



# **THE DORE LECTURES ON MENTAL SCIENCE**

**THOMAS TROWARD**

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**THE DORE LECTURES ON  
MENTAL SCIENCE**

**BY  
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may be sure that the friction is being caused by some error in your own thinking—you are limiting the Spirit in some way: set to work to find out what it is. It is always LIMITING the Spirit that does this. You are tying it down to conditions somewhere, saying it is bound by reason of some existing forms. The remedy is to go back to the original starting point of the Cosmic Creation and ask, Where were the pre-existing forms that dictated to the Spirit then? Then because the Spirit never changes it is STILL THE SAME, and is just as independent of existing conditions now as it was in the beginning; and so we must pass over all existing conditions, however apparently adverse, and go straight to the Spirit as the originator of new forms and new conditions. This is real New Thought, for it does not trouble about the old things, but is going straight ahead from where we are now. When we do this, just trusting the Spirit, and not laying down the particular details of its action—just telling it what we want without dictating HOW we are to get it—we shall find that things will open out more and more clearly day by day both on the inner and the outer plane. Remember that the Spirit is alive and working here and now, for if ever the Spirit is to get from the past into the future it must be by passing through the present; therefore what you have to do is to acquire the habit of living direct -from the Spirit here and now. You will soon find that this is a matter of personal intercourse, perfectly natural and not requiring any abnormal conditions for its production. You just treat the Spirit as you would any other kind-hearted sensible person, remembering that it is always there—"closer than hands and feet," as Tennyson says—and you will gradually begin to appreciate its reciprocity as a very practical fact indeed.

This is the relation of Hephzibah to Ishi, and is that worship in Spirit and in truth which needs neither the temple in Jerusalem nor yet in Samaria for its acceptance, for the whole world is the temple of the Spirit and you yourself its sanctuary. Bear this in mind, and remember that nothing is too great or too small, too interior or too external, for the Spirit's recognition and operation, for the Spirit is itself both the Life and the Substance of all things and it is also Self-recognition from the standpoint of your own individuality; and therefore, because the Self-recognition of Spirit is the Life of the creative process, you will, by simply trusting the Spirit to work according to its own nature, pass more and

more completely into that New Order which proceeds from the thought of Him who says, "Behold I make all things new."

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## THE SHEPHERD AND THE STONE

The metaphor of the Shepherd and the Sheep is of constant occurrence throughout the Bible and naturally suggests the idea of the guiding, guarding, and feeding both of the individual sheep and of the whole flock and it is not difficult to see the spiritual correspondence of these things in a general sort of way. But we find that the Bible combines the metaphor of the Shepherd with another metaphor that of "the Stone," and at first sight the two seem rather incongruous.

"From thence is the Shepherd the Stone of Israel," says the Old Testament (Genesis xlix. 24), and Jesus calls himself both "The Good Shepherd" and "The Stone which the builders rejected." The Shepherd and the Stone are thus identified and we must therefore seek the interpretation in some conception which combines the two. A shepherd suggests Personal care for the welfare of the sheep, and an intelligence greater than theirs. A stone suggests the idea of Building, and consequently of measurement, adaptation of parts to whole, and progressive construction according to plan. Combining these two conceptions we get the idea of the building of an edifice whose stones are persons, each taking their more or less conscious part in the construction—thus a building, not constructed from without, but self-forming by a principle of growth from within under the guidance of a Supreme Wisdom permeating the whole and conducting it stage by stage to ultimate completeness. This points to a Divine Order in human affairs with which we may more or less consciously co-operate: both to our personal advantage and also to the furtherance of the great scheme of human evolution as a whole; the ultimate purpose being to establish in ALL men that principle of "The Octave" to which I have already alluded; and in proportion as some adumbration of this principle is realized by individuals and by groups of individuals they specialize the law of race-development, even though they may not be aware of the fact, and so come under a SPECIALIZED working of the fundamental Law, which thus differentiates them from other individuals and nationalities, as by a peculiar guidance, producing higher developments which the merely generic operation of the Law could not.

Now if we keep steadily in mind that, though the purpose, or Law of Tendency, or the Originating Spirit must always be universal in its nature, it must necessarily be individual in its operation, we shall see that this universal purpose can only be accomplished through the instrumentality of specific means. This results from the fundamental proposition that the Universal can only work on the plane of the Particular by becoming the individual and particular; and when we grasp the conception that the merely generic operation of the Creative Law has now brought the human race as far as it can, that is to say it has completely evolved the merely natural GENUS home, it follows that if any further development is to take place it can only be by the co-operation of the individual himself. Now it is the spread of this individual co-operation that the forward movement of the Spirit is leading us to, and it is the gradual extension of this universal principle that is alluded to in the prophecy of Daniel regarding the Stone cut out without hands that spreads until it fills the whole earth (Daniel ii. 34 and 44). According to the interpretation given by Daniel, this Stone is the emblem of a spiritual Kingdom, and the identity of the Stone and the Shepherd indicates that the Kingdom of the Stone must be also the Kingdom of the Shepherd; and the Master, who identified himself with both the Stone and the Shepherd, emphatically declared that this Kingdom was, in its essence, an interior Kingdom—"the Kingdom of Heaven is within you." We must look for its foundation therefore, in a spiritual principle or mental law inherent in the constitution of all men but waiting to be brought into fuller development by more accurate compliance with its essential requirements; which is precisely the method by which science has evoked powers from the laws of nature which were undreamt of in former ages; and in like manner the recognition of our true relation to the Universal Spirit, which is the source of all individual being, must lead to an advance both for the race and for the individual such as we can at present scarcely form the faintest idea of, but which we dimly apprehend through the intuition and speak of as the New Order. The approach of this New Order is everywhere making itself vaguely felt; it is, as the French say, in the air, and the very vagueness and mystery attending it is causing a feeling of unrest as to what form it may assume. But to the student of Spiritual Law this should not be the case. He knows that the Form is always the expression of the Spirit, and therefore, since he is in touch with the

forward movement of the Spirit, he knows that he himself will always be harmoniously included in any form of development which the Great Forward Movement may take. This is the practical and personal benefit arising from the realization of the Principle which is symbolized under the two-fold metaphor of the Shepherd and the Stone. and in all those new developments which are perhaps even now within measurable distance, we can rest on the knowledge that we are under the care of a kind Shepherd, and under the formation of a wise Master Builder.

But the principle of the Shepherd and the Stone is not something hitherto unheard of which is only to come into existence in the future. If there were no manifestations of this principle in the past, we might question whether there were any such principle at all; but a careful study of the subject will show us that it has been at work all through the ages, sometimes in modes more immediately bearing the aspect of the Shepherd, and sometimes in modes more immediately bearing the aspect of the Stone, though the one always implies the other, for they are the same thing seen from different points of view. The subject is one of immense interest, but covering such a wide range of study that all I can do here is to point out that such a field of investigation exists and is worth exploration; and the exploration brings its reward with it, not only by putting us in possession of the key to the history of the past, but by showing us that it is the key to the history of the future also, and furthermore by making evident on a large scale the working of the same principle of Spiritual Law by cooperation with which we may facilitate the process of our own individual evolution. It thus adds a vivid interest to life, giving us something worth looking forward to and introducing us to a personal future which is not limited by the proverbial three-score years and ten.

Now, we have seen that the first stage in the Creative Process is always that of Feeling—a reaching-out by the Spirit in a particular direction, and therefore we may look for something of the same kind in the development of the great principle which we are now considering. And we find this first vague movement of this great principle in the intuitions of a particular race which appears from time immemorial to have combined the two characteristics of nomad wandering with their flocks and herds and the symbolization of their religious beliefs in monuments of stone. The monuments themselves have taken different forms in

different countries and ages, but the identity of their symbolism becomes clear under careful investigation. Together with this symbolism we always find the nomad character of the builders and that they are invested with an aura of mystery and romance such as we find nowhere else, though we always find it surrounding these builders, even in countries so far apart as India and Ireland. Then, as we pass beyond the merely monumental stage, we find threads of historical evidence connecting the different branches of this race, increasing in their complexity and strengthening in their cumulative force as we go on, until at last we are brought to the history of the age in which we live; and finally most remarkable affinities of language put the finishing touch to the mass of proofs which can be gathered along all these different lines. In this magic circle countries so remote from one another as Ireland and Greece, Egypt and India, Palestine and Persia, are brought into close contiguity—a similar tradition, and even a similar nomenclature, unite the mysterious builders of the Great Pyramid with the equally mysterious builders of the Round Towers of Ireland—and the Great Pyramid itself, perhaps antedating the call of Abraham, re-appears as the official seal of the United States; while tradition traces the crowning-stone in Westminster Abbey back to the time of Solomon's temple and even earlier. For the most part the erewhile wanderers are now settled in their destined homes, but the Anglo-Saxon race—the People of the Corner-Stone—are still the pioneers among the nations, and there is something esoteric in the old joke that when the North Pole is reached a Scotchman will be found there. And not least in the chain of evidence is the link afforded by a tribe who are wanderers still, the Gipsies with their duplicate of the Pyramid in the pack of cards—a volume which has been called "The Devil's Picture Book" by those who know it only in its misuse and inversion, but which when interpreted in the light of the knowledge we are now gaining, affords a signal instance of that divine policy by which as St. Paul says, God employs the foolish things of this world to confute the wise; while a truer apprehension of the Gipsies themselves indicates their unmistakable connection with that race who through all its wanderings has ever been the guardian of the Stone.

In these few paragraphs I have only been able to point out very briefly the broad lines of enquiry into a subject of national importance to the British and American peoples, and which interests us personally, not

only as members of these nations, but as affording proof on the largest scale of the same specialization of universal laws which each of us has to effect individually for ourself. But whether the process be individual or national it is always the same, and is the translation to the very highest plane—that of the All-originating Life itself—of the old maxim that "Nature will obey us exactly in proportion as we first obey Nature"; it is the old parable of the lord who, finding his servants girt and awaiting him, then girds himself and serves them (Luke xii. 35 to 37). The nation or the individual who thus realizes the true principle of the Shepherd and the Stone, comes under a special Divine guidance and protection, not by a favouritism incompatible with the conception of universal Law, but by the very operation of the Law itself. They have come into touch with its higher possibilities, and to recur to an analogy which I have already employed, they learn to make their iron float by the very same law by which it sinks; and so they become the flock of the Great Shepherd and the building of the Great Architect, and each one, however insignificant his or her sphere may appear, becomes a sharer in the great work, and by a logical consequence begins to grow on new lines of development for the simple reason that a new principle necessarily produces new modes of manifestation. If the reader will think over these things he will see that the promises contained in the Bible whether national or personal, are nothing else than statements of the universal law of Cause and Effect applied to the inmost principles of our being, and that therefore it is not mere rhapsody, but the figurative expression of a great truth when the Psalmist says "The Lord is my Shepherd," and "Thou art my God and the Rock of my salvation."

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## SALVATION IS OF THE JEWS

What does this saying of the Master's mean? Certainly not a mere arrogant assumption in favour of His own nationality—such an idea is negated, not only by the universality of all His other teaching, but also by the very instruction in which these words occur, for He declared that the Jewish temple was equally with the Samaritan of no account in the matter. He said that the true worship was purely spiritual and entirely independent of places and ceremonies, while at the same time He emphasized the Jewish expectation of a Messiah, so that in this teaching we are met by the paradox of a universal principle combined with what at first sight appears like a tribal tradition quite incompatible with any recognition of the universal reign of law. How to reconcile these apparent opposites, therefore, seems to be the problem which He here sets before us. Its solution is to be found in that principle which I have endeavoured to elucidate throughout these lectures, the specializing of universal law. Opinions may differ as to whether the Bible narrative of the birth of Christ is to be taken literally or symbolically, but as to the spiritual principle involved there can, I think, be no difference of opinion. It is that of the specialization by the individual of the generic relation of the soul to the Infinite Spirit from which it proceeds. The relation itself is universal and results from the very nature of the creative process, but the law of the universal relation admits of particular specialization exactly in the same way as all other natural laws—it is simply applying to the supreme Law of Life the same method by which we have learnt to make iron float, that is to say by a fuller recognition of what the Law is in itself. Whatever other meanings we may apply to the name Messiah, it undoubtedly stands for the absolutely perfect manifestation in the individual of all the infinite possibilities of the Principle of Life.

Now it was because this grand ideal is the basis on which the Hebrew nationality was founded that Jesus made this statement. This foundation had been lamentably misconceived by the Jewish people; but nevertheless, however imperfectly, they still held by it, and from them this ideal has spread throughout the Christian world. Here also it continues to be lamentably misconceived, nevertheless it is still retained,

and only needs to be recognized in its true light as a universal principle, instead of an unintelligible dogma, to become the salvation of the world. Hence, as affording the medium through which this supreme ideal has been preserved and spread, it is true that "Salvation is of the Jews."

Their fundamental idea was right but their apprehension of it was wrong—that is why the Master at the same time sweeps away the national worship of the temple and preserves the national idea of the Messiah; and this is equally true of the Christian world at the present day. If salvation is anything real it must have its cause in some law, and if there is a law it must be founded upon some universal principle: therefore it is this principle which we must seek if we would understand this teaching of the Master's.

Now whether we take the Bible story of the birth of Christ literally or symbolically, it teaches one great lesson. It teaches that the All-originating Spirit is the true Parent of the individual both in soul and body. This is nothing else than realizing from the stand-point of the individual what we cannot help realizing in regard to the original creation of the cosmos—it is the realization that the All-originating Spirit is at once the Life and the Substance in each individual here and now, just as it must have been in the origin of all things. Human parentage counts for nothing—it is only the channel through which Universal Spirit has acted for the concentration of an individual centre; but the ultimate cause of that centre, both in life and substance, continues at every moment to be the One same Originating Spirit.

This recognition cuts away the root of all the power of the negative, and so in principle it delivers us from all evil, for the root of evil is the denial of the power of the Spirit to produce good. When we realize that the Spirit is finding its own individualization in us in its two-fold essence as Life and Substance, then we see that it must be both able and willing to create for us all good. The only limit is that which we ourselves impose by denying its operation, and when we realize the inherent creativeness of Spirit we find that there is no reason why we should stop short at any point and say that it can go no further. Our error is in looking on the life of the body as separate from the life of the Spirit, and this error is met by the consideration that, in its ultimate nature, Substance must emanate from Spirit and is nothing else than the record of Spirit's conception of

itself as finding expression in space and time. And when this becomes clear it follows that Substance need not be taken into calculation at all. The material form stands in the same relation to Spirit that the image projected on the screen stands to the slide in the lantern. If we wish to change the exhibited subject we do not manipulate the reflection on the screen, but we alter the slide; and in like manner, when we come to realize the true nature of the creative process, we learn that the exterior things are to be changed by a change of the interior spiritual attitude. Our spiritual attitude will always be determined by our conception of our relation to God or Infinite Spirit; and so when we begin to see that this relation is one of absolute reciprocity—that it is the self-recognition of Infinite Spirit from our own centre of consciousness—then we find that the whole Secret of Life consists in simple reliance upon the Allcreating Spirit as consciously identifying itself with us. It has, so to say, awakened to a new mode of self-recognition peculiar to ourselves, in which we individually form the centre of its creative energy. To realize this is to specialize the Principle of Life. The logic of it is simple. We have found that the originating movement of Spirit from which all creation proceeds can only be Self-contemplation. Then, since the Original Spirit cannot change its nature its self-contemplation through our own minds must be as creative in, for, and through us as it ever was in the beginning; and consequently we find the original creative process repeated in ourselves and directed by the conscious thought of our own minds.

In all this there is no place for the consideration of outward conditions, whether of body or circumstances; for they are only effects and not the cause; and therefore when we reach this stand-point we cease to take them into our calculations. Instead we employ the method of self-contemplation knowing that this is the creative method, and so we contemplate ourselves as allied to the infinite Love and Wisdom of the Divine Spirit which will take form through our conscious thought, and so act creatively as a Special Providence entirely devoted to guarding, guiding, providing for, and illuminating us. The whole thing is perfectly natural when seen from a clear recognition of what the creative working of Spirit must be in itself; and when it is realized in this perfectly natural manner all strain and effort to compel its action ceases—we are at one with the All-creating Power which has now found a new centre in ourselves from which to continue its creative work

to more perfect manifestation than could be attained through the unspecialized generic conditions of the merely cosmic order.

Now this is what Messiah stands for, and therefore it is written that "to them gave He power to become sons of God, even to as many as believe on His Name." This "belief" is the recognition of a universal principle and personal reliance upon it as a law which cannot be broken; for it is the Law of the whole creative process specialized in our own individuality. Then, too, however great may be the mystery, the removal and cleansing away of all sin follows as an essential part of this realization of new life; and it is in this sense that we may read all that the Bible tells us on this aspect of the subject. The PRINCIPLE of it is Love; for when we are reunited to the Parent Spirit in mutual confidence and love, what room is there on either side for any remembrance of our past failures?

This, then is what Messiah stands for to the individual; but if we can conceive a nation based upon such a recognition of its special relation to the Directing Power of the Universe, such a people must of necessity become the leader of the nations, and those who oppose it must fail by a self-destructive principle inherent in the very nature of the position they take up.

The leadership resulting from such a national self-recognition, will not be based upon conquest and compulsion, but will come naturally. Other nations will enquire the reason for the phenomenal success and prosperity of the favoured people, and finding this reason in a universal Law, they will begin to apply the same law in the same manner, and thus the same results will spread from country to country until at last the whole earth will be full of the glory of the Lord.

And such a nation, and rather company of nations, exists. To trace its present development from its ancient beginnings is far beyond the scope of this volume, and still more to speculate upon its further growth; but to my readers on both sides of the Atlantic I may say that this people is the Anglo-Saxon race throughout the world.

I write these lines upon the historic Hill of Tara; this will convey a hint to many of my readers. At some future time I may enlarge upon this

subject; but at present my aim is merely to suggest some lines of thought arising from the Master's saying that "Salvation is of the Jews."

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