonies in the conduct of others, in our circumstances, in our poverty, but never in ourselves.

Look within, "for within you is the light of the world—the only light that can be shed upon the Path. If you are unable to perceive it within you it is useless to look for it elsewhere."

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

References for this Week

[Books marked * will be found in the Library]

Thought-Transference.—Blavatsky, *Secret Doctrine*,* i. 585; ii. 182. Hyslop, *Science and a Future Life*.* Prentice Mulford, *Your Forces and How to Use Them*.* Hudson, *the Law of Psychic Phenomena*.* Myers, *Human Personality*.*

The Astral Plane.—Stanislas de Guaita, *La Clef de la Magie Noire*.* Eliphas Levi, *Transcendental Magic*.* Papus, *Traite Elementaire de Science Occulte*,* p. 393. F. Ch. Barlet, *Notes sur l'Astral* (see *l'Initiation*, Nov. and Jan. 1896-7.)

There was a day when all that in our modern times is regarded as exceptional, so puzzling to the physiologists now compelled to believe in them—such as thought-transference, clairvoyance, clair-audience, etc.; in short, all that is now called “wonderful and abnormal”—when all that and much more belonged to the senses and faculties common to all humanity. We are, however, cycling back and cycling forward; that is to say, that having lost in spirituality what we acquired in physical development until almost the end of the Fourth Race, we are now as gradually and imperceptibly losing in the physical all that we regain once more in the spiritual re-evolution. *Blavatsky, Secret Doctrine, i. 586.*

If I think of you, immediately there is a vibration in the ether between you and me. If I continue to think of you, this vibration becomes intensified, until a blue magnetic cord becomes established between us—a mental telegraph wire, if you choose—over which my thoughts pass to you, and by which yours come to me. This connection is visible to the clairvoyant, but not to the physical eye. * * Those who love each other are drawn again and again into the closer relationships of life, not because “blood is thicker than water,” but because of the ties formed in past lives.

Ingalese, The History and Power of Mind.

A condition of mind can be brought on you resulting to you in good or ill, sickness or health, or poverty or wealth, by the action, conscious or unconscious of other minds about you, * * this is the secret of what in former times was called the “spell.” * * * Talking openly has very little to do with the good or ill results coming of minds in close association and sympathy. It is not what people talk. It is what people *think* of each other that most affects them. * * It is not so much what we *do* as what we *think* that brings results.

Mulford, Spells or the Law of Change.

LIBRARY NOTICES

Received.—James Allen, *From Poverty to Power*. D. T. Van Doren, *Mental Guide to Health*. Belle Bearden Barry, *Whispers*. Flagg, *Yoga or Transformation*. Schure, *Jesus, the Last Great Initiate*. Schure, *Krishna and Orpheus*. Mrs. Cooper-Oakley, *Traces of a Hidden Tradition in Masonry and Mediæval Mysticism*. The Gospel of Ramakrishna. Vivekananda, *Jnana Yoga, Part 2*. Johnston, *The Memory of Past Births* (2d copy.)

R. Dimsdale Stocker, *Psychic Manuals*; No. 1, *Telepathy*; No. 3, *Clairvoyance*; No. 6, *Healing*.

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ORIENTAL PHILOSOPHY
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1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

SUBJECT OF LECTURE

SUNDAY EVENING, JUNE 7TH, AT 8:15

"The Aura"

WEDNESDAY EVENING, JUNE 10TH, AT 8:15

"Limitations"



SOUL SIGHT

"Before the Soul can see, the harmony within must be attained, and fleshly eyes be rendered blind to all illusion."

Soul sight, this is what we all are seeking, a larger vision of things spiritual, a consciousness of the presence of God, a clearer knowledge of our true Self, an explanation of the wonders of the Universe.

We look everywhere for a teacher who shall open up to us these mysteries, but we are often disappointed.

"Ye ask and receive not, because ye ask amiss."

For asking involves preparation, and the disciple must by his own efforts reach the place of poise, of harmony, of willingness to see without prejudice, before he can expect to have an answer to the most fervent prayer.

No one can teach us anything, it is we who must learn, and the open-minded can receive from the humblest of God's creatures the sublimest lessons in truth. Teachers do but point the way, and if we are prepared, we follow.

Harmony and a blindness to illusions of the flesh, these are the preparations we have to make, if we would see with the inner sight. There are, it is true, many who promise us clairvoyant vision by an artificial stimulation of the lower psychic faculties, but the results are uncertain and they tell us nothing of those greater mysteries of which we would learn.

If we would see in the higher realms, if we would grow in intuition, in perception and in wisdom, nothing less than a complete re-adjustment of our views of worldly things will suffice. To see spiritual truths, we must be blind to the lower aims, and if we still are ambitious, desiring above all things earthly comfort, wealth or sensation, then we are not yet prepared for the larger vision.

But there comes a time when ambition palls, when desire of pleasure fades, when we feel ourselves to be one with all men and we no longer desire to surpass others only to help them to walk in their own path in their own way.

Then the world looks brighter to us, all things are part of one grand plan in which we are permitted to help, then all men are our brothers, low or high, good or evil, and we are the humblest of all.

Then we are happy with the happiness of peace, and the higher vision is very near; whether we ask for it consciously or not, it will soon be ours for the use and the blessing of all.

"Blessed are the pure in heart, for they shall see God."

References for this Week

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

The Aura:- Blavatsky, *The Secret Doctrine** (see index). Leadbeater, *Man Visible and Invisible*.* Ingalese, *History and Power of Mind*,* chap. 6. Ramacharaka, *Fourteen Lessons in Yogi Philosophy*,* Lesson 4. Northesk Wilson, *The Explanation of the Human Rays*. Besant and Leadbeater, *Thought Forms*.*

Limitations:- Bhagavad Gita,* xiv, 7, 8 and throughout. Mark x, 24. James, *The Energies of Men*.* (Science, Mar. 1st 1907). Leadbeater, *Man Visible and Invisible*,* pp. 62-64. Besant, *The Law of Sacrifice*.* Mulford, *Good and Ill Effects of Thought*.*

Into each center of consciousness flows the magnetic force called the life-principle, and by reason of that inflow into all forms there is a constant pushing out of old atoms and a replacement of them with new elements. And this is true whether the form be on the subjective or objective side of nature. This passing in and out of the atomic life-force, makes a fluidic sphere around each man and around everything. In electricity we call this fluidic sphere the electric field; in the sun we call it the photosphere; around a magnet we call it the magnetic field or field of attraction. Baron Karl Von Reichenbach, through sensitives, re-discovered in modern times this magnetic field around man and animals, and even around minerals. This magnetic field he called "od," or "odic" force. His discovery is confirmed now by clairvoyants, by seers and in France by sensitives under hypnotic influence. Persons from each of these classes of investigators have seen around each person, tree or mineral this field of light or color.

Ingalese, The History and Power of Thought.

Every body is contained within its spheres. Around each material center, whether it be atom, crystal, cell, organism, star or nebula, there radiate spheres of force, of life, of sensibility, of thought, of bliss. The death of a being, seen from the physical point of view, is the decomposition of its body into its constituent parts; from the metaphysical point of view, it is the transference of its activity to a superior and vaster plane, the bringing forward of its experience to that sphere which, for the moment, limits its possibilities.

The head of a man in a condition of great ecstasy, when all the electricity of his system is concentrated around the brain, will present, especially in the dark, a perfect resemblance to the sun, during an eclipse. The first artist who painted an aureole around the head of his god and of the saints was not necessarily inspired; he was simply reproducing the paintings he had seen in the temples, the traditions of the sanctuaries, and of the Chambers of Initiation where these phenomena took place.

Amaravella, Le Secret de L'Univers.

LIBRARY NOTICES

Received.—W. W. Atkinson, *Practical Mind-Reading* (50 cts.); W. W. Atkinson, *Practical Psychomancy and Crystal Gazing* (50 cts.); Countess Wachtmeister, *Reminiscences of H. P. Blavatsky* (50 cts.).

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ORIENTAL PHILOSOPHY
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LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

SUBJECT OF LECTURE
SUNDAY EVENING, JUNE 14TH, AT 8:15

"Debts"

WEDNESDAY EVENING, JUNE 17TH, AT 8:15

"The Path of Mastery"



FAITH

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

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

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

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

It is a solemn moment when the soul elects to throw aside all worldly conventions and to look upon life from the inner standpoint of faith, nor can we at first free ourselves from the bonds of custom, of criticism, and of negative thought.

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

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

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

To know God,—this is true faith.

References for this Week

(Books marked * will be found in the Library.)

Debts:—Luke xvii. 10. Eccles. xii. 13. Vivekananda, Karma Yoga,* chap. iv. Bhagavad Gita.* Romans, xiii. 8. Blavatsky, The Voice of the Silence,* p. 28.

The Path to Mastery:—Collins, Light on the Path.* Bhagavad Gita.* Dhammapada.* Ramacharaka, Raja Yoga.* Papus, La Magie Pratique.* Mulford, Your Forces and How to use Them.* Larson, Mastery of Self.*

The science of Life consists in subduing the low and elevating the high. Its first lesson is how to free oneself from the love of self, the first angel of evil. This "Self" is composed of a great many selves or I's, of which each one has his peculiar claims, and whose demands grow in proportion as we attempt to satisfy them. They are the semi-intellectual forces of the soul that would rend the soul to pieces if they were allowed to grow, and which must be subdued by the power of the real master, the superior "I"—the Spirit. These "I's" are the *Elementals*, of which so much has been said in occult literature. They are not imaginary things, but living forces, and they may be perceived by him who has acquired the power to look within his own soul.

Hartmann, Magic, White and Black.

The person who is trying to control external things while he is trying to develop the mastery of self, will cause his mind to be divided against itself. He will consequently control nothing. When we realize the difference between the control of self and the control of others, and how they are direct opposites in purpose and action, we shall understand why the two cannot exist in the mind together. And since the methods employed in the control of persons and things are antagonistic to those employed in the control of self, it will not be possible to develop self-mastery so long as there is the least attempt to influence others.

Larson, Mastery of Self.

Well-makers lead the water (wherever they like), fletchers bend the arrow; carpenters break a log of wood; wise people fashion themselves.

Dhammapada, 145.

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

Lovell, Volo, or The Will.

LIBRARY NOTICES

Received:—Borel, Lao Tsze's Wu Wei. H. A. Bruce, The Riddle of Personality. Worcester, McComb and Coriat, Religion and Medicine.

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1908

SUBJECT OF LECTURE
SUNDAY EVENING, JUNE 21ST, AT 8:15
"Sources of Strength"

WEDNESDAY EVENING, JUNE 24TH, AT 8:15
"Psychic Gifts"



PATIENCE

How great is our need of patience every day we live! In this world of hurry, rush and bustle we are not content to wait for the child to grow to manhood, for events to culminate in their natural and orderly sequence,—we want to arrive quickly, and we have no patience with those who think along other lines from ourselves.

At the smallest provocation we get "out of patience," irritability and annoyance at trifles disturb the harmony of our own life as well as of those about us: everything and everybody is "tedious."

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

For true patience is born of wisdom and a far-horizon; God, Nature, Divine Principle, these alone are patient, tolerant, forgiving, ever hopeful, because They know that time is needed for evolution, They can look back over the past and forward to the future, and They know that the child must have time to grow to manhood, that the seed must lie underground and die apparently in order to germinate.

Wisdom is the father of patience as this is the outward sign of power. It is our ignorance or wilful disregard of the ultimate ends of being that make us busy ourselves with hurrying on the work of the Great Power, forgetting that with Him "A thousand years are as one day."

"But," you will say, "we have no time to wait while our affairs right themselves, if they ever do." Nor do we mean passive endurance with folded hands and often the self-pity of the would-be martyr.

Patience is above all things active, but its activities are on the higher planes of knowledge, self-control, love and compassion. Indeed constancy, or patience and perseverance combined, is one of the three virtues of the disciple—Will, Constancy and Self-Sacrifice.

Let us then be patient day by day, waiting for the working out of the law in our lives and watching how good is made to come out of evil, just in proportion as we are able to set aside desire and live by principle.

"In your patience possess ye your souls."

References for this Week

(Books marked * will be found in the Library.)

Sources of Strength:—Psalm xlv. 1; lxxiii, 26. Dhammapada,* 103, 178. Besant, *The Path of Discipleship*.* Mulford, *Your Forces and How to Use Them*,* *Self Control*,* *The Source of Your Strength*.* Ramacharaka, *Raja Yoga*;* *Gnani Yoga*.

Psychic Gifts:—Rama Prasad, *Nature's Finer Forces*.* W. G. Flagg, *Yoga or Transformation*.* Besant, *Theosophy and the New Psychology*,* lecture 4. Leadbeater, *Clairvoyance*.* Flammarion, *Mysterious Psychic Forces*.*

If one hundred men and women who are pessimists today would but cast off their bondage of Self-Pity and doubt of nature's beneficence, and set themselves the reasonable task of living their lives like men and women of full stature, with cheerful courage; of co-operating for mutual happiness and material good; and of asking for the help of the Great Friends when their own efforts have failed in the achievement of lawful results; it is safe to say that within five years each and every one of them would have attained to a state of individual Content and individual Comfort in material things. For the great Law of Compensation has just as many rewards for the courageous and the faithful as it has penalties for the weak and selfish.

Harmonic Series, Vol. iii. The Great Work.

A body ever renewing, beautifying, freshening and strengthening means a mind behind it ever renewing with new ideas, plans, hope, purpose and aspiration. Life eternal is not the half dead life of extreme old age.

Mulford, Immortality in the Flesh.

Dispassion argues superior self-control; sublime patience is the very hall-mark of divine knowledge, and to retain an unbroken calm amid all the duties and distractions of life, marks off the man of power. "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude." * * To grow in self-control, in patience, in equanimity, is to grow in strength and power; and you can only thus grow by focussing your consciousness upon a principle. * * Break away from the tyranny of custom, tradition, conventionality, and the opinions of others, until you succeed in walking lonely and erect among men.

James Allen. From Poverty to Power.

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

William James Linton. Patience.

THE ORIENTAL ESOTERIC CENTER

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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.

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LIBRARY

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Telephone, North 250

Jan 28

ORIENTAL PHILOSOPHY
AND COMPARATIVE RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

SUBJECT OF LECTURE
SUNDAY EVENING, JUNE 28TH, AT 8:15

"Transmutation"

WEDNESDAY EVENING, JULY 1ST, AT 8:15

"He That Loseth His Life Shall Find It"



TRANSMUTATION

All are familiar with the story of the Philosopher's Stone of the alchemists who claimed to be able by its means to transmute into gold the baser metals, and men were, and are still dazzled with the vision of boundless wealth for themselves and of prosperity for the world, which would follow its discovery in our time.

A profounder view however shows the thoughtful mind that even if by any such means the relative value of gold should be cheapened, the result would not necessarily be a success financially, it would but necessitate the choosing of some other metal as a standard of value, possessing more stable qualities. Some few would become rich temporarily but many would be impoverished.

The student therefore looks deeper into the instructions of the ancients and sees a subtler meaning in the instructions given—gold, and gold only, can not have been their goal.

When we are considering a symbolical story, the hermetic sense must always be sought, for it will certainly be present although carefully hidden. Nature being identical on all planes, the teachings will be equally applicable to the mysteries of vibration, of the Zodiac, or of the physical world.

The Emerald Tablet of Hermes Trismegistus gives very precise directions for the transmutation of the lower into the higher.

And let those who will, practise the alchemy of material substances, we can use the law for our own regeneration; for the Great Work is the creation of man by himself.

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

By Will and Concentration man learns to control his own thoughts, so that he can be always cheerful, strong and contented; for he has power to switch off at will the unprofitable thought-current, and by increasing the rate of his own vibration, to connect with the current of cheerfulness, power and success.

Thus he transmutes the elements and activities of his being into the gold of Divine Substance, and the Christ is manifest in him.

References for this Week

(Books marked * will be found in the Library.)

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*.* Ingalese, *History and Power of Mind*.* Papus, *Traite de Science Occulte*.*

He who loseth His Life shall find It:—Blavatsky, *The Voice of the Silence*.* John xii. 25. Collins, *Light on the Path*.* Vivekananda, *Karma Yoga*.* Ruskin, *Seven Lamps of Architecture*,* chap. 3 (The Lamp of Sacrifice).

Transmutation is the power to change forces into different rates of vibration. The law is whenever any force changes its vibration it changes its channel of expression, and is at once distributed throughout the system; but it will readily follow any other tendency in mind that may be strong at the time. Therefore, through transmutation all the energies that are flowing away will be checked and converted into different forces, and be drawn into those new channels where concentration is acting at the time. In this way transmutation places all the forces in the system in the hands of concentration * * * The principle is to change the rate of the vibrations of all the forces in the system so as to divert their courses. This is done through a simple act of consciousness.

Larson, Poise and Power.

Whether we examine the successive appearances of matter, or whether we follow the psychic entity throughout the chain of its manifestations, we see ever the same series of transmutations, new forms appearing, growing upon the rotten remains of the old * * * Metamorphoses or transmutations are apparent only, in no case does the essence suffer any change.

Stanislas de Guaita, Magie des Transmutations.

The Promethean myth is a prophecy indeed; but it does not relate to any of the cyclic Saviours who have appeared periodically in various countries and among various nations, in their transitional conditions of evolution. It points to the last of the mysteries of cyclic transformations, in the series of which mankind, having passed from the ethereal to the solid physical state, from spiritual to physiological procreation, is now carried onward toward that second phase of its primitive state, when *woman knew no man*, and human progeny was created, not begotten. That state will return to it and to the world at large, when the latter shall discover and really appreciate the truths which underlie this vast problem of sex.

Blavatsky, The Secret Doctrine, ii. 433.

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ORIENTAL PHILOSOPHY
AND COMPARATIVE RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

SUBJECT OF LECTURE
SUNDAY EVENING, JULY 5TH, AT 8:15
"Inspiration"
WEDNESDAY EVENING, JULY 8TH, AT 8:15
"Clairvoyance and Telepathy"



PURITY

We of the West have little conception of purity as it is understood in the Orient. Purity of thought, word and deed is the height of our ideal, nor can we see anything further to aspire to.

And we have restricted the very word in its meaning until it suggests the innocence and ignorance of the child, rather than the conscious will of the man. Nor do we see the necessity for purity on any other plane than the physical,—the man is accounted pure who does not offend against the moral code of his community in the use of his creative functions on their lowest and grossest plane only; the invisible world is unknown and the higher unrecognised.

There is however a higher world of spiritual attainment open to the soul which shall have learned to live in the world but not of it, contacting but refusing to mingle, serving but refusing the delights of selfish pleasure.

Each individual has his own proper life-vibration and no two of these are alike; purity consists in keeping its waves clear of obstacles, in attracting like vibrations, giving and taking with these but remaining positive to contrary currents, giving to them but taking nothing.

The Oriental who knows this, observes many rules in his outer life which seem strange to us. He prefers to eat alone or with his family, because he knows that the glance and the emanations of others introduce foreign elements into his food, adding a vibration which is not his own, and therefore to be avoided.

It is not a question with him of good and evil, "I am better than thou," for he is not apt to be self-righteous; but simply of like and unlike.

And this is an example of the manner of life of the disciple on all planes. He flows like a river, pure because ever advancing, with a deep steady current in the center, receiving from all sides the mountain streams, accepting their waters, transmuting their raging energy, and depositing, as soon as may be, their mud as alluvial deposit.

Purity is strong and powerful, the truly pure knows both good and evil by experience and can deal with both. It is no negative virtue, but the mighty force of the swollen river, urged on all sides but triumphant.

Truly if the Kingdom of Heaven must be taken by force, it will be "the pure in heart" who shall see God.

References for this Week

(Books marked * will be found in the Library.)

Inspiration:—II Peter i. 21. Luke xli. 12. Emerson, *The Over-Soul*. * Gurney, *Observations*. * Brother Lawrence, *The Practice of the Presence of God*. * *Imitation of Christ*, * book iii. chap. 1. Collins, *Light on the Path*. *

Clairvoyance and Telepathy:—ii. Kings v. 26; vi. 12, 17. Matt. viii. 13; xv. 28. John iv. 18; xi. 11. Myers, *Human Personality*. * Huntley, *The Great Psychological Crime*. * *Articles in Journals and Proceedings of the English and American Societies for Psychical Research*.

Take ye no thought how or what thing ye shall answer or what ye shall say; for the Holy Ghost shall teach you in the same hour what ye ought to say.
Luke xii. 12.

For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

II Peter i. 21.

The teachings of holy men are written in the six canonical books. There are thousand gates and ten thousand doors; through which shall we enter? The main thing is to guard oneself when alone, lest one go astray; then you will see how one's strength grows * * * Heaven's Reason consists of two words; but they are in your own heart. If when you do a thing, there remains in your heart some misgiving, then your deed is against Heaven and contrary to Reason * * * The Source of good and evil is in the heart, and the best method of controlling it is a reverential attitude of the heart.

Carus, Yin Chih Wen, The Voice Within.

The word unto the prophet spoken
Was writ on tables yet unbroken;
The word by seers or sibyls told
In groves of oak or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind,—
One accent of the Holy Ghost
The heedless world hath never lost.

Emerson, The Problem.

LIBRARY NOTICES

Received:—Kybalion, an Exposition of Hermetic Philosophy, by Three Initiates (\$1.00). G. R. S. Mead, Did Jesus Live 100 Years B. C.? (\$2.50). Richard Garbe, Philosophy of Ancient India (50 cents). E. A. W. Budge, The Book of the Dead, 3 vols. (\$3.75). Paul Carus, Buddhism and its Christian Critics (\$1.25). Paul Carus, Lao Tze's T' ai-Shang Kan-Ying P' ien (Treatise of the Exalted One on Response and Retribution, 75 cents.) Paul Carus, Yin Chih Wen (The Tract of the Quiet Way, 25 cents.)

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ORIENTAL PHILOSOPHY
AND COMPARATIVE RELIGION



1443 Q St., N. W.

LECTURES

SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

SUBJECT OF LECTURE
SUNDAY EVENING, JULY 12TH, AT 8:15

"Poise"

WEDNESDAY EVENING, JULY 15TH, AT 8:15

"Clairvoyance and Telepathy"



INSPIRATION—ILLUMINATION—REVELATION

This wonderful trinity of states of spiritual enlightenment is full of valuable suggestion.

Here we have Creation, Preservation and Transmutation—Brahma, Vishnu, Siva—the whole history of our spiritual life with its aspirations, its doubts and difficulties, and its growth and strengthening in spite of these,—perhaps even, because of these.

By Inspiration we look upward, and our soul drinks of the water of truth, as much as it needs, or rather, we should say, as much as its past efforts have fitted it to appropriate. For at this fountain we never seem to be able to drink enough to entirely quench our thirst. We are ever aspiring, ever looking for more light.

This is number 1 of the law of the ternary, the creative within us seeking God the Creator of all.

"As the higher, so the lower," the poet tells us; and since every activity set up below brings a corresponding downpour of spiritual energy, so from Inspiration we pass to Illumination, number 2, when for hours, for days, perhaps for months, we walk in the light, as Children of the Light, and many things which before were dark are made clear to us.

Nor is true Illumination the same as ecstasy, rapture or spiritual intoxication. There is this great difference which always distinguishes the true from the false in this path of difficulty—the true never dwells on its own feelings or thinks of self; it does not seek wonderful experiences, but if these come to it, it accepts them gratefully and tries to learn from them something which shall afterwards be of profit to the world.

Work it is which shows the reality of the illumination and any light which fails to rouse a man to active exertion for the good of others, is but a false mirage, a will o' the wisp which entices into its treacherous quagmire many a truth-seeker.

From the union of Inspiration and Illumination always springs Revelation, number 3, the power of translating into the terms of men, the Divine Will and Wisdom. Few indeed there are amongst us in whom this union is pure enough to make it possible for the Word to speak through us with any degree of clearness; but however dim and flickering our light, we must let it shine, that in serving others its brightness may increase.

If only one soul is lighted by it so that it steps safely over one pitfall, we shall not have lived in vain.

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*. Prentice Mulford, *Your Forces and How to Use Them*.* Carus, *Yin Chih Wen (The Tract of the Quiet Way)*.* Trine, *In Tune with the Infinite*.*

Has Thought Power to Avert Disaster?—Matt. xiv. 29-31. Hudson, *Law of Psychic Phenomena*.* Larson, *The Mastery of Fate*.* Prentice Mulford, *Your Forces and How to Use Them*.* Crane, *Right and Wrong Thinking*.*

Nothing can give you peace but yourself. Nothing can bring you peace but the triumph of principles. *Emerson, Self Reliance.*

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. 18, 19.*

Those whose mind is well grounded in the elements of knowledge, who have given up all attachments, and rejoice without clinging to anything, those whose frailties have been conquered, and who are full of light, are free even in this world.

Dharmapada, 89.

Every man is a tamer of wild beasts, and these wild beasts are his passions. *Amiel's Journal.*

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LIBRARY NOTICES

Received:—A. Marques, *Scientific Corroborations of Theosophy* (75 cents). C. D. Larson, *How to Stay Young* (\$1.00). J. M. Peebles, *Demonism of the Ages and Spirit Obsessions* (\$1.00). G. Krishna Sastri, *Vedanta and Theosophy*. Eugene Del Mar, *Spiritual and Material Attraction*.

German translations of the following have been added to the free mailing library, and may be had by those preferring them: Besant, *The Seven Principles of Man, Reincarnation, Death and After, Karma, Man and His Bodies*; Leadbeater, *The Astral Plane, The Devachanic Plane, Dreams, Invisible Helpers*; Collins, *Light on the Path*. The following German translations can be borrowed by mail on the usual terms: Besant, *Esoteric Christianity, Ancient Wisdom*; Sinnett, *Esoteric Buddhism*; Scott-Elliott, *Atlantis*.

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LECTURES
SUNDAY AND WEDNESDAY EVENINGS

AT 8:15

Strangers Welcomed

1908

Lectures and Leaflets

WILL BE DISCONTINUED AFTER THE PRESENT ISSUE THROUGH
THE MONTH OF AUGUST

The Library

WILL BE IN FULL ACTIVITY ALL SUMMER



REST

"To every thing there is a season," the wise man tells us, "and a time to every purpose under the sun." There is a time to work, when we must labor diligently for the furtherance of the Divine design, and afterwards there is a time to rest, while the energies expended are renewed, the victories achieved are gone over and made part of the active motive power for new progress, and the whole being is re-adjusted, strengthened, poised for the next upward flight.

And so most men, and rightly, set aside one month out of the twelve for a change of scene, relaxation, for the enjoyment of whatever occupation or pleasure rests them most, and therefore strengthens them for the coming year.

Change is one of the essentials of rest; if your ordinary avocation is sedentary, your holiday should stimulate you to exercise,—not suddenly but gradually; if you live inland, the sea will be restful; if in the lowlands, seek the mountains for your rest and change.

In this way we remain young for we avoid becoming set in a groove or rut.

"The Art of Forgetting" is a necessity; all business cares must be left behind, all griefs and troubles of whatever nature be resolutely set aside for the time, every thing connected with the ordinary routine should be forgotten, if we would derive from our holiday the best that it holds. Forgetting is an art and it needs to be learned before we can be sure of resting even in otherwise ideal circumstances.

Then having relaxed and forgotten, we begin to take a gentle interest in the new life around us; the majesty and tumultuous roaring of the sea and the rocky heights of the mountains inspire us with awe, the new faces interest us, the very scents and sounds, the flora and the fauna, the habits and the dress of the new environment, all, in some mysterious way bring us repose and delight. We fall into the ways of life in which we find ourselves with zest and eagerness, the very contrast between the triviality of these compared with the momentous issues of our busy home life adds a charm we do not care to analyze but which we feel and eagerly drink in.

Thus we rest, not by sleepily droning away our time in enforced and dreary idleness, but by a natural breathing into the depths of our being the latent Divine energy, from plant and flower, from silence as well as from the rippling of the waters,—we rest in the Presence of God.

Books Suitable for Summer Reading

(Books marked * will be found in the Library.)

Philosophical.—Wisdom of the Upanishads.* The Kybalion,* by Three Initiates. Vivekananda, Karma Yoga.* Besant, The Path of Discipleship.* Leadbeater, Invisible Helpers.* Ingalese, History and Power of Mind.* Mulford, Your Forces and How to Use Them.* Larson, Poise and Power Series.* Sinnett, The Occult World.* Allen, From Poverty to Power.* Crane, Right and Wrong Thinking.* J. D. Buck, Mystic Masonry.*

Devotional.—Bhagavad Gita.* Collins, Light on the Path.* Blavatsky, Voice of the Silence.* Carus, Yin Chih Wen (The Tract of the Quiet Way.)* Swami Paramananda, The Path of Devotion.* Ramacharaka, Bhakti Yoga.*

New Thought.—Trine, In Tune with the Infinite.* Dresser, In Search of a Soul.* Fletcher, Happiness.* Wood, Life more Abundant.* De Wit Talmage Van Doren, Mental Guide to Health.* Lilian Whiting, The World Beautiful.*

Poetry.—Edwin Arnold, The Song Celestial;* The Light of Asia.* Ariel, Poems.*

Fiction.—Olive Schreiner, Dreams.* Balzac, Seraphita;* Louis Lambert.* Sinnett, Karma.* Carus, Karma.* Collins, Idyll of the White Lotus.* Van der Naillen, Balthasar the Magus.* W. L. Garver, The Brother of the Third Degree.* A. E. Waite, The Golden Stairs (juvenile).*

Through every fiber of my brain,
Through every nerve, through every vein,
I feel the electric thrill, the touch
Of life, that seems almost too much. * *
O Gift of God! O perfect day,
Whereon shall no man work, but play;
Whereon it is enough for me,
Not to be doing, but to be!

Longfellow, A Day of Sunshine.

SPECIAL NOTICE

After July 15th the lectures and leaflets will be discontinued for four or five weeks. The Library Department however will continue in full activity throughout the summer.

LIBRARY NOTICES

Received.—Henry Wood, God's Image in Man (\$1.00). J. D. Buck, Mystic Masonry (\$1.00). Floyd B. Wilson, Through Silence to Realization (\$1.00). Ella Wheeler Wilcox, The Story of a Literary Career (50 cts). Ella Wheeler Wilcox, New Thought Pastels (paper, 50 cts., cloth, 90 cts). Bruce MacLelland, Prosperity through Thought Force (\$1.00). Elizabeth Towne, The Life Power and How to Use It (\$1.00). Practical Methods for Self Development (\$1.00). Experiences in Self-Healing (50 cts). Just How to Cook Meals without Meats (25 cts). How to Train Children and Parents (25 cts). Rajan Ivengar, The Hindu-Aryan Theory on Evolution and Involution (\$1.50).

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

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

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.

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