

ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION



1443 Q St., N. W.

SUBJECT OF LECTURE

SUNDAY EVENING  
February 4th,  
AT 8:15

"Self-Sacrifice"

— <sup>671</sup>  
WEDNESDAY <sup>435</sup>  
EVENING, <sup>Pat 36</sup>

February 7th,  
AT 8:15

"The Path"

We asked ourselves last evening, "Do we, who live in these days of enlightenment, in a Christian country, do we really live up to the spirit of the commands of our Great Teacher."

"Judge not" says the Master and we are satisfied that we *obey* if we check all severe and harsh criticism of others.

We judge charitably, we allow our friend the benefit of the doubt, and we think that we have performed almost a work of supererogation in arriving so far.

Naturally, we say, we can not help seeing if a man is dishonest, or lying, and we must treat him accordingly; nay, we must even warn our friends against him, lest they also should be defrauded.

If indeed, we would ask, one of our brethren *is* dishonest, a thief, a liar...is he not therefore the more entitled to the sympathy, the aid and the brotherly kindness of each one of those who would tread the "*Path*."

"Who art thou O man who judgest another, to his own Master he standeth or falleth."

The *Absolute* alone can justly judge, for God alone knows the path which that soul has trodden, the difficulties with which he is grappling, and the possibilities before him.

We know, neither the Past, nor the Future; to judge from the immediate Present is insufficient, we do but uselessly tangle our Karma with that of another soul.

Not to *see* ... the faults of another.

Not to *hear*...the peevish critical, angry word.

Not to *feel*... the venomous darts of Jealousy, Spite, Malice, here is the key which will unlock for us the Hidden Treasure of the Soul.

So shall we *give peace and be at peace*.

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION



1443 Q St., N. W.

SUBJECT OF LECTURE  
SUNDAY EVENING  
February 11th,  
AT 8:15

“IN THE WORLD, BUT  
NOT OF IT.”

WEDNESDAY  
EVENING,  
February 14th,  
AT 8:15  
“THE HEART’S DESIRE.”

“He who would climb must fatigue himself,” says the Master  
“for straight is the gate and narrow is the way that leadeth unto  
Life, and few there be that find it.”

The path of Initiation here described is nevertheless the only way  
to the very summit of the mountain. At the beginning of the  
ascent, the paths and the bye-paths are numerous, some longer  
and more circuitous, others straight and direct; but when a certain  
point in the climb is reached, all these merge in one, and the top  
can be reached by this one alone....*Initiation.*

The qualifications for the treading of this path are all *moral* ones.  
Not he who *knows intellectually* the intricacies of the evolution  
of Life; but he in whom such knowledge has led to a radical change  
of view, who has turned his face from West to East....he has  
entered the probationary path.

This man will realize that he can no longer fight and struggle  
for his own life and for that of his family alone; but his chief aim  
will be to make others live, not self....to work for the whole.

Altruism and Self-sacrifice will mark his outward life: knowledge  
and devotion, the Inner Life.

Questions asked in the After-talk :

What is the meaning of “Many are called, but few are chosen”?  
What is the difference between Personality and Individuality?  
May we not have Karmic debts and earthly ties which stand in the  
way of our following the Path?  
How far is it wise to teach others that which we have ourselves  
learned about the Path?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION



1443 Q St., N. W.

SUBJECT OF LECTURE  
SUNDAY EVENING  
February 18th,  
AT 8.15.  
"NON-RESISTANCE."

WEDNESDAY  
EVENING,  
February 21st,  
AT 8.15  
"DEVAKAN."

Every being, however humble, has a "Heart's Desire," a Centre of determination which guides it, consciously or unconsciously, in its Evolution.

Thus the plant's one idea seems to be to perfect its seed; it works unconsciously, ever to that end, just as Man, more highly evolved, is able to work consciously towards his own highest Ideal—his "Heart's Desire".

The three requisites for the realization of a Desire, even the most material of our wishes, are:—1. The aim must be pure and unselfish. 2. The point to be secured must be clear in the mind. 3. The desire to attain it must be fervent.

If we would attain to our desire we must avoid all hurry, noise and bustle in its pursuit, for these are negative attitudes and are obstacles. The activity to be used is noiseless, calm, free, full of life, and spiritual in its nature.

If we would bring about a change in the conditions around us, we must first change our own selves within. Then the outer conditions will take care of themselves.

Eliminate all *fear*. Live on Positive lines. So will your life express itself naturally in Love and Peace.

**Questions asked in the After-Talk:**

Is it not very difficult to "live as if our desire were already realized"?

Does it weaken the "fervency" of our wish if we make the proviso "If it be for the best"?

What is the best way to conquer Fear?

How can a child be helped to conquer his fear of the darkness?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION



1443 Q St., N. W.

SUBJECT OF LECTURE  
SUNDAY EVENING

February 25th,

AT 8:15

“NON-RESISTANCE.”

(Continuation)

WEDNESDAY  
EVENING,

February 27th,

AT 8:15

“CLAIRVOYANCE AND  
TELEPATHY”.

Non-Resistance, we are taught, is the attitude which leads the Disciple, when smitten on the one cheek, to feel no hatred in his heart towards the aggressor, but to send out to him the wave of *love and peace*. “Turn to him the other also,” says our Master.

“A soft answer turneth away wrath,” says the wise man.

*Resist not Evil, but overcome Evil with Good.*

Resistance, Toil, Struggle, the Strenuous Life, these are the rules today of life in the world.

Non-Resistance is the spiritual Law which is destined in the near future to replace all these, and rule the world in *peace*.

“In those days the lion shall lie down with the lamb, nor shall they hurt nor destroy in all my Holy Mountain, saith the Lord”.

Then wars shall cease, and Progress, true Progress, shall become possible.

Then will our Great Men, our Pioneers and Reformers be aided, not hindered, in their work for the advancement of the Race, and the knowledge of the Lord will speedily cover the earth as the waters cover the sea.

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Questions asked in the After-Talk:

Is *fear* Resistance?

Should we look upon poverty as due to Karma, and not try to change our condition?

How is it that so many people of Genius have had to struggle with Poverty?

What is the distinction between Non-Resistance and Inertia?

Is want of Faith Resistance?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION



1443 Q St., N. W.

SUBJECT OF LECTURE  
SUNDAY EVENING  
March 4th,  
AT 8.15  
"LIFE"

WEDNESDAY  
EVENING,  
March 7th,  
AT 8.15

"THE GREAT HEART  
OF THE UNIVERSE."

Non-Resistance is the outcome of that force of character, that moral strength which surround and dwell with the Man who *lives within*; this man has a certain poise, a calm serene confidence which nothing seems able to shake.

Is he attacked, neglected by his friends; is he a man of business or a soldier, his life is ever one of Peace and Love. This is the outward sign of the God within.

His attitude is based upon Principle and so remains unshaken amidst the storms of Life.

He knows, for he has proved it, that in proportion as he is Non-Resistant will his path gradually become free from attack, danger, strain and discord; he finds that his business success depends upon what he *is* more than upon what he does; for it is with your Character, your sterling worth, that your fellow-men reckon, after all, more than with anything you may say, however brilliant.

Permanent success in any undertaking depends upon Moral Force, and not upon hypnotic will-power.

Fearless, resolute, calm, confident, strong in Moral Force of all kinds, he follows the line of least resistance; for this line indicates for him the guiding of that Higher Power, whose he is and whom he serves. He follows its tracing, step by step, and so comes into Harmony with the Will Divine, and co-operates consciously with It in Its work for the advancement of the Human Race.

**Questions asked in the After-Talk:**

Does personal fear start up currents which attract to us the very danger we would avoid?

Is it right to feel remorse?

Is it right to put suffering animals to death?

Is a meat eater a life taker?

Will Karma ever lead a person to do a wrong act?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION



1443 Q St., N. W.

SUBJECT OF LECTURE  
SUNDAY EVENING  
March 11th,  
AT 8:15  
"THE GREAT HEART  
OF THE UNIVERSE."

WEDNESDAY  
EVENING,  
March 14th,  
AT 8:15  
"THE TERNARY"

The idea that the Heart is the Centre of Life has become so familiar to us as to be almost common-place, for we know that any other part of the organism may cease functioning without causing death; this follows only when the heart ceases to beat.

Modern physiology thinks that the blood is chiefly concerned with the nourishment of the body, but the truth is that the blood is a *vital fluid* much more than alimentary; vital as being the vehicle for the production of the conditions of what is called "nervous electricity"; this is the chief character of the blood, and the heart it is which brings it into play.

The heart is therefore the seat of Vital Will.

If now we consider the body as a miniature *Cosmos*, we shall see that the heart is in the same relation to it, and occupies the same position as is held by the *Logos*, fashioner of the world, in the Grand Cosmos.

The Real Man dwells in the Heart. The personal entities, of which we are wont to think so much, are but organisms for connecting with the various environments with which we can come in contact.

If we would progress, the will of this entity which we call "I" must become rhythmic with the will of the Dweller in the Heart.

Then shall we be at Peace and so can we *give* Peace.

Questions asked in the After-Talk:

Is not the "Dweller in the Heart" the same as the "Warrior" of Light on the Path?

How may we best seek the "Father who is in secret"?

Do we not, in sleep, come back from our wanderings, into harmonious relations with the Dweller in the heart?

Is it not well to sleep over a proposition of importance rather than decide hastily?

Is this "Procrastination"?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION



1443 Q St., N. W.

SUBJECT OF LECTURE  
SUNDAY EVENING

March 18th,  
AT 8.15

"THE GREAT HEART  
OF THE UNIVERSE."

(CONTINUATION)

WEDNESDAY  
EVENING,

March 21st,  
AT 8.15

"THE TERNARY"

*The Great Heart, of the Universe* how it throbs and pulsates; the Trinity of Life and Power, Brahma—Vishnu—Siva, whose three-fold aspect is the last conception which the human mind is able to form with any exactness; for the Heart of this Trinity is inconceivable to the finite mind.

But how then can this Great Heart become one with us, its children? Is there a possible link between us and *that* which reaches so far beyond all that we can even conceive? Or is there Heaven above and Earth beneath, and between "a great gulf fixed"?

There is, between God and Man a great gulf truly, but the space has been bridged; there is a ladder thronged with Beings, like ourselves, who have been men, but are now on their way, advancing step by step towards Godhead, as we ourselves are climbing towards *them*.

Thus each one of us finds himself a link in a *grand chain*, which reaches upward and ever upward to the Heights.

And the destiny of Man is that glorious one of rising, step by step to the sun-lit heights of Immortality and of Godhead.

Questions asked in the After-Talk:

Are not these Great Souls the Initiates of the Orient of whom we read?

Although They have long outgrown all need for purification by earthly experiences, do They not sometimes take form and appear to the faithful disciple?

Since we are taught that "When the Disciple is ready, the Master appears", what are some of the best ways of getting ready?

What is the source of Inspiration?

How should we feel towards those who have passed out, with mournfulness, hopefulness or rejoicing? Are Prayers for the dead justifiable?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION



1443 Q St., N. W.

SUBJECT OF LECTURE  
SUNDAY EVENING  
March 25th,  
AT 8.15

**"THE GREAT HEART  
OF THE UNIVERSE."**  
(CONCLUSION)

WEDNESDAY  
EVENING,  
March 28th,  
AT 8.15

**"THE TRINITY IN  
UNITY."**

We have spoken of The Great Heart of the Universe, that One Centre of Force whence issue 'All things, both great and small', a Centre, at the same time radiating the Breath of Life to all Its children and caring for each one of them, even the most unworthy with the beautiful impartiality of Divine Love.

This Heart beats within each one of us, causing us to live our daily life, and putting in our reach all those aids which we need in our upward climb.

All is indeed *one*, there are Those who are ahead of us, far ahead in Their development, Who have stood upon the same step of the great ladder, which we now occupy, many thousands, perhaps millions of years ago; there are those who are behind us; but no other soul stands upon the same step of the grand spiral as we do, at the same moment.

Life! Evolution everywhere. Whence do they come? Why this evolution? To what does it tend? Will it come to an end? What will that end be?

Vital questions every one, yet to which the Science of the world gives us no answer.

We will reply. The goal of evolution is *Divinity*; for the destiny of Man is to mount daily towards the perfection of God. Man will one day be God.

**Questions asked in the After-Talk:**

What is the meaning of "To gain the whole world and lose his own soul," if no souls are finally lost?

Is there any going back?

Can an orthodox "old-fashioned" Christian progress as fast as one who has a knowledge of the Sacred Science?

Is the doctrine of vicarious atonement consistent with Oriental teachings?

Do prayer and helpful thoughts aid the dead? What is the post-mortem condition of a reformed drunkard?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION



1443 Q St., N. W.

SUBJECT OF LECTURE  
SUNDAY EVENING

April 1st,  
AT 8.15

“IN TUNE WITH THE  
INFINITE”

WEDNESDAY  
EVENING,

April 4th,  
AT 8.15

“THE MYSTERY OF  
THE ONE FORCE.”

We have said that Man bears, in a state of potency, as a germ, a Divine Nature.

But this Divine Germ—who placed it within him?

We will answer that unless we accept the Miracle of creation, or we give credence to the still more incomprehensible theory of its being the result of a blind, yet omnipotent chance, we are unable to explain the Divine qualities of Man otherwise than by a *filiation* equally *divine*.

Son of God, he has received from his Father the gift of His own nature.

The Supreme Being then *exists* as a reality now, and since He exists it can only be as the result and at the end of a past evolution, exactly similar in its essential features to that in which we find ourselves today.

The Law of Cycles governs and rules the world.

When in the depth of the ages, this anterior Universe reached its perfection, the grand movement of the return to Unity began and all beings were gradually and rhythmically received within the breast of *Him* who had realized Supreme Perfection.

The Universe disappears, all the beings sink into repose; and when a new Cosmos appears all of these returning to activity, reproduce the interrupted succession of Beings who previously had lived.

**Questions asked in the After-Talk:**

Are there other Universes than our own existing at present?

Is more than One Being absolutely perfected in any one cycle?

Does the term “Universe” include all that is astronomically perceptible?

Do not those Beings who occupy the higher steps of the Cosmic Spiral, above man, re-incarnate in the new Cosmos as great leaders and teachers, and so continue Their evolution till They too attain Divinity?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION



1443 Q St., N. W.

SUBJECT OF LECTURE  
SUNDAY EVENING  
April 8th,  
AT 8:15

“THE POWER OF  
THOUGHT.”

WEDNESDAY  
EVENING,

April 11th,  
AT 8:15  
“THE EVOLUTION OF  
SYMBOLS AND  
LANGUAGE.”

Who is there among us who would not exchange the unrest which possesses each one of us in this moment of rapid evolution, for the Peace, the calm, the poise which we see in some great soul who has touched our life, perhaps in a crisis of joy, perhaps of sorrow, or of uncertainty; the calm joyful serenity of one who has suffered much from the world, and who seems to have entered into Peace right here on earth, perhaps in consequence of such suffering?

What is the source of such strong calm? It is not indifference, not ignorance, it will not come to us from easier circumstances, congenial friends or occupation, good health or any change in the outer life, though these are desirable; but it must come to us from our own change of attitude towards these and all experiences, recognizing them, whether pleasant or seemingly unjust, as a part of the lessons of our school-day; taking indeed a greater joy in learning well the hard lessons even than the easy ones, since the Divine Wisdom will only set a hard lesson to the one known to be strong and able to cope with it.

Is your lot an easy one? Rejoice and give thanks for it.

Is your path a hard and thorny one? Rejoice and give thanks to Him who judges you strong enough to tread in it.

So shall you enter into Peace.

**Questions asked in the After-Talk:**

Is it not true that after every victory comes to us a new and harder test?

Is not the attitude expressed by “Thy Will be done” the correct one?

Will a perfect realization of our oneness with Divinity cure all ills?

When our heart's desire is withheld from us, and we are still content, may we not be said to have mastered that lesson?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION



1443 Q St., N. W.

SUBJECT OF LECTURE  
SUNDAY EVENING

April 15th,  
AT 8:15

“THOUGHT  
VIBRATIONS”

WEDNESDAY  
EVENING,

April 18th,  
AT 8:15

“THE BIRTH OF  
FORM.”

The present is a moment of great unrest. The whole earth is feeling the influence of a great cyclic wave of progress, such as has not visited us for 26,000 years past, we are told. This wave is not yet upon us, but already it is bearing us up, and every phase of life, whether religious, political, or social is seen to be in a state of restlessness.

All the leaders of thought, whatever their creed or philosophy, proclaim alike the advent of a “New Era,” an Augustan Era, when Intuition and Spirituality shall rule the world, the Woman Nature in mankind shall be developed, and a Peace such as none of us has any conception of, will descend upon the earth and dwell there.

We are looking for a new Dispensation, a new Religious Revelation, a new Race of men, and this continent of America, is to be the country of the Coming Race.

But this Peace will not come without a terrible struggle, nor will the giant Materialism, with its Self and Separateness at once succumb to the armies of the Prince of Peace. Terrible days are at hand, in which the nations upon earth shall dry up with fear, and shall call unto the Lord saying “Lord, save us.”

Then in the moment of greatest darkness shall be seen the radiance of the White Standard of Buddha the Good; then Truth and Justice shall reign, and *He who feels his Heart beat peacefully, he shall have Peace.*

**Questions asked in the After-Talk:**

How may Intuition be developed?

How can we distinguish between Intuition and Thought projected into the mind from without?

Is not Intuition the first Flash, before the Thought takes form?

What kind of thinking must we avoid?

What is meant by Thought having Weight?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION



1443 Q St., N. W.

SUBJECT OF LECTURE  
SUNDAY EVENING  
April 22nd,  
AT 8:15  
"THE COLOR AND  
FORM OF THOUGHT"

WEDNESDAY  
EVENING,  
April 25th,  
AT 8:15  
"THE PANTACLE"

At this moment the great unrest, of which we spoke in our last is making itself felt in the sudden convulsion of Nature which is rending the hearts of our brothers in the West, and our own also in sympathy for them in their sufferings.

What can we do? is our first thought, and we see ourselves helpless. We read excitedly every new bulletin, we follow step by step the path of fire, we fear for our friends, we congratulate ourselves, we dwell on each detail of horror, we discuss these in awe-stricken tones with those we meet, and so by our very attitude of *fear* we add fuel to the fire which we desire to extinguish.

We believe in the Power of Thought, and yet at the moment when our brethren need our aid in the form of "winged messengers," thoughts of *peace, trust, hope, calm*, we send them only our weak and helpless pity and fear.

"Our God is a consuming Fire" we are taught. Do we indeed believe that God is in the storm, that every cloud has a silver lining? If we do, if our past experience has taught us this, then let us tell these things to the sufferers.

Such messages travel fast and they travel far, nor do they ever miss their mark. And not only so, but this attitude of *strong calm* is our only protection from such troubles in our own lives. In proportion as we are calm and fearless are we safe.

**Questions asked in the After-Talk:**

Can there be an effect without a cause? Did the victims of the earthquake attract the calamity to themselves?

Can one who has a feeling of absolute safety have accidents?

Must not this feeling be founded on absolute Faith, on a consciousness of one-ness with the Great Power?

Is there not a distinction between the innocence of a child and the knowledge of the Adept?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION



1443 Q St., N. W.

SUBJECT OF LECTURE  
SUNDAY EVENING

April 29th,  
AT 8.15

“THOUGHT  
INSPIRATION”

WEDNESDAY  
EVENING,

May 2nd,  
AT 8.15

“REINCARNATION”

When an Initiate or some other great soul wishes to express truths known to himself but beyond the grasp of the ordinary man of his period, he makes use of a Pentacle, a pictorial symbol of figures interlaced, each of which stands for one aspect of the idea to be represented.

The Sphinx, the Pyramids, and all the great temples of ancient civilizations were symbols in form, of the Ideas taught by their founders.

“*Know, Dare, Will, Keep Silence,*” say the Head, Claws, Flanks, and Wings of the Sphinx, which is at once the symbol of Unity, the *One* of the Ternary, and of Diversity, the *Two*: which thus points us to the origin of all error, and the solution of all the problems of our human lives.

The Pentacle of the New Era which we entered in 1898, as shown in the escutcheon of our Centres, portrays the destiny and evolution of the Earth and of humanity during the New Augustan Era.

We see there the Blue Serpent raising its head as knowledge becomes Wisdom; the *Tau*, Hermetic symbol of Perfection; the U or Lingam, representing Regeneration and Purity; the earth below and the dazzling star of *love* or macrocosmic cohesive force, and the *Sun of universal life* above.

Thus is indicated the immortal device of the New Era, which is bringing to the hearts of men somewhat of the *Peace Divine*.

Questions asked in the After-Talk:

Is the beginning of the New Era contemporary with the advent of the new race?

Is it the time spoken of as “The second coming of Christ”?

How soon will the struggle ushering in the New Era give way to Peace?

What is meant by the Over-Soul?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
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1443 Q St., N. W.

SUBJECT OF LECTURE  
SUNDAY EVENING

~~April 6th,~~ *May 6*

AT 8:15

“ INCARNATION ”

WEDNESDAY  
EVENING,

May 9th,

AT 8:15

“KARMA”

Thoughts as we have said so often, are real things; they have form, substance, color, weight and power. They can also as we know, be sent to any place with precision and justly calculated momentum.

Thoughts are links between the seen and the unseen worlds, for the act of creation has three stages: first, Inspiration, when man contemplates the Truth or Ideal which he is about to manifest; next he *thinks* about it and it assumes form, and lastly, this form which he has had in his mind's eye for so long, begins to manifest on the visible plane, in a poem, a character in a novel, a scientific discovery, a gown or a pudding.

Without thought, the unseen world would remain for us ever the Unseen World; for it is by thought alone that man can attract to himself the vibrations of the Astral or thought plane, and so draw upon the Universal Thought store, wherein are the vitalized thought-forms of the men of genius of all epochs.

Some of the world's greatest inventions have been made in this way, though the inventor remained ignorant of the source whence his idea came.

Would you draw upon this store-house? Ask as a little child, and ye shall receive, make a clear definite Mental Picture and ask with confidence; avoid hurry, excitement, anger, discontent, envy and lack of self-control as all these disturb vibrations and delay realization. Give thanks in faith even before receiving, and wait.

**Questions asked in the After-Talk:**

Are we responsible for our thoughts?

Do thoughts of self-congratulation on having performed a really unselfish action become a source of danger? Does “Pride go before a fall?”

Should we try to use financial currents of vibration?

If we aspire to develop spiritually, will not all other things come to us?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
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1443 Q St., N. W.

SUBJECT OF LECTURE  
SUNDAY EVENING

May 13th,  
AT 8:15

“DIVINE  
INSPIRATION”

WEDNESDAY  
EVENING,

May 16th,  
AT 8:15

“FIAT LUX”

“Though the mills of God grind slowly, Yet they grind exceeding small;  
Though with patience He stands waiting, With exactness grinds He all.”

This, in the words of the poet is Karma, that invisible and unrecognized law which adjusts each effect to its cause. Since no cause, however unimportant, fails to produce a corresponding effect, Karma is that law which apportions each effect to the corresponding cause from which it originated.

Whatsoever a man sows, that shall he also reap. Here is justice, absolute equity, which chastises and which recompenses with equal impartiality; it shows no favoritism, is affected by no prayer, however fervent; no intervention of a third person can modify one iota its action; and if we are suffering in this life pain and adversity, we must look within ourselves for the cause of these ills.

Do we find ourselves thrown with uncongenial persons, in our work, in our home? It is we who have bound ourselves in the past to those persons and conditions, by debts which we have made to them in some past existence, if not in this.

Love your enemies, this is the only path of freedom.

Are we poor, oppressed, despised, ridiculed, calumniated?

These conditions have come to us from a cause in our own past. For us it is to learn that cause, and to use the lessons, which these seemingly adverse conditions bring us, as stepping-stones in the upward path.

The great general is he who turns an apparent defeat into a brilliant victory.

**Questions asked in the After-Talk:**

Is not our knowledge of the doctrine of Reincarnation drawn from two sources, the illumination of the individual soul, and the instructions of the Masters?

If no power, not even that of God himself, can prevent the working out of a man's Karma, why did Christ say to the man “Thy sins be forgiven thee”?

Does not the light sometimes come when we are not seeking it?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

1443 Q St., N. W.



SUBJECT OF LECTURE  
SUNDAY EVENING

May 20th,  
AT 8.15

“THE INITIATES OF  
THE ORIENT”

WEDNESDAY  
EVENING,

May 23rd  
AT 8.15

“MODERN SCIENCE  
AND ANCIENT  
WISDOM”

“*Fiat Lux.*” Let there be Light, is the cry of the New Era, light on our social problems, light for our intellectual uplifting, but above all, let the light shine forth from the spiritual nature of man.

And the dawn is with us already, the barriers which have hitherto shut us out from what is called the Occult world are already down, as anyone who enters the field of Psychic research ever so little, may see; it is now plain that human perception is accessible to impressions other than those of the senses, thought transference has proved it again and again; a new world is open to the man who wills to enter it, and throngs are stepping forward over the threshold.

To all such we say, “Pause” for there are as ever two paths leading thither. The broad and pleasant path, strewn with the beautiful flowers of phenomena sought for their own sake, and the steep and narrow path which teaches the disciple that he has dormant faculties within him which, properly developed, enable him to acquire real knowledge of the Truths of nature, at the fountain-head for himself.

The narrow path demands the exercise of Will, Self-sacrifice, and Constancy, but it alone leads to the goal. The pleasant path leads nowhere.

**Questions asked in the After-Talk:**

Has there ever been a time since the appearance of man, when there was no one who could explore the unseen world?

Is not the Psychological Moment, the flash of recognition between the individual and the Over-Soul?

Do the trivial thoughts of ordinary men produce thought-forms?

Does not constant thinking about disease or accident attract those conditions?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

1443 Q St., N. W.



SUBJECT OF LECTURE  
SUNDAY EVENING

May 27th,

AT 8:15

“THE ASTRAL  
PLANE”

WEDNESDAY  
EVENING,

May 30th

AT 8:15

“DEVELOPMENT OF  
WILL POWER”

In the very heart of Asia, among the heights of the Himalayan plateaux, there exists, unknown to the rest of the world, a wondrous civilization differing in every way from our own, inasmuch as it is the outcome of the development of the spiritual nature in man.

The Beings who dwell in the cities and monasteries of this region are highly-evolved men or Adepts, who are practically omniscient so far as the laws and conditions of our own Solar System are concerned, and whose high state of development entitles them to advancement beyond human conditions.

Of Their own free-will however, these Masters of Compassion have chosen to remain in touch with humanity, in physical incarnation, that They may aid in its evolution. They live secluded, working on the high spiritual plane, but sending into the outer world from time to time those great leaders of spiritual thought whose teachings have guided the footsteps of humanity.

Such an one was the Buddha, such the Lord Issa, or Jesus, and such in our own day will be the mission of the Lord Buddha the Good, who will shortly tread this earth among us as Guide of the New Era and Teacher of the new sub-race, the sixth, to be found to-day in America.

May we be found worthy to aid in His work.

**Questions asked in the After-Talk:**

What is meant by “Our Universe?”

Is each universe an entirely new evolution or a continuation of an older one?

Does not the Darwinian theory of the Evolution of man find a place in the great plan of Evolution as taught by Occultism?

Does the Brotherhood of Adepts consist of physical beings?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

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SUBJECT OF LECTURE  
SUNDAY EVENING

June 3rd

AT 8.15

“FREEDOM FROM  
REINCARNATION”

—  
WEDNESDAY  
EVENING,

June 6th

AT 8.15

“THE MAN OF  
IMPULSE”

Everyone desires to have a strong will, where men differ is in the uses to which they desire to put this power when acquired.

The Occultist wishes for a strong will so that he may rule over himself and be of use in the great scheme of evolution;—the man of the world, so that he may be able to get an advantage over his fellow-man, and push his own interest.

Divine will and self-will.

Will, in its true interpretation is the power of the soul to know, judge and come to a decision, and if we would understand its true use we must look within and take note of the fact that we find ever two men warring and struggling with each other:—the lower nature or man of Impulse, and the Divine impulsion or the Man of Will. The real being stands aloof, back of these, throwing its weight now on one side, now on the other, and so keeping them more or less balanced and poised.

Will is the instrument he makes use of for that purpose, and in proportion as its influence is in harmony with the Divine Will, so does the individual progress in the path, and so does he become the pioneer in the material world ever reaching towards higher conditions—the Genius, Poet, Inventor, or the Revealer of Eternal Truth.

(See Sunday's Washington Post under “Clubs.”)

**Questions asked in the After-Talk:**

Is a strong will stronger than Karma?

Is not the Man of Impulse due to Involution, while the Man of Will is the result of Evolution?

Is not hypnotism effected by a disturbance of the equilibrium existing normally between the conscious man and his lower nature?

Are there not cases where one is conscious of the presence of the Over-Soul?”

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

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SUBJECT OF LECTURE  
SUNDAY EVENING

June 10th

AT 8:15

“RAMA” THE FIRST  
NIRMANAKAYA  
B. C. 7000.

WEDNESDAY  
EVENING

June 13th

AT 8:15

“THE MAN OF  
WILL”

We have then within us two rival powers, each striving for the mastery; for it is evident that he whose impulse is to give blow for blow,—and he who must reflect before acting,—these two can not be one and the same in principle, for they manifest in diametrically opposite directions.

It is with the Man of Impulse, the lower nature, that we are occupied today, a nature which is good and so useful as to be indispensable in its own sphere of action:—the ordering of the unconscious processes of the body. An excellent servant, but since it acts only by reflex action or by the stimulus of habit, it should never be left in command by the man who aspires to a strong will, for like many another good servant, it has neither knowledge nor judgment.

If the individual would progress in the upward path he must bring this lower man into entire subjection to the Will. Every effort which the Man of Impulse makes to monopolize the direction of the organism must be opposed with patience and determination, and never must we allow him to hide for one moment from our sight the goal which we have in view for our attainment.

The Man of Impulse, the mortal, entices us downwards to the material, its illusions and weaknesses.

The Man of Will draws us upwards to the heights.

With him is Progress, Power and Peace.

(See Sunday's Washington Post under “Clubs”)

**Questions asked in the After-Talk:**

What is the meaning of the term “Disciple”?

Why is it worse than useless to give instruction to those who are unprepared to receive it?

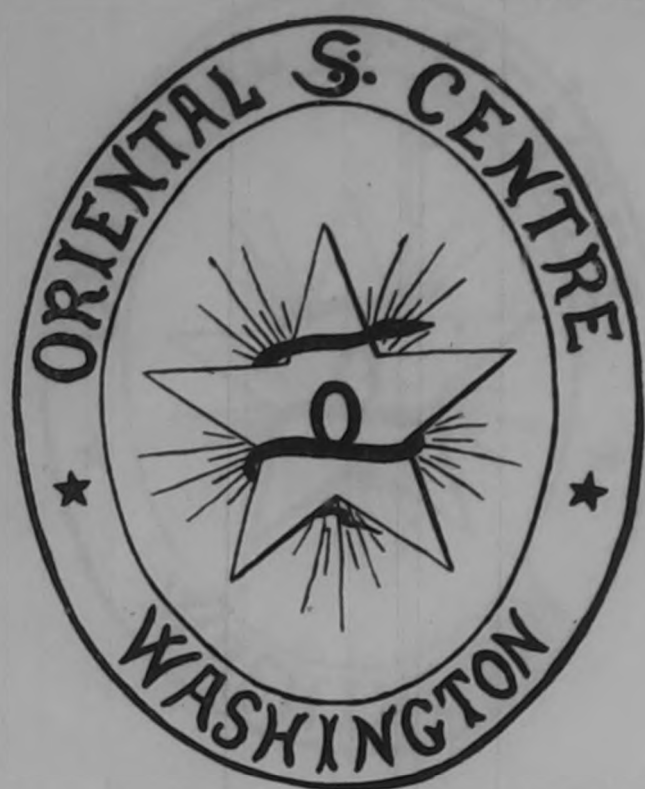
Is there any teaching in “Light on the Path” which may not be found in the Old and New Testaments?

Is not the usefulness of that book to be found in the orderly sequence of its teachings leading the disciple step by step upwards?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

1443 Q St., N. W.



SUBJECT OF LECTURE  
SUNDAY EVENING

June 17th

AT 8:15

“THE GREAT LAW”

WEDNESDAY  
EVENING

June 20th

AT 8:15

“LIFE”

We will now speak of the ways and means of strengthening the Will power.

The end to be achieved by all such training of the will is the entire submission of the Man of Impulse, the mortal, lower nature, to the Man of Will, the Immortal, Divine nature.

This training may be undertaken in a simple practical form by anyone who will set to work to overcome those instinctive repulsions to which we are all of us heirs in some form or other. With one it will be the sense of touch,—we shudder at the touch of a toad perhaps; or taste—we cannot eat certain wholesome foods, and we must have others; we are sick if we smell a foul odor, or even the scent of a lily; we can not work if we do not get our coffee in the morning . . . and so on with each of the senses.

The Man of strong will must train himself to dominate absolutely by his will, all emotions which might arise from such instinctive aversions, whether to things or to persons. The reflex action will probably always take place, but the will must be strong enough to prevent any outward sign of the antipathy.

Given a high aim,—fixity of purpose,—decision,—a trained will,—and a full supply of nerve-force,—and the true man will scale the heights of his desire, and to him all things will be possible.

(See Sunday's Washington Post under “Clubs.”)

**Questions asked in the After-Talk:**

- What actuates the Man of Impulse when he goes against the higher nature?
- Is it not a good training to deny ourselves occasionally something which we ordinarily enjoy?
- Is the Man of Impulse to blame for his acts?
- Do we not bind ourselves more closely to unpleasant conditions or persons by our very attitude of antipathy to them?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

1443 Q St., N. W.



SUBJECT OF LECTURE  
SUNDAY EVENING

June 24th

AT 8.15

"LATENT POWERS  
IN MAN"

WEDNESDAY  
EVENING

June 27th

AT 8.15

"JUDGE NOT"

There is perhaps no subject which interests us all so vitally as life, and none of which we are ordinarily more ignorant.

Life itself we never see, where then shall we seek for it? In physical activity? In Intelligence? In Consciousness? Yes, surely, in all of these, and yet all these are but *phases* of the great causal life which still eludes us.

At this point most enquiry stops, believing that human knowledge has reached its limits, and so humanity lives on in its ignorance, pain and sorrow, with nothing to give any reason for it all. To such men life is a blind struggle and they the helpless victims.

Where then shall we seek for Life, that power that lies back of all manifestations? Where, if not in the One Life from which spring all the Universes, all Beings, all conditions and circumstances, under obedience to the great law.

Man is in himself Creator, Preserver and Regenerator; he is Divine, and Divinity is Life itself.

Life then is Spirit, and Soul, and Mind, and Body—Creator and Creature—Being and Action on every plane—True life is full knowledge and *Conscious Service*; and true and full service is *Conscious Life*.

(See Sunday's Washington Post under "Clubs.")

**Questions asked in the After-Talk:**

Is it right to destroy plant-life? Why then not animals also when used for food?

If everything happens for our good, why should we try to avoid accidents?

Is not the presence of some persons a preventive against certain forms of accident and vice-versa?

What is the reason why certain individuals are always liable to street-accidents, others to fires, others to losses by theft, etc.?

How can one become a Mascot?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

1443 Q St., N. W.



SUBJECT OF LECTURE  
SUNDAY EVENING

July 1st

AT 8:15

“THE CREATION OF  
THOUGHT FORMS”

WEDNESDAY  
EVENING

July 4th

AT 8:15

“TRUTH”

No thoughtful man can avoid the conclusion that there are “Latent Powers in Man”; we have but to consider the vast range lying between the savage and such a genius as Shakespeare, (or as Edison in our own day)—a range, each of whose countless steps is being trod by someone around us today. And if the powers of an Edison are latent in a savage, may not the much higher powers of a Christ lie hidden in an Edison? Surely this must be so, for evolution is an endless chain.

How shall we develop these higher powers? How can we so train our eyes that they may see, in addition to sense objects, the wonders of the occult world which lies within our own; and still a step further, so that they may see and perceive everywhere the truth and beauty of the Divine Love.

How can we make our ears to hear the “Music of the Spheres” which Shakespeare tells us of, instead of the loud, and too often discordant, roaring of earth? How shall we cultivate the discerning ear which is alive to Truth, but deaf to error?

By attention. If we shut our eyes and ears to those things which we would not see and hear, and open them to the inner, then gradually will their powers increase, and we shall indeed have eyes that can see, and “ears to hear”.

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

(See Sunday's Washington Post under “Clubs.”)

Questions asked in the After-Talk:

What is the difference between the development of Intuition, and the development of psychic powers?

Does psychic development lead to spiritual unfoldment? Does it not rather, of itself, lead us into a blind alley?

Is it not very largely the attitude of criticism, self and separateness which clouds the eyes and dulls the ears to spiritual things?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

1443 Q St., N. W.



SUBJECT OF LECTURE  
SUNDAY EVENING

July 8th

AT 8.15

"THE FORM AND  
COLOR OF  
THOUGHT"

—  
WEDNESDAY  
EVENING

July 11th

AT 8.15

"SELF-SACRIFICE"

What is Truth, the world is asking and how can we best unveil that clear light which is hidden within each one of us? Truth is as a shining spring of clear, cool, life-giving water, but overgrown by a tangled mesh of material unreality, shut in by mists and fogs of separate self-seeking, and withal situated in the innermost recesses of the untrodden forests of consciousness. How shall we reach this "perfect, clear perception" of which Browning tells us?

Be true, live truly up to your highest ideals, the life of true fraternity, aspire towards the Divine in you, and as you come into harmony with the Great Heart of the Universe the apparent obstacles and clouds will fall away of their own nothingness and you will see the path ahead of you, which leads direct to the dazzling purity of the waters of Truth. The path is inner, and not to be found in outer sacrifice or development.

Live with a knowledge of the past, live for the future; disregard if need be, the present ease, pleasure, prosperity, success, comfort; all these are material, changing and illusory, they are no part of Truth, for Truth is immutable ever the same.

This is true life, the true man, to whom character seems of more value than any of these, for he remembers that a day will come when, of all man's boasted possessions, he can take nothing with him but Character.

**Questions asked in the After-Talk:**

What relation do qualities bear to character? Is salvation by character?

How can people born in the lowest environment be saved?

Does the law of Karma afford an explanation of the sudden regeneration of those who have formerly lived lives of vice?

How can we explain the conversion of large numbers of people at the same time as seen in religious revivals, in Wales and elsewhere?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

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SUBJECT OF LECTURE  
SUNDAY EVENING

July 15th

AT 8.15

“INSPIRATION”

WEDNESDAY  
EVENING

July 18th

AT 8.15

“IN THE WORLD BUT  
NOT OF IT”

“Thought is but a breath,” says Victor Hugo, “and yet this breath can move the world.” How is it that so apparently flimsy, vaporous, intangible a thing as thought should be accredited with any such power? Is it not because thought is the link which joins the material world with the spiritual;—the world of form with the world of idea and consciousness; and thus it becomes, so to speak, the pivot upon which the work of creation turns—the first visible manifestation of the One Invisible Force which governs the Universe.

Is Thought then visible you say? Yes, we answer, thought has always been visible to those who had eyes to see, for its activity produces waves in the ether, and these vibrations assume forms, just as does the sand on a Chladni's Sound-plate, when it is set in vibration by a violin bow; these thought forms though invisible to the normal sight, are easily seen by the clairvoyant and are more or less clearly sensed by many among us today, who lay claim to no such powers.

Moreover thought can be photographed, and the great occultist, Dr. Baraduc of Paris is making a series of valuable experiments with a view to recording the movements of the soul in its expression, and obtaining images of subtle forms and their luminous vibrations on sensitive plates.

And thus we find, as has ever been the case, that the investigations of the unprejudiced savant of the west are found to corroborate the teachings of the Oriental wisdom, and thus the Truth shines forth in Unity.

**Questions asked in the After-Talk:**

How far are we responsible for our thoughts?

Do careless, trivial thoughts create forms?

How can we know about the colors of the Human Aura? Can anyone observe them who wishes to do so?

Can thought create on more than one plane?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

1443 Q St., N. W.



SUBJECT OF LECTURE  
SUNDAY EVENING  
July 22nd  
AT 8.15

“THE SACRED  
SCIENCE”

WEDNESDAY  
EVENING  
July 25th  
AT 8.15

“NON-RESISTANCE”

“In the world but not of it” means, we are told, that we should not be carried away by the pleasures of the world, whilst living amongst men outwardly, we should nevertheless live the inner life.

This is true, it does mean all this, and much more; for the Esoteric disciple is taught to live in the world, yet he is to behave as though the world did not exist for him. His duty is with himself alone, he must act rightly whatever others may do to him. He does not consider the conduct of others; it makes no factor in his life.

Does someone revile him, meet him with sour looks and bitter words, accuse him falsely? He takes the insults in patience, without anger or resentment, seeing in his opponent only a poor ignorant soul, who sets in activity forces of which he knows nothing. He is filled with love and compassion towards him and with desire that he too may know the Truth and be at peace.

The Esoteric disciple lives within, his life is guided by Principle; he receives his power of activity from the great dynamo of Universal Love, and thus he becomes a constant channel through which the Love Universal shines upon mankind. He is ever open to the Divine Inflow, and is at Peace, that Peace, which, burning brightly within him, kindles the same fire in all whom it touches, ever going out to all men in love and willing service.

**Questions asked in the After-Talk:**

Is not this the teaching of the Lord Issa, when he said to his disciples, “For He maketh His sun to rise on the evil and on the good . . . . Be ye therefore perfect?”

Does not the one who lives by this rule become immune to the petty ills and vexations of life?

Is not Action the outward manifestation of the Activity within?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

1443 Q St., N. W.



SUBJECT OF LECTURE  
SUNDAY EVENING  
July 29th  
AT 8.15

“MAN, THE IMAGE  
OF GOD”

WEDNESDAY  
EVENING  
August 1st  
AT 8.15

“NON-RESISTANCE”

(Continued)

“How would progress be possible,” we are asked, “if everyone lived the life of Non-Resistance? Progress is born of struggle, of resistance.”

Is it? we reply, or is it not rather born in spite of struggle and resistance?

Which child learns quickest, the one who struggles and resists at every step, or the one who is calm, quiet, confident? The last surely, and this is easily understood, for resistance tears down, while the essential characteristic of progress is a building up. Whatever progress is made by the reformer, the pioneer, is made in spite of his struggles; and all that remains to the world of his work is constructive, the building which he, and others have erected after the tearing down of the old. This tearing down is sometimes necessary, to free the ground, but it is no essential part of true progress.

But surely war is necessary, we are told, to protect the personal rights of the individual, or of the nation. Non-Resistance is much more necessary, we answer, for Non-Resistance betokens strength, power, life, in the one who practises it, and our only hope of eliminating war is to develop a nation strong enough to be able to say “I will not fight,” and hold to its principles in spite of any provocation.

This nation, when it is born, will never be brought into slavery, its inner moral force will be such, that it will be at once the servant and the ruler of all others; their brother and their example towards which they aspire.

So it is with the individual.

**Questions asked in the After-Talk:**

What is meant by “Feeling the heart beat peacefully?”

Are we right in continuing to make overtures when these are continually rejected?

Does not Peace come from the balancing of one's forces, from poise?

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# ORIENTAL PHILOSOPHY AND COMPARATIVE RELIGION

1443 Q St., N. W.



SUBJECT OF LECTURE  
SUNDAY EVENING

Aug. 5th

AT 8.15

“THE ASTRAL  
PLANE”

WEDNESDAY  
EVENING

Aug. 8th

AT 8.15

“IN TUNE WITH THE  
INFINITE”

There is a large and interesting field open to us for tests of the law of Non-Resistance in our business relations of every day.

Now the business habit is one of hard struggle, the strenuous life, a forcing of others to do our will, if possible.

“Behold, a new commandment I give unto you, that ye love one another.”

Impossible, you say, this is altogether inconsistent with business habits.

And this is why you have to work so hard and do so much on the outer plane, when, did you but live the law, you might make yourself the centre of a sphere of magnetic attraction into which would flow, without effort on your part, all good things.

Which is the successful man of business, he who tries to force his will upon others, who is therefore selfish, suspicious, nervous, complaining; or he who acts upon principle, and who is therefore open-hearted, trustful, poised, calm?

This man carries sunshine with him wherever he goes, and where the sun shines there is life, growth, success.

To be practical therefore, we should always keep our minds serene when transacting our business; the facts of the case should have been mentally rehearsed beforehand, and dismissed from consciousness, so that the subconscious mind may have had time to digest and prepare them for use: then is the whole man poised and confident, and success follows this attitude.

It is our character, our sterling worth, our moral force which prevail in the long run; what we *are* more than what we do.

## Questions asked in the After-Talk:

By what means can we obtain poise in the presence of sudden danger?

Will the disciple learn more quickly with, or without a teacher?

Will a wise teacher attempt to instruct one who shows no desire to learn?

Does each soul contain every possibility?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

1443 Q St., N. W



SUBJECT OF LECTURE  
SUNDAY EVENING

Aug. 12th

AT 8.15

“THE WAY TO  
PEACE”

WEDNESDAY  
EVENING

Aug. 15th

AT 8.15

“LATENT POWERS IN  
MAN”

The Supreme Fact of the Universe, that all is One,—that God is, that He is good, and that man, in some inscrutable way is one with his Creator and responsible to Him and to the whole Universe;—and again that all is *one*: this supreme fact is at the foundation of all religions, however sectarian or barbarous.

And the supreme fact of human life is to know how we may connect ourselves with this great dynamo, the One Force which creates and moulds all things, so that our poor lives may reflect at least a little of the glory which radiates from its centre and sun.

How can we gain bodily health and vigor, attain to wisdom and interior illumination, to power, to peace? How can we learn to serve our generation?

The secret is Love, we answer; see God and good in all things, in all men.

Begin by Love, continue in Love, and live Love; be the impersonation of this, the greatest dynamic force of the universe, you will be rich beyond all power of conception.

“He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of me.”  
(Bhagavad-Gita)

Questions asked in the After-Talk:

How can we attain to illumination?

Is not the two-fold way taught in “Light on the Path” an exemplification of the law of the Ternary?

Is it by turning within that we may receive the peace promised to the disciple by the Lord Issa, when He said, “My peace I give unto you?”

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

1443 Q St., N. W



SUBJECT OF LECTURE  
SUNDAY EVENING  
Aug. 19th

AT 8.15

**"REINCARNATION"**

WEDNESDAY  
EVENING

Aug. 22nd

AT 8.15

**"PROPERTIES,  
LAWS AND EFFECTS  
OF THOUGHT"**

If there is one cry which reaches us more frequently than another from the man who is beginning to think, it is "Oh, for Peace, tell us the way to peace." Assaulted from without by the trials of life, its pains and sorrows, its hurry, rush and bustle, its uncertainty and tumult,—we cry in despair, Oh, for Peace!

We see and we envy the serenity of some poor soul, poor in this world's goods, but rich in faith; and we wish that we could be satisfied with so narrow a horizon, that we did not forever ask ourselves unanswerable questions.

Is there a God? Is He good? Why then do we see around us such inequality, so much injustice? What is the use of suffering? Is there any law behind?

We learn of Reincarnation and the law of Karma, where every present condition is shown to be the logical outcome of causes set up in the past, whether of this, or of former lives,—and as we begin to live these laws, we begin to see again that harmony and justice we had lost.

To think is to create, we hear; we must then think, so as to create a different environment, other conditions, above all, another man within ourselves. We will learn the details of the operation of this great law of cause and effect, of absolute justice, and so shall we gradually work out from under the heavy wheels of the law which were crushing us to small dust, and we shall arise,

"A man, for aye removed

From the developed brute; a God though in the germ."

**Questions asked in the After-Talk:**

Is not peace in the soul the outcome of a firm trust in the Divine order of things?

Should one seek peace as an end?

Does not peace come to him who sees the good in every experience?

Will a change of circumstances bring peace?

Can God Himself give us that which we have not earned?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

1443 Q St., N. W



SUBJECT OF LECTURE  
SUNDAY EVENING

Aug. 26th

AT 8:15

"KARMA"

WEDNESDAY  
EVENING

Aug. 29th

AT 8:15

"THE COLOR AND  
FORM  
OF THOUGHT"

Among the wise teachings of the ancient sages we find one which says:

"Sow a thought and you will reap an action;  
Sow an action and reap a habit;  
Sow a habit, you will reap a character;  
Sow a character and reap a destiny."

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

Since, then, thought is seen by both ancient and by modern seers to have so marvellous a creative power, we need to study closely, in our own lives as well as in our environment, its properties and the most vital of the laws governing it.

So may we, by following along the lines of force which mark its path of activity, "Sow a thought and reap character," thus moulding our own destiny.

Thought is the link which unites the physical with the Spiritual world; it has form, whereas the *idea*, which lies back of it and generates it, is formless. If our thoughts run habitually on material affairs, our character grows more material; if, on the other hand we give a large share of our leisure to the service of humanity and the following out of our ideals, we are thus moulding our destiny, and in proportion to our strength do we indeed "Move the world".

Each individual has his own thought atmosphere, just as every home, every business house or office, every city,—has also its essential character,—its spirit,—made up of the habitual vibrations of those who live in it, or who ever have dwelt there. We draw to us thoughts of similar vibrations to those which we habitually harbor, we make ourselves a centre for thoughts of good, or of evil,—constructive or destructive thoughts,—just as we will; "Sow the wind and reap the whirlwind," or if your will is strong enough, sow sunshine and reap *Love*, the Love Universal.

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

1443 Q St., N. W



SUBJECT OF LECTURE  
SUNDAY EVENING

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Among the wise teachings of the ancient sages we find one which says :

“Sow a thought and you will reap an action;  
Sow an action and reap a habit;  
Sow a habit, you will reap a character;  
Sow a character and reap a destiny.”

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

Since, then, thought is seen by both ancient and by modern seers to have so marvellous a creative power, we need to study closely, in our own lives as well as in our environment, its properties and the most vital of the laws governing it.

So may we, by following along the lines of force which mark its path of activity, “Sow a thought and reap character,” thus moulding our own destiny.

Thought is the link which unites the physical with the Spiritual world ; it has form, whereas the *idea*, which lies back of it and generates it, is formless. If our thoughts run habitually on material affairs, our character grows more material; if, on the other hand we give a large share of our leisure to the service of humanity and the following out of our ideals, we are thus moulding our destiny, and in proportion to our strength do we indeed “Move the world”.

Each individual has his own thought atmosphere, just as every home, every business house or office, every city,—has also its essential character,—its spirit,—made up of the habitual vibrations of those who live in it, or who ever have dwelt there. We draw to us thoughts of similar vibrations to those which we habitually harbor, we make ourselves a centre for thoughts of good, or of evil,—constructive or destructive thoughts,—just as we will; “Sow the wind and reap the whirlwind,” or if your will is strong enough, sow sunshine and reap *Love*, the Love Universal.

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# ORIENTAL PHILOSOPHY AND COMPARATIVE RELIGION

1443 Q St., N. W.



SUBJECT OF LECTURE  
SUNDAY EVENING

Oct. 7th

AT 8.15

“THE  
SACRED SCIENCE”

—  
WEDNESDAY  
EVENING

Oct. 10th

AT 8.15

“THE DEVELOPMENT  
OF WILL-POWER”

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

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

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

It has five qualifications or stages of moral growth and the would-be disciple must progress, by the force of his will, far along these paths before he can hope to be received within the Portal of Initiation.

1. The first of these stages brings him experiences which teach him the impermanence of earthly aims; to live, not in the present, not in the future, but in the Eternal.

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

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

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

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

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### Questions asked in the After-talk:

What is the difference between Indifference and Poise?

Has there ever been a woman Saviour?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

1443 Q St., N. W.



SUBJECT OF LECTURE  
SUNDAY EVENING

Oct. 14th

AT 8.15

"MAN"

WEDNESDAY  
EVENING

Oct. 17th

AT 8.15

"THE MAN OF,  
IMPULSE"

We are taught that the essential condition under which the Spiritual Nature of Man can be developed and disclosed is the ascendancy of the highest element, the Spirit, over the lower elements.

The man who would become a disciple, recognized and aided by the Great Ones, must subdue, by the force of his will, the lower nature.

This may be attained in four principal ways:—

1. The uprooting of all selfishness and a large and generous sympathy for the well-being of others, with a constant effort towards this well-being.

2. The development of the Spiritual Man by Meditation; Communion with the Divine.

3. Domination of the lower appetites and passions, and the deliberate subordination of the material interests in the world to the Commands of the Spirit.

4. The strict accomplishment of all the duties of the daily life, recognizing the environment as God-given for the advancement of the soul; looking for no results or recompense, whether gratitude, love, or the duty of our fellows: leaving all the results of our actions to the Divine Law of Karma.

For him who would mount still higher there is a special education, physical, intellectual and spiritual, to awaken the still dormant powers of the Real Man, and to lead him by way of the Adeptate to the very threshold of Divinity itself.

**Questions asked in the After-talk:**

How can we best put ourselves in the attitude to hear and recognize the commands of the Spirit?

What is meant by Initiation? Is it not still attended by outer rites and ceremonies, following upon a series of severe tests of the physical courage and endurance of the neophyte, of his moral singleness of purpose, determination, purity, reverence for the Divine, and his other moral qualities?

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

1443 Q St., N. W.



SUBJECT OF LECTURE  
SUNDAY EVENING

Oct. 21st

AT 8.15

“THE ASTRAL PLANE  
AND PROPHECY”

WEDNESDAY  
EVENING

Oct. 24th

AT 8.15

“THE MAN OF WILL”

“*He who feels his Heart beat Peacefully he shall have Peace.*”

These words of a great Master announce to the world the advent of the New Nirmanakaya, and the New Augustan Era. Let us analyse their meaning :

*He* is the Ego, the Being, which resides within each one and may be dimly perceived when in profound meditation, as the mysterious Voice of the Silence.

*Who Feels*, perceives, is conscious of. But this consciousness is not material, it is not reason, nor perception of the outer; it is that inner consciousness which has nothing in common with worldly affairs, which is entirely without external sensation, and which breathes in us as Intuition.

*His Heart*. Not the heart of the physical organism, but the heart which is the fount of true life, the formless astral which directs and sustains Rupa.

*Beat*, pulsate, vibrate. This is activity itself, which only begins to be understood by the disciple when he has vanquished the illusions of matter and knows how to concentrate so as to isolate himself entirely from the outer. Then he feels the pulse of the Universe, he feels and knows that he is one with it.

And the *Peace* which is promised is not that negative condition which comes from indifference or the absence of causes of vexation. It is that positive power which, knowing both good and evil, holds in a firm grasp the reins of destiny, directs the higher forces, subordinates the lower. He and he alone is at peace.

All the *Adepts* who have descended to earth on their Divine mission have taught *Peace*: Rama said to his disciples, Be strong and you will have peace. Krishna said, After the struggle you shall be at peace. Buddha said, Ever Love and Peace. The Nazarene taught, Peace on earth, goodwill to men.

And today we have the new message :

**He Who Feels His Heart Beat Peacefully He Shall Have  
P E A C E**

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

1443 Q St., N. W.



SUBJECT OF LECTURE  
SUNDAY EVENING

Oct. 28th

AT 8:15

**"THE CAUSE OF  
SUFFERING"**

WEDNESDAY  
EVENING

Oct. 31st

AT 8:15

**"WHAT IS LIFE"**

We have then before us the Man of Will, the master of his own organism, who knows his strength, who knows its sources and how to replenish them,—as well as how to liberate the force in greater or less quantity as he needs it, and to use it wisely. Surely this majestic being, who is lord of himself, and therefore of the material world also; surely he is the Perfect Man towards which the race is tending.

But the Sacred Science teaches:—Not yet, for *Man* is that being in whom the Spiritual nature is born, in whom it grows and waxes strong, transmuting step by step the desire of the Man of Will for Power, into the ardent love of Wisdom for wisdom's sake.

We men of today stand at the turning point of these two roads, as did the old Atlanteans; they chose power and self aggrandizement, they flourished in pride and egotism, until the flood came and destroyed them all. So their glory perished.

We have now reached the same spot, the same choice is offered to us. Which way will we turn? Shall we follow the current teachings of the world, shall we continue to struggle each one for himself against his fellow; or shall we have the moral strength to choose the path of service and of love?

"Behold a new commandment give I unto you, that ye love one another."

**References for this week:**

*The Cause of Suffering*:—Besant, *The Ancient Wisdom*, chapters 9 and 10. *Outer Court*, p. 148. *Path of Discipleship*, p. 85. *Light on the Path*. Extracts from the *Vahan*, pp. 61, 64, 94, 756, 763. *Gospel of Buddha*, p. 105. *Doctrine of the Heart*.  
*Life*:—Besant, *The Ancient Wisdom*, chapters 10 and 11. *Path of Discipleship*. Leadbeater, *Glimpses of Occultism*, p. 273. Vivekananda, *Karma-Yoga*.

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

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SUBJECT OF LECTURE  
SUNDAY EVENING

Nov. 4th

AT 8:15

“REINCARNATION.”

WEDNESDAY  
EVENING

Nov. 7th

AT 8:15

“JUDGE NOT.”

It has been said (Job V. 7) “Man is born to trouble as the sparks fly upwards,” and this is true to-day of the mass of humanity, who, ignorant of their true nature, their true origin, their destiny, knowing nothing of the real laws of life, ignorant of what may befall them after this transitory life, and the reason of this life,—live on careless or despairing in the ever-changing play of human emotion.

Some in their suffering pray in blind faith to some unknown power to relieve them; others careless of what may come, so long as the present moment gives them their desires, trample upon their weaker brethren. To all come pain and sorrow with death, and nothing in either science or religion to give them a reason for it all.

To such, life is but a blind struggle, and they the helpless victims.

But we need not so live, the messengers of God are again holding out to mankind the power to truly live, to know, to *be*.

To *Live* in the spirit of true fraternity, where each fellow-man is a brother, and the weaker and more stumbling his steps the greater his claim on the tenderness.

To *Know* the true nature of this transitory form of existence which we call life, and which seems to us so all-important.

To *Be* one with the inner immortal life, and not concern ourselves overmuch with the events of travel over life's road.

This is the true wisdom and leads to the path of *Peace*.

**References for this week :**

*Reincarnation*:—Walker, *Reincarnation*. Besant, *Reincarnation*. Abhedananda, *Reincarnation*. Leadbeater, *Other side of Death*, pp 110-114. *Outline of Theosophy*, Chap. 5. Ramacharaka, *Fourteen Lessons in Yogi Philosophy*, 11, 12 and 13. Bhagavad Gita, 2nd Discourse, 17-27. Plato's *Phædo*, 40-59, 74, 75, 125-130. Wordsworth, *Ode on immortality*.

*Judge Not*:—Mat. VII, 1-5. Luke VI, 37. Romans II, 1, 2, 14. James iv, 11 and 12. John viii 3-11. *Imitation of Christ*, Book 1, Chap. 16. Book 3, Chap. 24. Marcus Aurelius, Book 3, Med. 4. Adelaide Proctor, “*Judge not*.”

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# ORIENTAL PHILOSOPHY AND COMPARATIVE RELIGION

1443 Q St., N. W.



SUBJECT OF LECTURE  
SUNDAY EVENING

Nov. 11th

AT 8.15

“KARMA”

—  
WEDNESDAY  
EVENING

Nov. 14th

AT 8.15

“WHAT IS TRUTH”

There was once an ugly crawling creature called Curiosity who took as helpmeet a venomous dart named Malice, and brought forth a huge monster who rears his head above us today, turning his thousands of eyes upon our every action, thought and motive. He has great fangs and a bag of poison which is always full, and he lets fall a drop from this bag upon all those in sight, especially upon those who seem to rise a little above their fellows, or those who do not fawn upon him, and lick the dust in his sight.

As we look, we see all men cowering for fear of the beast and running to hide themselves in the skirts of the good opinion of some person of repute, lest a drop of the poison fall upon them and blast alike their name and their future.

Yet here and there are seen grave and stately forms passing to and fro over the blighted land, men who seem oblivious of the abject condition of those around them, who are strong and helpful to all whom they meet and upon whom the drops of poison, though falling in showers have no effect.

We wonder at this, and we approach one of these men to learn this mystery. We see that he bears in his left hand a lighted torch,—see now, he touches with it a sufferer who has fallen by the wayside,—the pain is gone, a joy unspeakable shines in the faces of both. “Tell me” I cry, “what torch is this, and where can I also kindle its fellow?” “The torch” I hear as spoken from afar, “is Hope, and it is kindled at the hearth of Love.”

### References for this week:

*Karma*:—Besant, *Karma. Ancient Wisdom*, Chap. 9. Vivekananda, *Karma-Yoga*, Chap. 1. Sinnett, *Growth of the Soul*, Chaps. 3 and 5. *Esoteric Buddhism*, pp 121, 294.

*Truth*:—Ruskin, *Seven Lamps of Architecture*, *The Lamp of Truth*, Chap. 2. Thomas à Kempis, *Book 1*, Chap. 3. *Hamlet*, Act 1, Sc. 3. Browning's *Paracelsus* 1, 726.

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

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SUBJECT OF LECTURE  
SUNDAY EVENING

Nov. 18th

AT 8:15

“IN TUNE WITH THE  
INFINITE”

WEDNESDAY  
EVENING

Nov. 21st

AT 8:15

“SELF-SACRIFICE”

Do we indeed love Truth for itself, because it is *Truth*? Do we feel the same indignation or sorrow at hearing our friends' flattery, as we should at their slander or treachery? Yet in each case the lie is a lie.

How many are the half-truths which our social life seems to demand of us; if we would be courteous, prudent, even at times merciful, we must, so we think, throw a veil over the facts as we believe them to be.

Is truth an endeavor to make our actions and our words describe accurately material objects and events? It is all this and much more, for matter is changing and illusory, whereas Truth is immutable, ever the same. If we would know the truth we must *live* truthfully on all planes, without a thought of self, realizing the transitory nature of the present life of shadows, and remembering that there will be a time when the disciple can take nothing with him except *character*. This is the true life, and as we aspire to it, one by one the veils which our ignorance has swathed about the wondrous majesty and purity of our goddess of Truth, fall; as we put aside self and separateness, with its ambition and earthly desires, so does veil after veil vanish, until, as we come out into the pure love of the universal, when we can love as the sun loves, alike the evil and the good, then does our goddess open her arms and receive us unto herself, and we see in amazement that what we had sought as without, was in reality our own innermost radiance—that we and Truth are One.

References for this week:

*In Tune with the Infinite*:—Psal. 23. Bhagavad Gita v. 10-29, x, 1-10, xii, xv., xviii. Emerson, *The Over-Soul*. Trine, *In Tune with the Infinite*. Imitation of Christ, Book 3, Chap. 34. Vivekananda, *Raja Yoga*, pp. 301-339.

*Self-Sacrifice*:—Bhagavad Gita xvii. 20, 21. xviii. 23, 24. Besant, *Ancient Wisdom*, chaps. 10 & 11. *Outer Court* p. 124. Ruskin, *Seven Lamps of Architecture*, *The Lamp of Sacrifice*. Scott-Elliott, *The Law of Sacrifice*.

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

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SUBJECT OF LECTURE  
SUNDAY EVENING

Nov. 25th

AT 8:15

“LATENT POWERS IN  
MAN”

WEDNESDAY  
EVENING

Nov. 28th

AT 8:15

“IN THE WORLD BUT  
NOT OF IT”

The Law of Sacrifice is the Law of Life, of Manifestation, of Love; in it we see the sublime harmony of the two aspects of life: giving and receiving. We see God, The Great First Cause, giving forth of Himself, submitting to the limitations of matter, so that out of His unmanifested substance beings may be born who can consciously share in His bliss. From the Divine Trinity, Father, Son and Holy Ghost, come forth in long succession Great Beings, who willingly give of their life to aid the plan of evolution, and it is to their self-sacrifice that we owe our lives and the possibility of mounting step by step until we also shall be as they.

This wondrous ascent is accomplished by each one of us who breathes, and his progress is in proportion to his power of giving and of receiving: breathing in from above fresh aspirations, strength and power, day by day; and *giving* to his fellow-man in devotion and loving service.

Nor does the disciple look for any recognition or reward; he gives as naturally as he breathes, because it is his joy to give. The idea of pain associated with self-sacrifice does not exist for him.

By such self-less giving forth alone, do we free ourselves from the bondage of past thoughts, words and deeds. All must give forth, or die.

References for this week:

*Latent Powers in Man*:—Leadbeater, Clairvoyance; Invisible Helpers. Besant, Three Paths; Outer Court; Thought Power; Study in Consciousness pt. 2. Paracelsus, Chap. viii. Myers, Human Personality, vol. 1. p. 600 and elsewhere.

*In The World but not of It*:—Marcus Aurelius, iv. 3; vi. 2; vii. 26; xi. 18. John xiv. 27; xvii. 14-16; Bhagavad Gita, ii. 47, 72; v. 10-29; xviii. Collins, Light on the Path; Through the Gates of Gold. Imitation of Christ. Matthew Arnold, Self-Dependence (poem).

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ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION

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SUBJECT OF LECTURE  
SUNDAY EVENING

Dec. 2nd

AT 8:15

“THE POWER OF  
THOUGHT”

—  
WEDNESDAY

EVENING

Dec. 5th

AT 8:15

“NON-RESISTANCE”

We sometimes hear words like these “No, I can not give thanks; I have nothing to give thanks for.” Or if we do not say this aloud, even to ourselves, we yet feel so sad that this moment of national thanksgiving arouses within us no response.

“In *everything* give thanks,” thanks for sorrow as well as for joy, this is the height to which the disciple must aspire.

It is said that one day, when Buddha desired to send some one to preach to the world, an Arhat, known for his gentleness and resignation offered himself for this mission; and the Lord Buddha said to him:

“Suppose that when you preach to these strange peoples, they, being ignorant, instead of listening to you with joy and gratitude, receive you with derision and insult; what would be your feelings toward them?”

The disciple answered, “Lord, I should be grateful to them that they had only insulted me, whereas they might have wounded and killed me.”

“But if at last they should kill you, how would you then feel?”

“Lord, I should still be grateful to them, for not having let me suffer in agony, and call upon death in vain.”

Then said the Master joyfully “Go and preach, and may success attend your work, for you are indeed fitted to show to the world the beauty of the Truth.”

In everything give thanks, for this attitude opens the soul to the inflow of all spiritual blessing. The thankful soul is at peace.

**Quotations for this week:**

*The Power of Thought*:—Dhammapada, 1, 2. Leadbeater, *Other Side of Death*; Glimpses of Occultism. Besant, *Theosophy and the New Psychology*. James, *Psychology*. Myers, *Human Personality*. Dresser, *In Search of a Soul*. Hudson, *Law of Psychic Phenomena*.

*Non-Resistance*:—Isaiah liii. 7. Dhammapada 3. 6. 223. Matt. v. 38-48. Luke xvii 3, 4. Marcus Aurelius ii. 1; vi. 6; vii. 22; xi. 18. *Imitation of Christ*, Book iii chap. 19.

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# ORIENTAL PHILOSOPHY AND COMPARATIVE RELIGION

1443 Q St., N. W.



SUBJECT OF LECTURE  
SUNDAY EVENING

Dec. 9th

AT 8.15

**"THE FORM AND  
COLOR OF THOUGHT"**

—  
WEDNESDAY  
EVENING

Dec. 12th

AT 8.15

**"CLAIRVOYANCE  
AND TELEPATHY"**

"Thought is but a breath" says Victor Hugo, "and yet this breath can move the world." How is it we ask ourselves, that a power which is, after all, material in its scope, should be seen to have so great an influence?

Thought is the link, the gateway, between the seen and the unseen, we hear. What would the higher, superconscious being know of the outer world if it were not for thought? By means of thought the spiritual being makes known its sublime conceptions to the outer man; by means of thought man appropriates these ideals and translates them into the language of earth.

Man is that being in whom the spiritual and the material meet, balance each other and come to poise; his mission here is to bring about that perfect poise, and the perfect *man* is one in whom these two act in perfect harmony, as master and servant. The medium of communication between them is *thought*; it seizes upon the idea, clothes it in form and renders it visible and tangible to the intellectual man, and he in turn shows it to his fellow-men.

Our higher, spiritual faculties of intuition and perception would be powerless to bridge the gulf between spirit and matter, were they not attended by their handmaiden, thought, for while they reach upward to the most sublime heights, they have not the power of giving form to that which they have seen, and so their vision of the truth remains in the "beyond."

Thought breathes upon these airy visions and straightway man sees and hears and feels and knows the things which are of the Spirit.

### References for this week:

*The Form and Color of Thought*:—Besant and Leadbeater, *Thought-Forms*. Besant, *Ancient Wisdom*. Leadbeater, *Man Visible and Invisible*; *The Other Side of Death*, *Astral Plane*. Devachanic Plane.

*Clairvoyance and Telepathy*:—II Kings v. 26; vi. 12, 17. Matt. viii. 13; xv. 28. John xi. 11-15. Leadbeater, *Clairvoyance*. Myers, *Human Personality*.

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# ORIENTAL PHILOSOPHY AND COMPARATIVE RELIGION

1443 Q St., N. W.



SUBJECT OF LECTURE  
SUNDAY EVENING

Dec. 16th

AT 8.15

“INSPIRATION”

NO LECTURE ON  
WEDNESDAY

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

“Listen to the song within yourself,” again we hear, and within we find ever the same notes, though narrower in compass and thinner in tone: sadness, discontent with the environment, irritability, self-pity, struggle with self and others. The sweetness of tone, the love and peace we would express become daily less and less audible.

“This is not the song, forget these and listen deeper to the song of *life*; all of these are born of death,” says the Master. We listen, and before our bewildered sight float visions and visions of beauty, we see and we hear sounds, sights and colors inextricably mingled in one sublime harmony. Entranced we lose ourselves; then suddenly awakening, a desire springs up to appropriate to ourselves some of these wonders, to shine before the world as divinely inspired teachers and seers.

Sadly the voice again reaches us from afar, “This is still not the song, this is but the echo, and those alone can listen to the song whose hearts are pure, unselfish, without worldly ambition or desire. Dwell not in this shadowy borderland, listen deeper and deeper yet for the song of life.” We listen humbly for days, for months, perchance years, purifying daily our thought, word and deed; till gradually the noise and strife are stilled, our visions become realities, and a great peace begins to dwell about us and in us.

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

### References for this week:

*Inspiration*:—Gurney, Observations. Besant, Theosophy and the New Psychology, chaps. 1-3; Thought Power, p. 85; Esoteric Christianity, chap. 14. Leadbeater, Astral Plane, p. 87. Trine, In Tune with the Infinite. James, Varieties of Religious Experience. Myers, Human Personality, vol. i, chap. 3. Bucke, Cosmic Consciousness. Emerson, The Over-Soul. Bhagavad Gita, xi. 54, 55. Imitation of Christ, Book iii, chap. 1. Job xxxii. 8. Joel ii, 28, 29. Matt. x. 19, 20. Acts ii. 1-18. i Cor. xii. 1-11. ii Peter, i. 21.

ORIENTAL PHILOSOPHY AND COMPARATIVE  
RELIGION



1443 Q St., N. W.

SUBJECT OF LECTURE

SUNDAY EVENING

Dec. 23rd

AT 8.15

“INCARNATION”

NO LECTURE ON  
WEDNESDAY

Have we ever asked ourselves how, in the presence of absolute and immutable law, it could be possible for a God to descend to earth, to turn backward for himself the wheel of evolution? And indeed we are taught that it is only at long intervals between the death of one cycle and the birth of a new one, that the harmony of the Universe allows of a rift being made in the heavens and the glory of the great light shining through.

Then, when the time is ripe, at that moment of the year when the sun is at his highest or his lowest point, does the Great Soul voluntarily put off the glory of his Father's House and the radiance of his own shining, to be among men, unknown, despised even persecuted.

As a little Child He comes, not because He is bound by the limitations of matter but for our sakes, that we may learn of Him in all things. He is born and lives among us today, obedient, submissive, waiting until the command shall reach Him, “Behold, all things are now ready, Forward, ever Forward.”

Then will be gathered to Him all those who are true and faithful, and the darkness of materialism will dissolve away before the dawn of the New Augustan Era of spiritual progress and development.

“Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh”.

References for this week:

*Incarnation*:—Sinnott, Growth of the Soul, chap. 4. Leadbeater, Man Visible and Invisible, chaps. 5-11. Besant, Esoteric Christianity, chaps. 5, 6, 7; Pedigree of Man, chap. 1-3; Ancient Wisdom; Avatars; Study in Consciousness, pt. 1; The Christian Creed. Blavatsky, Key to Theosophy, chap. 7. John i. 1-14, Bhagavad Gita, xiii: 26-34; xv. 7. Stanzas of Dzyan (Secret Doctrine) i. stanza 7.

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# ORIENTAL PHILOSOPHY AND COMPARATIVE RELIGION



1443 Q St., N. W.

SUBJECT OF LECTURE  
SUNDAY EVENING  
Dec. 30th  
AT 8.15  
"ADIMA-HEVA"

WEDNESDAY  
EVENING  
Jan. 2nd  
AT 8.15  
"ANALOGY AND THE  
LESSER MYSTERIES,"

In the infancy of our present white race, more than 8,000 years ago, Rama, the great Initiate, taught his followers the mysteries of the relations between God, Man and the Universe by simple means suited to their child-like natures.

Thus the one-ness of Life and Death was figured forth in the feast of the New Year, when the people were bidden to worship at once the souls of the Ancestors and those of the incoming and new-born; the soul incarnating, and the soul leaving the body after having fulfilled its mission of work and of moral and psychic advancement.

In the night of this holy feast, the people assembled in the Sanctuaries and in the forests, made fires and sang joyously the universal kiss of Heaven to earth, awaiting the birth of the new Sun.

We, though no longer in the early years of the race, are nevertheless sadly in need of this very teaching, for to us, life is apt to have no part in our idea of death, and heaven oft-times seems to be far away indeed from earth.

Let the old year die, behold all things are become new! For death is but another aspect of life, a shifting of activity from the earthly plane to the one above; and he who wills it so, has within himself the joy and peace of Heaven though his feet still walk the earth.

"We are but strangers here, Heaven is our Home."

### References for this week:

*Adima-Heva*:—Genesis, i-iii. Koran, ii, vii, xx. Baring-Gould, Legends of the Patriarchs and Prophets, chaps. 2-5. Doane, Bible Myths and their Parallels, chaps. i and ii. Colenso, the Pentateuch Examined. George Smith, The Chaldean Account of Genesis. Blavatsky, Secret Doctrine. Myer, Qabalah. Enc. Brit. articles Adam, Eden, Eve. Milton, Paradise Lost. Kingsford, The Perfect Way, lectures 6 & 7.

*Analogy*:—Papus, Traite' Elementaire de Science Occulte, pp. 5, 27, 153. Blavatsky, Secret Doctrine (see Analogy and Correspondences.) Hartmann, Magic White and Black, p. 23. Kingsford, The Perfect Way, pp. 6, 74, 177.

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