

WAYS.

Dare to look up to God and say, Deal with me for the future as Thou wilt, I am of the same mind as Thou art; I am Thine; I refuse nothing that pleases Thee, lead me where Thou wilt; clothe me in any dress Thou chooseth; is it Thy will that I should hold the office of a magistrate, that I should be in the condition of a private man, stay here or be an exile, be poor, be rich? I will make Thy defence to men in behalf of all these conditions.—Epictetus.

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We should prepare to assume any relation in life towards anyone.

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Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with Me. He that overcomes, to him will I give to sit with Me in My throne, as I also have overcome, and have sat down with My Father in His throne.—Revelations iii: 20, 21.

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Meditate on this one truth, that to a good man nothing is evil, neither while living nor when dead, nor are his concerns neglected by the Gods.—Socrates.

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The world of Life, the world of Death, are but opposing sides of one great orb, and the Light shines on both.—Lewis Morris.

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This I say, brethren, the time is short, that henceforth they who have wives be as if they had them not, and they that weep as though they wept not, and they that rejoice as though they rejoiced not, and they that buy as though they kept not their property, and they that use the world as if they had no use for it. For the outward show (scheme) of this world is passing away. 1 Cor. vii: 29.

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They will put you out of the churches, and an hour is coming that everyone that kills you will think he renders service to God. John xiv: 2.

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The sons of Bhumi (Earth) regard the Sons of Deva lokas (angel spheres) as their gods, and the Sons of lower Kingdoms look up to the men of Bhumi, as to their devas (gods), men remaining unaware of it in their blindness.—Commentary on the Book of Dzyan

CREMATION.

Besides the ordinary grounds, most theosophists advocate cremation for psychic reasons connected with the separation of the lower aspects of the soul from earthly ties, facilitating its reunion with the higher spiritual principles. The disposal of the body as body is of slight interest save in relation to its possible effects upon others. Altruism would enjoin the most sanitary disposal of it possible.

ONE REASON FOR ABSTAINING.

The question of total abstinence from all spirituous liquors stands prominently, not because there is any special sin, or any sin at all in the moderate use of such liquors. It is simply because as a physiological fact, the development in the human frame of those psychological powers, by the aid of which alone occult investigations can be carried on, is in 99 cases out of 100 impossible, so long as any alcohol exists in the system; and long, long after all chemical or other physical tests would utterly fail to detect any traces of this, psychical tests prove that it has not yet been perfectly eliminated.

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