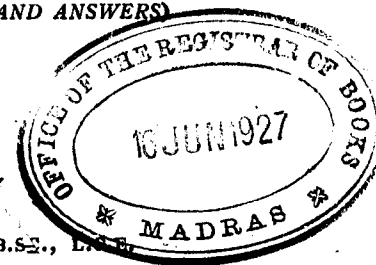


THE
WORLD-TEACHER

(IN QUESTIONS AND ANSWERS)



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INDIAN STAR HEADQUARTERS,
ADYAR, MADRAS.

1927.

"I come to those who want sympathy, who want happiness;

Who are longing to be released;

Who are longing to find happiness in all things;

I come to reform, and not to tear down:

Not to destroy, but to build."



PREFACE



This is in reality the fourth edition of *The Coming World-Teacher*, enlarged (nearly doubled), and brought up to date. This had to be done as the Supreme Teacher has already come, and the name, *The Coming World-Teacher*, implying that the Great Lord. was yet to come, was therefore inappropriate.

Prophecies about the coming of a Great Teacher are to be found in practically all the religious scriptures, but with an ever-growing expectation were all nations recently looking forward to such a Coming, while a message to the same effect was being promulgated also by mystics and occultists all the world over. But now that the World-Teacher has already manifested Himself through a vehicle prepared by one of His Indian disciples, inquiries are being made, and this book aims at giving elementary information on the subject in the form of questions and answers.

The views expressed and statements made herein have been gathered, as before, from the study of numerous books and pamphlets by various writers, especially by the famous President of the Theosophical Society, Dr. Annie Besant, and that great occultist, Bishop C. W. Leadbeater.

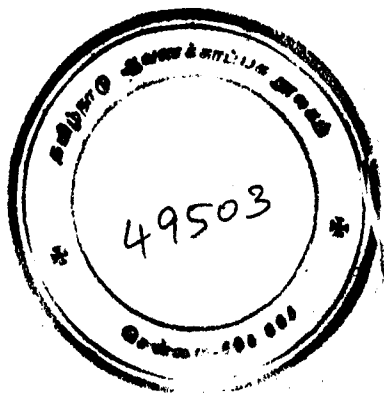
But I ought to add that the results of such study as expressed in this book have not been read by them, and are not necessarily accurate expositions of their views. However, I have tried to convey as accurately as I can what I believe to be the purport of their statements.

I have to thank Mr. C. Jinarajadasa, M.A. (Cantab), Vice-President of the Theosophical Society, and Mr. Yadunandan Prasad, M.A. (Cantab), B.Sc., (Lond. & All.), National Representative of the Order of the Star in the East for India, for useful suggestions and practical help.

P. PAVRI.

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They are the Guardians of our Humanity and are the true Rulers of men and worlds, of whom the earthly kings, teachers and guides are but the shadows or the symbols. They set up and pull down the so-called leaders of the people; They select and reject the candidates for high offices; kings and statesmen, generals and politicians are the pawns in Their mighty game. The game is evolution, and its end is the redemption of humanity from the unreal into the Real, from darkness into Light, from death into Immortality. "Guardians of the World" They are sometimes called, because the world is divided into areas, each of which is under the care of a Member of the Hierarchy.

This inner Spiritual Government has its Head like any other Government, and He rules not humanity alone, but all the visible and invisible kingdoms of the earth—the mineral, vegetable, animal and human kingdoms, as well as the vast realms of the elementals and the nature-spirits, and the grand and glorious kingdom of the Angels. It is said that He came with His three Pupils from another world, the planet Venus, where human evolution is further advanced than in our own, and that They are the Lords of the Fire, who, since the middle of the third root-race, have lived in Their chosen dwelling, the White Island of Shamballa, with its city of temples, in what is now called the Gobi Desert. There it was that the great Aryan race settled when they came across from Atlantis, and there some of the American investigators are finding the ruins of an immense city, sometimes called the City of the Bridge, because the

White Island of the Hindu Scripture is literally an island, surrounded in the past by a great sea with a bridge connecting the island to the mainland. And the Island was called white, because it is full of white marble temples. At Shamballa still resides the Head of the Inner Government of the World with His three Pupils and glorious Helpers, and is still accessible to those whom He summons to His Presence; and this was recognised in the early days of Christianity, as well as in the Scriptures of the Hindus and the Buddhists. An assembly is held there every seven years, attended by the great Angels of the Nations as well as by the superhuman Rishis, where the plan for the coming seven years is given to Them by the Head of the Hierarchy, and where to each a department of work is assigned, there being seven great departments of the world and of human life, as well as of the sub-human kingdoms.

Under this inner Spiritual Ruler who is the King and Monarch of our earth, the work of the Occult Hierarchy is divided into three distinct departments or groups, each with its own departmental Head. These three departments or groups in the Spiritual Government, which rule, teach and guide the world under its Inner Spiritual Head, are sometimes called the Groups of Rulers, Teachers and Guides. The King is the supreme Head of the first and the Lord Gautama Buddha that of the second department, but They are engaged in work of a character that does not deal with physical forces. To transmit Their influence even to the lowest or physical plane, They have therefore appointed the Manu Vaivasvata, and

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The World-Teacher

Question. What is a World-Teacher?

Answer. In order to understand this, it is necessary to have a conception of what is called the Occult Hierarchy—the Inner Government—of our world, which sends forth the World-Teacher.

Q. What, then, is the Occult Hierarchy or Inner Government of the world which sends forth the World-Teacher?

Ans. The materialistic theory of life regards the world as a huge machine, in which the blind unconscious forces of nature mechanically bring about the results of evolution. The spiritualistic theory, on the other hand, sees the world as a living organism, with Intelligences veiled as forces of nature, and asserts that it is not a mere concourse of fortuitous atoms, going blindly by chance wherever it will, but that it is under the control of a definite Spiritual Government, carried on from the higher plane—invisible to the physical eye—and that there is, beyond and behind all physical happenings, a mighty Hierarchy of graded order, in the hands of which lies the Government of the world. It is the Members of this graded order—this Occult Hierarchy, this Inner Government of the world—who guide all evolution, administer the laws of nature and direct the affairs of the world.

the Bodhisattva Maitreya respectively as Their Representatives for Their departments. At the same level and under the supreme authority of the King is the Mahâchohân, who is the Head of the third department.

The first, the Ruling Department—the Department of Laws—guides outer evolution, changes the face of the surface of our globe, builds and destroys continents, controls the destiny of nations, and shapes the types and courses of races of men—each race bringing out its characteristic qualities and gradually contributing its share to the final perfection of humanity. The Lord of our world is the supreme Head of the Hierarchy as well as the Head of the Ruling Department, the group of Rulers. Under the direction of this august Head and His three Lieutenants—the Mighty Four—the one who builds up a particular race and is the representative, in that race, of the Ruling Department, is the mighty Being from whom our very name of ‘man’ is drawn. He is the Manu, the Ideal Man, the type of each race as it is gradually built, the perfect man of every race, who gradually develops in the race the qualities embodied in Himself. And as the name Man means the thinker, the reasoner, so this name of the typical man, the Manu, stands for the Ruler, the Lawgiver of the Race.

The second or the Teaching Department—that of Religion and Education—is, as stated before, under the Lord Buddha, who devotes Himself to that part of the work which lies in the higher worlds and entrusts the work for the lower planes or worlds to

His Assistant and Representative whom we know as the Founder of every faith, the Inspirer of every prophet, the Guide of spiritual evolution, the Master of Masters, the World-Teacher, the Head of the group of Teachers, the supreme Teacher of Angels and men. He is known as the Jagat-Guru (World-Teacher) among the Hindus, and as the Bodhisattva (He whose essence is wisdom) among the Buddhists. As the races are built into the final perfection of humanity, so the religions also are built to bring about, one by one, the great qualities which are needed in spiritual evolution, until both outer and inner perfection shall crown the working out of the mighty Plan, made by the Divine Architect for our humanity. As the Ruling Department shapes the material destiny of man, so does the Teaching Department shape his spiritual destiny.

These two, the Manu and the World-Teacher, coming down the stream of history side by side, each with His own work, stand as types of the Hierarchy as a whole in its Ruling and its Teaching power.

The third great Group, the Group of Kriyâ or Activity—the Department of Guides—carries on all the activities of our world, outside those of ruling and teaching, under the Mahâchohân who is sometimes spoken of as the Commander-in-Chief of the forces. It is His great task to supervise the established order of things, whereas the work of the First and Second Departments may be regarded rather as pioneer work shaping the future order. No departure from the usual order of things is tolerated without His special sanction. He is the guardian of

the landmarks and the "Keeper of the Records" of the evolutionary processes of the globe; in His Golden Book are entered the names of all received as pupils of the Masters or admitted to the various Initiations. He presides over the organisation and the general working of the Hierarchy as a whole, supervises and directs all the activities of the Members of the Great Brotherhood as They develop stage by stage the great Plan of the Logos which is Evolution, and has under His guidance and control the Five Great Forces, as they are called, each one playing in one part or department of the human frame, and connected therefore with one of the five great departments of human activity, excluding the two, those of the Ruler and the Teacher, where the Lord Vaivasvata Manu and the Bodhisattva Lord Maitreya have Their sway respectively.

For the entire period of a root-race, to be explained presently, the Manu, building up all new human types, works out the details of its evolution, and the Bodhisattva, as World-Teacher, Minister of Education and Religion, co-operates with Him in shaping religion and education for the evolution of the type that the Manu has evolved, and helps the members of that root-race to develop whatever of spirituality is possible for them at that stage, while the Mahā-chohān directs the minds of men so that the different forms of culture and civilisation shall be unfolded according to the cyclic plan, and uses all the forces of Nature to co-operate with His two mighty Brothers and to complete Their work in the evolution of the world. Head and Heart are These, and the Hand

with five fingers, all active in the world, moulding the Race into one organic being, a Heavenly Man.

Coming down from the great Trio are a very large number, though comparatively small in relation to the population of the globe, of those Perfect Men, called Adepts, with Divinity unfolded in Them, who have completed Their human evolution, and have learnt all the lessons of humanity and acquired all the experiences the world can give, have embodied in Themselves the highest intellectual, moral and spiritual developments, possible to man, and have reached what the Christians call 'salvation' and the Hindus and the Buddhists 'liberation.' They are really the Elder Brethren of our humanity, but through recognition of Their being far above ordinary humanity, the term 'Masters' has generally been used. A Master is a man made divine, an Elder Brother sharing the same humanity, but elder by the greatness of His evolution. These then are the members of the Inner Government, a Great Hierarchy of Beings, the lowest in rank among whom is a Master, though lower still there are four ranks of Initiated Disciples in the Great White Brotherhood which includes in itself the Members of the Occult Hierarchy.

Q. What is the Great White Brotherhood and what is the object of its existence?

Ans. The Masters come into touch with mankind—with all those who are willing to fit themselves for that contact—and are continually sending down help

to the world. But the Master should, as the name implies, take pupils—or rather apprentices—less advanced men to tread the road which takes them by a short cut to the summit of human evolution, and gradually train them onward. A man is first put by some Master on trial or probation—being then called a Probationary Disciple—to see how he or she responds to the influences shed upon him by that Master. Those who have used that stage to prove themselves of some use in the great helping of the world become 'Accepted Disciples', and then beyond that stage comes the first of the great portals, as it is called, of Initiation—an expansion of consciousness, a quickening of evolution. All men will come, in time, stage by stage, to this expansion of consciousness. Human evolution is sometimes figured as a path winding round a great mountain reaching up towards the sky. This path winds round and round and at last reaches the top; there is yet another path, steep and precipitous, that goes straight up the mountain side, and only those dare tread it who are eager to reach the top as soon as possible. Into those two classes humanity is divided. A Master once called them "those who know" and "those who do not know"; one class are the masses who still are ignorant, not having learnt the lower lessons of the world; the others are those who have learnt more and in whom the soul has been unfolding and who have learnt some of the real knowledge. After the First Great Initiation come three more, four in all within the ambit of human evolution, at each of which there is a great expansion of consciousness, an

opening of a wider horizon to the Initiate. After the Fourth Great Initiation—Arhatship—comes the Fifth Great Initiation which liberates the man, sets him free from the wheel of life and death and makes him a Superman, a Master, in the old Christian nomenclature, a "Man made perfect", who enters the company of the Teachers and Helpers of mankind working in the hierarchical order. Old Christianity called it salvation. Salvation in modern Christianity has largely come to mean being safe from suffering on the other side of death, but the word 'salvation' to the mind of the old Fathers of the Church meant escape from recurring births and deaths, the transcending of life and death and the holding of life in service.

The Great White Brotherhood includes the Occult Hierarchy of Adepts as well as the Initiated Disciples—disciples who have passed through one or more of the Four Great Initiations and who live and labour for the most part unknown in the everyday world, carrying on the work assigned to them by their Superiors. A disciple after his First Great Initiation enters the Great White Brotherhood. The Brotherhood as a whole takes a small part in the Government of the world, but the great events that influence the whole world, like some great war, are decided by the Brotherhood as a whole which is consulted in all its different ranks, so that all their thought being trained for the helping of man may find expression.

The object of the existence of the Great White Brotherhood is to do God's Will by carrying out His

Plan, which is evolution, and all the members of that Brotherhood work in true hierarchical order, according to their qualifications, each having his work in a particular department of the Plan. Into the hands of the Adepts of the Brotherhood the Logos commits His Power, Wisdom and Love, and They distribute the energy of the Logos into all the many departments of human activity. Religion and philosophy, science and art, culture and civilisation, are inspired and guided by Them; either incarnating among men, or from the invisible, They move men and nations as pawns on a board, striving to win men over to co-operate with the Divine Plan which is the evolution of humanity as a whole in the solar system.

Q. What is the work of the World-Teacher?

Ans. The World-Teacher definitely undertakes as His work to look after the religious welfare of the world and its education along evolutionary lines. He watches over the spiritual destinies of mankind; guides, blesses and maintains the various religions of the world, founded in outline by Himself; appoints one of His assistants as the special Guide or Protector of a special religion—His own benediction flowing ever upon all the living religions of the time—and manifests from age to age to inspire a new religion, to strike anew the note of a fresh chord of spiritual life, to proclaim the ancient message in a new form in the world of men. His is the department not only of religion, but also of education, as religion is one of the great forces which should

mould education according to the needs of the people who are to be educated.

One kind of religious teaching cannot do for all the world, so the World-Teacher starts different religions in the world as so many classes in His school and puts the different peoples to school in one or other of these classes according to their respective needs. Thus all the great religions have come from the same central source, the World-Teacher being responsible for them all as originally founded. Indeed the great Faiths of the world are all statements of the same eternal truth, though with the passage of time their followers have corrupted and distorted the original teaching given by their Founders. They are all intended to quicken human evolution; they seek to evolve the moral and intellectual natures, and to aid the spiritual nature to unfold itself.

Q. What is human evolution, and what is its method?

Ans. The word 'evolution' is generally used to denote the unfolding of ever higher and higher forms out of lower ones. According to Herbert Spencer, "evolution is the homogeneous becoming the heterogeneous, the simple becoming the complex." As Darwin pointed out, all nature is in a state of evolution, lower forms ever giving place to higher, simple ones to more complex—as the bud to the flower, the flower to the fruit. But the doctrine of Evolution did not wait for Darwin to give it expression.

Science and Religion are both summed up in the saying of a Persian mystic: "God sleeps in the mineral, dreams in the vegetable, wakes to consciousness in the animal, to self-consciousness in the man, and will wake to divine consciousness in the man made perfect."

The Law of Evolution, as propounded by the Darwinian School, demonstrates with scientific accuracy the gradual perfection of forms and has for its foundation the universal presence of Protoplasm—the physical basis of life. In the lowest forms of animal life this protoplasm is undifferentiated, existing simply as a homogeneous jelly-like mass, but in higher forms it is educated into cells of different shapes, sizes and functions, and the animal kingdom is classified into Orders, etc., according to the relative complexity of the structures involved. This classification indicates that the more evolved the life, the more elaborate will be the form through which it functions.

In the details of Embryology lies the proof of Evolution itself, since it shows all animal forms to have passed, during the stages of their development, through the whole gamut of all the lower species. At the moment of fertilisation, the ovum consists of a single cell, which multiplies rapidly by division, and it is during these subsequent stages of development that the differences first appear which, later on, result in the production of all the countless varieties of forms. But a study of the embryos of different animals has shown that *all* of them pass in turn through exactly the same stages. That is, a

comparison of the embryos of a fish, fowl, calf and man reveals the fact that the primary stages through which all of them pass are identical, the lower and less evolved forms ceasing, one after the other, from further development, dropping out of the race, as it were, when the appointed standard of development is reached, until only the human embryo is left to complete the course. This so-called Recapitulation Theory means that during the course of its development each animal gives an epitome of its race, showing step by step all the stages through which forms have evolved during the course of countless ages.

Evolution may correctly be defined as the study of evolving forms during the unfolding of consciousness. Science studies only the evolving form under the 'Law of Evolution', but Theosophy studies also the unfolding life under the 'Law of Reincarnation', as the one Law is the necessary concomitant of the other, and both these Laws are necessary for a complete understanding of life.

Thus though evolution, according to science, is merely the building together of higher and more complicated organisms, these organisms are really meant to express with greater and greater perfection the Divine Life that is seeking manifestation in the universe. The great point to remember here is that there is evolution not only of form, but also of life. In fact, the evolution is primarily of life and not of form—though forms also evolve and grow better, mainly in order to be suitable vehicles for the more advanced life. All evolution consists

essentially of an evolving life passing from form to form as it evolves, and storing up in itself the experiences gained through the forms, until the original germ of life becomes the perfect image of God.

Our world is inconceivably old, as now acknowledged even by science, and humanity has existed upon it for millions of years. If human bodies have been growing better, it is because the souls, gradually evolving into ever higher and higher stages, need a better class of vehicle for their expression. Each man comes forth from God, and when he has passed through thousands of different stages in all kinds of forms and become perfectly wise and perfectly loving, he will have completed his human evolution and will be re-united with Him who is the Source of all Life within His universe.

"As nine months go to the shaping an infant
ripe for his birth,

So many a million of ages have gone to the
making of a man."

In the very heart of every religion, interwoven into its warp and woof, is the idea of evolution. For what is religion but the knowledge of God, of the Self, and this knowledge is reached through evolution. "What religion a man holds, to what race he belongs—these things are not important; the really important thing is this knowledge—the knowledge of God's plan for men. For God has a plan, and that plan is evolution."

Humanity evolves through successive races and sub-races, characterised by particular qualities that are wanted for the full growth of man. Men take

birth in various root-races in turn in order that definite qualities may be developed within them. One race has some special characteristic with which it endows man; another has quite another characteristic as its object; and so man has to pass through these different stages for the purpose of developing certain qualities, learning certain lessons at each stage, just as a boy at school goes from class to class learning something new in each one.

"Man as yet is being made, and ere the crown-
ing age of ages

Shall not æon after æon pass and touch him
into shape?

All about him shadows still, but while the races
flower and fade

Prophet-eyes may catch a glory slowly gaining
on the shade."

Q. What do you mean by a root-race and a sub-race?

Ans. Root-races are gigantic divisions of humanity as the Lemurian, the Atlantean and the Aryan races, while sub-races are divisions of these, but still consisting of very large bodies of men. Sub-races in turn are divided into nations, and what are called branch-races.

In the history of a globe there are recurring cycles or successions of events—the shadows in our lower world of events on higher planes—which follow one another in a definite order, manifesting principles rather than details, and which are repeated in the

or Aryan root-race as a whole, although it has existed in the world for sixty thousand years, is still not in its prime, and has a long time to run yet, probably one million years or so.

The Manus are especially related to the evolution of Races. There is only one Manu to a Race, and there is always a Manu at work whenever a great race is to be born into the world. He directs the physical development of the race, forming the new race-type by modification from that already existing, according to the Plan of the Logos set before Him by the Lord of the World, guides its migrations, gives each people its polity and directs each to do its appointed work. His term of office begins with the slow gathering of the egos (souls) who are going to work under Him at the commencement of the new race, and through all the successive sub-races as they appear one by one. During the hundreds and thousands of years of the history of a root-race, He directs the building of variant after variant of the sub-race, and Himself incarnates in each sub-race to set the form for it.

The beginning of a coming root-race is in the sub-race of its own number in the reigning race. Thus the fifth root-race grew out of the fifth sub-race of the fourth root-race, and the sixth root-race will grow out of the sixth sub-race of the fifth root-race. We are standing now in the primary stage of such a cycle recurring for the sixth time. The third root-race, the Lemurian, and the fourth, the Atlantean, are far behind us, and the small cycle of the sixth sub-race, of the fifth root-race, the Aryan, from

which the sixth root-race is to arise, is already in the early stages of its growth, as will be explained later.

Q. Are there many World-Teachers?

Ans. There can be only one departmental head and consequently one World-Teacher at a time, though there are seven such Teachers for the life of a globe. The plan of Spiritual Government is that during each world-period, containing seven root-races, there shall be seven successive World-Teachers. Each of Them in succession holds that high office of the Supreme Teacher, but He is not the Teacher of one particular race as the Manu is the Ruler of that race; for during His term of office He is in charge, not only of the religions of the latest root-race, but of the surviving religions of other races as well—in fact, of all the religious thought of the world. The Manus and the World-Teachers need not coincide in time. A Manu is the Ruler of His race from its first sub-race to its seventh, but the office of a World-Teacher as such may start from any point in a root-race and may stretch ahead right into the civilisation of the next root-race. The One specially deals with the outer evolution, His own race-evolution of the type of men; the Other with the inner evolution, the unfolding of the Spirit in man through the founding of some great faith.

Q. How often does a World-Teacher come to each root-race?

course of history on larger or smaller scales. Each recurring cycle is the shaping and evolution of a new human type, embodying as its dominant characteristic one of the seven stages of consciousness of our humanity: 1—3. Vitality embodying itself in etheric and dense matter, the triple embryonic and birth stages; 4. the passional rising to the emotional (Kâmic); 5. the mental (Mânasic); 6. the purely rational (Buddhic); 7. the spiritual (Âtmic). The embodiment of each of these stages is called a root-race, and there are seven such in the life of a globe. Our physical bodies show out two sub-divisions, dense and etheric. The first two races evolved these and were not yet definitely physical, while the third built the human form, with lower astral and germinal mental, by its middle stage. All that we read in books upon ethnology refers to the development of the Atlantean and the Aryan, the fourth and fifth root-races; but there was another which preceded the Atlantean race and to which the name of Lemurian has been given. This third root-race was concerned with the development of the physical body. The Atlantean race which succeeded it was concerned with the development of the astral or emotional body. The great Aryan race to which the majority of the population of Europe, India and America belong, is concerned principally with the mental body—what we call the mind.

A root-race thus is a great type according to which the foremost peoples of the world are evolving. Within each root-race there are seven sub-divisions or sub-races, each one of which represents in an

incomplete and imperfect manner the characteristics which the corresponding root-race is to show in their perfection. The ultimate object of human evolution being the production of the perfect—all-round—man, that evolution goes on in this regular way: a race embodies the germs of several special qualities, while a sub-race develops specially one of these, dominating the other qualities, which are necessary in the man, separated for that purpose. Thus all root-races and sub-races are needed, and every one of them has its place in the ultimate perfect humanity which shall evolve on our globe.

Each of these great races predominates in the world for millions of years; but they run concurrently to the extent that one begins before the other has finished; so that although the Aryan race now rules nearly all the world, there are still vast numbers who clearly belong to the Atlantean race, and some few—the most backward of savages—who retain strong traces of Lemurian blood. From the fifth or Aryan root-race, which originated in that part of Central Asia now known as the Gobi Desert—though it was not a desert at the time they first appeared in it—went out four emigrations. They all went westward and are spoken of as the second, third, fourth and fifth sub-races. The root stock, which remained behind in Central Asia for the time and which, after it had sent out its children westwards, finally came down into the country now known as India and settled there, is naturally called the first sub-race, the mother race—India thus being the mother now to the four later sub-races. The fifth

Ans. Every sub-race when the time of its rulership is approaching, as well as every root-race from which these smaller branches grow, calls on the Great Teacher of the World for help and illumination. So the Supreme Teacher manifests Himself as man at the beginning of every sub-race. In the larger cycles there are manifestations of Greater Beings, but in every successive sub-race, there is the appearance of this Great Teacher as man to give it the religion under which the civilisation shall develop, and the benediction which starts it on its evolution in the world.

Again, He comes forth to establish a new religion whenever He sees such founding to be necessary or desirable. Whenever the world falls into great sorrow and misery, whenever unbelief and evil seem to be triumphant, He comes to present the eternal truth in some new way which shall, to some extent, take the place of His previous statements which have become distorted through the passage of time.

“Through such souls alone

God, stooping, shows sufficient of His light
For us in the dark to rise by.”

Q. How many World-Teachers have there been before?

Ans. There were twenty-seven such Teachers for our world before the last holder of that office; but They all belonged to other planets as there were then none among our humanity evolved enough to take that exalted office. The first great Flower of

our human tree was the last holder of that office, who, at the time when our humanity had to provide such a Teacher for itself or go unaided, undertook a superhuman task, and toiling life after life and sacrificing Himself for our sakes, forced His evolution and took His nomination as World-Teacher in the fourth root-race. One Other came with Him each step of the way as His chief helper, and in later days we know Them as Gautama and Maitreya, Buddha and Christ.

Q. Where did the last World-Teacher appear and what religions did He give?

Ans. He came many times as a great Spiritual Teacher and incarnated under different names through a period spreading over hundreds of thousands of years. Little is known of His work in the fourth root-race, but He came several times to the sub-races of the fifth, the Aryan root-race, and used a symbol a little different each time, but always enwrapping the same fundamental truth. Ever the World-Teacher is connected with what are called the Mysteries, the Secret Teaching, the esoteric side of the religion, which is given to those strong enough to receive it, old enough to understand it. In giving a religion, He always gives the inner hidden life, which is His life, which keeps it in touch with the invisible world, which in the early days at least is the heart and strength of the religion. And in those Mysteries the teaching of the World-Teacher was ever one and the same—the proclamation of the

universal Self, and of the particular or specialised Self which is the individualised fragment of the whole, the identity of nature between these two, and the need for man to realise that identity and to know himself as one with the Universal Life.

To the stock of our race, the first sub-race of the Aryans, the Great One came in Central Asia, about 60,000 B.C., under the name of Vyâsa, arranged the Scriptures of His people from documents yet more ancient, gave in that far-off time the Sanâtana Dharma, the Eternal Religion, the Wisdom Religion with its Vedas and its Purânas, and taught the one truth by the figure and symbol of the Sun; that the Sun in the heavens—the visible symbol of the Godhead—and the Sun in the heart of man—the Self individualised in him—are both identical, that Self is one, “the Person in the Sun,” that all selves are rays of that Sun, and that man must find the Reality within himself ere he can know it as a certain truth outside him. Thus labouring as Vyâsa in ancient Hinduism, He wrought in the building of that glorious Faith which was to be the Faith of India.

To the second sub-race He came in Egypt and Arabia about 40,000 B.C., under the name of Tehuti or Thoth, known later in Greece as Hermes, Hermes Trismegistes, the Thrice Greatest. He then clothed His message in the symbology of Light, and first spoke those words, familiar to many in the Egyptian fourth gospel and found in the Christian New Testament to-day: “the Light that lighteth every man that cometh into the world,” the Light in the heart of man as well as the Light in the universe outside.

The King of Egypt was taught to “Look for the Light,” to see God in his subjects’ hearts and evoke the divine side of the nature of his people, while the people were taught to “Follow the Light”. He said that the Light in the heaven above us is identical with the Light in the heart within us, and that when men have once seen the Light in their own hearts, then they can look abroad and see it everywhere in heaven and earth. Thus the message, the same ancient teaching in a new form, spoke of Light, where in the earlier time it had spoken of the Sun. He founded the great Egyptian or Hermetic Mysteries, and the doctrine of the Light within and the Light universal was the very centre of those Mysteries which kept alive the torch of knowledge for many thousand years.

Then He came to the third sub-race—the Iranians—who founded the mighty empire of Persia lasting from 30,000 B.C. to 2,000 B.C. He went there about 29,700 B.C. under the name of Zarathushtra, better known as Zoroaster, and garbed the one truth in Fire—Fire in the heart of man, Fire in the Temple for the worshippers, Fire in the sky that gave light to the world. Zoroaster was the Messenger of the Fire, drew down Fire from heaven, was caught up, when His mission was over, in a cloud of Fire and rapt away from the sight of men. He founded the Mysteries which trained the Magi, and in those early days when the priests were really Magi and knew the great arts that control the elements of nature, the uplifted hands of a priest of the Fire—like that of Zoroaster, the Son of the Fire—drew down the

Fire from the clouds, flung it upon the altar and made that burst into flame.

Once again He came to the fourth sub-race, the Keltic—the ancient Greeks and the Romans and the Latin races—about 7,000 B.C. and now as Orpheus He spoke in Music, and by the mysteries of Sound, of Harmony, He taught the unfolding of the Spirit in man. He founded the Orphic Mysteries, which were the source of all the occult Schools of Greece; the Mysteries led up to by the Schools of Pythagoras, of which Plato spoke and from which was drawn the wisdom which fed Europe. Each of these comings of the World-Teacher gave a new impulse to the evolution of man and marked the beginning of a small cycle, the cycle of a sub-race, in which the Aryan race heard of God as Sun, as Light, as Fire and as Sound respectively.

Then the Great One returned to earth but once more, this time to the original root-stock, transferred from Central Asia to India by constant migrations between 18,875 B.C. and 9,700 B.C. Born in 623 B.C. as Prince Siddhârtha of the Gotama clan in Northern India, He became an ascetic, counted all worldly things as dross, wandered in the forest for six years to seek the Cause of Sorrow and the Ending of Sorrow, got final illumination under the Sacred Tree at Gaya, became a Buddha, an Enlightened One, and founded the Buddhist Religion, which, with about five hundred million followers, still outnumbered any other faith on earth. The attaining of Buddhahood is a definite step, and when a World-Teacher takes that, when a Bodhisattva becomes a Buddha,

He passes away from this globe into wider fields of work. So when after teaching for some forty-five years of life, proclaiming the Four Noble Truths, the Noble Eightfold Path and the Triple Gem, Gautama Buddha passed away from earth in 543 B.C., He handed over His office of World-Teacher to His beloved Brother who had come side by side with Him through many ages, the Great One who is the World-Teacher of to-day, the Lord Maitreya, Krishna-Christ as He is sometimes called—who is honoured all through India under the name of Krishna and whom Christendom calls the Christ.

Ordinarily, a Bodhisattva comes back time after time till He comes for the last time into a physical body, in which He reaches the great Illumination, the perfected Wisdom, and becomes the Buddha, the Enlightened One. Then another in this great succession takes His place as World-Teacher, and is called again Bodhisattva, while the Former passes away from this physical world not to return to it. Of the Lord Gautama it is said that because He was of the race of humanity which had lived on this planet, and is the first of our humanity to rise to that stupendous height, He has not gone away as other Buddhas have gone from this world; and the Buddhists speak of the Shadow of the Buddha, that is, the appearance made on one of the festivals kept largely in the East, the Festival of Vaisak, which corresponds roughly with the English month of May. At that time the pilgrims go to a spot at the north of the Himalayas and await there this great appearance which takes place once in the year.

Q. After taking office as World-Teacher, how did the Lord Maitreya appear to found a religion?

Ans. One of His first steps at that time was to take advantage of the tremendous magnetism generated in the world by the presence of the Buddha, by arranging that great Teachers should simultaneously appear in many different parts of the earth; so that within a comparatively short space of time we find not only the Buddha Himself, Shri Shankaracharya and Mahavira in India, but also Mithra in Persia, Lâo-tse and Confucius in China and Pythagoras in ancient Greece.

Then first He Himself came to His ancient people in India twenty-five centuries ago, and founded that cult which even now holds within it the vast majority of the Indian people. Manifesting as Krishna—that marvellous Child of eastern stories who is an embodied Love—He provided a supreme Object of devotion for those to whom Bhakti (devotion) is the most direct road to the truth. He did not found a new religion, but wove the cult of Himself, as Shri Krishna, into the fabric of the ancient Mother Faith of India.

Very miraculous and wonderful stories are told about the Child Krishna as about other Saviours of the World. All who surrounded Him loved Him—men and women, boys and girls, animals and birds. As a little boy He would play with the girls—the gopis—who tended the cows, and make all dance in a circle, hand in hand; and one day He suddenly created so many forms of Himself that the milk-

maids found Him dancing between each pair of them, and every one of them held on each side the hand of a dancing Krishna, who smiled at them with lovely eyes full of merry glee. He taught them Love—love for Himself, love for each other, love for all living things. The music of Shri Krishna's flute—His flute of joy and love—has ever since that time won myriads of hearts to His Feet. He would play on His flute melodies so enchanting that the animals followed Him, the trees bent down that they might hear Him better, and the birds wondered at strains so much sweeter than their own.

His life on earth was then very brief, for He passed away as a youth. But so marvellous was His out-welling love, so exquisite His compassionate tenderness, that even those few years of mortal life have changed, as it were, the whole aspect of Hinduism, and have made it a religion of Devotion where before it was rather a religion of Knowledge. Through high philosophy and intellectual thinking, India was losing her faith in devotion, and the work of the Supreme Teacher then consisted specifically in making her what she is to-day—a land where the divine Form of Shri Krishna holds the hearts of two hundred and fifty million people captive in chains, and makes them burst into such passionate songs as these:

“His Flute hath kindled quick in me a mighty
Flame,
His glance leaves me in loneliness;
Mine eyes are hungry for His face;
My soul is thirsty for the music of His Name.”

“Why didst thou play thy matchless flute
 Neath the Kadamba tree,
 And wound my idly dreaming heart
 With poignant melody,
 So where thou goest I must go,
 My flute-player, with thee?”

The Hindus have by now lost much of their Bhakti literature, though they still have two old books on the subject, one by Shândilya and the other by Nârada, the former defining Bhakti as extreme attachment to God and the latter calling it intense love or intense devotion to Him.

Q. But is not Shri Krishna described in the great story of the Mahâbhârata as the warrior and the statesman, rather than as the Lord of Love and Compassion? Moreover, was not the age of Mahâbhârata much earlier?

Ans. Occultists and even some Orientalists hold that there have been two Krishnas who have got mixed up in the Purânas in the course of time. Some Tantric books also mention two Krishnas. The Lord Maitreya, before He became the World-Teacher, was the Shri Krishna of the Mahâbhârata about 3,000 B.C., and He it was who, after He took up the Office of Bodhisattva, again appeared in Braja about 500 B.C., as the Child Shri Krishna who led in India a very wonderful life, upon which is founded the devotional aspect of the Hindu Religion—the Krishna of the Gôpis, the Shri Krishna who was the Lover of men, the Child and the Youth who

is ever dear to every Hindu heart. Thus says Sister Nivedita in *Footfalls of Indian History*:

“The Krishna of the national story (the Mahâbhârata) is indeed Partha Sarathi, the Charioteer of Arjuna—most probably an earlier hero of Dwarka and the war-ballads—but every effort is made, by calling him Keshava and the slayer of Putana, to identify him with that other Krishna, hero of the Jumna, who appears to have been worshipped by the cowherds.”

Thus though there was an interval of about 2,500 years between the two Krishna incarnations, and though the incarnation as the Child Krishna is different from that of the Shri Krishna of the Mahâbhârata, still in both cases it was the Lord Maitreya who appeared, having been overshadowed, in the earlier incarnation, by the then-Bodhisattva, the present Lord Gautama Buddha.

Q. How did the present World-Teacher come again to the earth after His manifestation as Shri Krishna?

Ans. Two thousand years ago, when the time came for His manifestation in all the splendour of His marvellous love and in all the power of His matchless tenderness, He came again to the world to whose service He was vowed, in the little country of Judæa, among the despised nation of the Jews. His mission this time was to give a new religion to the fifth sub-race and to shape the spiritual growth of the Teutonic peoples. They named Him the Christ, the

the person out of sorrow by taking the immediate cause away. In the case of Jairus He goes with the man to his house and raises the daughter and gives her back to the father. Everyone must see the beauty of that action which is characteristic of the Lord Maitreya, and there are so many incidents in His life—the healing of the sick, etc. Such historical examples show the reality of the great Love in His nature.

But in the incidents in the Lord Buddha's life a quite different treatment is found. There is the story of the mother who had lost her child, and who came to Him asking Him to give her back her dead; and He told her to go and bring to Him a mustard seed from a house where no one had died; and she came back and said: "Lord, there is none in which no one had died", from which He teaches her the transitory nature of sorrow, and so takes away from her the sting of the sorrow for the future, outliving the memory of the pain, as it were. It does not at all follow He would have done this in every case; but on the other hand He may have seen that here was a woman who was ready to take the great teaching of sorrow, so for the moment He disregarded the pain of the mother, and instead of giving her back her dead, He gave her something more lasting than transitory relief from her pain by raising her to the level of seeing what was real instead of unreal.

Hence the Lord Buddha is known as the Lord of Wisdom, whereas the Lord Maitreya is known as the Lord of Love. The former taught the Law and called on men for right thinking, for right understanding.

The latter saw in love the fulfilling of the Law, and the very face of God. Maitreya means compassion, love. So the eastern name means the Lord of love, and it is the Lord of Love, the future Buddha of Compassion, who is the World-Teacher of to-day. George Macdonald says: "Love alone is wisdom, love alone is power, and when love seems to fail it is where self has stepped between and dulled the potency of its rays."

"Give thy love freely; do not count the cost;

So beautiful a thing was never lost

In the long run."

Q. Does the Supreme Teacher always come in person to teach mankind?

Ans. A Minister of Education in our worldly government, though responsible for all institutions in his charge, need not himself go out to start a village school or a high school, or to introduce some petty reforms in an existing institution. This he can send one of his assistants to do. But if a college is to be founded or a university to be established, he will probably himself go for the work. Similarly, though the Supreme Teacher as the Minister of Religion and Education and the Lord of the Religions of the World, is responsible for all religions in the original form in which they were founded, He does not always go out personally into the world, but sends some of His disciples, for minor activities. Hence it is only twice that since taking office as the World-Teacher, the Lord Maitreya has Himself come to the earth to

found a religion. But He has been sending many of His disciples to teach mankind and to proclaim His message in accordance with the needs of the time and the place of their appearance. He sent Confucius, Láo Tse, Pythagoras, Plato and many others before He Himself appeared as the Christ, and many another lesser messenger of the White Lodge has come since His last advent.

They come not only to help religion, but whenever man has need of their teaching and guidance. As Prophets, Scientists, Warriors, Teachers, they come, carrying light and strength; Hunyadi, Paracelsus, Bruno—their names are legion. Many Rishis—Nāgarjunā, Aryasangā, Rāmānujachārya, Mādhvachārya and others—have come to India and founded new sects or thrown new light upon the mysteries of religion, and many great religious teachers have arisen in the West.

When Europe was sunk in darkness, when the light of Greece was shrouded,—the priests having ceased to act as light-bringers and the Church to serve as the guardian of knowledge,—a messenger of the White Lodge, a disciple of the World-Teacher, was sent to light again the lamp of knowledge—he whom we know as the Prophet of Arabia, the Prophet Muhammad. He founded Islam which not only taught the unity of God to the depraved and quarrelling tribes of Arabia, but brought the light of knowledge back to the Western world. Ali, the son-in-law of the Prophet, gathered round him a band of scholars eager for knowledge; they took up the best traditions of Greece and founded schools and universities. Thus

it was Islam that brought to Europe the treasures of science and it is to Islam that Europe owed its great awakening during the Dark Ages.

Again in the fourteenth century, A.D. the great Teacher Tsong-khá-pá, in Tibet, overshadowed by the present World-Teacher, commanded His disciples to endeavour to enlighten the world and to carry into the West the light of the Ancient Wisdom, the knowledge of the ancient truth, during the last quarter of each century. Messenger after messenger bore His message to the West, and in the study of European history we note the movement as the revival of religious knowledge in the fifteenth century, as the impulse to scientific knowledge in the sixteenth, as the impetus to philosophic knowledge in the seventeenth, as a wave of influence to bring about social and political amelioration of the poor and the miserable in the eighteenth, and as a gathering together, out of all nations, of a nucleus of Universal Brotherhood in the form of the Theosophical Society in the nineteenth. The future sixth root-race will be a Brotherhood-race, and the sixth sub-race of our fifth root-race, from which the sixth root-race will grow, is in the process of formation in America, Australia and New Zealand, and the Great Teacher of Angels and men has already come forth for the occasion, as will later be explained.

Q. What are the characteristics of the old races and what reasons have you to state that a new sub-race is in the process of formation?

Ans. A few details of the former races and sub-races will enable us to thoroughly understand the matter. The third, fourth and fifth root-races—the Lemurian, the Atlantean and the Aryan—are practically the only races of which we can know anything definite from ethnology. As stated before, the races which preceded them were not yet definitely physical.

The Lemurian race which was the first to develop the physical body some millions of years ago, was, on the whole, a blue-black race, and the purest remains of the Lemurians now are the Andaman Islanders, the pygmies whom Stanley found in Central Africa and some of the lowest of the Digger Indians. The early long-perished Lemurians with egg-shaped heads were ugly-looking, could not straighten their elbows and knees and had very little brain. They were very little developed as to their sense-organs; those of smell and taste were not developed, but were only in the process of building. Their sensitiveness to pleasure and pain was slight.

The people of the Atlantean race which was principally concerned with the development of the astral or emotional body, were, on the whole, red-yellow in colour. The senses in the fourth-race body were much more active; sight was very keen and hearing was acute; taste was more developed than among the Lemurians, but was not still highly evolved; coarse and rank foods were found perfectly tolerable and even agreeable. The body was not very sensitive to injuries, and severe wounds did not cause much pain, nor were followed by prostration, healing very quickly. That race under its Fourth Race Manu—

Lord Chākshusha Manu—had its seven sub-races called Rmoahal, Tlavatli, Toltec, First Turanian, Original Semitic, Akkadian and Mongolian. Its third sub-race which dominated the whole of Atlantis and had its capital in “The City of the Golden Gate,” attained a great height of power and glory. It was a race so great that Egypt, the wonderful empire of olden times, was originally one of its colonies. The present Chinese, the Malays, the Tartars, and the Red Indians are of Atlantean descent and show some prominent characteristics of that root-race.

The fifth root-race, the Aryan, concerned chiefly with the development of mentality, is on the whole a brown-white race. As stated before, this race originated in that part of Central Asia now known as the Gobi Desert, though it was not a desert at that time. The sense-organs of the fifth-race body, are less active and acute than those of the highest fourth-race in responding to purely physical impacts. The eye, the ear, the touch do not respond to vibrations which would affect the fourth-race sense-organs. On the other hand, while less acute in receiving pure sense-impacts, they become more sensitive to sensations intermingled with emotions, and delicacies of colour and of sound, whether of nature or of art, appeal to them more effectively. The fifth-race body is also far more sensitive to shock than are the bodies of the fourth and third races. In this body with a very delicately organised nervous apparatus, a nervous shock is far more keenly felt and entails far greater prostration. So also in the highly evolved fifth-race body, mental conditions largely rule the

physical, and intense anxiety, mental suffering and worry, producing nervous tension, readily disturb organic processes and bring about weakness or disease.

For each root-race there is always a great leader called the Manu, who, as stated before, is the Ruler of His root-race and is also the Representative, in that race, of the great group of Rulers in the Inner Government of the world. He takes His people and leads them away, much as Moses is fabled to have done, by some sort of segregation, and keeping them as a community apart, moulds them into a race.

The Manu of the fifth root-race, the Lord Vaivasvata Manu, moulded that race by taking a few of the best families from the Atlantean Island, some seventy thousand years ago, first to the central plateau of Arabia and thence by a fresh segregation into Central Asia. The descendants of that first sub-race, brought over by their Leader, the Manu, in the midst of a Lemuro-Atlantean population in the peninsula of India by several migrations between 18,875 B.C. and 9,700 B.C., intermingled with the Atlanteans and became the progenitors of the Indians of to-day. Fearing lest this contact should efface the distinctive characteristics gained by His handful of men with much effort, the Manu ordained the caste system about 8,000 B.C. and forbade further inter-marriage with the Atlanteans. The four castes in India were thus originally created by that Leader. The Bráhmānas are supposed to be comparatively pure Aryans, and as these men, who came down from the Himalayas, were white men, the Bráhmāna caste is even to this day a little lighter in colour than the

others. The Kshattriyas were those who had inter-married with the red-coloured Toltec sub-race which had been ruling India before the Aryans came in. The Vaishyas, the merchants, were those Aryans who had intermarried with the yellow-coloured Turanian element. The Shudras, the lowest caste of all, below the level of the rest, were the Non-Aryan inhabitants, and their descendants are still outside the pale of the three twice-born castes.

The second sub-race was the Aryan Semitic which conquered nearly the whole of Africa about 40,000 B.C. It is distinct from the original Semite and has its Aryan representatives to-day in the Arabs and the Moors. The third sub-race, the Iranian, inhabited Ancient Persia about 30,000 B.C. and dominated Western Asia. The principal representatives of the Persians to-day are the Parsees in India, a very small but enterprising community of about 100,000, quite distinct from the other races round them.

The fourth sub-race, the Romance or Latin sub-race, commonly called the Keltic, is connected with the unfolding of mentality as influenced by passion and emotion and is consequently endowed with wonderful artistic development. It moved along from Central Asia about 20,000 B.C. and established itself in the district of Caucasus, ruling Georgia, Mingrelia, Armenia and Phrygia for thousands of years before it began to migrate into Europe in tribes. After the central part of Europe which had then recently risen from beneath the water, had become habitable, this sub-race spread by many waves over ancient Greece, Albania, Italy, France, Spain, Portugal, Belgium,

chin, strong and well-moulded—clear physical evidence of the building of a new type with distinct physical characteristics by which ethnologists discriminate between different races. Their principal mental characteristics include strong will, great intellectual development and ready impressibility.

With every new root-race there comes a change in the configuration of the globe, of the disposition of land and water. All the great catastrophes, the seismic catastrophes in our globe, are under the rule of the Four Highest—the supreme Rulers of the Inner Government of the World—while the Manus themselves, one Manu for each root-race, look after the races by which mankind evolves. As stated before, the sixth root-race will spring out of the sixth sub-race, and already the surface of our globe is undergoing certain changes in the distribution of the land and water to prepare a new continent as the home of that new root-race. In fact the embryonic stage of the cycle of the sixth root-race actually began in A.D. 1875, though its birth will take place seven centuries hence.

Q. Where is this new land emerging out of the water, and how can it be said that it is meant as the home of a new root-race?

Ans. It is scarcely disputed now that there have been continents in the past on which great civilisations have flourished. The continent of Lemuria is acknowledged by science, and the existence of Atlantis is becoming more and more recognised. The Hindu Purânas speak of the rising of continent after conti-

nent, each the habitat of a race, and even name seven great continents or *dwipas*—Jambu, Plaksha, Shâlmali, Kusha, Krauncha, Shaka and Pushkara—where seven great races of men either have lived or will live. The human race, according to the great German naturalist Hæckel, began its career on a continent named Lemuria, now sunk below the Pacific, so that there is water where there was land. That continent called in the West, Lemuria, and in the Purânas, Shâlmali, was the cradle of the third, the earliest fully developed human race. Australia and New Zealand both belong to that ancient continent. Its destruction by volcanic out-breaks, by fire, by tremendous explosions, with the sea rushing into gulfs rent by the subterranean fires, was accompanied by the rising of another continent Atlantis, called in the Purânas Kusha, in which the huge and magnificent civilisation of the fourth root-race grew and from which it spread over the whole of the then known world. But that great Atlantean civilisation also perished, not by fire, but by several mighty catastrophes which split the continent into pieces and submerged it under floods, leaving myths and legends behind of the flood of Noah, of the flood of Deucalion, over practically the whole world. Now when they sound the depths of the Atlantic, they find hill-tops and valleys; some islands are left, some of the highest peaks are now islands, like the Canary Islands, just as the Pacific where the great stretch of the Lemurian continent existed is found dotted over by Java, the East Indian Islands, the Spice Islands and so on. Our Aryan root-race has for its

Q. Are there more grounds for the belief in the Advent of the Great Teacher?

Ans. There are the following reasons for this belief:

1. Impending physical changes.
2. The needs of the world.
3. The widespread, ever-growing expectation.
4. Prophecies in various religious scriptures.
5. Inner intuition.
6. Periodical happenings.
7. Personal experience and testimony of some advanced souls.

As to the first, it has already been explained that the physical changes that are taking place, under the eyes of the scientific world to-day, in the configuration of the globe and in the type of man, *i.e.*, the rising of a new continent from the Pacific, and the beginning of a new sub-race in America and Australia, are a clear evidence of the opening up of a new cycle in history. They heralded the advent of the Supreme Teacher who makes Himself manifest as man at the beginning of every sub-race, to give to that new sub-race the spiritual impulse and the new religion under which its civilisation shall develop.

Q. What, now, is the second reason—'the needs of the world'?

Ans. We see the fabric of our civilisation breaking down before our eyes and feel that it is a time when a new Teacher is sorely needed to devise new

methods of work for the progress of humanity, to give a new inspiration and impulse for further advance.

Our present methods of work by research, investigation and improvement, necessary for progress, in the big departments of human life, are reaching a point where they are no longer useful, and we have come to a deadlock in Religion, Science, Economics, Politics and other forms of activity. We are faced with one of two alternatives; either new methods must be adopted or the progress of humanity must come to an end. The second alternative cannot be seriously entertained for a moment, and we are left with the only other possible course that new methods must be devised.

(a) RELIGION, ART AND SCIENCE

There is a complaint, in the West, of the decline of church membership, of empty pews and of the want of spiritual perception in the masses of the people. The seating accommodation of Christian places of worship in England compared with the population is something like one in fifteen. The emptiness of pews, in spite of the meagreness of accommodation, is in itself a proof that the religion of the day is not the religion of the nation as a whole.

Religion is not a matter of certain specified utterances and observances and practices at certain prescribed times and places; it is not a matter simply or predominantly of prayer and praise, of ritual and hymn book, of Sabbaths and holy-days, of churches and synagogues. These are but the institutions, the outward formal expressions, of religion, helpful and valuable in their way, but purely incidental at best.

Religion is man's expression of himself, of his real self, wherever he may be, on every day and in every moment of his life, week day and Sabbath alike; in his office or his factory, at his desk or his treadle or his lathe, on the bustling marts of trade or in the quiet recesses of his study, his sanctuary or his home; whether engaged in buying or in selling, in creating or producing commodities. But at present, on the one hand, the rich are given to luxury, materialism and the search for pleasure. The poor, on the other hand, are wholly taken up with the struggle for existence. Consequently there is no room in the lives of either for interest in spiritual things. Religion, which ought to have become a mighty factor in human life, has, as it stands, failed to keep its hold on the people. Masses outside the Churches, however, display a real spiritual hunger, as is proved by the fact that movements like Christian Science, New Thought, etc., number amongst their adherents thousands of earnest and devoted people who, not satisfied with teaching which confines itself to one day in the week alone, are all seeking to make spiritual truth a reality of everyday life.

In western thought and religion there is now coming into vogue a new way of looking into the spiritual in relation to the material world. In religion, it takes the form of Mysticism, *i.e.*, the substitution of the Inner Ruler for the outer form or law, the substitution of the inner knowledge for the outer dogma, receiving an impression from a witness within of the facts of Spiritual Realities. We have those remarkable lectures by the Dean of St. Paul's in 1914

in which he said that mysticism was the most scientific religion—a profoundly great truth—and he pointed out how sacred books and all outer helps became useless to the Mystic, because he did not need external light when the Inner Light shone forth. Everywhere over Christendom the mystical idea is spreading and lifting religion to a higher plane—the idea that man can come into direct touch with God, can know the spiritual nature and recognise the certainty of religious truths.

In the East, religion, as popularly observed, is a dead thing from which life has fled. It consists only of ritual and custom with little feeling or understanding in it excepting a certain amount of devotion on the part of the ignorant. But there also is a similar outreaching of the very best minds, especially, among the younger generation, in the direction of Spiritual Realities, of Mysticism, the desire to realise, by various forms of Yoga, the powers of the Spiritual consciousness, and the knowledge of the Self.

Thus there is a distinct deadlock in Religion which can only be removed by the application of old-new methods—new methods appearing in religion in the West with a revival of the old methods in the East—and a New Era of religious life is opening itself before the advancing human race.

In Philosophy, the hand-maid of Religion, in the philosophical-religious world, we find coming out the doctrine of the New Theology—that is, new to the West—of the Immanence of God. That doctrine, universal in India and the very foundation-stone of Sanâtana Dharma, teaches that there is only one Life,

and that that Life is the Divine Consciousness. The new progress of philosophy obviously will be along these lines.

In Science with its wonderful discoveries of railway and telegraph, telephone and aeroplane, wireless installation and radiography, a tremendous change has come over us in a century. The scientist can weigh the inappreciable thousandth part of an almost inappreciable grain, but he has reached the limits of his powers of observation by means of the apparatus at his disposal. Later scientific books depart from the method of observation which has been the sole foundation of our science hitherto and deal with mathematical formulæ only. Says Sir Oliver Lodge in his *Raymond*: "A physicist is never limited to direct sensory impressions; he has to deal with a multitude of conceptions and things for which he has no physical organ: the dynamical theory of heat, for instance, and of gases, the theories of electricity, of magnetism, of chemical affinity, of cohesion, aye, and his appreciation of Ether itself, lead him into regions where sight and hearing and touch are impotent as direct witnesses, where they are no longer efficient guides. In such regions everything has to be interpreted in terms of the insensible, the apparently unsubstantial, and in a definite sense the imaginary." Science is fast entering those subtle regions of ether, which no instrument, however fine or delicate, is able to sense or render tangible. With proper screens scientists are trying to make the etheric aura visible by using mechanism which renders waves in ether more refrangible, and similar efforts are

being made to find out the form and construction of the atom. They want to find out the reason of perspiration bursting out in a fit of anger, from an impulse of love or irritability, sorrow, grief or pain, and thus to investigate the physical results of emotional states which belong to the astral world; this they can do, not by any physical apparatus, but by the evolution of finer senses which will enable them to carry their scientific methods into that world. But at present science has come to a practical deadlock and cannot go beyond the etheric. What it needs is a new departure, to develop the *observer* instead of developing the instruments.

There are faculties latent in man by which he can directly appreciate the infinitely little or see the atom without the aid of the microscope. The power of clairvoyance has been acquired and used by some, though that acquirement means an amount of hard work, self-denial and limitations in various ways. Thus the evolution of their own finer senses will enable scientists to carry their scientific method into the astral world.

In the science of psychology the scientific examiners can get no further along their own lines; they can collect evidence, but in order to get it, in order to learn something about the strange and abnormal states of consciousness, they must go to the very people they despise—the spiritualists and the mesmerists.

In medicine, doctors have come to have less and less faith in drugs and attach greater importance to the mental aspects of the case. There is no ignoring

of the increasing number of cases where suggestion and thought-power have effected cures apart from all physical agency, while many doctors in France habitually use clairvoyance for the diagnosis of obscure diseases.

In the world of art, old ideas are fading away. We are no longer content now to admire the old masters and those who follow in their footsteps. All kinds of new art are arising. We meet the futurists and the cubists with their productions weird to the last degree. But these unnatural-looking things are efforts to express something more than has been expressed before.

The same holds in the case of music. The new music, differing widely from the old, and having a fascination for some, though discordant to the ears of old-fashioned people, is really an effort to express something higher, a stage on the way to the music of the future.

So also in painting and sculpture are the old methods beginning to be outworn. Efforts in every direction are being made to body out new forms of art, new conceptions of the beautiful, for the growing longings of man.

Thus the world of Art and Science is in the same need of a new departure, of a new impulse from the Guardians of Humanity, as are the worlds of Religion and Philosophy.

(b) SOCIAL, ECONOMIC AND POLITICAL ACTIVITY

In the social world our old institutions are failing before our eyes. Numerous problems of sociology

have been staring us in the face, and a new departure, the need of new methods, is even more pressing and imperative here than in the worlds of thought and spirituality.

There are social, economic and political troubles all over the world. The terrible unrest in every country in the civilised world, the frequent and numerous strikes, the wars between capital and labour, the distress of the hand-labour classes and the necessities of the economic world, the tragedies of appalling poverty and the amount of preventible misery existing in all the great races of the world, terrible extremes of abject poverty and enormous wealth existing side by side, competition in trade and economics, the tyranny and rigidity of the old schemes of caste in India, the ambitions of nations, the wars between the so-called coloured and the white peoples, and the Woman's Question with women claiming equality of education and opportunity and demanding their right to take their places side by side with men in every department of life, political and social—these and such other problems force upon the hearts of multitudes the unformulated aspiration "*Exoriari aliquis*" (May some deliverer arise!), and call for the opening of a New Era, the shaping of a new civilisation.

And a development of the social conscience is sorely needed at the present day. Man's Intellect has wrested many a secret from Nature's reluctant hands in all branches of Science and has devised many comforts and conveniences for daily use and has humoured the whims of mankind with marvellous toys. Yet, in spite of all these triumphs, there is

not the least approach to a happier state of things. The wearing strain and artificiality of human life have been heightened rather than diminished, while by the aid of Chemistry, monstrously mis-applied, overwhelming forces of destruction and desolation are let loose from sky and land and from beneath the sea. This degrading bondage of the Intellect, whose activity is exploited for selfish purposes instead of being exclusively reserved for the benefit and welfare of humanity, cannot escape notice as one views the melancholy procession of the ages from bad to worse, from the rudest stone weapons to poisoned arrows, from poisoned arrows to gunpowder, and from gunpowder to poison-gas warfare, foreshadowing death-dealing inventions still more fiendish.

The reckless self-indulgence athirst with vain longing to possess the phantom Pleasure, the noisy rush, strain and stress everywhere prevailing, the ceaseless sound of excitement by day and night in the great cities, the recourse which is had to stimulants and drugs by the unhappy owners of jaded organisms in order to urge them on to further effort: all these things combine to procure a common result, namely, the increase of crime and insanity and of every kind of nervous disease. With these unhealthy signs are closely connected others: widespread extravagance and luxury with all their attendant ugliness, garrulous chatter about every conceivable subject, endless outpouring of empty words which lead nowhere, the newspapers chiefly composed of sensational trash, of unsavoury and scordid episodes and of a curious compound of truth and falsehood, the loss of all sense

of the beautiful in artistic expression, the features of men and women wearing the ugly impress of the narrow, little self that reigns within, a fierce scrambling up the steep slope of life, the weaker individual soon pushed down to the bottom, amid harsh shouts of "every man for himself." Thus the present civilisation of which we are so proud is really the most uncivil thing we have and requires a spiritual impulse in order to bring about the radical changes which alone can save it from downfall and the impending disaster. These problems have to be answered, not fanned by callousness, by delusions, by bitter resentment, by angry distrust, but annulled by classes coming closer together, by the poor being restrained from violence, by the rich being inspired to sacrifice, by hate being overcome, by love being triumphant, by a spirit of construction to build up a great Commonwealth, in which all shall live as brothers, and not as struggling masses of individuals, classes and nations, as they do to-day.

There is everywhere in the very best of humanity the desire for the things that make for a higher understanding of human life, the things that make for the harmony of the people who are struggling, planning to improve their conditions, not only with regard to the question of wages, but the question of a fuller and more human life. There are plenty of people, especially among the younger generation, full of enthusiasm and ready to help, longing to give themselves to human service, willing to give up their strength and their very lives in the endeavour to better the conditions of the world; but so far the

success has not been great as they do not know the methods for the realisation of a nobler social order and only ask, "What can we do that the world may be the better for our living? How can we help in the uplifting of our brethren?" Surely then the one thing that the world needs now is a true Leader who will direct the enthusiasm of the young in the right direction. The social problems of our time mark out the need of our world, and call for a Leader, One far greater than ourselves, who seeing these mighty problems that to us are insoluble, will point out to us the road along which we may walk to their solution. One who will apply to the tangle of earthly life those fundamental truths of morality which are unchanging and eternal, but which have never yet been applied to human society.

Looking back to the Christ, that last greatest Messenger of the White Lodge, we know how He taught brotherhood, sacrifice and love, how He taught that the greatest among us is he that doth serve. And yet, Christendom to-day is but a field of warring nations, and warring classes within every nation, with a struggle of class against class, of capital against labour, and labour against capital. Brotherhood is trampled under foot in the civilisation that dares to take the name of Christendom, and tramples upon every principle the Christ taught of love and service to our fellow-men. Our statesmen cannot cure the position we have to face to-day, while our scientists, leading us to a kind of social suicide, only make it worse. It is no wonder then—if the old proverb be true that "Man's defeat is

God's opportunity"—that again from that Inner Government, from that Great White Lodge, there should come forth to the world that same Great Teacher, to try if that message reproclaimed *and lived* may give the basis of a better civilisation where men will really be brothers and where there will be opportunity of knowledge and of happiness.

Thus the world is now standing in one of the transition periods which mark the passage from one civilisation to another; and along various lines of human activity—religious, scientific, social and political—and in all the great departments of life we have come to the end of our resources, and the need for new methods and new departures is the crying want of humanity. The whole of our civilisation is being shaken to the core and requires the help of a Great Teacher to change and reorganise the system which is breaking down before our eyes, to show us the methods of putting all civilisation and all men on a true foundation, and to solve the great problems which cry aloud for greater wisdom than humanity unaided can bring to bear upon them. Because in the far off past these signs have heralded His coming, in the present we regard them as again but having heralded that Advent.

Q. Now please explain the third reason for your belief in the recent Advent of the World-Teacher, viz., the widespread expectation.

Ans. There was an expectation spread throughout the world that the Great Teacher was coming

very shortly and that was a most significant sign. The popular belief that an expectation fulfils itself has a great deal of truth underlying it. There is a reason why a widespread expectation should precede some great event in the world. In the higher world, events take place spiritually of which the physical events are but faint shadows. Thought precedes action, and thoughts in the higher world are reflected down here as expectations. The Great Beings who guide our world and work out the Divine Plan of evolution knew when the time approached for the Great Teacher to come, and were therefore engaged in the superphysical world in making preparations for that Coming. Their thought-forms were spread throughout the world and created in the minds of men a widespread expectation which was thus but a promise of swift realisation. Truly has it been said: "Coming events cast their shadows before."

This expectation was being independently proclaimed by mystics and occultists in many different parts of the world. The world of men being linked on with an inner world of spiritual realities, it is only natural that, when an event of the profoundest spiritual significance is about to occur, some thrill of expectation, born in the spiritual nature of man, should press outward into his every-day consciousness and make him dimly aware of what is impending. Such expectation, the thought-herald of the coming Teacher preparing His way before Him, has appeared in the world before. It ran through the Roman world before the advent of the Christ, and through the Indian world before the coming of the Lord

Buddha and before the appearance of Shri Krishna as the son of Vasudeva. Earth's greatest Teachers have all been heralded by this curious sense of expectancy and rarely perhaps had such expectation held wider sway than just before the recent Advent.

Professor Conway writes in his *Virgil's Messianic Eclogue* that the Eclogue represents a fairly common expectation as to the coming of a great Hero to help the world out of its troubles and difficulties. He adds: "In both the 'Georgics' and 'Aeneid' we continually meet the conception of a National Hero or ruler, divinely inspired, and sent to deliver not his own Nation only, but mankind, raising them to a new and etherically higher existence." Two thousand years ago, those who had the ears to hear heard the sound of the approaching footsteps of an Elder Brother, and there came the Christ. To-day many declare the urgent need of the world for such a Brother. Mr. Baldwin, Britain's Prime Minister, addressing in the beginning of 1926, the Wesleyan Methodist Conference in London, said that the greatest need of the world to-day was a Great Teacher. Sir Francis Young-husband, in his opening address in 1924 to the 'Conference on some Living Religions within the Empire', said: "Men of religious genius reveal and are the very embodiment of the living spirit of the world. And it is on them especially that we rely to acquaint us with the inmost springs of the world—with the very heart of that Power which dominates, controls and guides it. We are prone to look to the past for such divine men and to assume

that those who have already appeared have been a full revelation of the Power that governs the world. But men of the highest religious genius are as likely to appear in the future as in the past Even in the present one may appear." Mrs. Rhys Davids at the same Conference said: "It seems sometimes as if nothing but a new, and even greater, helper of men can ever raise the world." Again, Sir Martin Conway, M.P., writing to the *London Times*, declared: "The world of our day languishes for a new St. Francis who shall call it to a new knowledge of itself. He will not have to go far for his message. It is not in heaven, neither is it beyond the sea, 'but the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.' He will utter the word in all simplicity. The world is waiting for His voice." Dr. Talbot, Fellow, Tutor and Chaplain of Balliol College, Oxford, says in *Foundations: A Statement of Christian Belief in Terms of Modern Thought, By Seven Oxford Men*: "Voices of men who seem to be the chosen vessels of the 'Zeitgeist' (the spirit of the times) proclaim the coming again of the days before the Gospel."

That ever-growing expectation just before the recent Advent ran also through all nations, and many societies were trying to prepare the way for the Coming of the Lord whom they expected at no distant date. Hinduism prophesied the coming of the Lord Maitreya; Buddhism foretold the advent of the "Teacher of gods and men," the Bodhisattva Maitreya; Zoroastrians looked for the coming of

Him whom they call the Soshiyant, while the Jews expected the Messiah, and the Christians the Christ. The Javanese waited for "Sri Tunjung Seta" or the "Holy White Lotus," and the Muhammadans spokè of the coming of another prophet of God—Imam Mahdi—while on the stark plateaux of Central Tibet, thousands of men were looking for the resurrection of King Guesar to come as a warrior Messiah and win the crown of the King of Righteousness; and even the Red Indians in South America were anxiously looking for "Quetzal-coatl," the Great White Teacher, who was to come from over the sea. Thus truly was He the "Desire of all nations" that were longing for His Presence and anxiously awaiting His Coming down again to the earth that needed Him. Thus with an ever-growing expectation were all nations "looking for the coming of a great spiritual Teacher, the same Teacher who has come into the world before, whose office never dies, whose seat is never vacant, the one Supreme Teacher of the World, whose voice is music and whose heart is love".

Q. What are the prophecies in the religious scriptures and elsewhere about the coming of the Supreme Teacher?

Ans.

HINDU

The Lord Shri Krishna has said in the Bhagavad-Gitâ, "Many births have been left behind by Me," and again, "Whenever there is decay of righteous-

wide the recent Advent of the Bodhisattva Maitreya who, he said, had left the Tusita Heaven and was in A.D. 1914 on earth as a boy. This priest had, in 1916, over 50,000 followers in Burma, who were living in expectancy of the coming of the Bodhisattva and preparing to meet the Lord by the practice of meditation and the purification of body by abstinence from flesh.

In Tibet, the Teshu Lama of Shigatse had, with the consent of the Dalai Lama, commanded the erection of an immense figure, about 80 feet high, of the Bodhisattva Maitreya. The image is constructed entirely of sheets of copper and is coated over with thin layers of gold, the offering of the faithful, who hope their pious work will be acceptable to the Lord.

WESTERN SCRIPTURES AND PROPHECIES

And if I go and prepare a place for you, I come again and receive you unto myself . . . I go away, and come unto you. S. John, xiv, 3, 28.

And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming . . . Ye shall hear of wars and rumours of wars . . . nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences and earthquakes, in diverse places. Matthew, xxiv, 3, 6, 7.

For the Son of Man shall come in the glory of His Father with His angels; and then shall He render unto every man according to his deeds. S. Matthew.

xvi, 27. See also: S. Matthew, xxiv, 21—22; S. Matthew, xxv, 31—2; S. Mark, xiii, 26—27; S. Luke, ix, 26; S. Luke, xvii, 24—5; S. Luke, xxi, 27, 36.

And a cloud received Him out of their sight . . . This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven. Acts, i, 9, 10, 11.

And that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things. Acts, iii, 20—1.

Wherefore judge nothing before the time, until the Lord come. I. Corinthians, iv, 5.

For the Lord Himself shall descend from heaven. I. Thessalonians, iv, 16.

Looking for the blessed hope and appearing of the glory of our great God and our Saviour Jesus Christ. Titus, ii, 13.

So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation. Hebrews, ix, 28.

For yet a little while He that cometh shall come, and shall not tarry. Hebrews, x, 37.

But now He hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. Hebrews, xii, 26.

Be patient, therefore, brethren, until the coming of the Lord . . . Be ye also patient, establish your hearts: for the coming of the Lord is at hand. James, v, 7—8.

At the revelation of Jesus Christ. *I. Peter*, i, 7, 13.

But according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness. *II, Peter*, iii, 13.

In the middle of the last century there was a great outburst of expectation of the immediate Coming of the Christ, and the eagerness then displayed showed how ready people were for the idea of the return of the Great One. In Christendom there are many sects of people like the Christ-Adelphians and the Irvingites, looking for His early coming, while the small sect of the Seventh-day Adventists, numbering about 25,000, believed that the downfall of Turkey would be the signal for the Advent of the Lord. Dr. Grattan Guinness, in his wonderful book, "The Approaching End of the Age", written in the seventies of the last century, had predicted, from his scrupulously close study of prophecy, that the final overthrow of the Turkish domination in Palestine would occur in A.D. 1918 or 1919—a prediction remarkably verified—and that with the ending of the "times of the Gentiles," the Christ Himself would appear. This expectancy was voiced not only by high authorities in the Cathedrals of England and from the pulpits of the Established Church, but also from out-of-the-way corners, by reports from various countries and by statements scattered about in newspapers, and this old idea was spreading in every direction.

The Archbishop of Conhoun, Caucasus, who was a Prince Ouchtomsky before he became a monk and

is clairvoyant, has seen beautiful visions during the Mass, and has seen the Christ in those visions. He has written a book "From Behind the Convent Wall," which he concludes by saying that the times are ripe for the return of the Christ and that His coming must be near.

Thus Christendom was on the alert for the Coming Christ and was preparing itself for His return in His human body to reign and teach.

The Jews, far away in Arabia, believed that a Child had been born who would be their Messiah, and save the Jewish people.

MUHAMMADAN

Verily God will send to this people at the beginning of each age, Him who shall renew its religion. *The sayings of Muhammad.*

The Muhammadans, too, expected another Prophet of God, and by the side of Muhammad's tomb at Medina have already prepared an empty tomb to hold the body of the Lord after His death.

In Persia and elsewhere the Shiah's spoke of their last Imam, the Imam Mahdi, whose advent is predicted in the Holy Quran. That Imam who disappeared from the sight of man in A.D. 940 was supposed to be waiting in "Long Concealment" in the mysterious city of Jabulka, and was expected to re-appear early—the event being described as 'Rajaat' or re-appearance—to spread one religion all over the world and to fill the earth with peace and prosperity, with justice and equity.

The great Sunni leader, Fakhruddin Razi, had said that the promise of God to Islam would be fulfilled at the time when Christ would come again, and when Hazrat Mahdi (the coming teacher) would follow.

Then among the Bahais there was that remarkable movement emphasising the Brotherhood of Religions, a brotherhood which the Teacher alike of gods and men alone can make possible. That movement, originally started by Bab and later on proclaimed by Baha-ullah, has now gathered round the latter's son Abdul-Baha, also called Abbas Effendi.

Q. You gave seven grounds for your belief in the recent Advent of a World-Teacher. What, now, is the import of the fifth one, viz., Inner Intuition?

Ans. Intuition is a piece of knowledge impressed by the ego, the real man, upon the personality, and as growing more out of instinct than out of mind, it is more cognate to feeling than to intellect. The mind reasons from observation of outside objects; the instinct has been called accumulated experience—some would say accumulated experience of the race, others would say accumulated experience of that Inner Intelligence who is not mortal, who passes on from one body to another in successive life-periods, and who is that particular power in the human spirit who in the periods between lives upon earth has been in what many religions call the heavenly worlds and works up the experience of the previous life into capacities to be used in the next.

Thus, however instinct be looked upon, it is a case of accumulated experience, and it is that again carried on in the life which affects the body, the emotions and the mind of the people and of the animals who possess it. People possessing it do not find Truth by logical reasoning, but by recognition of Truth at sight.

Intuition is distinguishable from impulse in that if one waits a little, an impulse grows weaker, while an intuition is unaffected by the passage of time. Again, an impulse is always accompanied by excitement, and if not at once obeyed, there arises a feeling of resentment, whereas a true intuition, though decided, is surrounded by a sense of calm strength. Intuition, the self-realising aspect of the Spirit, the Christ-consciousness, knows by an entering into any form, identifying consciousness with the consciousness abiding in that form—feeling as it feels, thinking as it thinks, seeing as it sees, one with it—and thus gaining an intimacy of knowledge beyond aught that the intellect can reach. We are thus reminded of the words of George Sand: "The mind seeks, but it is the heart that finds."

Professor Huxley said that man had two means of knowledge—the senses by which he observed external phenomena, and the reason by which he considered these phenomena and drew conclusions from them. Thus according to him, senses to observe and reason to understand were man's only avenues to knowledge. But man has within him something beyond senses and intellect. Human history as a whole shows that what is called the

religious instinct is the most widely spread and the most persistent of all the testimonies of human consciousness. All we know depends on the testimony of consciousness. A man may be deceived by his senses; they tell him the sun rises and sets when it does nothing of the kind. His reason also sometimes misleads him, for often he has not data enough on which to work, and the conclusions of the reason must depend on the perfection of the data. But from great intellects and small, from nations of every type and kind, the testimony of the religious consciousness has arisen and arises still to-day. And what is interesting is this that when a man goes beyond the senses and the reason, he goes beyond difference; for the testimony of all the Mystics to religious experience is the same. The Indian Yogi, the Roman Catholic saint, the Protestant devotee—all have the same experiences and speak with the same tongue; and though differing in ceremonies and outward things they speak one language in the region of the Spirit, because they have Gnosis—the knowledge of the Spirit by the Spirit—unknowable to scientific agnostics like Professor Huxley, who have to “learn above all to separate head-learning from soul wisdom, the eye from the heart doctrine”.

In our world the present stage of evolution has been reached through the development of the lower mind; the concrete scientific mind has reached so high a stage of evolution. But in that very fact there lies a great obstacle and difficulty. For the modern mind is repelled by a perfection that it does not understand, by a truth which it cannot measure by

its logic nor prove by its reasoning. But, as is recognised by that European philosopher, Bergson, the human race has now reached a stage in which intuition is to develop itself in man—the intuition which is the first whisper of the indwelling God, the first inner murmur, as it were, of the Inner Ruler immortal. Those who can hear the whisper among the tumultuous clamour of our world, who can catch the flute of Shri Krishna into which He breathes His infinite love and compassion, hear the voice coming from within them and are not deafened utterly by the tumult of the world without.

Most people think that psychism consists in what may be called objective clairvoyance or clairaudience. Ordinary clairvoyance means that a person sees things objectively before him. That, truly, is one form of psychism, but the highest form is not the working of the animal *psyche* in man, but rather the manifestation in him of the powers of the Spirit. The highest form of psychism is what may be called intuitional psychism, in which a person gains his knowledge not so much by objective vision—though that lower objective clairvoyance also is likely to follow at a later stage of his development—but rather by the process of direct perception, for example, by feeling strong instinctive likes and dislikes towards certain people by the so called Dr. Fell policy, by responding intuitively with an inner enthusiasm when some particular line of thought or some new truth or a new piece of knowledge is presented to him, or by answering to the inspiration that flows through a great speaker. Thus there is such a

faculty as the intuitional psychism or the spiritual intuition, and if a man answers to a truth which is already inarticulate in his heart, and when the voice sounds out from himself in answer to the announcements made regarding the recent Advent of the Lord, then he should not be afraid to trust that inner response, but should realise that greater than reason is the spiritual intuition, and that gives a certainty of knowledge which no mere outer knowledge can give to him. For that is the Voice of the Spirit himself sending down illumination into his lower vehicles as an intense conviction in answer to the voice of the proclaimer.

And so for many the belief in the Advent of the Supreme Teacher is of the nature of an intuitive response from the spiritual nature of the man to that which in the outside world is spoken by some one who has personal knowledge of that Advent of the Jagat Gurn.

"Purged in vision through Thy grace,
We by faith may see Thy Face,
Feel Thee near in every place,
Christ, our Lord, we hail Thee."

Thus their belief in the recent Advent is based on Inner Intuition—a faculty higher than the reason—though they have also a rational foundation on which they can defend what is really their inner intuition. In their hearts they know that belief to be true and want no reasons, though reasons also they have, so that by appealing entirely to the intellect, by speaking from the standpoint of reason and thought alone; they can justify their belief

before the ordinary man of the world whose intuition is not yet awake.

Q. Regarding your sixth reason for the coming of a World-Teacher, what is the significance of 'periodical happenings'?

Ans. The advent of a Great Teacher is an event that occurs periodically in the world's history. It is a historical fact that great religious Teachers have appeared in different parts of the world to guide our humanity at different times as Vyâsa, Hermes or Thoth, Zoroaster, Orpheus, Gautama the Buddha, Shri Krishna, Jesus the Christ, and many other lesser ones. And the study of history shows that these appearances have not been sporadic, but have formed a quite definite series, connected with the physical and intellectual evolution of the human race, and that they came under a law of recurrent cycles.

The reason of these periodical happenings has been explained before. The Head of the Teaching Department of the Inner Government of the world which guides its evolution in accordance with the Divine Plan, either appears Himself or sends one of His advanced disciples periodically to the world to give help and religious teaching to mankind according to its needs. Such help is to be expected most naturally in times of overwhelming stress and difficulty when mankind is being beset by all manner of problems which it knows not how to solve, when the lessons of the past have ceased to be a sufficient

guide and when the outward-driving force of evolution is pressing the world out into new and untrodden regions, into some new Order or Dispensation of life.

From time to time—periodically—these great transitions occur according to the divine scheme of the world's evolution. One age of civilisation closes and gives place to another. A new chapter opens in the life of mankind. It is then that some kind of higher guidance is most urgently needed, and that the Helper and Teacher is most to be looked for. For if there be any kind of organised spiritual helping of mankind, the help must assuredly be related to the need.

With the world at present at the dawn of a New Era—on the one hand with the stress and the conflict, and the general breaking up of forms, denoting the passing of the old order, and on the other hand with the gathering idealism of our times giving the promise of the early birth of a fairer civilisation—it was high time that a Great Teacher came, and those who have come into touch with the Great Ones behind and whose privilege it has been to be taught by Them know who this Great Teacher is that has come.

Q. Has anybody, then, personal knowledge of the Supreme Teacher who has come?

Ans. Those who live in the rough and tumble of the world looked forward to His coming because they had a sort of intuition or feeling of the world's supreme necessity, but those who are able to look behind the veil saw unmistakable signs which herald-

ed His advent. There are some advanced souls who have personal knowledge of the Great Teacher who has come. To them the Lord is a Great Entity whom they know, whom they have often seen, to whose voice they have often listened. They said they had His own word that He would come and "come quickly". They did their duty in spreading that message, and many who responded with their whole inner convictions, and felt with a deep intuitive response that that was the truth, now rejoice to find that their expectation of the 'Coming' has been realised.

Q. Now what is the Coming? Is it simply the coming of the Supreme Teacher personally amongst us into the world of men?

Ans. The Coming conveys two distinct ideas. First, Coming to the inner world of the Eternal as implied by the birth of the Christ within the heart of each man, and secondly, the actual coming, to the world of time and space, of Him, the Lord of Love, who in His last manifestation was called the Christ, the great World-Teacher.

Those familiar with the Christian teaching will remember how the great Initiate, S. Paul, pointed out that it was the intention of the Christian religion to bring about the birth of the Christ within the individual believer, and that that Christ-Child, thus born in the human spirit, was to grow and develop until the full stature of the Christ was reached in man. There is within each one of us a Christ principle,

which as yet in most of us lies dormant; but it can be awakened, and the awakening of that Christ principle is the birth of the Christ within the heart of each man. We find in the Christian scripture "Christ in you, the hope of glory," and it is the presence of that Christ principle within each heart that brings the hope of glory to every human soul. That principle is closely connected with the Second Person of the Blessed Trinity, that Son of God who became incarnate, who descended into flesh and became Himself part of us in order that through Him we might rise to greater glory. Without that Christ principle we should indeed be lost, and belief in that true Christ is necessary for salvation. As one Angelus Silesius in the seventeenth century has said:

"Though Christ were yearly born in Bethlehem,
and never
Had birth in yourself, then were you lost
for ever;
And if within yourself it is not reared again,
The Cross at Golgotha can save you not from
pain."

Now salvation is not escape from eternal damnation or from the mythical hell; it is the escape from sorrow and evil to the condition of being safe—the escape from repeated incarnations, from the wheel of birth and death. And it is the belief, the certainty, that the Christ-power is within each one of us which will enable us to reach that stage of safety, and to live the life which we ought to live. In that sense it is true to say that belief in the Christ is

necessary for progress, but it is the Christ within ourselves in whom we must believe. Belief in the mere story of a life lived by the Christ on the physical plane cannot possibly affect our future. It is the knowledge of the Divine within man, and its power to respond to the Divine without, which will save us and help and strengthen us on our way.

"We all may be

The Saviours of the world, if we believe
In the Divinity which dwells in us
And worship it."

Thus the development of the Christ principle within us is necessary for escape from recurring births and deaths. As that principle unfolds, we realise that our separate consciousness is nothing but illusion—that we are all one in God. And as we realise that Fatherhood of God, we realise also the true Brotherhood of man.

That awakening of the Christ principle is also called the attainment of the Buddhic consciousness. Saints in their moments of bliss unconsciously touch the glory of that wonderful consciousness and realise the Christ within them. But there are others who set themselves deliberately and scientifically to gain this splendour and consciously enter into the glory and the fulness of the Christ, realising the God in man because they themselves are consciously part of that God whom they realise. That is the true birth of Christ within the heart of man. The true man, being a spark of the Divine Flame, is already divine and needs no salvation. All he wants is to be able to realise himself in all the worlds and at all

possible levels and be a channel of the Divine Power in the carrying out of the Divine Plan.

The Christ—the Buddhic—quality will be manifest to a very high degree in the sixth root-race, though it will be shown in a less degree by the sixth sub-race of the present fifth root-race, which is in the process of formation with extraordinary rapidity and which is the type from which the sixth root-race is to develop.

The man in whom the Christ has been born will show forth the Christ spirit, will show a spirit of love and brotherhood, will be kindly and tolerant, will see the good in everybody and in everything and refusing to judge his neighbour and attributing the highest possible motive to people will live in charity and compassion to all around him. Thus in the heart of many a man who, loving Buddha or Krishna or Christ, has abandoned his critical attitude and who is devoted to the work of making the burden of his brother a little easier for him to bear, He is already born; to such a one in the inner world of the Eternal He has already 'come,' as He has recently come to the outer world of space and time.

"He

Whose heart is full of tenderness and truth,
Who loves mankind more than he loves himself,
And cannot find room in his heart for hate,
May be another Christ."

Q. But will not this Second Coming bring our world to an end as some Christian communities believe?

Ans. That is a false idea for several reasons. The various parts of the Christian scripture were written at widely separated periods of the world's history and by people very unequal in knowledge and civilisation, and consequently there are in it many contradictions as well as passages capable of different interpretations. Again, many of the statements in the Bible are simply symbolical. At any rate the four gospels are not to be taken as in any sense historical. They are all founded upon a much shorter document written in Hebrew by a monk named Matthæus who lived in a monastery in a desert to the south of Palestine. Casting some of the great facts of Initiation, the Perfecting of Man, into a narrative form, and mingling with it some points out of the life of the real Jesus who was born 105 B.C., and some from the life of another obscure fanatical preacher who had been condemned to death and executed in Jerusalem about A.D. 30, he sent that document to his great friend, the chief abbot of a huge monastery at Alexandria, and desired the latter to have it recast into the Greek language. The abbot set a number of his young monks upon this work, allowing each of them to treat the task in his own way. Several documents of varying merit were thus produced, each monk incorporating in his story more or less of the original manuscript of Matthæus, but each also adding to it such legends as he happened to know. Four of these still survive to us, and have attached to them the names of those monks who wrote them, Matthew, Mark, Luke and John. That is the reason why they are all called not the gospel

of so-and-so, but the gospel *according to* so-and-so.

Moreover, when we compare the verses in the new Testament with their originals in Greek, we find that in the latter the reference is not to the end of our world, but rather to the "consummation of the age" (Greek *aion*), the end of a cycle, the closing of a world-period. This idea, familiar in the East, crept into the West among the Greeks and the Romans, and finding its way into the New Testament was connected in these teachings with the return of the Christ. The translation became widely spread, and comparatively few concerned themselves about the original statement in Greek.

Henry Alfred, D. D., author of the Greek Testament, in Vol. IV, referring to the prophecies in the Epistles of S. Peter, says: "As if the earth were to be annihilated, of which idea there is no trace. The flood did not annihilate the earth, but changed it; and as the new earth was then the consequence of the flood, so the new heavens and earth shall be the result of fire according to His promise."

Thus it was that the idea of the destruction of the world became very widely spread in Christendom. But in our own day it finds but small acceptance, as it is too much out of accord with the normal line of thinking to make ordinarily intelligent men willing to accept this notion of a sudden conclusion to be put to all the activities of the world.

As we have seen before, the coming of World-Teachers is a normal thing under a definite law and a part of the Divine Plan working out in human evolution. These Teachers form a long line of

succession, appearing at definite intervals and being heralded by certain definite signs or conditions in the civilisation of the world. In the long history of the world whenever an existing civilisation and religion begin to show signs of decay or of being no longer able to cope with the changing conditions, we find some magnificent figure commencing a new cycle, a new era or age, alike of religion and civilisation, embodying some definite principle and helping humanity to take a step forward in evolution.

Q. But some Christians identify the Second Advent not only with the ending, but also with the Judgment of the world. So, what about the idea of Judgment? What about the phrase: 'one being taken and another left'?

Ans. We should not set store by the crude and narrow doctrine about the Advent of the Christ which is common among the ignorantly orthodox, nor need we ignore any idea without looking for the truth it may contain. So should we handle this idea of Judgment spiritually and intelligently and not in a childishly literal way. We do not expect Him to come just yet to judge the world, to separate the sheep from the goats. That of which the Day of Judgment is a symbol will come, but it will come in what is called the middle of the Fifth Round, at a time far ahead of the present. Even then, that separation of the sheep from the goats does not condemn those who are put upon the left hand to eternal torture; it simply puts them back a stage

in the world's evolution, just as a schoolmaster might deal with some backward boys in a class. He would say: "You are so far backward that it is useless for you to attempt to go on with the rest. The effect would be a useless strain for you, and a hindrance to the rest of the class. It is therefore better for you to step back a stage and come up with the class below, whose work you can now do quite easily, and take up your position again next year instead of trying fruitlessly to push on this year." That is all that it means—that æonian condemnation; for that is the real translation of the words which have been so grossly misinterpreted 'eternal damnation'. It is not a damnation at all, not even a condemnation in any bad sense: it is simply a suspension for the present æon or dispensation.

In one aspect, however, He has come as a Judge, to separate the sheep from the goats, as a refining fire, to separate the gold from the dross. And the judgment will take place within our own hearts when we look upon His divine purity and love. For then we shall realise that His presence will be asking us the question, not what we have believed, but whether we have fed the hungry in body and soul, whether we have made ourselves unflagging lovers and supporters of all who suffer in mind or body. This idea of helping others and leading them to the feet of the Master is beautifully given in an old Christian hymn. It describes how a certain soul in heaven, enjoying its bliss and wandering about there very happily for a time, at last noticed that the crown which he wore differed much in splendour from many

of the others. For a long time he wondered why it was so, but at last, meeting the Christ Himself, he mustered up courage to ask Him the reason of the peculiarity; and the answer given runs thus:

"I know thou hast believed on Me,
And light through Me is thine;
But where are all those glorious gems
That in thy crown should shine?
Thou seest yonder joyous throng
With stars on every brow,
For every soul they led to Me
They wear a jewel now."

Again, when 2,000 years ago He came, He judged and tested the Jewish Church, the people who claimed a sort of monopoly in the Messiah. They judged Him by their own ideas of what a Messiah should be, and in so presuming to judge Him, they judged themselves. Thus He said, "I judge no man," but also, "For judgment came I into the world." For always we are our own judges, and by our response to the highest that we see we judge ourselves. Therefore a time of a special manifestation of the Highest must be a time of special judgment, and so now that He has come again in our own generation, He has indeed come to judgment, an inevitable and automatic judging and testing. Some recognise Him while others fail to do so, and thus, very truly, one is taken and another left. One finds and accepts the chance of all chances, the chance of giving everything, even life itself, in His blessed service; and another sees only a new Teacher in whom he disbelieves.

Not only individuals, but great bodies of men, churches, religions and nations also, will shortly be judged and divided. The Christian Church, which specially claims Him as its own, will be tested as the Jewish Church was tested. Some in that Church, at least if they thought more of their idea of the Christ than His idea of them, may miss the opportunity of serving Him, and may see many of those whom they were pleased to call 'heathen' and 'native' pass into the Kingdom before them.

Thus though there will be a judging of the world, a judging of the Church, a judging of the individual, it will not be a final or everlasting condemnation, but the missing, for this life, of a glorious opportunity, that of recognising the Saviour of the World and gathering round and serving Him.

Q. Why is the Christ said to be the World-Saviour? How is He going to save the world?

Ans. We have seen that the 'Coming of the Christ' conveys to us two quite distinct meanings; and in both senses the Christ is the 'Saviour' of the world; but the word is not to be taken in the sense of saving it from an external damnation, which is nothing but the product of the diseased imagination of the mediæval monk. Salvation, as stated before, is an escape, not from a mythical hell, but from repeated incarnations, from what the schools of Orphism in the sixth century B.C. called the 'Circle of Generation,' from what the Buddhists call the Sansâra, the Wheel of Life; and to escape that

recurring birth and death, development within us of the Christ principle is necessary.

The birth of the Christ within the heart of man is a very real thing. In that sense we may truly say that the Christ is the Saviour of the World, for it is only then that man can attain that which God meant him to attain, and entering consciously into the glory and the fulness of the Christ Himself, realise the God within.

Then again, the Christ, the Great World-Teacher, has already actually come to earth once more to help and bless the world, and be its Saviour also, in that He will save us not from a fancied damnation, but from our own error and ignorance, from our own want of trust in God and our fellow-men.

Q. How has the World-Teacher appeared in our physical world?

Ans. He has come not only to the physical world, but also to the great invisible worlds surrounding us, wherein dwell the angelic hosts, and those we name the 'dead'. It is said in the Christian Scriptures that He will come "in the clouds of heaven with power and great glory." That is really the wondrous beauty of the aura of the Great Teacher—"the Teacher alike of gods and men"—filling earth and heaven and attracting attendant hosts of the angelic kingdoms. He has already come in the full splendour of His power and glory, not literally "in the clouds of heaven" to judge the quick and the dead, but in a human form to bless the world with

His teaching and His help, precisely as He came before.

When a king wants a palace in a new town, it is open to him to build one with his own hands or to purchase one ready-made. The first course is inconceivable—he has other far more important work than that to do. A second-hand house, on the other hand, may be ill-adapted for his requirements. So it will most probably happen that he will depute one of his officials for the work who will go and build the house and hold it in trust till the king should come and occupy it. This last method is the one which a World-Teacher generally adopts when He wants a house of flesh in the physical world. He takes possession of a body chosen by Himself and prepared for His use by one of His pupils, and in this body He performs His appointed work in our lower world. When that work is over, He leaves the body of which He has been the temporary tenant, and resumes His own glorious body, in which He functions until once again He wills to descend among mortal men. It should be remembered that the Great Teacher has to put aside His own regular work of great magnificence and enormous importance in order to come down and teach us, and it would be a sheer waste of His stupendous power to come and occupy a human body all through the period of its birth and growth—through all the earlier stages of its life. Therefore one of His disciples takes all that upon himself; He simply steps into the full-grown and fully prepared body of that disciple when He is ready to do so for the purpose of His work.

When the last holder of the office of the World-Teacher came forth from His home in Central Asia as Hermes or Thoth in Egypt, about 40,000 B.C., to preach the doctrine of Light, He is known to have taken the body of a disciple in Egypt, carefully trained in view of his glorious destiny. Similarly, the body of another well-beloved disciple, the second son of the then king of Persia, was chosen as the vehicle when that same Supreme Teacher came to ancient Persia as the original Zoroaster to found the religion of Fire, about 29,700 B.C., with the help of His Lieutenant, the present Lord Maitreya who, as the Chief Priest, the Hierophant of the time, was at the head of the State Religion and was wielding immense authority. And again for the last time, as the Lord Gautama, that Great Teacher is said to have followed the same course, and to have taken the body of His disciple, Prince Siddhârtha.

It would appear, however, that the first time that each World-Teacher comes, He is born in the ordinary way. That explains why the Lord Maitreya coming as Shri Krishna, for the first time, after taking the office of Supreme Teacher, did take birth as a little child, that marvellous Child of eastern stories, who is an embodied Love and who to two hundred and fifty millions of our race to-day is the supreme Object of worship and devotion.

Five centuries later He came again, but was not born as a Child. All Christian legends which centre round the childhood belong to the Master Jesus, not to the Lord Christ. In the record of the New

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Testament we find the story of a Hebrew youth—really a descendant of the Hebrew Royal House—born about a century before the beginning of the Christian era, trained partly in Egypt, and partly in the monasteries of the Essenes, coming forth at about the age of thirty to be a teacher among his people. On him descended the Spirit of the Holiest, and descending on him it abode, and that moment of descent was the coming of the Christ to occupy the chosen body which He had selected for His stay on earth. This is described in the New Testament as the Baptism of Jesus in the Jordan, when there came down upon him this new Power—that is, when the Lord of Love took over the body of the disciple—and he was thenceforward known as Jesus the Christ. It was after this that the Ministry began, the Lord Himself then preaching and healing, and gathering disciples. Very probably He did not hold the body all the time, but may well have left it at times to the original occupant—the disciple Jesus—who in that case must have stood by as an attendant.

After a brief life of three years among men, a life of uttermost beneficence, wondrous healings and exquisite teaching in the days of Queen Salome, the body in which He had dwelt was murdered by a terrible stoning during a riot in the city of Jerusalem, in the very court of the Temple itself, and afterwards taken up and hanged in mockery on a tree by those who had slain Him. The death of the physical body did not interrupt the work of the Christ, as He continued to teach His disciples, visiting them in

His subtle body, for over forty years, probably for many more.

The duality of Jesus and the Christ is a very, very old idea. The Gnostics taught it in the early century of the Church, and the Manichæans held it among many others. Even without going beyond the New Testament, it is not difficult to see that Christ was not necessarily identified with Jesus in such passages as 1 Corinthians, x 4 and i, also Hebrews, xi 26.

The disciple Jesus was born again as Apollonius of Tyana, sometimes called the Pagan Christ, in the year 1 of the Christian era, and taking up the work, travelled far and wide as a Messenger of the Great White Lodge, and made in various places in Europe centres of occult force to be used long afterwards when again the Great Teacher should appear. Those secret centres, existing as they do in Europe, and having physical objects (talismans) buried thereat, linked to Jesus in His causal body with their influence consequently lasting through the ages, are the various points of future importance, whence the light shall spread, and whence the Teaching shall go forth. The disciple Jesus, now a Master, again appeared in Southern India as the Teacher Râmânujâchârya to revive the devotional element in Hinduism in the eleventh century A.D. This Master has under His charge saints and mystics of every religion, under whatever form they may worship the Divine Being. He is the Master of devotees, and the key-note of His Presence is an intense purity, and a fiery type of devotion that brooks no obstacles.

Teacher already often takes possession of a body chosen by Himself and prepared for His use by one of His Indian disciples, J. Krishnamurti. Two thousand years ago He came in the body of an oppressed race, and the proud Romans of the Empire of Rome looked down upon this Jewish Teacher with contempt. Is it strange that He has again used the body of an oppressed nation, probably to be despised by the European public who take part in that oppression?

Q. When ordinary people ask if the World-Teacher has already come, what should they be answered?

Ans. The coming of the Christ is not really what ordinary Christians expect it to be. So an answer with a plain "Yes" or "No" will only be misunderstood. They think of the Christ as appearing in the clouds of heaven with power and great glory. They expect all kinds of phenomena in connection with His coming, that the heavens will roll up as a scroll, and that the end of the world, or at least the end of the present state of affairs will be at hand. They differ very largely as to detail, but they expect the Christ to come down in a visible form accompanied by His angels. They thus expect that Advent to be a very dramatic sort of happening. Then comes the Day of Judgment in which some few people come out pleasantly, but the great majority do not get on quite so comfortably.

But He who has already come is the Great World-Teacher, who has visited the world before and will do so yet again in the future whenever His people need Him. He has come not to destroy the world but to improve matters, and He has by no means come in a dramatic way. He has come to teach, and in order to do that fully He has chosen to take a vehicle on the physical plane.

It was formerly presumed that it was to be a case of what in modern psychology is called 'dual personality'—that the disciple Krishnamurti would step out of his body whenever the Lord took possession of it. But later observations seem to indicate that it was not a case of a going out and a coming in, but was a case of the blending of two consciousnesses—the blending of the consciousness of the Teacher with that of His disciple, that blending having become more and more wonderful as week passed after week, till in the disciple the manhood had been taken up into Divinity, with the Spirit having descended and abode on him. In that connection an extract from a speech by Dr. Annie Besant, the famous President of the Theosophical Society, at a meeting of the Order of the Star in the East, (to be explained later on,) held at Krotana, California, on December 28th 1926, is quoted below from the *Ojai Supplement*:

"For many months now people have asked me how the World-Teacher would come, and I have told them that I did not know the exact method. Neither my brother Leadbeater nor myself were in Palestine when He last came, and we had had no experience

He has the Christian religion as His special charge, and the spiritual forces liberated during Christian ceremonials come directly through Him. He now wears a Syrian body, has the dark skin, dark eyes and black beard of the Arab, and generally wears white robes and a turban. He lives amongst the Druses of Mount Lebanon, and is just now flooding His Church with the Mystic Christianity so noticeable in these days.

It is stated by those who know that the same mode of manifestation has taken place in the present day, and that the Great Teacher had even now prepared for His coming by training one of His disciples to serve Him as Jesus served Him long ago.

Q. To what nationality does His body belong?

Ans. The Christ has become glorified with the glamour of the ages upon Him, but it is a matter of wonder whether those who glorify Him to-day would have owned His companionship in the flesh—the companionship of one who, though really of royal descent, was an Eastern Jew, one of a despised and down-trodden race, a dangerous social reformer, the associate of outcastes, criminals and harlots. After three years of work when He called together all His followers, the number was found to be only one hundred and twenty, though now a third of the world is nominally following the religion which He founded.

The Christians may not accept Him in an eastern body and may expect Him to appear as one of their

faith. Many a painting of the Christ is seen in the galleries of Europe. Each western nation imagines Him as a white man, though also, accurately enough, it always puts Him in the garb of an Oriental. The average Christian thought of the Christ to-day is a curious jumble of contradictions—Christ in a white body, but always wearing the flowing garments worn by an Indian. To the average Christian the thought of Christ dressed in the western garb, wearing trousers and decked with a collar and a tie, would be a blasphemy, and yet he will consider it equally blasphemous if with this oriental garb he is asked to think of Him as a man of brown colour and regard Him as an Oriental. But there are so many sects in the Christian Church that in a Christian body He is likely to be rejected by all Christians except by that particular sect to which He may choose to belong. Hence He is not likely to be accepted any more readily in a western than in an eastern body.

So far the Supreme Teachers, the Buddha, Shri Krishna, the Christ and others have worn eastern bodies. It is indeed easier among the eastern peoples to find parents who can give physical bodies pure and serene enough to permit great souls to manifest through them than among the restless, rights-seeking, aggressive, commercial peoples of the West. A fine eastern type of body possesses an extraordinarily delicate and sensitive nervous system, evolved through millennia of training in the highest practices of Yoga—meditation and concentration. In fact, it is stated by those who know that the Great

Therefore when persons ask whether the Christ has already come, we can say in reply, "Not in the sense in which you now mean", and we might try to explain the fact to the questioner that what we really mean is that the Coming is in process of fulfilment, that only by a gradual process can the occupancy be accomplished, and that the process will continue till it is in its fulness, though even when it is full, it will hardly be perceptible to the uninitiated who will merely see the outer form in charge of the original occupant without being able to recognise the Inner Splendour.

Q. Can a man living in the physical world, simultaneously allow the use of his physical body for its employment by another?

Ans. Students of psychology are familiar with many instances of dual or even multiple personality, though unfortunately they are for the most part definitely evil cases of obsession, in which a weaker personality is invaded and temporarily ousted from the possession of its physical vehicle by some stronger external entity, while in several cases one and the same physical body has seemingly been the habitat of two or even three distinct personalities which, as known to students of occultism, are not mere facets of one and the same personality. Frequent mention is made of the phenomenon of obsession in the New Testament, and the 'casting out of devils' is one of the commonest manifestations, therein recorded, of the miraculous powers of the Lord. while among

the powers conferred upon a priest at ordination, at least one Church includes that of exorcism. In all countries of Asia and Europe there are literally thousands of people who have this particular kind of sinister abnormality as a matter of everyday belief. Again, in spiritualism when the medium vacates his physical tenement and relapses into a self-induced state of trance, then under certain external circumstances, he ceases to be the active possessor of his own physical body, while some manifesting entity appropriates and wields some or all functions of that body. This shows that the physical body is capable under abnormal circumstances of becoming detached from the service of its habitual possessor and of being placed at the disposal of some other entity, and this transference is effected either by violence and against the will of the normal owner, as in the case of obsession, or by voluntary abdication on the part of the owner, as in the deliberately induced trance of the medium. The fact that the appropriation can take place in more than one way opens up the suggestion that, in cases of other kinds, it might conceivably happen in quite different ways, determined by the special circumstances of the situation; and this is indeed what holds good with regard to the recent manifestation of the World-Teacher, though it is neither the violent piracy of obsession nor the supplanting of a passive and entranced subject.

In the so-called inspiration of the poet or the artist, of the preacher or the orator, there is some curious enlightenment of the higher faculties and

of so great an Event. What we could do sometimes was to look back at Palestine; but that did not help us very much, for while we saw that the people had no recognition of the wonderful Being who was among them, it would not have been right or reverent to try to see details regarding One so great. I had thought in my own mind, and had said many times, as had also my brother Leadbeater, that we presume that the Coming of the Teacher would show itself by an ever-increasing possession of the body which He had chosen for His use, if it should grow up worthy to be thus used. Speaking in London last summer, I dealt with ancient and modern psychology, and in the latter with the theory that had been started about the changing of the personality, what was called dual personality. I supposed it would be something of that kind; at least it was possible. All I could do was to watch carefully and reverently and learn, because one could not lay down a rule touching so great a Being. From this observation I have come to think that we are not going to have a going out and a coming in, in the way of which we have been thinking; but a thing which is far more beautiful, far more inspiring. What is really taking place, in an ever-increasing measure, is what one may venture to call a blending of the consciousness of the Christ with the consciousness of His disciple, a 'taking of the manhood into God.' As much as each can see will be to each of you the manifestation of the Christ. For my own part who know Him in His far-off Himalayan home,

where I have heard Him speak of His Coming, and being here with our Krishnaji, I need not say how, having loved him for so long a time, I rejoice to recognise in him the Presence of Our Lord."

When a Great One takes possession of a vehicle—in this case with the original occupant also abiding in it, the two consciousnesses slowly blending together—He has to get used to it or rather has to make that vehicle get used to Him. It cannot be done all at once, and so in the very nature of the case such a Coming must be gradual. That is to say, there will be an occupation of the vehicle, a speaking through it when necessary, but there will be many intermediate periods when the vehicle will not be so used. The Coming will be progressive, i.e., in the early stages the vehicle may be used occasionally for a few brief sentences, while during the later stages the Voice may ring out through it, clear and strong, for the whole speech, and the Teacher may use the vehicle for longer period each time. It may be that during the early stages when the Master speaks occasionally through the disciple, the latter may feel even dazed, till the correlation between the Teacher and the disciple becomes perfect. Such a Coming of course seems very much less dramatic and does not sound so very satisfying as the more spectacular events expected by the orthodox.

It is hoped that with the preparations so far already made this time, the occupation of the body will last very much longer than the three years which was all that they allowed Him in Palestine.

an intimate blending, in some moment of ineffable communion, of the human and the Divine. All religions speak of divine possession—the seizing of an individual by a Divine Spirit or Intelligence and the mastering of him so completely that he thereupon becomes merely the organ or vehicle of the invading Power, the normal man remaining during the period in a state of suspension. In the Bible it is said that “The Spirit of the Lord descended upon” one of the persons of sacred history and “prophesied”, and that “Stephen was filled with the Holy Ghost”. In such cases something far more compelling took possession of every faculty of the man and his organs, and used them actually as Its own. Again, the ‘Schools of the Prophets’, referred to in the Old Testament, had to do with some process of inner self-discipline, by which the pupil was trained to yield himself more and more fully as he advanced in his training to the incursions of some higher spiritual influence, till at the end of his training he emerged as a prophet and was capable of yielding himself to divine inspiration and of being used as a vehicle of spiritual truth. But this involved a long course of continued and most rigorous self-purification with the object of ensuring that the student might suffer no harm from the impact of so tremendous a spiritual force; and so all mystical and occult schools, all the world over, lay down a system of moral training which the pupil must pass through before he is considered fit to be instructed in the higher mysteries of the science. The most rigorous self-purification is necessary because the

sudden impact of enormously potent forces for which the student is not prepared must have the effect of disorganising his nature and will almost inevitably result in insanity or hysteria or in a complete moral breakdown.

The body in the present instance is not a sudden or a recent selection, but has been definitely under training, for the purpose referred to, for the last sixteen years. It was in Adyar—the Headquarters of the Theosophical Society—in the year 1910, that the information was given out to a limited circle of people, that the boy Krishnamurti, then fifteen years of age, had been selected by the World-Teacher to provide the vehicle for the approaching manifestation, but that he was chosen for that special mission to the world with the addendum: “If he grow up worthy for it, fit for it.”

Q. Why should the disciple Krishnamurti have taken so many years for preparation?

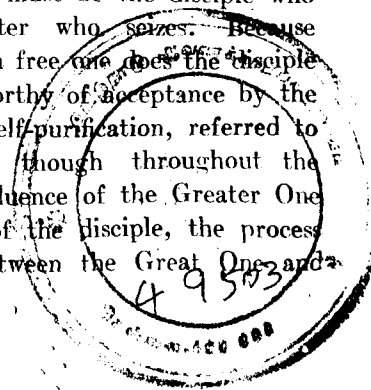
Ans. A physical body which is to be used as a vehicle for the World-Teacher, requires to be definitely trained and kept perfectly pure and has therefore to be chosen when young. And from the very nature of that fact, because the body is young, it cannot be utilised till it grows up. Even the disciple Jesus, two thousand years ago, though destined beforehand for that high office, surrendered his absolutely pure body to the Christ at the age of thirty when, after the Baptism, the Spirit of God descended upon him for the purpose of His work.

Again, according to occult science, men have not only physical bodies but also subtle superphysical vehicles of amazingly delicate complexity. There are in the physical body as well as in each of the subtle vehicles a number of force-centres, called, in Sanskrit, Chakrams—a word which signifies a wheel or revolving disc—which are easily seen by clairvoyants in case of the etheric double where they show themselves as saucer-like depressions or vortices on its surface, and which serve as vital links between each such vehicle and those next to it in order of density. These centres are, as it were, the very pivots of the higher conscious life of man. In order therefore to prevent the serious disturbance which would be wrought by the infusion of an enormously potent spiritual life pressing downwards into physical manifestation through these subtler vehicles, long and careful preparation is necessary.

Moreover, the physical vehicle itself must be capable of sustaining the strain of the terrific impact of the higher Life. And again, that vehicle, in the case under consideration, must be attuned not only to the high spiritual vibrations, but also to the special type of spiritual vibrations belonging to the Greater One. And this requires a long period of time and incessant care and supervision.

Ordinarily the incursion of a higher Force is accompanied by a kind of paralysis of the lower man as seen in the case of the Saint or the Mystic who, in the typical condition of trance or ecstasy is, as a rule, totally paralysed in the physical world though intensely alive in the upper regions of his being.

That is because when a man feels the contact of a spiritual life greater than his own, his natural tendency is to retreat inwards, and in this tendency the physical body also shares, which then surrenders itself to a state of quiescence. But a body which is meant to be used as an active instrument of high purposes by a Great One for the purpose of His manifestation into the world must be capable of sustaining the highest pressure of influx and must at the same time remain active, aware and in full possession of its faculties. Moreover, unlike the want of correlation between the manifesting life and the vehicle appropriated for manifestation, as found in spiritualism and the horrible phenomenon of obsession, there must be the most careful and delicate tuning between the disciple and the Great One. The disciple must be reaching upwards the whole time in order to meet and absorb the descending life at the highest level possible and subduing deliberately his own personal note to the note of the Greater One, though the effective tuning may come from above. These things are only possible when there is a wilful surrender and not a forceful seizing of the physical body. It must be the disciple who surrenders, not the Master who seizes. Because only when the offering is a free one does the disciple strive to make the gift worthy of acceptance by the process of attuning and self-purification, referred to above. And thus, even though throughout the period of training the influence of the Greater One plays upon the vehicles of the disciple, the process of perfect correlation between the Great One and the



the disciple would be a long one, requiring an arduous and sustained preparation.

Therefore after a long period of preparation on the part of the disciple, the Lord will be fully enthroned in possession of His chosen vehicle which He is now adapting for His habitation with that wisdom which does not act in a hurry. He carries on that preparation of adaptation of the vehicle by gradual use and increase in frequency and power till the correlation between the Master and the disciple is perfect, so that the vehicle itself may not be broken by too sudden an outrush of the tremendous force which only He Himself knows in its fulness. None can imagine what the consciousness of the World-Teacher is. He hears every prayer addressed to Him, from every faith, from every longing and devoted heart; His consciousness is omnipresent, not only for our world, but for other worlds as well.

"Sweet Physician, skilled to heal

Every pang the soul can feel,

Thou that hearest each appeal;

Help us, holy Master."

Q. How can such an omnipresent consciousness as that of the Christ occupy a physical body with all its attendant limitations?

Ans. The physical body, to be referred to presently as worn by the Lord Maitreya in the Himalayas, is very different from the body worn down here by ordinary people: that body responds to every touch of consciousness, but even then the conscious-

ness exists where that physical body cannot follow it. None can say how that Consciousness or how much of it, if one can use that word reverently, can inhabit the limitation of the body of the physical man. All one can say is that some fragment of that Mighty Consciousness will take up its abode in the chosen body. That much, at least, is known, because His voice has been heard through it more than once. Such a manifestation will take place more and more continuously as the disciple becomes able to face the strain, because that strain is terrible even for the moment or two of such manifestation. And that is why he remains so very much in quiet seclusion. Clearly the body has to become accustomed to its great work. That body is exquisitely made for its work in every way: it has been kept and guarded in order that it should remain as pure as a human body can be kept in this world, so that the Mighty One can take possession of it as His vehicle.

If one can think of the omnipresent Consciousness of the Christ "who shows Himself every day", through the Angel of the Presence—an extension of the consciousness of the Christ Himself—"upon a thousand altars and yet is one and indivisible", and thus realise the enormous difference, even when the influence is very great, between the Master and the disciple, he would understand that none who knows a little about it would ever say anything so blasphemous as to speak of Krishnamurti as the World-Teacher or the Messiah. The disciple is not, and will not in this life be, himself the World-Teacher.

As has been seen recently in many articles in the Press, that mistake has been almost universally made. Krishnamurti's only personal share in the manifestation is that the World-Teacher appropriates the consciousness of the disciple and uses it as a vehicle for the purpose of His work. Again, 'Messiah' is a term of Jewish origin which has a special and very limited meaning. The Messiah, from the Jewish point of view, only comes once for the salvation of His "Chosen People", whereas the World-Teacher is at the head of every religion, just as much of the Hindu and the Buddhist as of the Christian.

Sometimes an Adept for some special purpose wants a body to use temporarily amid the bustle of the world. That will be the case now that the World-Teacher has come, and it is told that several other Adepts also may now appear, to act as His Lieutenants and assist Him in His great work for humanity. Most of the Great Ones will borrow temporarily the bodies of Their pupils who will, for the time being, step out of their physical bodies. So it is necessary that a certain number of such vehicles should be ready for Their use.

Q. But why cannot the Lord Maitreya who uses His own body in His abode in the remote fastnesses of the Himalayas, as just stated by you, use that same body for the purpose of His great work for humanity? Similarly, since the Adepts or Masters also have physical bodies of Their own, why do They need others to assist the Lord in His present Mission on earth?

Ans. Those who, attaining the level of Adeptship, choose as Their future career to remain upon this world and help directly in the evolution of Their own humanity, find it convenient for Their work to retain physical bodies. In order to be suitable for Their purposes, these bodies must be of no ordinary kind. Not only must they be absolutely sound in health, but they must also be perfect expressions of as much of the ego as can be manifested on the physical plane.

The building up of such a body as this is no light task. When the ego or soul of an ordinary man comes down to his new baby body, he finds it in charge of a so-called artificial elemental, which has been created according to his Karma. This elemental is industriously occupied in modelling the form which is soon to be born in the outer world, and it remains after birth and continues that moulding process usually until the body is six or seven years old. During this period the ego is gradually acquiring closer contact with his new vehicles, emotional and mental as well as physical, and is becoming accustomed to them; but the actual work done by himself upon these new vehicles up to the point at which the elemental withdraws is, in most cases, inconsiderable. He is certainly in connection with the body, but generally pays but little attention to it, preferring to wait until it has reached a stage where it is more responsive to his efforts.

The case of an Adept is very different from this. As there is no evil Karma to be worked out, no artificial elemental is at work, and the ego himself

is in sole charge of the development of the body from the beginning, finding himself limited only by its heredity. This enables a far more refined and delicate instrument to be produced, but it also involves more trouble for the ego, and engages for some years a considerable amount of his time and energy. In consequence of this, and no doubt for other reasons as well, an Adept does not wish to repeat the process more often than is strictly necessary, and He therefore makes His physical body last as long as possible.

A body thus made suitable for higher work is inevitably a sensitive one, and for that very reason it requires careful treatment if it is to be always at its best. It would wear out as ours do if it were subjected to the innumerable petty frictions of the outer world, and its constant torrent of unsympathetic vibrations. Therefore the Great Ones usually live in comparative seclusion, and appear but rarely in that cyclonic chaos which we call daily life. If They were to bring Their bodies into the whirl of curiosity and vehement emotion which is likely to surround the World-Teacher now that He has come, there can be no doubt that the life of these bodies would be greatly shortened, and also, because of their extreme sensitiveness, there would be much unnecessary suffering.

By temporarily occupying the body of a pupil the Adept avoids these inconveniences, and at the same time gives an incalculable impetus to the pupil's evolution. He inhabits the vehicle only when He needs it—to deliver a lecture, perhaps, or to pour

a special flood of blessing; and as soon as He has done what He wishes, He steps out of the body, and the pupil, who has all the while been in attendance, resumes it, as the Adept goes back to His own proper vehicle to continue His usual work for the helping of the world. In this way His regular business is but little affected, yet He has always at His disposal a body through which He can co-operate, when required, on the physical plane, in the beatific mission of the World-Teacher.

This plan of borrowing a suitable body is always adopted by the Great Ones when They think it well to descend among men, under conditions such as those which now obtain in the world. The only exception, as stated before, is that when a new Bodhisattva assumes the Office of World-Teacher after His predecessor has become the Buddha, on His first appearance in the world in that capacity He takes birth as a little child in the ordinary way, as was done by the present Bodhisattva, when He took birth as Shri Krishna on the glowing plains of India.

Q. Cannot so great a Being as the World-Teacher forcibly change the national life and compel men to accept Him?

Ans. In every great department of national life we find conditions utterly incompatible with any realisation of brotherhood, and those conditions can only be changed if the wills of men consent to the change and turn their faces in the direction which

leads them home. It should be remembered that the World-Teacher has come before the present time, that He preached the greatest of all lessons—self-sacrifice—to the people of His day and enshrined that teaching in the very essence of the religion that He founded. And yet in Christendom we see the very antithesis of His teaching, negation of that for which He lived and for which He passed away again from the sight of the world at large. And ever since He left this outer world He has been watching over it, trying to guide it. But the wills of men must consent to be guided, otherwise He cannot force His will upon them. That great fact enshrines love as well as wisdom, for only when the will consents is man really safe on the upward path.

If He forced humanity along any line of progress, if He bent men's wills to His, civilisation would be more perfect than now, but we should only be like obedient children instead of developing the strength and initiative of a self-reliant manhood. We have all to develop, not into puppets pulled by strings in His hands, but into self-reliant entities by lessons of experience according to Kârmic laws and by a freedom of choice which is a dawning manifestation of the God within. The will of man is the thing above all respected in the occult world. The position is summed up in the phrase: "Behold, I stand at the door and knock. If any man will open, I will come in." And thus He never forces the door of the human heart.

Why has He appeared now?

Ans. He has come now because the time is ripe, because the psychological moment has arrived, and because men, to some extent, are ready. Time, from an occult standpoint, is not measured by suns and moons and other physical things, but by stages of human consciousness, and it is the stage of human consciousness, the direction of the working of the wills of men, that had fixed the date of His coming and has partly hastened that Advent. But the world must still be very largely revolutionised and undergo a radical change if it is to be brought shortly into a condition fit for the spirit of Christ to permeate it and for love and brotherhood to reign in it.

The main current of a great change like this is not only inevitable but ordained; but the details are never ordained: they are left to human agency. Therefore had He said: "When the world is ready by your work, I shall come", and He waited till it was ready.

In Europe terrible conditions still exist in which the continent of the fifth sub-race lives to-day. The "war that was to end war" is apparently forgotten with all its horrors. They signed a paper to usher in peace, but the peace they proclaimed is still absent. On the contrary, the nations are preparing new abominations of scientific discovery and new engines of destruction, to slay and mutilate their fellow-men, and there are dangers of another war, of quarrels and disputes, economic and political, which threaten again to plunge into war not only Europe, but the whole of the world with the East united against the West. And it is with

the hope of preventing the necessity of another great war that the Prince of Peace has deigned to hasten His coming by some years. He, whose heart is ever open to the sorrow of the humanity He loves, has heard the cry of His world and has realised the hope in which many have appealed to Him during the last few years to come again to the world which is perishing for lack of His presence, and so in that infinite tenderness which is characteristic of the Lord of Compassion He has hastened His coming in the great hope that there will be hearts enough in His world to respond to His presence, and to make it possible for Him to remain and work for some years among us. Thus though His coming was quickened by the Great European War and other recent events, whether He came sooner or later, depended very largely upon the earnest work of those who believed in His coming and upon the preparations which they made to smooth the way and to help His work even before He was with them in His own personality.

Q. What preparations were needed for His coming?

Ans. The work of preparation was two-fold, that is to say, it was both of an inner and an outer nature. It consisted in the preparation of our own hearts and minds, and also in doing for Him and in His Name some definite work in the physical world. These might be called the inner and outer activities. So far as the inner activity—the making of ourselves

ready—was concerned, we could not do better than follow with strenuous and unceasing endeavour the marvellous teaching given by a pupil of the World-Teacher Himself to His own pupil—J. Krishnamurti—in that peerless little book “AT THE FEET OF THE MASTER”. In fact, though the world to some extent is ready, it may be said that these preparations—the inner and outer activities—are yet greatly needed to enable the Lord to do His work and establish the Kingdom of Happiness in the world.

Q. Please explain in detail what is meant by “inner activity”?

Ans. “Thou canst not travel on the path before thou hast become that path itself.” To prepare the way we must ourselves embody that way. In order that our work may be effectual there must exist between us and the World-Teacher a kinship born, not merely of intellectual anticipation, but also of character, at least to some extent. As Pythagoras truly said: “The greatest honour that can be paid to God is to know and imitate Him.” So we should not only indicate qualities, but must to some extent possess them. An inner personal preparation is necessary also because all new movements, which are destined to become powerful and far-reaching in the outer world, must first take deep root within the hearts of individuals. Hence the first thing necessary for us is to get ourselves ready, make ourselves as pure, as noble, as unselfish as we can.

According to the famous Chaldean riddle, we should "soil not the spirit, and deepen not the plane". We must train the character and develop the qualities needed for the work. We must learn patience, compassion, tenderness and reverence and develop in ourselves the spirit of the Christ—carefully charitable in speech, thinking always the best rather than the worst of others and ever looking for truth rather than for error. Truth in all its simplicity can only be recognised when we have completely destroyed ignorance which is the root of all evil. And to destroy the all-powerful influence of ignorance we should kill out the sense of separateness—that root of ignorance—which prevents us from recognising the "oneness of the totality of things," and is contrary to the divine law of compassion. We would then be able to discern the true from the false, the real from the unreal, and discriminate between the essentials and the non-essentials in our daily life. In reality, "nothing matters much and most things matter not at all," and so we should learn not to live on non-realities which make our whole life, from birth to death, a continual unreality a continual unhappiness.

We should also purify our hearts from all religious hatred and antagonism, all bigotry and superstition, all sectarian rivalries, all dislike of the faith and customs of another. A Master says: "You must feel perfect tolerance for all, and a hearty interest in the beliefs of those of another religion, just as much as in your own. For their religion is a path to the highest just as yours is." And to help all, you must

understand all . . . : So look kindly, gently, tolerantly upon all, but upon all alike, Buddhist or Hindu, Jain or Jew, Christian or Muhammadan." We must combat prejudices and keep ourselves open-minded and accessible to new ideas, so that we may enter by thought and sympathy into other movements, not specially our own, and thus mix in helpful relationship with all hopeful and aspiring individuals. We should try to cultivate a feeling of devotion, let the feeling of devotion go out unstinted, go out fully and freely when we feel the impulse in our heart, and should develop steadfastness and gentleness and recognise greatness wherever seen, as by these qualities alone shall we be able to recognise the Great Teacher who has come.

Another important personal preparation is study, because "neither art nor wisdom can be acquired without preparatory learning", because "only the wise man can be wisely useful" and because "however much you wish to help, if you are ignorant you may do more harm than good". Many in the outer world may be indifferent, but some person may unexpectedly develop an intelligent interest in the subject and may ask for full information; and so we should be prepared with as much ready information as possible bearing upon the work, and should study not only the reasons which have led us individually to the belief in the recent Advent, but also those which have inspired others. Further, the message of the Lord is a message of love, so we should strive to strengthen the love element in our nature in order that through keener sympathy we may better

understand the problems of modern life and the way to solve them.

It is necessary to fashion our feelings and our thoughts on an impersonal and spiritual basis—to acquire an attitude of ever-ready willingness to serve wherever service is required and to put aside personal desires, personal ambition and personal wishes. We should study the qualities which go to make a spiritual man who in all ages has been misunderstood and condemned, and thus understanding something more of the real meaning of spirituality, should try to raise our spiritual nature above our intellectual and emotional natures.

That inner work requires a long period of time with arduous and sustained preparation, for as a Master has said: "The process of self-purification is not the work of a moment, nor of a few months, but of years. . . ."

Q. Why is activity in the outer world necessary to help in His work and what should be the keynote to that outer work?

Ans. Some people are a little apt to stop at the beautiful thought that the World-Teacher has already come. They are content to indulge in ecstatic meditation, dreamy reverie or a self-satisfied happiness independent of the welfare of the rest of the world. They send out some sort of kindly and devotional thought, kindly thoughts towards their brothers, and devotional thought to the World-Teacher Himself. Though that is true and noble

work, we should not stop at that. We have physical bodies, and since it is to the physical world that the Great Teacher has come, we must do something definite on the physical plane to facilitate the fulfilment of His mission in the world.

Again, He had said: "When the world is ready by your work, I shall come." And it would be a poor preparation if, while having made ourselves ready to know Him, we should be unready for His work. The result would be that, at the best, we should be but uninstructed and incapable servants now that He has come and wishes to make use of us; at the worst, that we should reject Him after all.

We should "remember that, to be useful to mankind, thought must result in action. There must be no laziness, but constant activity in good work". We may have high ideals, but ideals by themselves are useless unless we put them into practice. It is said that the test of belief is action. Beautiful theories, however noble they may be, do not of themselves suffice. It is only by putting them into practice, that we can achieve anything in this world. When enthusiasm delights not in action, it sinks into cloudy mists of emotionalism and dies by degrees. In fact, it is difficult, if not actually impossible, to keep at a high pitch of enthusiasm unless we can translate that enthusiasm into concrete action. Pure and unselfish enthusiasm will also inspire us with new ideas and new methods of carrying out our work. We should, however, be careful and utilise the divine gift of common-sense which will prevent us from being ridiculous. In short, will

combined with thoughtful and impersonal action should be the keynote of our work; "for all helpful, unselfish work is the Master's work, and you must do it for His sake." "You must be so filled with intense desire for service that you are ever on the watch to render it to all around you—not to man alone, but even to animals and plants."

Q. What, now, is the outer activity itself, which was and is yet needed as preparation for His work?

Ans. We owe a special duty to those with whom we habitually come in contact. So without pushing the work unduly to an extent that may raise opposition among those who are hostile, we should first try in our own small circle to familiarise the minds of our friends with the idea of the Coming which has already been realised. We should also proclaim that recent Advent by speech and through books, pamphlets, articles in papers and other ways to those who have not yet heard of that Coming. There is a double danger in knowledge, the danger of stagnation—and we know what stagnation leads to—and the danger of over-enthusiasm whereby people will consider us unbalanced and will begin to criticise. We must therefore apply the knowledge so that it helps and not merely let it loose upon the world. The Lord Buddha said: "Tell the truth so as to carry conviction." So we should not simply burst with knowledge, but realise our truth, understand and appreciate it, and then see how it can be most

usefully expressed to those with whom we come into contact. Some minds may be already aspiring towards a larger light. In that case we should endeavour to personalise those aspirations which may go far to kindle recognition now that He has come. But the typical modern mind is likely to regard the coming of the World-Teacher with suspicion and mistrust, and with sheer unbelief. Our task in that case is to try to make a breach in the wall of prejudice and win an acknowledgment of the reality of the Coming, either by direct appeal to intellect or with something more emotional. We can marshal before a man all the arguments about the recent Advent of the World-Teacher, or awaken within him that mysticism which, however deeply concealed it may be beneath the folds of intellectual scepticism, is latent in every man and is very likely to be awakened by proper stimuli.

There are different ways of appealing to different types of mind and it is for us to choose the one which may be the most effective. We should therefore first ascertain the way in which the knowledge of the recent Advent of the World-Teacher will be most easily recognised and accepted in any particular locality, and then arrange the propaganda in a way that may afford food for the differing temperaments of the people whom we expect to reach. While the propaganda must be largely intellectual in character, some temperaments respond more rapidly to a stirring of the emotions; and as for some the eyes of the mind have to be opened, so for others it is

necessary to open the eyes of the heart. There is no inconsistency in adapting the one great truth to the needs of many minds. Some of a deeply religious nature respond with their whole inner convictions. Others there are, not specially religious, who yet feel the faith arising in them because it seems impossible for civilisation to go much further along the present lines of cut-throat competition. According to the nationality, religion and temperaments of the people whom we expect to reach should be the method we adopt, and there our discrimination will be tested. In different countries we can appeal to the people, basing our arguments on their own scriptures and pointing out the evidence in the scriptures of others who also were looking forward to the Coming.

But the World-Teacher has not come merely to lull the world into a blissful repose or pour upon it waves of compassion and good-will. He has come to instil into us fresh vigour for better efforts, to proclaim remedies for problems which have as yet defied solution and to create a new standard of living which will efficiently of the world to be attainable by those living in it.

For the Lord's work consists, therefore, not only in spreading the knowledge of His revelation, but also in undertaking all useful activity which aims at an increased orderliness and efficiency of life. A great Teacher once said that in all the world there are only two kinds of people: those who know, and because they know, are working; and those who do not know and are therefore

idle. We should therefore undertake all useful activity in His Name, and, further, try to understand the various forces at present working in the world and endeavour to use our intuition to determine how best to guide them in the direction in which the World-Teacher will desire the world to grow.

From the profound desire to help our fellow-men without selfish motive will flow such wisdom as we need for our guidance and as will clear our minds of the mists of heredity and environment which, all unknown to ourselves, are clouding them. Unfortunately, even those who are very broad-minded in regard to scientific research and yield gracefully to the evidence of science on some point where such evidence is in conflict with their orthodox religious belief, are often most narrow-minded with regard to religious research, especially when by such research their beliefs appear to conflict with those of other faiths. Again, the leaders of our day, both political and social, have an outlook so narrow and biassed that it approaches selfishness. The politician works solely for the benefit of his country, giving weight to international welfare only when it coincides with that of his own land, while for the social reformer nothing exists except his own pet theory. But our inner preparation ought to have already taught us the very difficult lesson of putting aside intolerance and our personal predilections and prejudices. Each one of us should therefore identify himself, *without party or sectarian spirit*, with at least one problem of modern civilisation and try to solve it from the special view-point of the recent Advent of

the World-Teacher, in the light of the general lines of the teaching—the teaching of unity and co-operation, love and brotherhood—which the World-Teacher is expected to deliver to the world now that He has come.

There are four principal lines of activity required for preparation; political, social, religious, educational. We should be acquainted with the history of our country, and its political condition described impartially, with the social conditions and the lines along which efforts are being made to find solutions, with the fundamental principles of faiths other than our own, and with the principles of education on the basis that all knowledge must be a link between the higher life of the spirit and the lower vehicles of man. We will thus be able to write or speak intelligently on the problems of modern life and will not only be in a position to know in what direction reform is actually taking place, but will also be able to sense the probable lines along which the real solution lies. We should try to spiritualise commercial, social and national life by bringing into them a high purpose, an unflinching honesty and honour, a sense of kinship with and responsibility towards others, that will presently become a pattern, leading men by example and by life to a nobler and happier social order.

The Lord has come as the great Reconstructor along all lines of human activity; and the destruction of the old forms, which was proceeding with such terrible swiftness, was for the purpose of realising the life which was being quickened by His approach.

A very real duty therefore falls upon us of also putting ourselves in sympathetic touch with every form of Reconstructive Idealism which we feel to be upon the lines of His future work, of thoroughly attuning ourselves to that great movement of Ideas which He has come to bring to fruition.

This, then, is our immediate duty—the preparation within and the preparation without. Now that He has come, we cannot appear before Him with empty hands, but like the Wise Men who set forth with treasures to lay at the feet of the Divine Child, we should, from the utmost depths of our hearts and souls, present unto Him the frankincense of our noblest thoughts, the gold of our purest actions and the myrrh of our abundant sacrifice. We should give all our intelligence, will and heart to our work for Him and train ourselves in the waiting time to be efficient and practical helpers of the Great Lord who has come.

Q. But every one cannot do so much. How can people of mediocre ability help in the work?

Ans. It is true that all are not philosophers or statesmen, religious teachers, reformers or educationists, but all, even people of ordinary ability, can dream, think and pray; and their thoughts may be the scaffolding of many a beautiful building if they only put themselves whole-heartedly into those thoughts by quiet meditation. They can liberalise thought in every direction, by inducing people to think on that which they have in common, fasten

their attention on common beliefs and forget their differences; for people differ on trifles, whereas the things which unite all are always the great, the really important things. They can help by their thoughts of love and make a channel for the mighty force of the World-Teacher which is constantly being out-poured for the help and guidance of those working in the outer world. The outer work cannot be properly done unless the inner force is there, nor can inner force work except through appropriate channels. The Lord of Compassion has come to found a new world on the principle of love, and will therefore require many types of builders to help Him. So all are wanted, dreamers and idealists, students and mystics, practical workers and businessmen and women.

Moreover, what is wanted in His worker is not so much perfect capacity as perfect trust and determination to serve Him. A Master once said: "He who does his best does enough for Us." So every one should do whatever he can amongst his friends and relations, and every one who is really earnest can engage in any of the following minor activities of no small value—

RELIGIOUS :

Helping in the proper management of churches or temples.

Organising devotional meetings, *bhajans* or recitations.

Making festivals, etc., attractive.

SOCIAL :

Work for women, i.e., Raising of the standard of sex morality; Abolition of Traffic in Women; Abolition of the Purda System and of Child Marriages, as well as the Removal of prejudice against Widow and Intercaste Marriages, and also raising of the Age of Consent to 16 in India; Protection of Unmarried Mothers; Equal Franchise and Representation; Establishment of Rest Homes for Women Workers and Working Mothers, etc., etc.

Child welfare—Child Protection and Infant Care.

Welfare of the Aged.

Welfare of the Blind, Crippled, Physically and Mentally Defective, and other handicapped classes of the community.

Welfare of the Submerged Classes.

Removal of Untouchability in India.

Visiting jails.

Welfare of Adult and Adolescent Criminals and Delinquents by means of Penal Reform, etc.

Abolition of Capital Punishment.

Visiting hospitals.

Village or town sanitation.

Temperance.

Prevention of cruelty to animals and other living things, i.e., Anti-Vivisection; Humane Slaughter; Prohibition of cruel sports and sacrifices; Animal Shelters; Prevention of over-loading, beating, etc., etc.

Co-operation among working classes.

Practical humanitarianism.

Providing healthy amusements for the people.
Cinema Reform.
Reform movements as to food, hygiene, etc.
Prevention of the gambling evil.

EDUCATIONAL :

Educational movements of the right kinds.
Night schools for labourers.
Schools for depressed classes.
Helping movements like Fraternity in Education.
League of Parents and Teachers.
Working for Libraries, local and circulating.

LITERARY :

Writing pamphlets, leaflets, articles, reviews, reports.
Collecting quotations from the scriptures.

CITIZENSHIP :

Joining Boy Scouts or Girl Guides.
Seva Samitis.
Seva Sadans,
Social Service Leagues.

Q. Grown-up people with physical strength and mental ability can help a good deal in the preparation; but what can the very old and the very young now do to help in the work of the Lord who has come?

Ans. The work in connection with the Lord groups itself in three classes :

1. Preparation which was needed before His coming.
2. Service and assistance to Him now when He is on earth.
3. Continuation of His work after He has left.

Now that the Lord has come, He will work in all the worlds, visible and invisible, and there will be plenty of work to be done on the astral plane, for on that plane are ten times as many to be helped as there are here. So although those who are now quite old can scarcely, in their present physical bodies, help efficiently in the work of the Lord, they will, if they are earnest in His service, have the privilege of working under Him on the astral plane. Again, they will come back swiftly through the gateway of birth, though even then they will be young boys and girls when His Feet tread the earth. On them in their new young bodies will fall much of the burden of the later work of the Lord, to take up the powers that He will send forth and cultivate the seed that He will sow.

But it is not the old amongst us, now fossilised into indifference, who will build the kingdom of the Lord of Love and start a new civilisation based on brotherhood and happiness. His appeal will be to the young whose hearts are warm, whose brains are keen, who feel the longing to labour, to love and to sacrifice, and who will be the growing body of disciples that will surround the Lord now that He has come. To the younger amongst us we should therefore look with hope and give them all opportunity for fresh initiative and new departures, for things

are so guided that those who have known Him in the olden days and loved and served Him in the past, are brought forward to take up the work again now that He is on earth and continue it after He has left. So we should encourage those who, though young in body yet old in wisdom and service, are the sign of the new departure, are the servers and workers of the great Lord who has come.

Q. But if a man wants to do some special work in His Name and be the Lord's worker, what should he do?

Ans. That depends on capacity and aptitude. There are many departments that have to be filled in the great work that now lies before us and all cannot work in the same way. No two individuals have the same degree of moral and intellectual development, and unless each can be examined and dissected separately, it is impossible to say exactly what is suited to the temperament and capacity of a particular individual.

One thing we may do well to remember. If another man is doing some useful work on a special line, we should not rush into that particular work and try to do it on that same line; it is the gaps that need filling, and not the places already filled which need to be doubly filled. So we should rather seek to find the vacant places to make the whole work complete, than try to duplicate those which are already filled.

Moreover, if we want to be the Lord's workers, we should be willing to take up any work necessary in

the great preparation, and do it whole-heartedly, whether it seems to us large or small, prominent or obscure. Oftentimes, the work that seems obscure is really very important, just as the inner part of some machine, like a little hidden spring, is vital to the working of the great fly-wheel of the machine. "Remember that you must not judge by the size of the thing. A small thing which is directly useful in the Master's work is far better worth doing than a large thing which the world would call good." Thus that work is great which is the Lord's work. We must always be on the alert and make all life consist in doing His will, and half our training lies in seeing a signal when given, and answering a call which other ears do not hear.

As the Lord's workers, we should have belief in the power of love—the love of our fellow-men and a warm sympathy with all suffering—faith in the Lord's work and ready co-operation with all fellow-workers, of even different creeds and nations, in the same cause. Circumstances are very often useful things, and our special capacities are indications of what we ought to do when an opportunity comes in our way, and the whole-heartedly and thoroughly grasped opportunity shows capacity, and opens up the way, for further employment.

Though we can help in various ways, the greatest thing that we can all do is to live the Christ-life ourselves, so that we can be channels through which can flow the great power and benign influence of the World-Teacher now that He has come.

Q. You say that the Lord has already come through that vehicle which He has chosen for His use this time on earth; but how will one know Him even when he sees Him?

Ans. There are no outward marks to recognise a Great Being and it is not by outer signs that we shall know Him or recognise the greatness which is of the Spirit and not of the flesh. Says the Lord Krishna in the Gîtâ: "The foolish disregard Me, when clad in human semblance, ignorant of My supreme nature, the great Lord of beings."

Now that He has occupied His chosen vehicle, the might of His love and the splendour of His power are assuredly there, but how many of us can see the Heavenly Presences and the power and the glory of the higher planes? Because the world sees only the veil of the flesh, therefore to it "the day of the Lord so cometh as a thief in the night". Only those in whom the mystic Christ is developing, who have the eyes to see—"other, larger eyes than ours"—and the ears to hear—the spiritual sight and hearing—can know Him in His living reality; only the realisation of the God within may enable us to see the God without. "Verily the Mahâtmâs (Great Souls) partaking of My divine nature, worship with unwavering mind, having known Me, the Imperishable Source of beings." So we must first perceive the Christ within ourselves before we can recognise Him in the world outside. "Neither to here nor to there, but within thee, O Soul, look for the coming of the Christ."

There is only one way of knowing a great Spiritual Being—by being a little like Him—for one great rule runs through all nature that we can recognise only that to which we can respond—can know only that to which we are capable of answering—or as Maeterlinck puts it: "It is only by revealing the divine that is in us that we can discover the divine in others." The condition of knowledge is that we should modify part of ourselves to answer to that which comes to us from outside. We see only because we have ether in our body, and the ether in the eye can be thrown into vibrations by the waves of light, waves of ether, and we see because we can reproduce. The same is true of all our senses. There are millions of other vibrations beating up against us, but we do not know them because we cannot reproduce them. Similarly, the man who has developed within himself the spiritual nature can answer to the spiritual vibrations of the universe, because he can reproduce them within himself. So in moral characteristic and spiritual nature we can recognise only in proportion as we reproduce. We may reproduce poorly; but unless we reproduce, however poorly it may be done, unless we in our small way, like little pools in the road reflecting the image of the sun, reflect something of His passion, of His love for the poor and the suffering, of that pity which filled Him when He saw the multitudes, unless in ourselves there are some of the qualities which shine out so gloriously in Him, we cannot know Him—the Lord of Love—as the World-Teacher, even though He Himself

come before us.

Therefore to know the Christ who has come, we should cultivate the spirit of the Christ—to bear insult with forgiveness, to bear accusation with silence, to refrain from anger, to develop gentleness, and all the qualities which go to the making of a spiritual man, to prevent the spiritual energy from leaking away through the pin-prick holes of the daily minor faults of temperament and character, and not only to check the tendency to decry the great or to find fault in what is noble, but to recognise and reverence greatness in whomsoever shown. If we would know the Lord Krishna now that He has come, we must be like Trivakra who gladly poured out her most precious gifts upon Him and not like the Brâhmanas who were too busy to attend to Him. We must also put away the prejudice against different race bodies and give up the old Jewish spirit of exclusiveness, which was so largely responsible for the rejection and murder of the Messiah by His own people when He came to them and when they found that He did not fit in with their idea of the Messiah. In every one that we meet, we should try to see the best and not the worst; meet every one, be it even the criminal, as the potential saint. “I said ye are gods,” says the Christ, quoting from the Proverbs. He speaks of the oneness of our nature with Him, “I am the vine and ye are the branches.” And in the lesson that He gave them when questioned as to which would be the greatest, there lay, not only the answer that he is greatest that doth serve, but also the more

hidden meaning, that in service—full and devoted service—lies the reality of our knowledge of Him and therefore of our knowing that we are one with all that lives. Thus we who aspire to know Him and to feel ourselves as one with Him should first feel ourselves as one with every other. Says a Master of the Wisdom, a disciple of the World-Teacher Himself: “Learn to distinguish the God in everyone and everything, no matter how evil he or it may appear on the surface.” For God is in every man—every one is an evolving son of God, growing into the perfection of the divine Father—and if we do not see Him, it is our eyes that are blinded; and if we would see the divine in its mighty perfection in a Christ, then should we see the Christ in our poorest fellow-creatures, in the poorest and the lowest and the basest, for verily then we shall be attracted to Him when we see Him and come into direct contact with His beneficent personality.

Thus we must try to make ourselves into copies, however faint, of His marvellous perfection, reproduce some slight touch of His infinite love, His all-embracing compassion. This compassion is *not* sentimentalism; it is *not* the pity which is evoked at the sight of a poor and worn-out beggar, nor is it the feeling of tenderness of a mother for a child; it is infinite and blissful wisdom combined with infinite pity which seeks to destroy the miseries of all beings. It is “the wisdom which enables you to help, the will which directs the wisdom, the love which inspires the will . . . Will, Wisdom and Love are the three aspects of the Logos; and you

Krishna and the Buddha, but they did not succeed, though they killed the Christ in Palestine. People like Shishupāla, Duryodhana and Jarāśindhu derided Shri Krishna and looked upon Him as an ordinary person, though the Sages knew His true nature and made no secret of it. Some of His own relatives even suspected that He had stolen the precious stone called the Samantaka Mani. We remember also the opposition of Devadatta to the Lord Buddha and the blindness of vision and the hardness of heart of the Jews during the last manifestation of the Lord of Love. Despite the magic power of Their personalities, there were some who could not feel it, some who were indifferent, some who were hostile.

On these analogies we may expect that there would certainly be some men who would ridicule Him—and some have already done so—for those who live in darkness resent the splendour of the light. We also know that an ideal, however sublime in itself, if it nowhere can come into touch with a man whom it is meant to attract, will not only fail of its purpose, but will, on the contrary, repel him and arouse his opposition. In fact, contact with any great perfection has a double action of attraction and repulsion. It attracts those of like nature having some share in that perfection: it repels others who have not any of that perfection. We often imagine that the presence of the World-Teacher in our midst could draw out only that which is most beautiful in human nature; but this is not the case. The warmth of the sun encourages weeds as well as flowers, and the vibrations of a great

Spiritual Being may 'quicken into life faults and weaknesses as well as virtues. Thus the presence of the World-Teacher will draw out the best as well as the worst in human nature, will bring out the good as well as the bad qualities of those around Him.

Again, in the world at any given time there are those who are certain they know and are ever in a combative mood. So when a fact is brought to their notice which perforce must modify their convictions, they reject that fact as untrue or as of no consequence. Therefore when the Great Teacher who has come points out fact after fact not dreamt of in their philosophies, they will disbelieve and criticise Him and draw attention to contradictions between what He says and what He said of old in Palestine, not knowing that what is attributed to Him in His last incarnation was perhaps not spoken by Him at all. Such persons cling to the form, and when the Life demands a purer and larger channel, they will not let it go and accept the new form the Great Teacher brings, but are likely to oppose Him now that He has come. Therefore though there are already many who love and reverence Him, there are many more who are indifferent, and also some who revile Him and try to injure Him, if not by deed, then by thought and word.

We may take it then that sheer indifference will be the natural attitude of the ordinary men of the world towards the World-Teacher. But some will regard the message of His recent Advent with

who wish to enroll yourselves to serve Him, must show forth these aspects in the world."

By continual effort to imitate Him in heart, in mind and in act, we should reproduce within ourselves an organ of knowledge which, however feeble, is able to recognise greatness, because it can partially reproduce its mighty vibrations. By taking up any characteristic which we know is in Him and meditating on that in our heart, the thought of Him will gradually weave a link of love binding us with Him, and the creative power of thought will build our character and ennoble our nature. As Pythagoras truly said: "Vigour and strength of body are the nobility of cattle; but the rectitude of manners is the nobility of man." Verily it needs an arduous preparation—a persistent training, a special understanding—to be able to respond immediately to the noble appeal of the Master of Compassion.

We shall know the Teacher also by the teaching that He will give, for the Teacher will be justified by His teaching. We think teaching is always "saying something": it is "living something" as well, as was shown by the Lord Christ during His last Advent. And the teaching of that same Supreme Teacher may consist even this time more in the life He Himself leads and will lead and in His own relation towards others than in His preaching. But again, to recognise the spirituality of the teaching, if He puts that teaching in a way different from that to which we are accustomed and presents some great spiritual truth from a new aspect and in a new light, we should first try in our own selves to develop the

spiritual above the intellectual and the emotional, and unfold in ourselves the spiritual life which recognises its kin when it sees spirituality in its highest and most wonderful form.

Thus the Teacher will be recognised by His life and His teachings, by the perfection of His Christ-like qualities, by the fulness of His spiritual stature. Many will recognise Him by the peace which His mere presence will bring them while others will know Him through an inner recognition which cannot be translated into words.

Let us not be among the crowd whose ears are deafened by the tumult of the world, so that they cannot hear the voice of the herald of the coming day; let us not be blind to the light of that dawning as were so many when He came into Palestine, when, as Sir Oliver Lodge says, "His advent was the glory, His reception the shame of the human race."

Q. But when the Supreme Teacher came formerly as Shri Krishna and then as the Christ, there were many opposed to Him. Was there, and will there be, opposition even this time, and if so, why? Also, how should we meet such opposition?

Ans. Great religious teachers in the past have always met with opposition. The pearls of their wisdom fell among herds of self-conceited, narrow-minded beings, who straightway trampled them in the mire of their own ignorance and superstition, and hurried away at least some of the princely givers to deaths of nameless cruelty. Men p' led to kill Shri

suspicion and mistrust and ask: "How do you know?" They have every right to be cautious and critical and even sceptical, but they should also be patient and fair and be neither guided by dogma nor start with a preconceived notion of what is possible and what is impossible. They should allow the Teacher to be justified by His teaching. And again, though it may be sufficient for ourselves to feel swift intuition and to believe, we must be able to justify that intuition at the bar of reason and make our belief perfectly clear even to the most logical mind. The reasons we have adduced before in support of our belief will probably suffice to win an acknowledgment of the possibility of another manifestation in our own day.

Some even criticise and comment upon the message of His recent Advent with hostility, but we should be tolerant even to the intolerant and meet all opposition, even when discourteous, with good-tempered indifference. In such cases we should take people just as they are and not be vexed because we cannot change them into what we think they ought to be, for, as was once said by a great spiritual writer of the Middle Ages: "If you cannot make yourself what you think you ought to be, why should you expect to make other people what you think they should be." Also we must remember that disbelief too has its value, because as Shakespeare says: "Opposition gives opinion strength."

While encountering opposition, we should bear in mind the words of a Master of the Wisdom: "Remember that though a thousand men agree upon

a subject, if they know nothing upon that subject their opinion is of little value." Though a thousand blind men may agree upon the non-existence of the sun, their opinion does not affect a man who sees. Now that He has come, the world may even mock as it mocked before, but facts do not change because of ridicule. And every difficulty that we now meet bravely, every obstacle that we now overcome with courage and strength, means one difficulty less and one obstacle removed from the path that those blessed Feet shall tread. Far better that they should ridicule and scoff at us, the servants, than at the Master, the Lord of Love, who has come, so that some of the opposition may exhaust itself on us, and some of the arrows of scepticism break on our breasts and be blunted, rather than that He, the Master of Masters, may have to face the unbelief of the world.

Great is the call now upon our courage and heroic qualities, and complete must be our disregard of the opinion of the world. When we see opposition outside or when we are assailed, we should be strong enough to endure and should let the ancient words of the Christ ring in our ears: "Let not your heart be troubled, neither let it be afraid."

Q. Will His own Church, the result of His last efforts to teach the world, receive Him?

Ans. The Christian Church which specially claims Him as its own will be tested now that He has come, as the Jewish Church, which claimed a sort of monopoly in the Messiah, was tested 2,000

years ago.

The Christian world of to-day is divided into over three hundred sects. Still in every Church probably some will recognise Him by intuition, though perhaps a great majority will not own Him for the reason that His teaching will come in a new and wider form. We know that many of those Churches now cling to their own usually somewhat narrow statements of His older teaching, and in many cases having altogether abandoned the original teaching have set up a system of their own, based upon a distortion of certain statements attributed to Him. We have seen before that the Christian Bible was written by four disciples at the abbey in Alexandria, and this view is supported by the general conclusions of the higher criticism, especially by the book, "Not Paul, but Jesus", written by an accomplished writer on Biblical subjects. The present-day Theology of the Christian Church, which is the bone of contention among the different sects, is largely to be attributed to S. Paul, while the teachings and sayings of the Christ Himself, as reported in the Gospel, are clear and simple. For example, in His account of what is called Last Judgment, He does not ask, "Do you believe in Me?" or "Did you attend Church regularly?" but inquires, "Did you feed the hungry? Did you clothe the naked?" This means that according to the Head of the Christian Church Himself, it does not matter what anybody professes to believe so long as he behaves as he should.

Now, all the groups of Christians of different sects,

while they agree on every point of real importance, differ, not on momentous principles, but on the minutest points of practically no importance. The Arians breaking away from the orthodox theoretically on the insertion of a single dot (like a full stop) in a certain Greek word—whether it should be *homoousin* or *homoiousin*, whether Christ is of the same nature as the Father, or whether He is of like nature with the Father—and the whole of Christendom splitting into two parts—the Greek Church and the Roman—on the question of the procession of the Holy Ghost—whether the Third Person of the Blessed Trinity came from the Father only or from the Father and the Son—are the kind of things about which religious sects have been disputing, though we may observe that both of them are questions upon which no one can possibly have any reliable information and that neither of them can possibly matter in the least to any human being. Holding the same broad beliefs they again differ in petty questions as to Church government—whether a baby may be baptised or whether he must wait for it till he grows up, whether a priest may wear a particular dress, and so on.

Thus the Church members and Officials with their dogmatism and insistence upon forms, with their exclusiveness, pomp and intolerance, not following the first principles of the teachings of the Christ and quarrelling over petty things supposed to have been said by Him, are not likely to accept Him now that He has come. Referring to the prophecy of many false Christs in the latter day, some will have an

excuse to say that He may be an "Impostor". Many others with no compelling intuition will be cautious and will take the general attitude of holding back till He has justified Himself; but a great number will reject Him, as the Arabians 42,000 years ago had rejected the Manu, in His own Name.

Perchance some in the Christian Church will recognise Him by His Wisdom and supreme Compassion. But if they insist on His coming in the garb their thoughts have made for Him and forget that "God fulfils Himself in many ways" and not according to their measure of Him, He may pass unrecognised because of His not fulfilling the expectations which they have been accustomed to associate with Him. Last time when He came, "He was not Jew enough for the Jew, not Roman enough for the Roman, not Greek enough for the Greek. He was too big for them all." So this time He will not be Protestant enough for the Protestant, Catholic enough for the Catholic, Broad Church enough for the Liberal. He will be too big for them all. Coming again with a message for all mankind, He will not be Hindu enough for the Hindu, Muhammadan enough for the Muslim, Buddhist enough for the Buddhist, nor Christian enough for the Christian. He will be too big for them all.

The Christians think that He ought certainly to have come as a Christian, and yet to what particular sect in the Christian Church could He have chosen to belong? If He had come as a Catholic, Protestants would have rejected Him; if as a Protestant, He

would have been rejected by both the Catholics and the Protestants except by that particular sect to which He would have adhered; while, now that He has come from the East—the home of spirituality and of all the world's great Teachers—as the adherent of one of the more ancient of the world's faiths, He is sometimes despised as a coloured man by some of the arrogant people of the West, and in some of the British Colonies He may not be even allowed to land.

As stated before, the Christ has been glorified by the glamour of the ages upon Him, by the wonderful radiance which the worship of the millions has shed on His figure. But we are not much changed in mind and heart from the herd that stoned Him before, and if that Eastern Jew, that dangerous seditionist, that "blasphemer," "deceiver," "friend of publicans and sinners," were to come in the midst of our respectable Christians of to-day with their complacency, self-esteem and race-prejudice, they would either be ashamed of such a Christ, or with a superior smile of contempt reject Him.

Q. But what of those who are incredulous as to the New Advent?

Ans. As a Great One has said: "The pendulum has swung from the extreme of blind faith towards the extreme of materialistic scepticism." Scepticism, however, does not alter facts, nor can the oratory of the unseeing annihilate the convictions of those who see, for as Mrs. Besant pithily puts it, "Ignorance can never convince knowledge." But

again, "Faith cannot be taught or forced; neither if true, can it be really destroyed." This being so, belief, however true, cannot be forced on a man, and we should "degrade not truth by forcing it upon unwilling ears." If the recent Advent is a fact, neither unbelief nor violence will make it less true.

"And I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts, v, 38—39.)

The Teacher will be justified by His teaching; meanwhile the wise course for those who disbelieve in His recent Advent is to wait quietly and see what comes of it. They should remember the warning given by Him 2,000 years ago that even He could do no mighty miracle in a city He visited, because of their unbelief. They should watch His handling of all the deep problems, and not be hasty in their surmises, conclusions and judgments. They should be receptive of light from every source, desiring with the dying poet for "more light," and remembering the scripture that says (Proverbs, xviii, 13): "He that answereth a matter before He heareth it, it is folly and shame unto him."

It is an undeniable fact that the vastest number ever counted begins at the very beginning with one. In all changes it is the minority that leads the way. Nature always leads by minorities, contrary to the democratic way of government. She always chooses her leaders along new paths as units, or as a small minority, followed generally by an increasing number;

so that all great movements begin with one, then go on with a group gathered round the one, then onwards until large numbers of the people accept them; for it is quality, not numbers, which is the really important thing in evolution. It is not the size of the animal, but the quality of the brain, which in the physical world gives leadership.

Every great change is preceded by a great act of faith, and it is still true that "He that loveth his life and clingeth to it shall lose it, and he that loseth his life shall find it unto life eternal." Whenever, not by reasoning but by direct experience the stock of knowledge has been enlarged, or when a revelation has come to the human race through the agency of higher powers, it is not the wise but the simple who are the first to receive it. The simple may be mistaken, just as, on the other hand, the eyes of the learned may be closed to anything which appears disconnected from their previous knowledge. For it is inevitable that any new order of things must be so disconnected, and some little time must elapse before the weight of facts impels the learned in a new direction, even though the so-called simple, but really the intuitive, may meanwhile be absorbing direct experience and forging ahead. It would not therefore be right for us to force on any man the belief in His recent Advent, even though such a belief is really an opportunity as well as a responsibility.

Q. Why should belief in His recent Advent be an opportunity as well as a responsibility?

Ans. It is an opportunity because a person with

belief in His present Advent, can, by helping his fellow-men in His Name, partake more and more of the nature of Him who has come. An opportunity to help the world in His Name is given, and if one man will not take it, there are invariably others ready to step in and do the work. Again, only a few, while He was last amongst us in this outer world, embraced that priceless opportunity of speaking with Him face to face, as men who know and follow their Lord. Very often people say, "If I could have heard Him speak, if I could only have devoted the whole of my life to His service when He was on earth, how happy I should have been!" Such an opportunity is given now, and it is worth while trying to take advantage of it. A glorious opportunity of this sort comes rarely, only once in two or three thousand years, and the opportunity grasped now will give a larger opportunity for unselfish work in His Name in the future. Many to whom the opportunity is offered will cast it aside; but that is all the more reason why those who believe in His recent Advent should work with greater vigour so as to atone for the defection of the disbelievers.

It is also a responsibility in the way of searching out all possible ways of usefulness, because it is the duty of persons who believe in His recent Advent to help Him by working daily for Him—undertaking all useful activity in His Name—and each day when no such work is done for Him makes His presence a little less real. Those who have a profound belief in His recent Advent should not rest content with

the greatness of their belief, for mere belief will achieve nothing in this world. The test of belief is action; it is action, impelled by strong faith, that counts and helps. Further, those who have pledged themselves to assist Him can assist Him effectively only in so far as their characters are able to grasp His work, and that lays on them the duty of training their character to do the kind of work which He wants done. Again, as the World-Teacher and the Saviour of all humanity He has the world's interests at His heart, and is identified, not with the interests of any one class or caste or religion or nation, but with the best interests of all humanity; similarly, His followers and agents should have, not a one-country or one-religion standpoint, but a world-attitude—should be ready to do His work *for the world*, should be thinking first in terms of the world, and, after that, visualising their country or their religion from that central standpoint. Moreover, if they believe Him to be the World-Teacher, it is their duty to accept Him fully, and to adopt, not the ordinary attitude which the world adopts towards its teachers, of asking them to justify themselves, but the attitude of a true Shishya, that is, a 'pupil', utterly open-minded and willing to leave all his past traditions in order that he may understand his Teacher. "If you have not yet seen Him, you must still try to realise Him and trust Him, because if you do not, even He cannot help you. Unless there is perfect trust, there cannot be the perfect flow of love and power." This means complete trust in the Teacher and whatever is the message which He pro-

claims, and an intellectual detachment from the traditions of the past, from all its religions and sciences, from all its ideas and customs. The world has a right to ask Him to justify Himself, but those who believe in His Advent have a higher duty resting on them, and that is the duty of preparing themselves "first, to be His followers and, second, to be His agents" and workers. What He wants is not so much perfect capacity as perfect trust and determination to serve Him, and those with belief in the recent Advent have the duty of living up to the ideas professed by them.

Q. But religion has been fully and finally stated and cannot need any new form as "it is the Faith once for all delivered to the Saints," and no one, however great, can add to it or alter it. Why, then, is teaching by another Teacher necessary? Why should we want fresh teaching when we have not begun fully to live the old?

Ans. The faith may have been once for all delivered to the Saints, but we do not find that it was once for all fully understood by the Saints or by anybody else. Truth though explained in a hundred different ways can never be fully expressed, and many Teachers are necessary to make us understand the many-sided Truth. By the evolution of humanity through ages our intellect grows stronger and love wider and deeper, so that we are now able to understand more of the great truths than our forefathers were ever able to do. Thus though the

truths may be eternally the same, a restatement of them may well be beneficial. Also, our presentation of the eternal truth is limited, after all, however beautiful it may be and however satisfying to us. It is a sacred vessel filled by the Masters of the Wisdom, the Mahâtâmâs: it may not be able to contain a further outpouring from the same inexhaustible source. The Christ said: "Neither do men put new wine into old bottles: else the bottles break and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." (Matthew, ix, 17.)

Again, a new presentation from time to time is an absolute necessity. What was suited to the needs of the people two thousand years ago obviously cannot be fully suitable for us to-day with our wider knowledge of Nature. As scientific teaching represents an actual reality, Science ought to be the handmaid of Religion, and there must be no such opposition between them as we have had through many centuries. A religion which does not harmonise with scientific teaching stands to a large extent self-condemned in the minds of thinking men. It is not that true religion does not harmonise with science; it is itself the science of the higher worlds, the science of the spiritual. But the fundamental difference of view between true Religion and modern Science is that the one concerns itself with a study of Life, of Consciousness; the other with a study of form, of the vehicles of Consciousness; with the physical phenomena of this and other worlds; with what can be brought through the physical brain

and senses alone. Modern Science is a systematised knowledge of sense phenomena only, and many of its conclusions are erroneous, as it hesitates to go beyond the senses even where psychical phenomena like sleep and trance manifestations are concerned. "In old times Religion and Science were one, wedded together, and there was no discord between the Intelligence and the Spirit." Modern Science in its self-sufficiency and materialism once disbelieved in Religion and was antagonistic, but materialism with its absurd theories is happily now a thing of the past, while opposition and disbelief have gradually subsided. God's laws are the same on every plane, and as Tennyson says: "Nothing is that errs from law," and true religion must and does accord with everything we see about us. So we want a new Teacher, not to give us a teaching new in its essence, but once more to promulgate the same old truths dressed in new garbs, with some beauty of expression which may appeal to the modern spirit, and which may be exactly suited to us in this present day.

Moreover, although in the various scriptures we have records of what the Great Teachers are reputed to have said, we know that we have only the reports of what those Great Teachers are *supposed* to have said, and in most cases these reports were prepared long after the time and coloured by the knowledge of the writer, who must have reported, not what the Great Teacher had said, but his own individual understanding of the statement, which might or, very likely, might not have represented Him accu-

ately. Thus all truths being one, we cannot revise Truth which is God's, but we may revise the statement which is man's, and without doing violence to it put it in a new way acceptable to the wider knowledge of the present day.

Then again, reproclamation of the old eternal truths is necessary, as with the passage of time the truths may be and have been seriously misrepresented and distorted out of all recognition, and the meaning of the original teaching has been obscured by the accretions of rites and ceremonies and the wrong interpretations of basic truths.

It is true that we have not begun fully to live the old teaching which is true for all time. The reason is that we evade our responsibilities by saying that when the Christ came to earth, He knew nothing of the complications of modern civilisation and had not to deal with any of the problems of our complex modern life, and that though His teaching is beautiful, it is impracticable for this hustling, bustling world of to-day. Also, though there are many *individuals* in every nation who are trying to mould their lives by the eternal precepts, there is not one *nation* which puts them into practice, for we find that all nations, while pretending to believe the precepts, give them the lie by every arrangement that they make for defence of themselves and attack of their brother-nations, and in every class-division negate the principles that they acknowledge with their lips. In recent years there is much talk of reconstruction of civilisation. Truly, politics, economics, social philosophy—all can guide, but

they cannot originate the impulse which is necessary for that reconstruction. We lack the energy and the inspiration to convert the talk into fruitful act. So a Teacher is necessary, not to give fresh teachings, but to show us how to apply the eternal principles to this modern world with its problems and combinations, to give us the inspiration which shall enable us to make the old truths the practical guide of our lives, to teach us universal brotherhood, to "speak the Word of Peace which shall make the peoples to cease from their quarrellings," to "speak the Word of Brotherhood, which shall make the warring classes and castes to know themselves as one," and to show Unity, Peace and Brotherhood, not as now within a Brotherhood of Faith, but in a wider Brotherhood of Nations, thus unifying and spiritualising different nationalities and religions.

Q. Brotherhood of Nations? Brotherhood may be practicable at the utmost in one religion; but how is it possible among the followers of different religions when the members of even the same religion are constantly quarrelling amongst themselves?

Ans. Comparative study of religion will facilitate universal brotherhood inasmuch as such study proves that the origin and essence of all religions are the same, and that fundamentally all religions are one, teaching the same truths and inculcating the same ideals of conduct and life.

Q. How can that be when the different world-

religions apparently differ so widely?

Ans. The Immanence of God is the basis of Religion, and the various religions are methods by which man carries on his search after God—and here lies the justification for variety. There are many types of mind, and different religions were planned to appeal to different races and temperaments.

The apparent differences between various religions are due to national and racial characteristics and the varying stages of intellectual growth of the people concerned, as well as to the accretions of rites and ceremonies and the wrong interpretations of basic truths taught by their Founders.

People are in different stages of evolution, and what suits one stage may not suit another. For example, a young or savage nation—that is, a nation whose people have not had much experience and training in the series of human incarnations, and whose chief pleasures are eating and drinking and hunting for food—would require a very simple kind of religion which would teach that there is a God who is good, that they should do right to please Him and gain happiness after death, but that if they did wrong, He would punish them and make them suffer after death.

But when the same men have passed through many more earth-lives, and have been born into more civilised nations, they would require a higher and more spiritual form of religion as they would have greatly developed their intellectual and moral faculties.

Missionaries used to go out definitely to convert

heathens into Christians. Now they are being told, as the Archbishop of Canterbury, the ecclesiastical head of the Church of England, told them recently, to remember that every religion was a revelation from God, although, quite naturally, he added that Christianity was the best of them: naturally, otherwise he would not be what he is. While a person may belong assuredly to one because it suits his temperament—which means it suits his past lives, for he has many lives behind him, in which he has been in one faith after another and has gathered something from each of those faiths though he may have missed some great truth in some of them—if he comes into touch with the spirit of Truth, of the Divine Wisdom, in this life, he will see the unity underlying all religions alike, the same Truth appearing different owing to the outer garb of different religions.

Truth may be expressed in a hundred different ways, but the whole can never be fully expressed, and each religion has its own characteristic perfection or key-note, its message to mankind, and the comparative study of religion is thus necessary to know the many-sided 'Truth.

In this way one learns that no one particular religion is in sole possession of Truth, and so one does not feel prejudiced against other religions. Hence brotherhood is more likely to be realised practically amongst all men, as it is already a fact in nature, all being children of the same Father.

Q. You say that the essentials of all religions are

the same; why so? Moreover, if Truth is found in all religions, why does it appear so dissimilar in different religions?

Ans. All religions have grown round some great Teachers,—in fact their very names are taken from those Founders, like Christianity, Buddhism, Zoroastrianism, Muhammadanism. The Founders of religions are all Divine Men, members of the Occult Hierarchy—Great Brotherhood—spoken of before, who guide mankind and are in charge of a body of teachings, called the Ancient or Divine Wisdom. When a portion of mankind is ready for some new teaching, one of the Brotherhood is born amongst them to found a new religion, who ever brings with Him the same truths, the same teachings, but shapes the form of those teachings to suit the conditions of the time, such as the intellectual stage of the people to whom He comes, their type, their needs, their capacities. "Cows are many-coloured, but the milk (of all) has but one colour. Look on knowledge as the milk, and on the teachers as the cows." Thus owing to the common divine origin, the essentials of all religions are the same though the non-essentials vary.

As one white light includes all colours within itself, so the different religions represent the varied colours which in their union form the one white ray of Truth. As water in differently-coloured glass tumblers appears differently coloured though really colourless, as the same sun seen through differently-coloured glasses appears differently coloured, simi-

thus practically identical in their main teachings, we see through the long history of the past that whenever previous civilisation and religion are beginning to show signs of failing in their power or of being no longer able to cope with the surrounding conditions, some magnificent figure, a World-Teacher, always appears and commences a new cycle, a new era, alike of religion and civilisation, embodying some definite principle and helping humanity to take a new step forward in evolution.

Thus each religion marks a step forward in civilisation, and also brings out some feature valuable to mankind, on which less stress had been laid in the religions that preceded it. Mankind has to learn many lessons and develop different qualities which are given by special religions, adapted to emphasise particular teachings. These teachings are embodied in civilisations, and humanity developing the qualities imparted by the civilisations and learning the necessary lessons taught by World-Teachers and incorporated in religions, gradually shows an advance, with ever-enriched qualities. So at the beginning of each new period or age, the World-Teacher comes forth to the new sub-race and sounds the central idea, the key-note, around which the new movement shall group; for though all the great truths are to be found in each faith, there is also one in each faith which dominates the rest, giving to it its own peculiar colour and evolving in it its own peculiar characteristics.

Q: What are the central ideas, the key-notes, of

the old religions so far known?

Ans. While it is true that every religion contains some universal teachings, each is dominated by a spirit peculiar to itself. Every religion has its own note, is marked by a dominant quality or seems to have selected one virtue or truth upon which to lay special stress; and all these notes do not sound out a monotone, but a splendid chord, when heard together.

According to Dr. Miller, the well-known Presbyterian founder of the Christian College of Madras,—a man of great insight and liberality of thought—the contribution, as it were, of the Hindu religion to the great universal religion, is the Immanence of God and the Solidarity of Man. Admitting that the universal Life lives in all humanity, the brotherhood of man is only the earthward side of that great spiritual reality; and growing out of that recognition of the unity of man is the dominant note of social obligations, of Duty, a sense of duty between members of a community, the duty of man to man.

The teaching of the World-Teacher Tehuti or Thoth—or Hermes according to the Greek—which dominates the civilisation of Egypt is that of Science, the study of man and the worlds around him. And because its central teaching was of Light, Egypt had as the key-note of its faith Scientific Knowledge, so that the “Wisdom of Egypt” has come down through the ages, and even the very name of Chemistry is derived from Chem or Khem, the old name of Egypt, the land of science of the past. Thus the

larly the same Truth appears different owing to the outer garbs of different religions, necessary for its expression, being differently coloured according to the needs and capacities of the different types of people for whom it is intended. Thus "THERE IS NO RELIGION HIGHER THAN TRUTH". For the truths are ever the same, the same eternal verities in all the great religions of the world which are practically identical in their main teachings.

Q. Can you give a rough outline of the teachings common to all the great religions of the world?

Ans. There are two fundamental principles common to all the great religions. The first is the Immanence of God. God is everywhere and in everything. The divine Life is the Spirit in everything that exists, from the atom to the Archangel. All thought, all consciousness, is His, for He is the One, the Only, the eternal Life. Thus the essence of religion is the fact that man being sharer of His life can know the Divinity and is himself divine and immortal, nay, eternal; for immortality is only endless time, and what in time begins, in time must end; while man is eternal as God Himself is eternal, and death is merely the dropping of one garment before donning another.

But if there be one Life, one Consciousness in all forms with God immanent in all, then as an inevitable corollary, to this supreme truth comes the fact of the solidarity of all that lives, of all that is,—a universal Brotherhood. The Immanence of God,

the Solidarity of Man, these are the basic truths underlying all great religions.

Their other teachings can be thus outlined:

1. That there is one Infinite Reality, one real Existence.
2. That from That proceeds the manifested God, unfolding from unity to duality and from duality to trinity.
3. That the whole universe with everything within it is a manifestation of the life of God.
4. That there are many mighty Intelligences called Archangels, Angels, Devas, who have come out of the manifested God, and are His agents for carrying out His thought and will.
5. That man like his Heavenly Father is divine in essence, his inner self being eternal.
6. That he develops and evolves by repeated incarnations into which he is drawn by desire under the law of Karma in the three worlds, the physical, the astral, and the mental, till he realises his own divinity and the unity of all existence by experience, knowledge and sacrifice.
7. That there are Masters, Perfected Men, Men who have completed Their human evolution, have attained human perfection and have nothing more to learn so far as our human state is concerned.

Though all the great religions of the world are

contribution of Egypt to the world's evolution is in the value of science and knowledge of the physical world, for Law is the symbol of Knowledge, as Duty is the flower of Truth.

The basis of the civilisation which the World-Teacher built up in Persia as Zoroaster is Purity, "purity of thought, purity of word, purity of deed." He preached the doctrine of Fire, and took Fire as the symbol of God, because fire is the great purifier.

In Greece the Great Teacher as Orpheus gave the key-note of Beauty, the beauty which is divine; and Beauty is the note of the Greek religion and Greek civilisation, mighty in the older civilisations of the world. Greece worked the beautiful into the lives of her people, and that beauty spoke in her wondrous literature, in her exquisite architecture, in her statues open to the masses of the people. Not only for beauty in form, but also for beauty in sound, in painting, Greece has set the model and stands supreme in Europe as sending out that note of beauty. Many of the modern models are taken from ancient Greece, for instance, the Church of La Madeleine in Paris and their Parliament House on the other side of the Seine. The great type of beauty to-day is the Greek, so that that type is called the "classical beauty".

As Greece spoke of Beauty by Art, Rome spoke of Beauty by Law—the duty of the citizen to the community—for without Law Beauty cannot be. Rome thought little of the individual; the State was the Roman ideal, and no true freedom for a nation

can exist without the omnipotence of Law.

The central idea of the great religion founded by the Lord Buddha in India was Knowledge,—right knowledge of wisdom, of compassion and obedience to law, of learning how to live and seeking in all things to understand.

The note of the Hebrew religion is Righteousness—Righteousness of God, of "the righteous Lord who loveth righteousness".

In Christianity, the Faith on which has been built the civilisation of Christendom, two notes are struck, the one naturally following upon the other. The first is the key-note of Individualism. That note of the enormous value of the individual comes out in that phrase of His: "What shall it profit a man if he gain the whole world and lose his own soul?" Older nations built their civilisations on the family, with family as the unit and not the individual. According to the Hindu and other eastern civilisations, it is not the man, the isolated being who is the unit, but the family; and in the Hindu Scriptures it is written: "The human being consists of the man, the wife and the child." The inevitable result of that was that the human being was born into a complex of obligations; he was looked after in his infancy, otherwise he would have perished. His duty to the family was born out of the care and attention that was paid to him in his infancy. And then the family was expanded to the community, the village, and then the aggregation of villages to the republic, the kingdom, the empire; but always the idea of obligation of the smaller unit to the

larger, and hence respect for law and duty. Very little was said about rights and a great deal about duty.

On the other hand, in Christianity the value of the individual was emphasised. Christianity struck the key-note of Individualism, and in order that that might be thoroughly developed, some of the doctrines including that of reincarnation, taught in the primitive Church, were wisely dropped for about a thousand years. The doctrine of Reincarnation was originally taught by the Christian Fathers, and in the writings of Origen—the most celebrated pupil of S. Clement of Alexandria and perhaps the most brilliant and learned of all the Ecclesiastical Fathers—especially in his great treatise, *De Principiis*, which is a mine of information as to the teachings of the early Christians in the second century, there is a deal of details and explanations regarding reincarnation. Not a word of judgment, criticism or warning is found in the New Testament against this doctrine which formed a considerable portion of the philosophies and faiths of the Jews and the Gentiles. On the contrary, the Christian Scriptures contain numerous passages that are illuminated, and rendered understandable, by the light shed upon them by the doctrine of Reincarnation. But that doctrine was condemned and ruled out of orthodox Christianity, by the Second Council of Constantinople in the sixth century (A.D. 553). Thus the doctrine disappeared out of official Christianity represented by the Roman Catholic Church; but it did not disappear from Christendom. It persisted and was preserved

in the teaching of many a mystical—so-called heretical—sect and in the songs of many a wandering minstrel. The School of Albigenses, which gave so many martyrs through its clinging to the original truth of the Gospel, as well as the Knights Templar, taught reincarnation, and the doctrine appears from time to time in the most remarkable way. In the seventeenth century the Rev. Mr. Glanville, Chaplain of Charles II, was a man of unchallenged position in the Church; and yet in his book, *Lux Orientalis*, he lays down step by step exactly the doctrine of Reincarnation that is found among the early Fathers and is familiar in the mouths of Theosophists to-day.

Thus the knowledge of the doctrine of Reincarnation was temporarily withdrawn by the Guardians of Humanity, as it was necessary to build the individual, and the idea of a single life gave the individual an activity which he would not have had if he had thought that many lives stretched before him and behind him. For the last two thousand years individualism has worked its way, until in the Teutonic sub-race, individual character has become extremely self-centered, full of "I"-ness, of self-ness. This was perhaps necessary, for without this quality strongly built, there would be no foundation for a future co-operation. Truly has it been said: "You cannot synthesise weaknesses."

But the development of strength necessary for individualism carried with it a danger; and hence there is the idea, not so much by precept as by the exquisite example of the Founder, that when power has been gained, it is to be used for service, that

when strength has been acquired, it is noble only when it is bound to the uplifting of the weak, that knowledge and power and strength are human only when they are vowed to the service of the race, that the greatest is to be as he that does serve and that the measure of his power is to be the measure of his duty. That sounded the note of Self-Sacrifice which in time will become the dominant note of the Christian nations. It is because of that second great essential teaching of the Christ when He came to Palestine—the sense of subordination of strength to service—that in western countries, with all their self-assertion, there is more of what may be called social conscience developing than is developed up to now in the East. Thus Christianity links to love of God the service of one's neighbour, and that has come from the lips of the World-Teacher in order that the human race may be able to step one rung further up the ladder of truth and of love. An English scientist, Huxley, catches up and proclaims the great word of a Master of Wisdom and Compassion that "the law of the survival of the fittest is the law of evolution for the brute, but the law of self-sacrifice is the law of evolution for man." Self-sacrifice, the life-note of the Lord of Compassion, the Christ, could not be understood clearly even by His earnest followers until they had developed individual strength of mind and personality. The disciple Peter furnishes an instance of this in his denial of his Lord. With a larger understanding comes the recognition of the duty of self-sacrifice, and individual duty begins to take the place of individual rights.

Muhammadanism speaks of Resignation to the will of God, and states that there is but one path to God, which is through Resignation to the Divine Will.

So looking over these religions of the world one finds that their central ideas are like the pieces of a great mosaic and need to be put together before one can see the grandeur of the full effect, that each faith has its own note of music, and one cannot afford to lose any of the dominant key-notes, any of the jewels of the different faiths, as all the religions of the world are the intellectual presentments of the one great spiritual verity, the different colours of the one white light of the spiritual Sun of Truth.

Q. What key-note is likely to be given to the sixth sub-race by the Supreme Teacher now that He has come? What, now, will He teach?

Ans. The value of the teaching of the Christ has shown itself in history, but not to the people who heard the words fall from His lips. And that is not surprising; for the higher the teacher, the more difficult is it to grasp the value of his teaching. The acceptable teacher is the man who says a thing a little better than we can say it, but says what we want said; not the man who is high above us and who speaks the things of heaven in the dull ears of earth. But the Great Teacher who has now come will teach us not what we *desire* or expect, but what we *need* to know.

What that teaching will be, none save Himself

may know. But, as stated before, the admirable little book *At the Feet of the Master* contains the teachings given by a pupil of the World-Teacher to a pupil of His own whom He was preparing for what is called Initiation. For all practical purposes, those teachings, given as they are by a close pupil of the World-Teacher, might be considered as the teachings of the World-Teacher Himself. They lay special stress upon the qualification of love and say that if the quality of love is strong enough in a man, "it forces him to acquire all the rest, and all the rest without it would never be sufficient."

Thus though we cannot know in what new and fascinating form the present World-Teacher will clothe His teaching, we are not without indication that its central point will be the same upon which He so strongly insisted when He came before. His followers attach supreme importance to an expression of belief in Him, but in depicting the Judgment scene He Himself makes not the slightest reference to their *belief*, but asks only whether they have *acted* charitably and kindly.

The present Teacher is a great Star of Love, embracing all humanity within His radiance. We know how He spoke to His disciples, "Love one another as I have loved you"; and when we remember that and how in His life as Shri Krishna He always preached love, which is characteristic of Him, we can tell something of the teaching of that Lord of Compassion, who took the name Maitreya because it signifies 'The Future Buddha of Love'. Even so long ago as 22,605 B.C., as the High Priest of the

great Atlantean religion, He preached the doctrine of love which is so characteristically His own, telling all the pilgrims to a certain holy city in Yucatan the emphasis that must be laid upon that quality.

"Love is life," He said, "the only life that is real. A man who ceases to love is already dead. All conditions in life are to be judged fortunate or unfortunate according to the opportunities that they offer for love. Love will come under the most unlikely circumstances, if men will but allow it to come. Without this all other qualifications are only as water lost in the sand."

What the world needs is not so much new truths, as a new impulse, and the impulse the World-Teacher will give will be to help us to apply the principle of Love in every act of life—in the home, in the community, in the nation and in the world as a whole. The Lord Buddha was the Lord of Wisdom, but the present World-Teacher is the Lord of Love, Lord of Compassion, and love will certainly be the key-note of His new teaching—the immanence of God, the solidarity of man, and therefore the duty of kindliness, co-operation and unselfishness. His teaching will be the teaching of unity, the teaching of friendliness, the teaching of love between those who now hold opposing creeds. That teaching will be in conformity with the developed faculty which the sixth sub-race will unfold and the work which it will have to do.

Q. What special faculty will the sixth sub-race develop, what will be its principal characteristics and

what work will it do?

Ans. We have seen before that the great root-races are concerned with a development of the different bodies or vehicles of man, that within each root-race there are seven sub-races, and that each sub-race, quite definitely a part of the root-race, is employed in doing the work of that race, but that it colours that work with its own special characteristic. The fourth root-race, the Atlantean, was concerned with the development of the astral or emotional body, while the fifth root-race, the Aryan, is concerned principally with the development of the mental body—what we call the mind. Now the fourth sub-race of the fifth Aryan race was concerned with a development of mentality, because it was a sub-race of the great fifth, but it was concerned with that mentality as conditioned by the astral body—that is to say, by passions and emotions; and for that reason some of the most wonderful poetry and art in the world was produced by that sub-race, by the Kelts—Greeks and Romans, parents of the ‘Latin races’. Similarly, the fifth sub-race, the Teutonic, is concerned with a development of mentality, because it is a sub-race of the great fifth, but it is concerned with that mentality as conditioned by the mental body or the mind. Consequently, that sub-race is emphasising the evolution of mentality and developing the concrete or lower mind. Hence the wonderful progress which modern science has made within the last hundred years, and the tremendous developments and the marvellous scientific discov-

eries which have so completely changed the world. That is the result of the work of the fifth root-race which has devoted itself especially to the cultivation of intellect, accentuated by the fact that it is its fifth sub-race.

The sixth sub-race which is coming is still a sub-race of the Aryan, and will therefore be concerned with a development of mentality, but it will be developing that mentality as conditioned by the next body—Buddhic or Intuitional Body—and will be developing it from the point of view, and by the aid, of the next faculty—Buddhi or Intuition. In fact, instead of love, Buddhi or Intuition may well be called the dominant quality or key-note of the sixth sub-race, because though love will colour and pervade all the teachings of the Lord of Love and Compassion in the future as in the past, it is only by the development of intuition that one understands the unity underlying all manifestation and, losing the sense of separateness from all other individuals, develops the highest kind of love; while the Buddhic or Bliss-body, sometimes called the Christ-body by the Christians, is fed by lofty and loving aspirations, by compassion and all-embracing tenderness. Super-mental intuition is an inward looking into the depths of the Spirit, into the illimitable space of the Within. Hence its nature is not knowledge, but love; knowledge by love, by self-identification with the consciousness, not with the encasement of the Known, as explained before. This Intuition of Wisdom, this Self-realising aspect of the Spirit—sometimes called the Christ consciousness—will be the dominant

quality of the sixth sub-race, though it will be developed to perfection only in the sixth root-race, the future Brotherhood Race. That sub-race will also combine the keen reason which is the special quality of the fifth sub-race with the sensitiveness, the poetry and the artistic faculty which were the special heritage of the fourth sub-race. So from the new sub-race we may expect a wonderful mental development, but along rather different lines.

The great characteristic of the lower or reasoning mind which the fifth sub-race is developing is the power of discrimination. It distinguishes things one from another by the differences between them, and therefore it learns to look first for those differences. When people of that sub-race meet with another person or with an idea which is new to them, it is the nature of their minds to pounce first upon the differences—the points in which that person or that idea is foreign to them. That has been their method of development, and that sub-race is thus devoting itself successfully to analysis, and most of its discoveries are made by the analysis of the inconceivably minute.

The business of the sixth sub-race will not be so much analysis as synthesis—not so much to discover the differences between things as to discover the points in which they are alike and in which they can be made to agree, to be fitted together and built into a coherent whole. As a Great One has said: "There is a higher criticism which pounces upon a pearl as eagerly as your criticism flies at a flaw." That is the criticism of the future when the discoveries will

be more along the line of synthesis and when we shall begin to see the reason for things as a great whole.

We can hardly say exactly what the principal characteristics of the sixth sub-race will be; but they will certainly include strong will, great intellectual development and ready impressibility. These people will also be exceedingly sensitive and will have certain psychic possibilities; they will have as a common possession what we now call clairvoyance and clairaudience.

As stated before, the faculty to be developed by that sub-race will be what Bergson calls Intuition—to be developed to perfection only by the sixth root-race—but which may better be called Self-realisation—the realisation of the One Life in all, therefore of Brotherhood. To work that out in practice—in sociology, in politics, in trade, in industry, in the relation between nations—that is the work of the sixth sub-race. Thus its civilisation will essentially be what is now called a Socialist organisation, but each member in that organisation will be a socialist of love, and not of hate; and its work will be along the lines of Unity, Peace and Brotherhood according to the old, old teaching, to be given again by the World-Teacher, not as now within a Brotherhood of Faith, but in a wider Brotherhood of Nations. Only true internationalism can destroy the artificial barriers separating nations from each other at present and link them together both "horizontally and vertically." Therefore in the teaching of the World-Teacher one note will sound out clear and

strong—all Faiths are one, all World-Faiths lead to a single goal. And as the reflection of the Unity of Religions must come the Brotherhood of Nations.

It is not difficult to see in what the British Prime Minister termed "the Miracle of Locarno," the influence of the Prince of Peace Himself, the first step towards the gathering of the nations into a great brotherhood which will presently be one of the results of His appeal to the Divine in us now that He is already here.

Q. Will not, then, the World-Teacher give a new religion this time now that He has come?

Ans. The essence of religion is the knowledge of God which is eternal life, and every religion is but the spiritual expression of a new impulse of Spiritual Life. The disciples of a spiritual Teacher giving a new religion know less than the Master, while their disciples know still less, so that, as time goes on, the original teaching is either distorted or forgotten. Thus though each religion starts with a certain amount of spiritual force at its disposal, such force becomes exhausted with the passage of time. An influx of a fresh Wave of Life is then necessary, but each impulse takes the form which is determined by the needs of the age into which it comes and the circumstances of the world at the time. As no amount of life poured into an aged and decrepit physical body can make it young again, so is it with other bodies or forms, including those of religion, as new wine cannot be poured into old bottles. The

Lord Buddha and the Lord Christ did not take the already existing religions and try to patch them up and make them something more respectable than they were at the time; but They gave quite a new point of view to the world, so that not only religions, but everything that has to do with human life was revived; and so the work of the World-Teacher who has come will not be a mere patching up of old religions, but the trying to infuse into them, and in all the people of the world, a new point of view.

As stated before, all religions teach the same fundamental truths, and one result of what is called the Higher Criticism, as also of the comparative study of religion, has been to show that, even in details, Christianity is very much like other faiths. Not only do all religions contain the same eternal truths, but even use the same significant symbols, ever indicating the same spiritual verities. Search of man after God is the true meaning of religion; not rites and ceremonies—man has made them and can make them again; not churches—man has built them, and were they all in ruins, he could build them again; not even sacred books—for they were written by human hands, inspired by the God within the prophet, and were they all swept out of the world, the power that wrote them could write them once again.

So in what we call a new religion, the teachings are the same, and what is new is only the form; but mankind knows of things, as a rule, only by their forms, and a new form of religion is consequently regarded as a new religion. The World-Teacher is

at the back of every religion, speaks with infinite love of "My many faiths," and has no partialities as we may have, but moulds faith after faith to suit the needs of the world that is crying out for help. May be that in His teaching the old truths will take some new form, but that will be an addition, for He comes "not to destroy, but to build," to build on fresh possibilities of beauty, to build new great walls of wisdom, to build ways of teaching that may attract some types, apparently alien, and so fulfil that promise spoken when He was in Palestine that "lifted upon the Cross, I will draw all men unto Me." That lifting upon the cross was merely another way of putting the most ancient of symbols that He who made the world, whose wisdom mightily and sweetly ordereth all things, sacrificed His own life that others might come into existence, everywhere poured out His life and gave Himself that others might become like Him. So what the Supreme Teacher will do will be merely to give an influx of a fresh wave of spiritual energy by presenting the same old truths in a new form that may appeal to the whole civilised world of to-day.

Q. But if the World-Teacher gives a World-Religion, what are likely to be its main features?

Ans. As the world needs a new impulse to live the old teachings more than a new religion, the World-Teacher will very likely not found a new faith intended to supplant those we now have, but will rather teach us to live up to the spirit of the faiths

already existing. He will re-adapt the eternal verities to the needs of the present civilisation, at any rate to the present conditions of the world. The world changes and evolves, though it may not be apparent from a great deal that we see around us. The evidence of that evolution is not so strong just now as it might be, because this is the Kali Yuga, a time when it is especially difficult for the highest within us to manifest itself. But evolution is a fact, and although the basic truths are always the same, the form in which they are presented does change, and the form which is most suitable to one age is not by any means necessarily the best for another. Therefore the great Lord will certainly teach the same broad principles, but He will probably present them a little differently.

His teaching will have for its foundation the old truths of the Immanence of God with its corollary of the Solidarity of Man. These two phases imply a single truth—a double faced Truth, one face divine, one human, and the twain inseparable for ever. Then will come the other great teaching, that there is one Teacher of angels and of men, one mighty Instructor who reveals God to man and man to God, and that though there are many prophets great and dear to the human heart, above them all, like the sun among the stars, shines the Master of Masters, the Founder of every faith, the Inspirer of every prophet, the World-Teacher.

Then there will be the recognition of the great company of those who look up to Him as Master, those who are spoken of as Masters, as Apostles, as

the prophets to many nations. They are His disciples and messengers who carry His word abroad among many peoples.

Another great teaching after the three mentioned above will be about the Path of Holiness that leads to Union with the Supreme. That Path of the Perfecting of Man is recognised in all great religions, and its chief features are described in similar terms. In the Roman Catholic teaching it is divided into three parts: 1. The Path of Purification or Purgation. 2. The Path of Illumination. 3. The Path of Union with Divinity. Among the Mussalmans, in the Sufi—mystic—teachings of Islam, it is known as the Way, the Truth and the Life. In Hinduism and Buddhism we find it divided into two parts, again sub-divided. The Probationary Path of the Hindu and the Buddhist, where certain moral qualifications have to be developed, is the Path of Purification of the Christian. For this portion of the Path, while the Christian lays more stress on the passive fact of purification, the Eastern lays more stress on the active acquirement of high qualifications—one rather the negative side, and the other the active side of positive achievement. The Path of Holiness, the second part of the Path according to the Hindu and the Buddhist, is divided into four stages, of which the first two represent the Path of Illumination, and the latter two the Path of Union, of the Christian. Each of these four stages is marked by an expansion of consciousness, and is entered by a special Initiation, one of the four Great Initiations, spoken of before,

symbolised among Christians as the Birth, Baptism, Transfiguration, and Crucifixion and Resurrection of the Christ. At the end of the fourth stage comes the attainment of Adeptship, (or Masterhood), Liberation, Final Salvation, symbolised by the Ascension of the Christ and the Descent of the Holy Spirit. The World-Teacher will again proclaim the Path, so that, as in the past, men may enter it; for though it be true that "Strait is the gate and narrow is the way that leads to the union with the Supreme," and that "Before that path is entered, thou must destroy thy lunar body, cleanse thy mind-body, and make clean thy heart," still in modern days as in olden times there are men ready and willing to tread it.

These seem to be the most salient points in the teaching on the eternal verities, on Religion, which the World-Teacher is likely to give. But He has chosen Dr. Annie Besant, the great President of the Theosophical Society, for the most prominent prophet and exponent of His coming; and He would not have made that choice had He not been coming to teach something with which that great and wonderful individuality is already identified and to cast His teaching in a form not unlike the other presentation which is being studied by thousands all over the world under the name of Theosophy.

In fact, the following statement on "The Basic Truths of Religion", agreed upon by the General Council of the Theosophical Society, on December 23, 1925, was read on December 24, 1925 during its Jubilee Convention at Adyar, Madras:

"THEOSOPHY, the Divine Wisdom, is the root of all the great religions, living and dead; all are branches of that ever-living Tree of Life, with its root in Heaven, the leaves of which are for the healing of the nations of the world. Each special religion brings out and emphasises some special aspect of the Truth, necessary for the evolution of humanity during the age it opens, and shapes the civilisation of that age, enriching the religious, moral and cultural heritage of the human race.

"The World Religion, of which all special religions are integral parts—whether or not they recognise their places in the World Order—declares:

"1. There is one transcendent Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several lives, whereby and wherein all things which exist live and move and have their being.

"2. For our world this Life is immanent, and is manifested as the Logos, the Word, worshipped under different Names, in different religions, but ever recognised as the One Creator, Preserver and Regenerator.

"3. Under Him, our world is ruled and guided by a Hierarchy of His Elder Children, variously called Rishis, Sages, Saints, among whom are the World-Teachers, who for each age re-proclaim the essential truths of religion and morality in a form suited to the age; this Hierarchy is aided in its work by the hosts of Beings—again variously named, Devas, Angels, Shining Ones—discharging functions recognised by all religions.

"4. Human beings form one order of the creatures evolving on this earth, and each human being evolves by successive life-periods, gathering experiences and building them into character, reaping always as he sows, until he has learned the lessons taught in the three worlds—the earth, the intermediate state and the heavens—in which a complete life-period is passed, and has reached human perfection, when he enters the company of just men made perfect, that rules and guides the evolving lives in all stages of their growth.

"These are the Basic Truths of the World Religion, of which all religions are specialised branches; to proclaim and teach these the Theosophical Society was founded and exists.

"The World Religion will thus help in preparing the way for the Coming of the World-Teacher, who shall give to the Basic Truths the form suited to the age He will open—the Age of Brotherhood.

"The Theosophical Society admits to its fellowship all who desire to enter it, whether or not they hold any of these basic truths, or belong to any religion or to none, since all belong to the Universal Brotherhood of Humanity, of which it is a nucleus."

The economic condition of the world has of late driven each country to organise itself, not merely for its national purposes, but also for international co-operation. The existence of the League of Nations to-day is an indication of the dawn of this new era in the relations between nations. Much is happening in commerce, in industry and in banking, forcing people to realise that the welfare of a single nation

is henceforth dependent upon the welfare of the whole world. Just as in politics and economics, we are being driven more and more to live in the idea of a world rather than of a nation, so is it in culture. The typically cultured man or woman of any nation lives to-day, delighting not only in the growth of his or her own national tradition, but in all the achievements of other cultural traditions also. It is no exaggeration to say that, though people still love their national culture, they have found something larger and more exquisite, and that is a world culture. But just as a world economic system is being imposed upon us, and a world culture is widening our horizon, so there is coming a world religion to change us. This sad world needs to come together and is hungry and pining for a world economic scheme, a world political scheme and a World Religion. That religion will come not to destroy the older ones but to supplement them and may well be called the Religion of Brotherhood, for that brotherhood is really being forced upon us, whether we will or not. The thought of a World Religion is already in the air, in spite of the fact that we still have the majority in each religion not desiring any such universal conception. As a matter of fact, in the message given by the King—the Lord of the World—and the Bodhisattva to Dr. Annie Besant in 1925, a World Religion, or rather a 'Federation of Faiths', is one of the three World Movements ordered by Them, as will presently be stated.

We have seen that the various religions of the world are the intellectual presentments of the one

great spiritual Truth, and that in order to understand the many-sided Truth, we should take from each religion its dominant virtue. Thus, from India we should take her doctrines of the Immanence of God and the Solidarity of Man; from Egypt Science, which is a part of religion and not opposed to it; from Persia Purity; from Greece Beauty; from Rome Law; from the Hebrew Righteousness; from Buddhism Knowledge; from Christianity Self-Sacrifice; from Muhammadanism, Resignation to the Divine Will. Each religion has its own immense value, and its own special characteristics are its contribution to the World Religion. The World-Teacher will give His teaching from the diversity of all faiths and synthesise them all into one. But there will be one point of special importance. All religions have preached brotherhood, but the Lord will probably emphasise that even more prominently than has been done by other religions so far. Whatever presentation may be given by Him in the near future, brotherhood, and brotherhood carried to a much higher degree than we know at present, will be one of its great features.

Thus He will introduce a new key-note—Brotherhood and co-operation based on unselfish love, in secular as well as sacred affairs. Tenderness will be the mark of power; love, sympathy, comprehension of others' needs will be the sub-tones of this new key-note. He will again preach the gospel (Godspell, good tidings), that He was always preaching to His people when He came and lived that life in Palestine, that God is a God of Love and that we are

to show forth our love to Him by love for our fellow-men. Again and again He said: "This new commandment I give unto you, that ye love one another."

Unity and uniformity are not the same. The life is one, but the splendour of the world depends upon the diversity of form. In multiplicity and not in uniformity lie the beauty and richness of religion, and the World-Teacher will not wipe out the differences between faiths, but will blend them all into one. When last He came in the form we know, He spoke words clear and definite enough: "Other sheep I have, which are not of this fold; them also must I bring, and they shall hear My voice, and there shall be one fold and one shepherd."

Again, we read in one of the Eastern Scriptures, the Bhagavad-Gîtâ of the Hindus: "Mankind comes to Me along many roads, and on whatever road a man approaches Me, on that road do I welcome him, for all roads are Mine." That is a great truth. God is the centre, the religions are all on the circumference; and as all the radii lead to the centre, so all religions lead to God at last. What is wanted is that each one of us should deepen and spiritualise his own religion and find out its value for himself in the teachings of the Supreme Teacher who is the Head of all earth's faiths, who loves and blesses all and will unite all into one now that He has come.

But the great function of the World-Teacher is to spiritualise men's natures, and this cannot be done through one mode alone of religion—giving men thoughts about God—but requires to be done in every possible way—giving the world a new ideal, a new

life, a new understanding of humanity, new eyes to look for truth and eternal happiness, refining men's feelings, making them more devotional, more artistic, more philosophical and more brotherly, thus making them unfold the seeds of Divinity within them—fulfil the purpose for which they came into the world—for nothing less than Divinity is the true goal of man.

Q. What, then, is the World-Teacher likely to give in addition to religion?

Ans. The World-Teacher is likely to give also Philosophy, Art and Science.

Philosophy is an answer, satisfactory to the reason, to all the great problems of life. The philosophy which the World-Teacher will probably give will be idealistic, for it will recognise Spirit as the basis of all, the immanent life of God as the foundation of all. It will show the universe as the manifestation of the divine thought; evil as not a positive thing, but as only the absence of perfection; man as the image of God and therefore as a triplicity; sin with its root in ignorance as the thing which a man does, knowing it to be worse with a better before him, as "the transgression of the law," according to S. Paul; and the creative force in the universe as thought, the creative power in God and in man. Thus His philosophy will bring an ever-increasing sense of human solidarity and unity, and consequently a greater sense of personal and national responsibility.

The greatness of the influence of Art is not realised

by men and women in the modern world. Beauty is no dead thing; it is the manifestation of God in nature. Greece understood it, but scarce a nation save Greece has known the divinity of art. By appreciating something of the beautiful in life and developing the beautiful in ourselves, we can understand something of the Great Lord whose first work as the new Supreme Teacher was to gather together His men from all nations of the world and send them to Greece to give the message of beauty, thus ushering in the great Periclean age when men felt a unity between art and government and philosophy and music and worship. Good music, good painting, good sculpture, these are among the educators of the race, and every object should have its own beauty. The nursery and the schools for children should be beautiful, and there is nothing to prevent every household object from being beautiful. "All the parts of human life, in the same manner as those of a statue, ought to be beautiful."

And the teaching of the World-Teacher will very likely have a Science, but it will not be a science restricted to the physical world, but one including all world of matter, so that man may steadily adapt himself to the "*scientific spiritual as well as scientific material* laws of the universe. The two sets of laws united make harmony." That science of the future will observe the facts and the forces in all the three worlds—the physical, the astral and the mental—in which man's evolution is going on. It will study the laws of Nature, not only physical, but moral and mental as well, in the worlds of the emo-

tions and the mind, so that evil-doing and evil-thinking will be realised as contrary to the laws of progress. It will establish in those worlds, as it has done in the physical, the Law of Action and Reaction that in the East is called Karma—we reap what we have sown, not always in the same world nor even in the same life; but in one world or another, in one life or another, that which we have sown we reap. Then Science will realise that what it calls the subjective mind, Religion calls the Soul, and that the expression of its powers depends on the physical and superphysical instruments at its command. Science will then bring about the rationalisation of religion, and at the same time will itself be spiritualised. As Sextus the Pythagorean said: "Divine Wisdom is true Science."

Thus the World-Teacher will very likely teach the essence of Religion, satisfy the reason with a true Philosophy, raise Art to its rightful place in life, give a Science that will serve as the basis of the whole and will finally crown His work by a noble Morality, applying the truths of religion to the elevation of the human life, gathering together into one fold the religions of the world and spreading true brotherhood among men.

Q. But if the Supreme Teacher synthesises all the world-faiths into one, how will He get rid of the differences in those religions where they raise controversy?

Ans. Religion, literally, "a binding back," i

meant to bind not only persons of one particular faith back to God, but to bind the whole of God's world back to Him; and persons, if they be truly religious, must be unselfish, must be working together with the Lord for that glorious final consummation. Ordinarily the people who raise controversy are those who stick to the 'letter which killeth', and believing that ecclesiastical dogmas must be swallowed like pills, consider any attempt to reason about them as impious, instead of truly appreciating God's great gift of reason and employing it in the highest of all possible directions—the elucidation of the truth about religion. All religions spring from a single root and are branches of the same immortal tree—the Divine Wisdom. For the children of the World-Faiths to quarrel and to struggle is, in truth, to show themselves but children still, when they should be growing into manhood.

We cannot know what the World-Teacher will do; we can merely wait and see. But we believe that He will sound the message of the Unity of Religions and clear off the religious differences by raising men from the intellectual grounds to the spiritual consciousness where all men are at one. We have seen before that the testimony of all the mystics to religious experience is the same, for when a man goes beyond the senses and the reason, he goes beyond difference.

The teaching of the Supreme Teacher cannot be dogmatic but must be mystic. By dogma is meant a statement elaborated by the reason, embodying a truth, or that which is believed to be the truth, and imposing it by authority, from outside. The dogma

is necessarily intellectual and not spiritual. It may be the authority of an ancient Church or some sacred Scripture, or of a man regarded as supreme; but in any case it is an authority outside the man from whom belief is demanded. Mysticism, on the other hand, is the inner recognition of a spiritual truth, which the man accepts because he sees it to be true, knows it to be true by the testimony of the Divine within him. He does not seek an outer authority; he recognises the authority of the Inner God. He does not demand that reason shall be able to argue out the truth; he sees it in the light of the Spirit that transcends the reasoning of the mind.

When a student goes to the laboratory to learn science, he is bound to learn by dogmatic statements; but that which he learns at first through dogma, he finds out later by his own experiments, and then only does it become to him knowledge. So is it also with religion. When the soul is young, dogma is necessary for its training; but there is a stage where dogma must give way to knowledge.

The knowledge of the mystic is not the acceptance of truth imposed upon him by authority from without, but the recognition of a truth that arises within him and compels his own obedience. So the teaching of the World-Teacher will impose no dogma, but will evoke answer from within and will seek to develop the spiritual nature, whereby truth will be believed the moment it is seen. Truth does not want argument, controversy or intellectual reasoning; it wants nothing but its own appearance before the Spirit of man, and only the Spirit in man can realise spiritual

truth. The World-Teacher will speak not to mind and heart, but to the Spirit in man—the Spirit which recognises the Spirit in others and the All-Spirit in Divinity—so that all will feel themselves as brothers despite outer differences, and the inner union will become the stronger, while the differences themselves will only lend richness and beauty to the whole. His Voice will thus raise the world towards Divinity, because Divinity will shine out so clearly from Himself.

Q. But can one man, even divinely inspired, influence the whole world? What can a single man, however divine, do to heal the world's pain?

Ans. Last time when He came, it was to a small land, and His message had to wait several centuries for its dissemination. But this time a whole world is ready to listen to Him, a whole world which has been prepared to listen to Him by the work of science. For time and space have been abolished by the marvels of modern science, and the whole world is so united to-day, as never before, by railway and steamship, by post and telegraph, by radio and wireless installation, that an important speech uttered by a great man in one continent is before nightfall the property of the humblest reader of a newspaper in another hemisphere.

But "Ideas are useless," once said the Rev. J. R. Campbell, "until personality lends them wings." So the greatest need of the times is true leadership. What we need is to have amongst us One who can

speak, "not as the scribes, but as one having authority," with power and decision; One who can work and initiate work with certainty, deep knowledge and immense understanding; One who knows and not merely believes; One who can speak as never man spoke before, in a "voice which shall call the sons of men together". The tragic failure of Mr. Woodrow Wilson and the bankruptcy of western statesmanship in dealing with the world-problems arising out of the Great War have only emphasised the urgency of the demand for a power higher than man's.

Q. What was the reason of the last Great War and why should it have occurred just before His Coming? What has become of the thousands of unselfish people killed in that War?

Ans. The last Great War was one of the recurring conflicts between the Powers of Good and Evil that always take place before the arising of some great world-crisis like a new age, a new race or a new sub-race. Such a conflict marks the parting point on the road of evolution, where a civilisation must choose between Good and Evil, and survive or perish by its choice. There are some forces—Powers of Light—which work in favour of evolution, others—Powers of Darkness—which work against it; and though the latter may appear to prevail for a time, final victory always lies with the former. Hinduism speaks of these contending forces as Râma and Râvana; Zoroastrianism as Ahuramazda and Ahriman; Hebraism and Christianity as God and

Satan; Muhammadanism is Allah and Eblis. Humanity is subject to the influence of these forces and is driven into taking part on one side or the other and into unconsciously carrying out the Divine Plan of evolution, that is, of rapidly getting rid of the evil and getting ready for the good that is coming to the world.

The last occasion before the Great War when such a great world-struggle took place was in Atlantis nearly thirteen thousand years ago. The majority of the population of that continent, being extremely selfish and sensual, and generally unscrupulous and irresponsible, was then distinctly on the side of evil, and the evil won. It was therefore necessary, more than one thousand years afterwards, in 9,564 B.C. to overwhelm beneath the waters of the Atlantic the great island of Poseidonis, of which Plato tells us. Sixty-five million people died within twenty-four hours in that cataclysm, and the magnificent Atlantean civilisation went down in ruins, save the fragments of it which survived in Peru and in China.

In the last Great War the forces of good and evil had again materialised themselves on the physical plane, but the majority of people this time having ranged on the side of good, the good has won. It was necessary that the forces of disintegration should be scattered before the great incoming force of integration can do its appointed work. Hence this terrible War which convulsed the world was only part of the world-preparation for the coming of the World-Teacher and an inevitable forerunner of that Coming. Again, autocracy, the form of government which was

characteristic of the fifth sub-race, but which had already served its purpose, was to be destroyed and substituted by a higher form of government with freedom as its ideal; and a world-war was the easiest way to crumble the thrones of autocrats in a brief space of time, so that now everywhere in the world Liberty is the breath of the New Era. Moreover, though war is an awful thing, it has done enormous good to individuals, as it has lifted thousands of people out of selfishness into the loftiest altruism and has, at one stroke, raised them more than a score of lives under ordinary circumstances would have done. All sorts of forces, even the very selfish, are being used by the Great Brotherhood that stands behind to forward the necessary work of evolution. "Blindly the wicked work the righteous will of Heaven," says Southey in *Thalaba*. Among other things the Great War has materially strengthened the ideals of social service, and a spirit of co-operation has taken the place of competitive struggle. Consequently, the War was one of the necessary steps in the process of preparation in order that humanity might become nobler and purified, ready to take wider views and try altruistic experiments in a way that had never been possible before.

Though the so-called Great War has now ended, there are wars still going on between Capital and Labour, between men and women, between the coloured and the white peoples. Sore and bitter was the travail of the world ere the New Age could be born, but into a new changed world, war-worn and exhausted, weary but purified with the war-lust

purged from the nations, the Lord has come, bringing new Life and Light to the darkened earth. All civilisation was being shaken in order to make men's consciousness acutely sensitive, so that now that the Prince of Peace has come to the world to put all civilisation and all men on a true foundation, they will listen to His teaching of Brotherhood and Co-operation, and there will now be war no longer.

Souls by hundreds and thousands are needed for the building of the sixth sub-race, spoken of before as arising in America and Australia, and perhaps a great world-conflict was the only way to get them in sufficient numbers and in a sufficiently short time. Those killed in that Great War have, by their splendid heroism of sacrifice and by the renouncement of sweet love and happy days, won a splendid future and earned the right to pass to swift re-birth and come back into bodies of the new type, the new sub-race, to build the coming civilisation and see and know and welcome the Great Lord who has come. Especially are they being born in those countries that up till now have been hostile to the Indian body; growing up now in Australia and New Zealand, in Canada and the United States, large numbers of those were some time ago born into the world who will shortly be ready, in the first beauty of their youth, to help and serve Him who has come with the message of salvation to the New Age of which He is the Rising Sun.

*Q. If people see phenomena, they will listen..
Will the Supreme Teacher work any miracles?*

Ans. We cannot say whether the World-Teacher will perform any miracles this time. As Shri Krishna He performed them and again as the Christ, but the Lord Buddha worked none.

A Master of the Wisdom, speaking of Theosophy or Divine Wisdom, says: "Those who are carried away by phenomena are generally the ones who being under the dominion of Mâyâ are thus unable and incompetent to study or to understand the philosophy. Exhibition of phenomena in such cases is not only a waste of power, but positively injurious. In some it encourages superstition, while in others it develops the latent germ of hostility . . . Both the extremes are prejudicial to real human progress . . . For a time wonders may attract a mob, but that is no step towards the regeneration of humanity."

The Great Ones do not provide conjuring entertainments. They come to bring life to the world, and are nowise concerned in satisfying idle or insolent curiosity.

Asking for signs, wonders and miracles is the demand of the restless, uncontrolled lower mind, of Kâma-Manas, the desire aspect of the mind. In spite of its strength, activity and extraordinary development, the evolution of the mind is so far only half-completed. Reading the Gospel story we are amazed at the blindness of those educated Jews. There were miracles, teaching 'with power,' perfect example; yet nothing was ever enough; all was pushed aside, or recognised only to serve as fresh ground for accusation and slander, while the demand for 'signs' grew angrier and more insistent. "Then certain of

the Scribes and Pharisees answered, saying, Master, we would see a sign from thee; But he answered and said unto them, An evil and adulterous generation seeketh after a sign . . .” (Matt., xii.)

But in our own days we see symptoms of a similar blindness in the scorn and abuse poured by the so-called educated people on the subject of spiritualistic phenomena. We find that there are many who refuse to believe the evidence of their own senses when these bear testimony to something that does not fit into the limitations of their mental experience, and yet the credulity with which they will admit any wild and fantastic hypothesis of fraud which relieves them from the necessity of such a belief is simply amazing. Only, nowadays inconvenient facts are put down to hysteria and fraud, whereas of old they were attributed to the intervention of devils.

In spite of His many miracles, the people refused to believe in the Christ, and one reason for His persistent refusal to give a sign is given at the end of His parable of Dives and Lazarus: “They have Moses and the prophets . . . If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.” (Luke, xvi, 29—31.)

Curiosity about spiritual Teachers and desire to see marvels have little to do with a mind prepared to learn, and this is well exemplified in that episode about Herod related in the Gospel:

“And when Herod saw Jesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracles done by him.

Then he questioned him in many words: but he answered him nothing . . . And Herod with his men of war set him at nought and mocked him . . .” (Luke, xxxiii, 8—11.)

In testing the evidence for great spiritual manifestations in the past, people have sought the aid of miracles. The Supreme Teacher has already performed miracles, though not of the kind usually implied by that word. Is it a greater miracle, the transforming of water into wine, than the transforming, more or less permanently, of an ordinary commonplace human being into a soul thrilling with the ecstasy of new vision? Is the restoring of sight to the blind more wonderful than the opening of the doors of the mind, groping in the darkness of ignorance, to the wonder and beauty and glory of the higher life? Is the raising of the physically dead to life a greater achievement than the giving of new life, new vigour, new happiness to those whose life on earth was empty of all joy and inspiration? Spiritual power is truly measured by the extent to which it can transform the inner life of a large number of human beings, who are thereby enabled to see life as they were never able to see it before; and two thousand people, in July 1926, at the International Star Congress at Ommen, to be referred to presently, have testified to the reality of the Power and the Glory of the World-Teacher.

Only the receiving and living of elementary spiritual truths can bring belief; and not by miracles, but by “a pure heart, an open mind and an unveiled spiritual perception” can we recognise the World-

bodies which had been used by such great Ones; His mental body was built of the mental units gathered from such people, and His astral body was made of their permanent astral atoms. There were not quite enough of these to make the entire vehicle, so some ordinary atoms, the best available, had also to be employed; but these were galvanized into activity, by the others, and they are replaced by permanent atoms obtained from every new Adept who takes the Sambhogakâya or the Dharmakâya vesture. Thus has been built up a set of bodies which is absolutely unique. There are no other such bodies in the world, and there is no material to make another such set. They were used by Gautama Buddha, and afterwards preserved.

"We are now in a position to understand Madame Blavatsky's statement that the principles of the Buddha were employed as the middle principles of Shri Shankarachârya, but the physical Shankarachârya was quite a different man, and the Atmâ of Shankarachârya was absolutely distinct from that of the Buddha. These three intermediary bodies were used by Shankarachârya, and are now being used by the Lord Maitreya."

"We may think of Him as seated in the great front room of His house in the Himalayas, the room with many windows, that overlooks the gardens and the terraces and, far below, the rolling Indian plains; or in flowing robes of white, edged with a deep border of gold, as walking in His garden in the cool of the evening, among the glorious flowers, whose perfume fills the surrounding air with a rich,

sweet fragrance."

This garden is sheltered, lying in a hollow, and protected by a pinewood at the back which curves round on the right. Beyond this wood, and a little eastwards, is the very ancient stone house, with pillared and wide verandah, wherein dwells the Manu of our Race, the great Lord Vaivasvata. It could not be told in what part of the Himalayas He lives, because there are several parts of it from which the same view of the great plains is possible.

"His house looks over the great Indian plains from one of the vast Himalayan slopes. We can try to picture Him as He stands in His great garden on the southern slopes of the Himalayas under the spreading branches of a mighty tree, gazing with eyes that are wells of wisdom and compassion, over the wide plains that stretch beneath His feet," over the ancient land of India. "There He was standing, with His eyes of love gazing on the world that rejected Him aforetime, and perchance will again reject Him; there He was awaiting the striking of His hour; waiting till the fulness of the time was ripe, till His messengers had proclaimed His advent, and to some extent had prepared the nations for His Coming." "There He was waiting—He on whom wait the Guardians of the World."

But now He has come into the India that He has lived in so often in the past; has come back, with all the sweetness of His garnered wisdom, with all the resistless power of His matchless love, to the earth which He ever holds in His heart, to speak again the words of divine wisdom and of eternal life with

Teacher who has come.

Q. If the World-Teacher has come now, where was He so long? Where could we find Him?

Ans. The World-Teacher was not in a heaven far away, but lived in human form which He ever wears while the burden of the World-Teachership is upon Him. When last time He found that He could no longer usefully remain among the people whom He had come to teach, He allowed them to slay the body of which He had been the temporary tenant for the purpose of His work among men, and went back "to His own place," and there in His own glorious body He lived—waiting.

In the person of the Lord Maitreya the influence that is especially noticeable is the radiance of His all-embracing Love. He is wearing a body of the Keltic race at the present time, and, as already stated, He lives in that body even now when He is not actively working in the other vehicle which, at present, He occasionally occupies for the purpose of His work. "His is a face of wondrous beauty, strong and yet most tender, with rich hair flowing like red gold about His shoulders. His beard is pointed, as in some of the old pictures, and His eyes, of a wonderful violet, are like twin flowers, like stars, like deep and holy pools filled with the waters of everlasting peace. His smile is dazzling beyond words, and a blinding glory of Light surrounds Him, intermingled with that marvellous rose-coloured glow which ever shines from the Lord of Love.

"When a man reaches Adeptship he cannot express himself through the ordinary atoms that we find about us. They must be specially advanced and refined atoms, because his various vehicles are required to be very much purer than ours, and capable of vibrating at rates which ours cannot maintain. When a person reaches the level of a Buddha, it is quite impossible for him to find atoms useful to him, except such as have been used as permanent atoms, and have therefore been in the human body all the time, except during the intervals between incarnations. Permanent atoms are very much more evolved than others. They are at the fullest development of seventh round atoms in man who are about to become Adepts. They are as highly developed as atoms can possibly be, and are charged with all the qualities which they have brought over from previous births.

"All the permanent atoms of all who, in connection with this world or probably even this chain of worlds, have attained Adeptship and have cast them off, have been collected together by the Lord Gautama or for Him. He was the first Buddha of our human race. All those who had been Buddhas before Him had come from some other evolution, and had no doubt brought whatever they needed in the way of bodies with them. But the Lord Gautama who was the first really human Buddha, had to find His bodies from the material of this chain. Therefore He, or some greater Ones for Him, made these bodies. His causal body was built up of the "remains", or permanent atoms of all the causal

human voice to human ears.

But there are other ways whereby we can always find Him in spirit, though we shall see Him in the flesh only occasionally while He visits all the countries of the world in succession, or while we go to Him, to lay ourselves—all that we are and all that we have—at His sacred Feet. The finding of the Lord need not be necessarily with our eyes, and we could not fully appreciate Him even if He appeared openly to our eyes, for He is far greater than could be grasped by our mind or sensed by our intuitions. We can see His beauty in the dew-drops of the field as well as in the tear-drops of humanity, hear His voice in the symphonies of Beethoven as well as in the shriek of the agony of the betrayed. Being the essence of humanity He does not stand apart from man wrapped in a great glory and beauty. Wherever men are suffering, He is there, standing by their side and sharing their pain, and we can find Him there by our attempts to give relief and strength to the suffering by kindly thoughts, words and deeds. We can also find Him through joy in humanity, joy sensed by us not with a personal satisfaction, but felt for the joy of mankind. And again, through philanthropic action and self-sacrifice, through a willingness to undertake labour for every cause of humanity and through compassion can we find and sense the presence of Him whom in the past they called the Lord Maitreya because He is the Lord of Compassion and Love.

Q. Now that He has come, what is likely to be

the effect of His presence in the world of men?

Ans. No one can say to what extent His physical presence may affect people, and only those who have studied the question of spiritual influence can form any conception of the tremendous influence of the radiation of love and strength from that mighty Personality, of the persuasive power of the Voice that spake as never man spake, of the fact of His teaching spreading all over the world and of His probable visit to all the countries of the world in succession.

It was said that when He would come, the righteous would be caught up into the air to meet Him; but it is easy to see that this was a symbolic way of describing the raising of the consciousness that would inevitably ensue in all those who could respond. They might not necessarily gain an access of psychic sensitiveness, but held in His mighty vibrations they would learn to see a little with His eyes and, envisaging life and the world in a new way, radiate upon all round them a fraction of the mighty stream of love which pours from Him.

To realise what it may mean to us to see the World-Teacher in a human body, a Man among men, let us think what the general effect of the coming of some one whom we love and revere has upon us, how it affects our ordinary daily life. It may be a father, a friend or a teacher whom we may expect. All that we need is that he should be dearly loved; that he should be some one whom we esteem, one whose influence stimulates us to efforts towards nobility of life, one to fulfil whose smallest wish we

possible, be ready for His coming, and that His mission may achieve the greatest success possible under the circumstances. The office of the Baptist had devolved this time upon the Order of the Star in the East which is His herald to the world, and His messenger to the nations.

Q. What is this Order of the Star in the East, and how was it founded?

Ans. An Order called the Order of the Rising Sun was founded by Mr. G. S. Arundale at Benares on January 11, 1911, in order that those who believed in the coming of the Supreme Teacher, as was being so eloquently proclaimed by Mrs. Annie Besant, the President of the Theosophical Society, might form themselves into a compact body and declare their willingness to do whatever work might be thought necessary as preparation for that event.

Meanwhile, many in all the great World Faiths felt that much in this world of ours was in a terrible chaos, and that this mighty modern civilisation was crumbling like the civilisations of the past under the weight of poverty and misery brought on by the mad race after material gain. Sages and seers, discerning the signs of the times and seeing in the World War the closing of one cycle and the opening of a new one, were looking for the advent of a Great World Teacher to start a new civilisation and inaugurate the new age, and that expectation was spreading far and wide. It was in response to this world-wide expectation that the Order of the Rising Sun which

was, at first, to all intents a private venture, was eventually taken over by Mrs. Besant herself and made public finally in July, 1911, under the more appropriate designation of the Order of the Star in the East. Certain changes were made and modifications introduced into the original declaration of principles, but the greatest and most significant change which gave this Order a new status and importance was the acceptance of the office of Protector by Mrs. Besant, and of the Headship by Mr. J. Krishnamurti (Alcyone), who, as stated before, is now the physical vehicle of the Lord and serves Him as Jesus served Him long ago. The Order has forty-five National Sections in all parts of the world, and its members, including men and women of all the great Faiths and of every nationality, numbered over 100,000 in A.D. 1925. It is organised in four World-Centres, namely, Ommen (Holland)—the Headquarters of the Movement—Adyar (Madras), Sydney, and Ojai (California).

We, then, who belong to the Order of the Star in the East believe that a mighty spiritual impulse is at work in our world to-day; that it presages the dawn of a New Era; that for the inauguration of that Era the Teacher and Leader has now appeared. The signs of the times a few years ago suggested that His coming was not far off; and believing that, we had banded ourselves together to do all that we could, in the time then at our disposal, to train ourselves as followers who would recognise and receive Him, and to make the world ready for His advent. We hope, now that He has come, that there

joyfully undergo great hardships, face great difficulties, make great efforts and deny ourselves many things which we should otherwise desire to enjoy. To have such a friend is one of the greatest blessings of human life, for when we are in a condition of losing sight of the true realities of life in the pressing necessities and interests of everyday existence, there is nothing so helpful as this human touch, which every now and again comes to us from the presence of some one profoundly revered and deeply loved. Taking that feeling and multiplying it a thousandfold, we will partly realise how the coming into personal touch with the Teacher of Teachers, His living amongst us as a Man with men, His looking upon us with the loving eyes of man—human but infinitely wiser and more compassionate—will inevitably sweeten and purify our life, bring into it a new delight, fill it with a new radiance, make all sorrows light to bear and make the whole world different, as the rising of the sun changes the still grey world before the dawn.

We believe that it will make a vast amount of difference in many ways to the relations of men and of nations to one another. We have seen before that the whole character of a man is changed by the birth of the Christ within him, and that growing unselfishness becomes his special characteristic from that time onward. Of course we find the world in general full of selfishness, and under ordinary circumstances we cannot expect that inner Coming to any large number of people without a further evolution of thousands of years. But His actual

physical presence may precipitate the time when an unselfish attitude will become general. There is a great range of vibrations, a possibility of great heights and depths, in the nature of an average man. During the last Great War we have again and again found a perfectly ordinary specimen of humanity capable in a great emergency of suddenly rising to the heights of heroism of which he would have been quite incapable at other times. Therefore it may well be that the magnificent outpouring of His magnetic influence may so affect the minds of thousands of men that what would otherwise be hopeless and impossible may, in His presence, be found not only possible but even easy of achievement, and that His mighty influence may awaken within men and nations the quality of unselfishness and the recognition of brotherhood between men and between different nations.

Q. When the World-Teacher came as the Christ, John the Baptist came beforehand to announce His coming. Why was such a proclamation then necessary, and was one made this time also?

Ans. When Shri Krishna was to come, the Sage Nârada and others announced His coming several years beforehand. So in the case of Shri Râmachandra many sages heralded His coming just as John the Baptist heralded the advent of the Christ.

Such proclamation beforehand is necessary in order "to prepare the way of the Lord, to make His paths straight," so that the world may, as far as

possible, be ready for His coming, and that His mission may achieve the greatest success possible under the circumstances. The office of the Baptist had devolved this time upon the Order of the Star in the East which is His herald to the world, and His messenger to the nations.

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religion in the world, now merely seeks to bind together all those of every nation and creed who believe in the recent Advent of the World-Teacher, and who are determined to do all that they can to prepare His way and so to live that they may "be worthy to know Him" now that He has come.

The World-Teacher comes for the whole world, and so this Order is intended to be a world-wide Order, in the sense that it can leave none outside its ranks, who, holding that common belief, desire to enter. All are welcome to the Order, because all are welcome to Him.

Q. But if the Teacher will be justified by His teaching as you stated before, what was the necessity of a body like the Order of the Star in the East to herald His coming and prepare His way?

Ans. Certain preliminary conditions are necessary before a teaching can be fairly judged. The World-Teacher who has come should at least receive a fair hearing, for no Teacher, however great, can quite succeed in justifying Himself in the face of blind prejudice and unreasoning hatred. He will justify Himself by His teaching which will prevail in the long run, perhaps after His sacred presence shall have been removed from the eyes of men. "But Jesus said unto them, A prophet is not without honour, save in His own country and in His own house." "Prophets, sometimes spoken of as saints, are not as a rule justified in their own lifetime. As has been pointed out, they were often put to death,

and as the Christ Himself reminded the Jews, they built the sepulchres of those whom their forefathers had stoned. Thus "Retrospective acceptance there will be, but what is wanted this time is somewhat more of contemporary acknowledgment."

Two thousand years ago when He came, He spoke as never man spoke before; but the people mocked Him and gave Him no chance to be justified by His teaching, though now one third of the world worships Him. The world at that time was so poorly prepared to receive Him that He was unable to stay for more than three brief years, and at the end of that time the wave of hatred had grown so strong that it broke against Him, and He was compelled to give up His body, murdered by His own people. They had tried to kill Him before they ultimately succeeded in doing so, for it is said that on one occasion "He vanished out of their sight"—disappeared from among them. At last He found that He could no longer usefully remain, and then He allowed them to slay the body and went back "to His own place".

Reference to that event was made in a very pathetic statement recently by the Lord Maitreya. His incarnation as Shri Krishna was a very short one, but all kingdoms including the human then recognised Him. As stated before, as the Divine Child—the Child Krishna—He is the great Object of worship in India, and they have beautiful stories about Him. He is always seen playing on the flute, and all the animals come around Him. They have a picture in which the animals are listening to Him

may be, perhaps, less of difficulty in His way, somewhat less of opposition, than He might have otherwise experienced.

Q. What work is this Order of the Star expected to do and what is its Declaration of Principles?

Ans. The purpose of the Order is to serve as a preparatory movement which should welcome all new ideas and which should live up to its lofty ideals. It tries to help in preparing the way for a more brotherly civilisation and to smooth the path, so that men's hearts may turn and realise their true nature and that there may be peace instead of war, love instead of conflict, the passing away of those divisions that break up what should be a social union into divided classes and warring interests. When the Order was started it was thought that its members might, on the physical plane, do something to prepare public opinion for His coming and to create an atmosphere of welcome and reverence; and on the higher planes might unite in forming an instrument of service ready for His use.

The Objects of the Order, meant to prepare the world for His coming, are embodied in the following Principles:

- (1) We believe that a Great Teacher will soon appear in the World, and we wish so to live now that we may be worthy to know Him when He comes.
- (2) We shall try, therefore, to keep Him in our minds always and to do in His name and,

therefore, to the best of our ability, all the work which comes to us in our daily occupation.

- (3) As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.
- (4) We shall seek to make Devotion, Steadfastness, and Gentleness prominent characteristics of our daily life.
- (5) We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and in His name.
- (6) We regard it as our special duty to try to recognise and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

Q. What are the conditions for admission to this Order?

Ans. Acceptance of the Declaration of Principles quoted above, though that requires some modification and revision now that the Lord has come, is all that is necessary for admission to this Order; it is the one formal link binding all members, in all countries, together. Beyond the above six principles, the Order as such has no particular beliefs and rules and no obligatory subscriptions.

The Order which has members belonging to every

playing on the flute, and all the trees tried to bow towards Him as He came near them, for they wanted to hear Him; even the stones seemed to be glad as His Feet trod upon them. All the little nature-spirits of the air, water, fire and earth came round Him to catch some notes of the flute. And similar was the case when last He came as the Christ; all the kingdoms of Nature—except the human—loved Him and tried to help Him. It was only the human kingdom which rejected the Lord, and refused to recognise Him, but as He said, the world has grown since then.

The Order, by heralding His coming, wanted to prepare the public mind. It is useless, in the majority of cases, to seek to convince. What is wanted is that the people should give a fair hearing, that they should wait and judge the Teacher by what He actually says and does, and not by hearsay and prejudice.

Opposition will very likely come from all ordinary people and especially from His own Churches—the result of His last effort to teach the world—as stated before. And the members of the Order of the Star wanted that opposition to come before His recent Advent, so that it might break itself against them, and there might be less, perhaps, to break against Him now that He is manifesting in the world. They wanted that some of the blows that would otherwise have fallen on Him, might fall on them; some of the stones of violence, of ridicule, of scorn, of contempt, which otherwise would have struck Him might be caught on their bosoms; some of the

opposition might exhaust itself on them and their society and leave Him somewhat more of peace in which He may do His work and speak His message—His teaching which may justify Him.

Again, by preparing beforehand such a body of people as is even now being gathered together in many lands and of many races, it is hoped that we may be able to protect His body against all possible hostility by making a rampart round Him which shall enable Him to remain longer with us now that He has come to bless the world, and that to whatever country He may go, there may be some who shall know who He is and understand something of His great mission.

Q. But will not such a body of people, gathered together in many lands and of many races and religions, be separated in itself through differences of opinion?

Ans. Separation does not lie in difference of opinion, but in the breaking of the Star spirit, of the spirit of friendship and comradeship and brotherhood. Differences of opinion mean simply mental differences; they do not enter and make division in the spirit. Differences of opinion energise, but they only energise if they have free and full play in their diversity; for just as the songs of birds, however different, make by their very difference the woods more melodious, as they all harmonise together though different in their notes and their cadences, so among Star members their differences of thought

and even of feeling help to make a richer melody in that garden of the Kingdom of Happiness of which the Head of the Order has spoken so often and so beautifully for their teaching at the Ommen Congress, to be referred to presently. If the members trust each other and try to understand and learn from their difference instead of letting it divide them, then the Teacher now will not have the sorrow that He had in those older days, the sorrow of seeing His robe rent in twain by differences among His disciples. The members should have no part in divisions that mar His work, but should carry with them the spirit of love and the message of peace wherever they go. They should so engage in service as to have no time for selfish thoughts to render them divided. They should realise that the one great response to Him that the Lord asks at their hands is the same as of yore that "ye love one another as I have loved you", that they live as brethren, and amid all the diversities of the world His disciples are one, one in love for each other, so shall they ever be one with Him.

Q. Why were these principles in the Declaration specially selected? Can you say something for each of them?

Ans. This Declaration of Principles embodies for us a high ideal to be understood and followed out day by day. We make them *our* Principles, our own rules of conduct, and not merely something which we repeat on special occasions.

1. This Order is an association of those who had already sufficient grounds on which to base their belief in the coming of a World-Teacher. Concrete and objective evidences were not necessary for belief, which must be spontaneous and could not be forced on anyone, though it was necessary to understand the broad lines of argument along which the intellectual possibility of the coming of a World-Teacher was shown.

The Order did not then say who that Great Teacher was, nor where, when and how He would make His appearance. But now there is the definite belief in the recent Advent of the Krishna-Christ—the Lord Maitreya—and each member is expected so to live now that he may be worthy to know Him who has already come. The way to recognise the Teacher has been explained in detail before.

2. The action of thought is not confined to the physical plane, for whenever we think of a person, far or near, in this world or in any other, we tend to establish a contact with him and to affect him in some intimate way. And whenever our thought is pure and high enough to rise above the illusions of the lower worlds, it can reach even a great Being inhabiting the lofty regions of spiritual existence. Thus, constant dwelling in thought upon the World-Teacher, with devotion and aspiration, reaches Him wherever He may be, irrespective of His occupation of a permanent or temporary vehicle, and opens out a tiny channel through which He can send back an answering benediction. Then, there is the spiritual

law of identification—what we think upon that we become—in virtue of which, by continual thinking upon the World-Teacher, some reflection of His sublime qualities is engrafted into our hearts, whereby we are likely to know Him now that He has come.

The word 'name' has a technical meaning, and to do a thing 'in His Name' means to do it in the current of His spiritual energy. So to do a thing in the name of the World-Teacher, linked up as the members of the Order are with Him, is actually to do the action with His power flowing through them as His channels. That is an inspiration which is ever fresh, ever living. Moreover, 'to do in His Name' implies renunciation of the fruit of action. Every action bears its own fruit, and an ardent devotee, by his zeal for service to humanity, tends to accumulate a store of good karma and is thereby bound by chains of gold to the physical world, as surely as an evil man is bound by chains of iron. Hence the performance of good deeds *in His Name*, with self-sacrifice and renunciation of the fruit of action, is 'inaction in action' and is the only path of spiritual progress, as the merit of such actions is thereby transmuted to spiritual levels.

We offer only of our best. "If you are to be His, you must do ordinary work better than others, not worse; because you must do that also for His sake." "And you must give all your attention to each piece as you do it, so that it may be your very best." "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." To do perfect work

should ever be our aim, for while we are perfecting our work, we are perfecting also ourselves as instruments for better work in the future.

We must have efficiency and thoroughness, so that whatever we do, however little or small it may be, may be well done. This is one of the great requisites for the Lord's service—that thoroughness and efficiency in every detail of everyday life. There is nothing which we are doing, whether at home or abroad, whether in our private room or in public, that is not an act of service to Him, if it is done for Him. A Great Teacher—the Mahâ Chohân—recently said to some of His disciples that if persons wanted to do the big things thoroughly, they must set out doing the little things as thoroughly as they could. And if the World-Teacher sees that in the little tiny details of everyday life we endeavour to reflect the purity of the Christ, then will He select us for the bigger work of serving larger surroundings.

Above all, we should learn to relate the work of the Star to our everyday life, and should not divide life into sections, separating the sacred from the secular. Says Shri Krishna in the Bhagavad-Gîtâ, "Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O son of Kunti, do thou that as an offering unto Me." Thus perfect spiritual life consists in dedicating to Him all our actions, however trivial or momentary, in our daily life. Nothing should be outside the work of the Order, no act unrelated to the service of our Lord.

3. 'Definite work' as preparation for His coming has already been described in considerable detail—an inner personal preparation, with acquisition of noble qualities and study on the subject of His coming; and an outer preparation by creating an atmosphere of welcome, love and reverence for Him by spreading His messages—some of which He has already given, as will be stated presently—and undertaking in His Name some definite, useful activity in the physical world.

4. Of the three qualities, the triad of nobility which is specially emphasised in the Principles and which embodies the ideal of spiritual refinement, the first is Devotion.

Devotion is not sentimentalism, though most people who are devotional are inclined to be sentimental, and are lulled into a sense of self-satisfaction. They should remember the proverb *Laborare est orare*, which means "to labour is to pray," even while they do not forget the companion saying *Bene orâsse est bene laborâsse*—"to have prayed well is to have worked well". "The selfish devotee lives to no purpose. The man who does not go through his appointed work in life has lived in vain." Devotion ordinarily means reverence, affection, feeling towards God appropriate to the consecration implied in the acts of worship, an outrush of feeling which constitutes itself in very truth a cosmic force, producing widespread results in higher worlds. But here that word is used in the more general sense of consecration of one's life to an ideal—the service of the World-Teacher—and the dedication of one's

self and all one is and has, to the realisation and the consummation of that ideal. It is the power that purifies and gives us the faculty to realise the essentials of life, makes us perceive clearly the essential from the non-essential without being swayed by our personal prejudices, leads us from the unreal to the real and raises us to a plane where divinity reigns and where reason gives place to intuition.

Devotion, whether individual or collective, varies much in quality. The devotion of the primitive savage, for example, is usually greatly mingled with fear, and the chief idea in his mind in connection with it is to appease a deity who might otherwise prove vindictive. But little better than this is much of the devotion of men who consider themselves civilised, for it is a kind of unholy bargain—the offering to the Deity of a certain amount of devotion if He on His side will extend a certain amount of protection or assistance. The true, pure, unselfish devotion is an outrush of feeling which never returns to the man who gave it forth, but constitutes itself in very truth a cosmic force producing widespread results in higher worlds.

But we cannot have devotion without having love. When love is directed to those below us, it is pity, compassion or benevolence; directed towards our equals, it is friendship, affection or kindness; directed to those above us, it is reverence, adoration or devotion. If we have devotion towards those whom we take as higher than ourselves, we will have devotion to the Lord who has come. Thus devotion is more

whom we do not like. It is easy to be gentle to people we like, but the difficulty is to be gentle to those whom in our ignorance we do not like. Gentleness to all means literally to everybody, as the preliminary to loving everybody. The Great Teachers, the Masters of the Wisdom, love everybody with the passionate love and devotion of a mother for her only child. What we know of Them is that They are absolutely self-surrendering to the world, to all that lives and moves and has its being in the world. We cannot yet reach that state, but we can realise it as a practical ideal and set our feet steadily on the pathway towards it.

The truly spiritual man is gentle, calm, meek and unresentful. The Lord who has come is the Lord of Gentleness and Compassion, who "when He was reviled, reviled not again," and therefore even upon the question of His recent Advent there should be gentleness and tolerance shown, as gentleness includes tolerance even to the intolerant. If we would help others to understand and believe in this great good fortune which has come to us, we should be gentlemen and not force our views upon them, should try to look at the world through the eyes of others, see their greatest needs, help them through those needs and thus by our co-operation, loving sympathy and gentleness win the confidence of those who otherwise might mistrust us and reject Him.

5. Each morning we should awake to a new day to be bravely lived for Him, and each evening in full confidence we should, in thought, lay the day's work at His Feet. Everything that is done for Him and

in His Name is bound to be unselfish, and though we may keep Him in our minds always, the daily consecration of ourselves to the service of the Lord helps and feeds the growing life within the Order, while the asking of His blessing widens the channel through which He sends forth an answering benediction on all we do and enables us to get the inspiration and lay out the plan of work at the beginning of each day and to review the same at its close.

Again, meditation on Him and the asking of His blessing form part of the inner side of our work, and the outer and the inner works are united as we learn to give ourselves in uttermost devotion, live each hour of our life in His service and perform every action in His Name.

6. We should check the tendency to decry the great. We are ashamed of showing reverence to that which is greater, nobler than ourselves, and nowadays it has become the fashion to despise and disparage. Reverence evokes the powers of the Spirit, and the power to admire means really the faculty to achieve, for when we recognise a thing to be noble, by that very recognition we rise nearer to it and become more like it.

Again, we have seen before that the presence of a great Spiritual Being calls out the best as well as the worst in human nature, and a careful and sustained preparation was therefore necessary. It would have been positively dangerous for us to have been brought too suddenly into the aura of the Master of Masters without some previous preparation or training. Striving to recognise greatness and to co-operate with

than ordinary love; it is love lifted up into so high a region that all the self in it is purged away. That devotion must engender in us the spirit of self-sacrifice, the willingness to give up all and everything we hold dear, to relinquish all personal ambition, if by it we may further the work of the Lord. He it was who said: "He that loveth father and mother more than Me is not worthy of Me," and such devotion is wanted if we would truly serve Him now that He has come.

Devotion expresses itself through great ideals. Therefore we should have ideals and love them passionately. Then we should have devotion to great persons, not merely to living persons, but to dead persons as well. The Company of the Great Ones is a living Company; the Christ, the Buddha, Shri Krishna are not dead, but are the living Company of the Rulers of the world. We should have these Great Ones always in our thought, and in very truth They will be with us. And so we can have devotion to great and living realities, devotion to ideals, devotion to the Great Ones who have shown us the pathway to perfection.

Devotion links the disciple to the Master, so that the life of the greater One may strengthen the other, and the intensified vibrations purify and raise him with the transcendental qualities of the Teacher germinating in His disciple and completely transforming him in course of time.

Steadfastness indicates firmness of mind or purpose, fixedness of principles. It is that earnestness and steady strength of purpose which is necessary to

enable us to carry through our principles and attain our object. To be staunch in friendship or true to an ideal; to face every obstacle, every new trial, with unwavering will; to meet failure with serenity—these are Godlike qualities and only the very rarest souls can stand the awful strain that means spiritual victory. There will come moments of doubt and difficulty and temptation when our courage will falter and our hope grow faint, and it is then that our steadfastness will be tried. Our emotional characteristic of devotion and our cultivation of fine spiritual feelings must be adequately balanced by the sterner quality of steadfastness; otherwise they degenerate into morbidness and sentimentality. That quality is specially wanted now to face public opinion and ridicule and bear, not only indifference or opposition, but also scorn, which is much harder to bear, especially when one is considered a "fool in Christ."

Then the third quality to develop in order to know the World-Teacher is the quality of gentleness. In the Tao-Teh-Ching, the ancient Chinese Classic of Purity, it is written: "I have three precious things which I prize and hold fast. The first is gentleness." Greatness of life comes not from outer but from inner possessions, and true greatness is meek, gentle and long-suffering. On the lower planes of consciousness gentleness may seem to be allied to that which is weak, sluggish and sentimental; but on the higher planes it is a more subtle quality, and, being the very essence of power, is swifter and more intelligent in its action.

There should be gentleness to all, especially to those

those whom we feel to be spiritually our superiors was therefore intended to accustom us to the vibrations of those who are further along the path of evolution than we are ourselves, so that we may gradually attune ourselves to bear even the mighty vibrations of the Supreme Teacher Himself.

In the present age intellectual greatness has been the ideal of the race, and so reverence, when at all evoked, goes out towards the men of genius, the poets, the painters, the sculptors, the musicians; but in the new age spiritual giants are again coming amongst us to mix with men; and until we have a right mental attitude, we would be continually isolating ourselves from them. We should begin even with those lesser than the sublime and perfect ones, bear reverence for the high qualities which we see in them—"pounce upon the pearls" as a Master says—and ignore the incidental flaws. It is only when we have cultivated that attitude of reverencing greatness by whomsoever shown that we shall be able to recognise and know the Master of the Great White Lodge, the Lord of the religions of the world, who has deigned to come down again to the earth that needs Him in order to help the nations that are longing for His presence.

Q. Why is the Society named The Order of the Star in the East? What has the Star to do with it?

Ans. The Order has for its badge a five-pointed silver star in the form of a pendant, pin or brooch.

• which the Brothers of the Star are requested to wear as far as possible. That Star symbolises five divine verities.

1. Symbol of the King of the World.

It is the sign and the symbol of the greatest of the Four Kumâras, the Great Ruler of this world, under the Solar Deity, the Great One who is in charge of evolution down here, the supreme Head of the Occult Hierarchy or Inner Government of our world, as stated before. About six and a half million years ago, during the middle of the third root-race, there arrived on our earth a band of Great Ones from the planet Venus which is considerably further advanced in evolution than our earth-chain. Their Leader is called in Indian books Sanat Kumâra, the Eternal Virgin-youth, and with Him came three Lieutenants—Sanandana, Sanaka and Sanâtana—and about twenty-five other Adepts as assistants. Most of these Great Ones, called Lords of the Flame and Children of the Fire-mist, have long ago done Their work of helping our evolution and have passed away from our earth, but Their Leader still holds the position of the King who guides and controls all evolution upon our planet, and the five-pointed Star being His symbol, when we say "Star in the East," we speak His name.

2. Symbol of the Coming.

The Star in the East suggests to us the Gospel story of the Three Wise Men, the Three Great Kings—Balthasar, patriarchal, with snow-white hair; Melchior, young and handsome as an Indian Râjâ; and Gaspar, the turbaned Negro King—who, seeing in the heavens the Sign of the Star and knowing it to

be the symbol of the birth of a World-Saviour, came to Jerusalem and said: "We have seen His Star in the East and are come to worship Him." We find similar stories told about the lives of all the Saviours of the World, just as we find Their teachings fundamentally identical. When One, who is greater than men, comes down to be born into the world, the light of the Star ever shines over the place of His birth, and a heavenly chorus sings in gladness. Thus the Star in the East is a symbol of the coming of the World-Teacher, over whose path shines the Star of the King of the World. As the Star in the East—the Morning Star—presages the rising of the Sun who, arising, sheds light upon our earth, so the Order of the Star in the East presages the rising of the Spiritual Sun—the coming of the World-Teacher—to enlighten the ignorance of the world. The Star is a chosen symbol of His Order, since its work is to prepare the way for Him, and to have seen His Star in the East therefore now means to believe in the recent Advent of the World-Teacher, and the wearing of the Star silently affirms the belief in that Advent.

3. Symbol of Initiation.

It is the symbol of the Great Initiations, for when a candidate, at an advanced stage of evolution as man, reaches the portals of Initiation along the Path of Holiness, mentioned before, the Star, which is the symbol of the Great Head of the Hierarchy, flashes forth above his head to indicate the approval of the One Initiator in whose name all Initiations are given. When the "Star of Initiation" so flashes out, it is

not sent there by an effort of His will, because it was there already. His mighty aura, the influence of His power, interpenetrates and surrounds the whole globe; but when for purposes of His own He chooses to make that tremendous power manifest at a certain spot, that portion of the mighty aura flashes out for a moment in the likeness of the Star. Therefore the Star is the symbol of the Immanence of God and of its corollary, the Solidarity of Man, explained before, for, as we have already seen, the brotherhood of man is likely to be a prominent part of the teaching of the Lord of Love who has come.

4. Symbol of God in man.

It is a symbol of God in man. Thoughts create forms in higher planes, and so when a man in contemplation tries to raise his thought to the Logos of our Solar System, though he makes no attempt to think of Him as possessing any special form, his thoughts build forms for themselves in the matter of the mental plane, and one such thought is sometimes seen clairvoyantly in the shape of a blue five-pointed star, the symbol of God manifest in man.

From yet another point of view, the five-pointed star signifies God in man. The physical vehicle of man was developed long ago, while the development of the astral body is being perfected and the development of the mental body is progressing. Therefore at the stage at which humanity now stands, Spirit, Intuition and Intelligence, the three qualities which in man represent the three qualities of Godhead, are manifesting only through two vehicles, the mental and astral bodies. The man is thus counted as five-

fold, and the five-pointed star represents the five-fold man and therefore emphatically the God in man.

5. Symbol of man in God.

Each of the great root-races produces as its flower and the result of its evolution, what is called, in the sacred books, a Heavenly Man, a great Being who actually includes within Himself, like millions of living cells in a physical body, all those members of the root-race who have made themselves worthy of such inclusion. In Him, as in an earthly man, are seven great centres, each of which is a mighty Adept; and the Manu and the Bodhisattva occupy in this great organism the place of the brain and the heart centres respectively. The occult symbol of the Five-pointed Star or Pentagon signifies man through all eternity. The five points correspond to the five limbs of man—the head, the hands and the feet—and the Star represents the eternal man, the Solar God; the head touches the North, the feet the South, the outstretched arms the East and West.

But in addition to the external, the cosmic side, there is another, the human and practical side of the symbolism of the Star. The Supreme Teacher Himself is a great Star of Love, embracing all humanity within His radiance; and so the man who wears a Star must himself be a Star—must show forth the qualities and powers of the Star in his daily life. He must shine constantly like the star, radiate a pure white light of love, sympathy, tolerance, and all-inclusive comprehension, be steadfast like the star without being swayed by moods, be a guide to men all over the world, and like the Star, “point out the

way—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.” And he should, above all, spread the message given by the Lord Himself and help, according to his individual capacity, in one or all the three lines of activity which some years ago received the Bodhisattva’s blessing and which are now required to be expanded into three World Movements.

Q. What is the message given by the Lord, and what are the three lines of activity and the three World Movements which are specially recommended by Him?

Ans. Dr. Besant announced at the International Star Congress, held at Ommen (Holland) on August 11, 1925, at the definite command of the King—the Lord of the World—His message and some of the messages of the Lord Maitreya and His august Brothers. She wove the messages and the facts which They ordered her to give to the world into a statement in which some of Their own words occurred.

First it was said by Shri Krishna-Christ—the World-Teacher—that His life upon the earth would, like those of His predecessors, re-tell the story, so that all those who know the gospel-story should know that the Birth, the Baptism, the Transfiguration, the Crucifixion and the Resurrection, and the Ascension are the symbols of the journey of the human spirit through the five Great Initiations; it will be once more lived out before the eyes of people as a drama on the great stage of the world. They should think

of those points in that wonderful oft-repeated story of the Saviours of man, so that their eyes may be opened a little to the significance of those when some of them are once more acted visibly before them by the Lord of Love Himself. His taking possession of His chosen vehicle is typified by the Birth mentioned in the Gospels.

Then He will choose as before His twelve Apostles with Himself as their Chief. He has already chosen them, but Dr. Besant said she had the command to mention only seven who have reached the stage of Arhatship—the fourth of the Great Initiations—which seems to be the occult status for the small circle of His immediate disciples and messengers to the world. The first two, Dr. Besant herself and Bishop Charles Webster Leadbeater, passed that great Initiation together at the time when she first became the President of the Theosophical Society in 1907. The other five who were then living through the lower stages of discipleship and became Arhats later on, are: first, that disciple of beautiful character and beautiful language, C. Jinârâjadâsa—a Cambridge Graduate and the Vice-President of the Theosophical Society—known to and loved by very many in different parts of the world; then George Arundale whose Consecration as Bishop was necessary as the last step of his preparation for the fourth great step of Initiation; and Bishop James Ingall Wedgwood—a great-great grandson of Joseph Wedgwood, the great-nephew of Charles Darwin—who had to bear his crucifixion before the seal of Arhatship was set upon him by the King; and Rev. Oscar

Köllerström, beloved for his character and his wisdom by all who know him well; and one whom Dr. Besant called her daughter, Rukmini Arundale, the Indian girl of a glorious past, (who really passed her Fourth Great Initiation just after the message was announced and) who is to be the messenger of Rishi Agastya—the “Nilgiri Master” who has India as His special charge—to the women and young ones in India, taking up a large part of the work there which Dr. Besant has been carrying on for years. Of course Krishnaji is also an Arhat, but he was not counted among the seven as he was to be the vehicle of the Lord. Those were mentioned by Dr. Besant as the first seven of the twelve whom He has chosen, with Himself as the Chief. “Ye call me Master and Lord, and ye do well, for so I am.”

Dr. Besant added that to the minds of some of them there came a very painful thought: “Would there be a Judas among the twelve?” They did not ask, of course, but He saw the thought, and used a phrase of vital importance to every one. He said: “Whenever anyone shrinks from confessing Me, whenever anyone flinches in his loyalty and his open devotion, whenever anyone is less than truthful in his statements concerning Me, those are the real betrayals, which ultimately, accumulating in their force, incorporate themselves in a Judas who openly betrays the Christ.”

Then Dr. Besant spoke of three things which some years ago received the Bodhisattva's blessing. The Lord then said, to the School of which she is the Outer Head, that three lines of activity were specially

"The Liberal Catholic Church is a living Christian Church—"modernist", in that it maintains that the forms of religion should keep pace with human growth and enlightenment; "historic", in that it holds that the Church has handed down a very precious heritage from the Christ Himself."

As stated before, there is to be a World Religion, not in the sense that people are to be converted from one religion to another, but that all religions should recognise that the Teacher of Angels and men is fundamentally alike in each religion, and that the different forms are suited to the different temperaments of races, sub-races and nations. There is not to be a general kind of missionary effort, of one religion converting the adherents of another. There is to be no preaching of any special form of religion in a country which has already a great religion of its own. Every religion is a vessel into which the water of life is poured, and though the vessels are of different shapes, the water of life is the same in all. People are therefore to live their own religion as they have everything within it that they want. All religions are the same in their fundamental teachings, and the Bodhisattva recently spoke of them as "My many faiths". He is behind them all, blesses them all and fills them all with life. As people learn to love and reverence the religion of one whose name for God is different from their own, so are they beginning to be ready to recognise that wider perfection which comes from the re-blending of the separate colours into the pure white light of spiritual Truth. That is the idea which

underlies the World Religion, which will be like a Spiritual League of Nations, and which, being in reality a Brotherhood of Religions, can be better described as and called a 'Fellowship of Faith', not replacing present religions, but binding them all together. That will become an established fact, so that there will be, as it were, a world universal church, a world universal temple, where people of different religions can worship side by side, taking part in the means of grace which are offered to the particular nation they are living among, and feeling that they are all fellow-believers, not only worshippers of one God, but servants of the one great Teacher of Humanity.

That conception that religions have the same doctrines with only the presentation a little different to suit the different nations is found in Theosophy. Theosophy as such has no ceremonies, because ceremonies would shut other people out; whereas when it is recognised that brotherhood is a reality, all take part in the same service in any place, and feel no jar of difference because the outer symbols may be different. In fact, at the Jubilee Convention of the Theosophical Society, held at its Headquarters, Adyar, Madras, in December 1925, with about 3,000 delegates from practically every country in the world, for the first time in history every religion and tongue and class met in perfect harmony and amity, each repeating in turn in his own language the characteristic prayer of his faith, all addressed, in whatever tongue, to the One Divine Being; and there were also laid the foundations of a Hindu Mandir, a

wanted in the preparation for His Coming. They were the Liberal Catholic Church, the beginning of the great movement of a World Religion, or rather of a 'Fellowship of Faiths'; Theosophical Educational Movement, the education of the young and the training of them for their duties in life, the beginning of a World University; and Co-Masonry, the beginning of the Revival of Mysteries. Dr. Besant said that the above three things had just then been mentioned again in the message which she was giving from the King and the Bodhisattva.

The Liberal Catholic Church represents a new "Reformation" in Christianity and may claim to have been built upon a sounder foundation than that earlier Reformation which substituted for an infallible Church the doubtful advantage of an infallible Book. This new Church has in it the essence of the divine teaching for the people, freed from some of the incongruities which have grown round the teaching of the Christ and His message transmitted by His disciples. It is a joyous and radiant Christianity, one that is able to say with truth: "I will go unto the altar of God, even the God of my joy and gladness."

Some general information regarding the Liberal Catholic Church as given in her Liturgy may be found useful:

"The Liberal Catholic Church exists to forward the work of her Master Christ in the world, and to feed His flock. It draws the central inspiration of its work from an intense faith in the Living Christ, believing that the vitality of a Church gains in pro-

portion as its members cease only to commemorate a Christ Who lived two thousand years ago, and strive rather to serve as a vehicle for the Eternal Christ, Who ever lives a mighty spiritual Presence in the world, guiding and sustaining His people. "Lo, I am with you alway, even unto the consummation of the age." "Before Abraham was, I am."

"The Liberal Catholic Church is an independent and self-governing body; neither Roman Catholic nor Protestant—but Catholic. It traces its Episcopal Succession to the Old Catholic Church of Holland, and came into existence as a result of a reorganisation in 1916 of the Old Catholic Church in Great Britain. It aims at combining the traditional sacramental form of worship—with its stately ritual, its deep mysticism and abiding witness to the reality of sacramental grace—with the widest measure of intellectual liberty and respect for the individual conscience. It therefore permits to its members freedom of interpretation of the Scriptures, the Creeds and the Liturgy. Regarding the mind as one of the great avenues to spiritual apprehension, it encourages among its adherents the freest play of scientific or philosophic thought.

"It welcomes to its altars all who reverently and sincerely approach them, erecting no barriers in the nature of standards of dogmatic belief. It has no wish to proselytise, in the aggressive sense, from among the adherents of any other Church, and as an earnest of this welcomes people to regular and full participation in its services without asking or expecting them to leave their original Church.

Christian Church, a Buddhist Shrine, a Muham-maddan Mosque, a Jewish Synagogue and a Zoroastrian Temple, while as another instance of the practical realisation of the Fellowship of Faiths people of all nationalities and religions went and worshipped side by side among such of the above places of worship which were then already or quickly completed and consecrated.

“Now is the time approaching
By prophets long foretold,
When all shall dwell together
One Shepherd and one fold.
Now Jew and Gentile meeting,
From many a distant shore
Around one altar kneeling
One common Lord adore.”

The original aims of the Theosophical Society are set forth in its main purpose, the promotion of brotherhood, and its two subsidiary objects, the study of comparative religion, philosophy and science, and the investigation of unexplored laws of nature and the powers latent in man. The Fellowship of Faiths is intended to be an application of the first object of the Society in the realm of religion, while the World University which has been projected is intended to do for the second object of the Society what the Fellowship of Faiths is intended to do for the first, and the Revival of the ancient Mysteries similarly is an extension and application of the third object.

Regarding the Theosophical Educational Movement, from as early as A.D. 1894 the Theosophical

Society has been instrumental in a considerable amount of educational activity in India. After Col. H. S. Olcott, the President-Founder of the Society, the foremost worker in the educational field has been his successor and the present President of the T. S., Dr. Annie Besant. As the purely secular education provided by the Government institutions led educated Indians to a state of recklessness and dry agnosticism, Mrs. Besant started, in 1898, the Central Hindu College at Benares, which blended the ethics and religion of the East with the pedagogical methods of the West and whence a new type of culture, at once patriotic and religious, soon began to spread. The institution was converted in 1913 to the Hindu University—a lasting monument of the labours of Mrs. Besant in the educational field—which was in due course handed over to its authorities.

But to carry on the work of the Theosophical education on non-sectarian lines, the Theosophical Educational Trust was established in 1913 as a registered body with Mrs. Besant as the President. The institutions under its auspices became rapidly popular, for they followed the traditions of the Central Hindu College without the disadvantage of being confined to one religion, as was but natural under a Theosophical Trust.

But the Indian Universities were dominated by officials of the Government who interfered too much with the methods of education of the young, and so as a protest in favour of the handing over of the educational machinery of the country into the hands

of the Indians, the Society for the Promotion of National Education was established, and the T.E.T. handed over most of its institutions to the S.P.N.E. for management, although the ownership of the lands and buildings remained with the T.E.T. The S.P.N.E. started a National University at Adyar which flourished for six years, but on the introduction of the Reforms in India, and the consequent handing over of the portfolio of Education to an Indian Minister, it was felt that the work of the S.P.N.E. was over, and in April 1924 the S.P.N.E. handed back all the institutions and transferred all its assets and liabilities to the T.E.T. which now manages several schools and colleges in India.

Much Theosophical activity in education is going on in Ceylon, England, Java, America, Australia, New Zealand and other countries. In 1924 Mr. J. Krishnamurti, who has in the past been associated with and founded Universities, started collecting some funds for the establishment of a Theosophical University at his own birthplace—Madanapalle—in South India, but that is still in the womb of the future.

In October 1922 the Brahmagvidyâ Āshrama was founded by Dr. Besant at Adyar in order to bring under the light of Theosophical interpretation the entire field of knowledge and activity, systematically and continuously, and to do for culture in general what has been done for religion and philosophy in particular. Many subjects with synthetical study of universal knowledge and culture—Mysticism, Religion, Literature, Philosophy, Art, Science—have been worked out during the following years

under the direction of Dr. J. H. Cousins. The students of the Āshrama have come from all continents and form the nucleus of a World University.

The third line of activity, Co-Masonry, *Maçonnerie Mixte* in French, is that part of Free-Masonry which admits women, there being in occultism no shutting out because of sex. The special reason why the Lord included the Masonic movement in His three activities seems to be that so many people are in it who do not belong to any religion and yet who aspire to a higher life through the gateway of ceremonies.

Thus each of the three legacies, to be left in His world by the Lord of Love—the Fellowship of Faiths, the Theosophical World University and the Restoration of the Mysteries—will be a mighty repository for posterity of the teachings that the Lord will have given while on earth.

Q. You have spoken of the Fellowship of Faiths, but how is the Theosophical Educational Movement, the education of the young, mentioned in the first statement of the Christ, to be represented by a Theosophical World University?

Ans. Education consists not in the mere study of books as most people think, but in the training of the mind to observe, to experience, to think intelligently, to feel greatly and nobly, and to act divinely. The chief function of education is to make people happy, not in a self-satisfied fashion, but by opening up to them various avenues of experience

and showing them the right values of life, thereby teaching them how to adapt themselves to the conditions of daily life; while higher education should impart the art of realising the ideal and of achieving the elements of distinction and the adornment of life. And study being the handmaiden to service, as was said in the ancient days by the Lord Vaivasvata Manu Himself, the essential feature, above all other features of education, is service.

There could hardly be a finer definition of education than the one quoted below from Dr. Besant's new book, *India, Bond or Free?*

"What after all is the object of education? To train the body in health, vigour and grace, so that it may express the emotions in beauty and the mind with accuracy and strength. To train the emotions to love all that is noble and beautiful; to sympathise with the joys and sorrows of others; to inspire to service ever widening in its area, until we love our elders as our parents, our equals as our brothers and sisters, our youngers as our children, and seek to serve them all; to find joy in service for great causes and for the helpless; to feel reverence for all who are worthy of it, and compassion for the outcaste and the criminal. To evolve and discipline the mind in right thinking, right discrimination, right judgment, right memory. To subdue body, emotion and the mind to the spirit, the Inner Ruler Immortal, making the mind the mirror of the Ego, the emotions the mirror of the Intuition, the body the expression of the Will.

"To put all this in a single sentence: To make

the man a good Citizen of a free and Spiritual Commonwealth of Humanity."

There are to be three great branches or centres of the Theosophical World University. The first will be at Adyar, Madras, the Headquarters of the Theosophical Society, where there is already a wonderful nucleus in the Brahmavidyâshrama, mentioned before, the second at Sydney, and the third great centre at Huizen in Holland as the western division.

This university will be an international movement, bringing within its scope all nations and faiths. There will be in it the inculcation, or rather education—drawing from within—into the outer world, of mutual respect and reverence as regards nations and as regards faiths. As an embodiment of the new spirit of internationalism, the University will stand for peace and against all forms of militarism and destruction. That does not mean to say that the students will not be encouraged to be able to defend their country against aggression. Every student will love his own country passionately, not in a spirit of separate pride, but in a spirit of loving comradeship. He will be encouraged to defend his country when attacked, but not to take up arms against another country. Thus, as without giving up his own faith he will become a member of the Fellowship of Faiths of the world, so will he at the same time become, if he is sufficiently evolved, a world citizen too, a citizen of the world as well as of his own nationality.

Another aspect of the spirit of internationalism in the University will be the spirit of comradeship and

common activity, without losing the value of diversity. It will translate the essential principles into terms of citizenship—a noble and loving citizenship—which will be embodied in a spirit of service. True education consists in learning to serve, not for honours or self-glorification, but for the sake of the service of humanity alone. So the students will recognise the fact that they are in the University, neither in order that they may prepare themselves for personal advantages nor in order that they may enter a profession and minister solely unto themselves and their families, but in order that they may place themselves at the disposal of the world. And in that noble and loving citizenship all sciences and all arts will be found in their due places, looked at primarily and fundamentally not from the standpoint of facts, but from the standpoint of life or spirit. And in those arts and sciences, every fact, every science and every art will have its purpose in the bringing about of brotherhood and in the outer realisation of perfection. The religious spirit will enter into every subject in the training of the mind, emotions and the physical body. The bodies of students are to be athletic, strong, perfectly clean and beautiful in their strength without mortification. The principle underlying the training of the physical body will not be merely to conquer other teams in games and similar competitions, but to endow the physical body with such a measure of health that they may pass their days unhindered in the service of humanity.

Thus the University will stand for Brahma Vidyâ or Divine Knowledge, in which an attempt will be

made to give a real education to boys and girls and to fit them for the work they have to do in the world: first on the outer side, of good citizenship; on the inner side, a good character; on the social side, looking on all around them as brethren. In it will be developed the science of the mind, the science of the emotions, the science of the will and the science of the body. Special stress will be laid on the science of the emotions, because the lack of education in that science at present is one of the gravest defects in education throughout the world. People are obsessed to-day by the intellect, and have become too largely its slaves instead of its masters to use it for the purpose of God. Workers and students alike in the University will reflect the ancient divisions known of old in the East, the Parâ Vidyâ and the Aparâ Vidyâ, the higher divine knowledge—the knowledge of life—and the lower divine knowledge—the knowledge of life as exercised in form—so that all knowledge will be divine knowledge, whether it is physical exercise, or cricket or tennis or hockey or any other game. Every student will be living, in his own small measure and according to his own humble capacity, the divine life every hour of the day. And the University in its aspect of simplicity, of dignified and beautiful simplicity, will stand for a great renaissance of spiritual refinement. The simplicity, the dignity, the culture, the efficiency—the characteristics which will mark the students of that University—are the embodiment of that great renaissance of spiritual refinement, which is part of the Lord's work.

On the spiritual side the students of this University will be fully living the life as expected by the World-Teacher. This University will be but the beginning of a great movement of education and training on the higher lines, throughout the world, so that from the youngest child, through the various stages, corresponding to the Montessori and the Kindergarten schools, right through the age of adolescence into the stage of manhood and womanhood, the boys and girls will be trained to look at life from the point of view of the Great Ones and to adopt Their standard of values. It will try to spread the power of the Christ, to promulgate His law of love and bring love into the life of the people of the world. Therefore it will teach the outer sciences in such a way as to make them lead to the inner sciences. For there is a science of the spirit, a science of the soul, which requires as accurate and detailed a knowledge of facts and as careful and precise a method as the outer scientific work. That note of knowledge of the inner science will be very much stressed in this University, in order that through that the students may be raised on the points of fellowship, and through the idea of charity and brotherly love may attain to the spiritual life. The reason why this University is to be international is that spiritual inspiration is to be given to the world through the proper training of its youth, in order that the note of love and brotherhood may be sounded very far, with the University as a chapel for the influence of the Lord to spread itself out into the world at large and to permeate it with His spirit of

love.

The Theosophical World University will give to the world leaders who will stand not merely for their national duties, or as great exponents of their faiths, but who will stand for true nationalism and a great World Brotherhood as well as for the Fellowship of Faiths as the apotheosis of the many faiths at present in the world. The great World-Teacher who has come is the great Leader of leaders, and round Him will be gathered lesser leaders to transmit His message.

And there can be no greater destiny, no higher hope for the Theosophical World University than that it shall give to Him those who in faithfulness and truth, in enthusiasm and self-abnegation, shall receive and nobly transmit the message which He brings.

Q. What are the Mysteries and what is the object of their existence?

Ans. Mention is made about what are called "the Mysteries" in all the literatures of the world. Every nation, every race, every religion, has always had its Mysteries—its hidden or inner teaching given to those who came up to a certain standard of life and were fit to receive the higher instruction. Into what were known in antiquity as the Mysteries, pupils were admitted when they had reached a certain point in evolution, which made it possible for them to profit by the teaching that was given. A child who has learnt only the first book, say, of

Geometry, cannot be sent into a University to study the higher Mathematics. Knowledge is graded and teaching is correlated in its grading to the knowledge already possessed by the well-instructed candidate. It would be useless to unfold the hidden powers of Nature and the method of their use to those utterly ignorant of the powers of Nature in her lower creation, ignorant not only of the powers but also of the methods of using them without danger to themselves and to their surroundings. The temples were open to all where some of the elementary teaching might be mastered, and then behind the temple were the Mysteries of the particular faith. Even the Christ said to His disciples and immediate followers: "To you within the temple it is given to know of the mysteries of God, but to those who are outside, these things are said in parables." Origen, one of the most learned Doctors in the early Christian Church, pointed out that the Church was intended for the helping of two classes. First, the great masses of the people, who had not yet escaped from the lower forces of evil, who were called the sick; the great Physician, he said, had medicine for the sick, and that was given within the Christian Church. But he said, no Church can exist without the knowers of the Wisdom, the Gnostics, as they are called, those acquainted with the Gnosis or Divine Wisdom. These others were the foundation and the pillars of the Church. In the Christian Church these were known to exist in the first few centuries. But they did not cease to exist when the Mysteries were withdrawn, partly because of the suspicion among others

of what went on behind closed doors and partly because of the scarcity of students fit and ready to receive them. Knowledge is power, and people must prove their fitness before they be entrusted with power; for the object of the whole scheme is human evolution, and the interests of evolution would not be served by promiscuous publication of occult truth.

So the existence of the secret teaching is more than justified, and its presence in all the religions of the world is explained. But though it may be traced in all, when we speak of the Mysteries, our thoughts turn to one or two only—chiefly to the Mysteries of Bacchus and Elusis in connection with the religion of ancient Greece, and in a lesser degree to those of still more ancient Egypt and Chaldaea. There were initiations in those mysteries, but they are in no sense to be confounded with the Great Initiations, spoken of before, which separate the steps on the Path of Holiness, for these latter lie at a much higher level, and all the mysteries were only a preparation for them.

The ancient Mysteries, although they were the heart of the great religions, were by no means only religious. Their main function as regards the ordinary people who joined them, was to carry on their education. They were first of all a great system of training, and they treated not exclusively religious subjects but taught their pupils the various physical sciences like Chemistry (from Khem—the ancient name for Egypt), Astronomy, etc. They considered, both in the Greek Mysteries and the Egyptian, that the first and most important thing

to teach any man was how to live, and therefore, first of all, they taught him the great rules of ethics. They also taught the great Law of Cause and Effect—the Law of Karma—and explained to the pupil why he must live unselfishly, why he must keep the path of rectitude and honour and showed him precisely the results that would ensue if that straight line was not followed by him and the community.

Then, having taught the basis of ethics and explained the reason for it, the next step was to explain to the man the conditions of his life after what is called death. As is generally known, there were two divisions or grades in the ancient Greek Mysteries—the Greater and the Lesser—while in Egypt the thing was divided into three stages—the Mysteries of Isis, Serapis and Horus. How long a candidate remained in any of those stages depended chiefly upon himself. They had what might be called examinations, and no man passed from one stage of those Mysteries to another unless he had given full proof of his proficiency in the earlier degrees. But behind and above those, behind both the Greater Mysteries and the Lesser alike, there was an inner school, admission into which was not a question of application, but of selection by the priests who were in charge of those schools. They chose from among the candidates such pupils, whom they thought, or perhaps saw, to be safe men who could be entrusted with practical secrets. There is a sight of the soul as well as a sight of the body, and by that sight of the soul one can obtain a very great deal more information about life and death

and Nature than can be obtained by purely physical investigation. Occult teaching has always been the same, and the gateway of the Path has always been open for those who were ready to enter. The qualifications exacted have never varied, for they are not arbitrarily imposed, but are essentially necessary to advancement. At the present time the Path and some of its stages, and the qualifications required, are openly described in books and literature, especially Theosophical, just as they were long ago in Indian literature; but in Greece and Rome no definite information seems to have been given on these points. Odd and apparently pointless fables were taken up in the Mystery instruction, and made luminous and beautiful. Thus all seriously disposed and thinking people of Greece and Rome learnt what the strange myths of exoteric religion really meant, and naturally gravitated towards the Mysteries as the centre of religious knowledge. Many of the ancient schools of philosophy worked in connection with the Mystery teaching, and the Pythagorean seems to have been especially close to the Theosophical idea of the present day.

Broadly speaking, the Lesser Mysteries were principally concerned with the astral world and the Greater Mysteries with the heaven-world. They taught much more than this, of course, but the first and most prominent fact of their instruction was that certain results followed inevitably from certain actions, so that the life which a man lived on the physical plane was chiefly important as a preparation for that which it brought in its train. The Lesser

Mysteries taught vividly the astral part of these results, illustrating it by showing the most striking object lessons from real life. As in the Lesser Mysteries men learnt the exact result after death of certain thoughts and actions on the physical plane, so in the Greater Mysteries they learnt how causes generated in this lower existence worked out in the heaven-world. In the Lesser the necessity and the method of control of desires, passions and emotions was made clear; in the Greater the same teaching was given with regard to the control of mind. Among the many interesting facts connected with the Mysteries was the use in their ceremonies of certain implements or symbolical treasures—physical objects which conveyed some definite instructions or were spiritualised and made vehicles or transmitters of spiritual power.

All the teaching in the Mysteries was illustrated for the pupils, as far as possible. In the older days when what are called psychic powers were more widely spread and developed, they constantly threw before their pupils materialised representations of what happened on the other side of death. When such powers were less common, they represented, by drama in various ways, scenes connected with the after-death life. They had trained actors to show in that way the result of certain methods of life. Later on still, they used figures, marionettes, and representations of various kinds. But always they illustrated their teaching and thereby impressed it far more deeply on the pupils.

The Greek Mysteries appear under different names

in different places. They were, the Mysteries of Zeus in Crete, of Hera in Argolis, of Athena in Athens, of Artemis in Arcadia, of Hecali in Egina, and of Rhea in Phrygia. There was the so-called worship of Kabeiroi in Egypt, Phoenicia and Greece; there were the interesting Persian Mysteries of Mithra, and those of Isis and Osiris in Egypt. The well-known *Book of the Dead* is part of one of the manuals of Egyptian Mysteries.

In time there came degradation of the Mysteries, and the inner light and life were largely withdrawn from them; yet they did not entirely die. Though all through the darkest times when anyone who was suspected of unorthodoxy by the Church was relentlessly persecuted, there were nevertheless certain half-secret societies—the Knights Templar, the Rosicrucians of the Middle Ages, the Knights of Light, the Brothers of Asia, and many another occult body—which carried on something of the tradition and the work; but in many of these there seems to have been but little knowledge, and even that heavily veiled.

But the world at large has evolved and may safely be trusted with something of additional knowledge, and Those who stand behind and direct the destinies of the world have thought it well that these Mysteries of the world have thought it well that these Mysteries should be revived, that a small corner of the veil should be lifted and that something at least of what has so long been jealously guarded should be put freely and openly before the eyes of men.

Q. What, now, is the method of the revival or

restoration of these Mysteries?

Ans. None can say what the Mysteries would be like in the future or in what form they are going to be revived, but people can discuss how they can best work together in the immediate future so as to prepare the world for the restoration of the Mysteries.

The Mysteries formed the heart of every great religion in the past, and it is necessary to have a clear understanding of religion and the purpose that it is intended to serve. Every great religion has three main directions in which it operates upon those whom it helps. These are the departments of philosophy, morality and worship. It is part of the work of religion to explain to man the purpose of his existence—why he is in the world and what he is intended to do, as well as his relationships with the world around him, with his fellowmen and with the Deity from whom he derives his existence. All that teaching ought to be summed up in the philosophy of religion; for just as when a man goes into a strange city, he can do little before he can find his way about the streets of the city, so also before he can accomplish his purpose in life, he must understand his place in the world in which he lives and what exactly he is intended to do. Secondly, in the department of morality in all great religions there are laws of conduct for mankind. Those who have trodden the path ahead of us have left behind them certain signposts to guide us in the treading of that path, and if we are wise we profit by their experience. That, of course, is the basis of those laws of morality

which are of fundamental and universal application, as distinguished from those which are merely temporary and local. The third great stream of influence through which a religion affects its followers and which has a special bearing upon the revival of Mysteries is the form or manner of worship.

Religion, derived from the Latin "religere", means to bind back, and it is the essential purpose of religion to bind man back to the source of his being and lead him to discover the Divine Principle within himself. This process of binding back should be operative on all planes of a man's being, and in the broadest sense of the word, all those influences which make for the well-being and healthy development of his various bodies—including his physical body—can rightly be classed as religious. The same idea underlies and rightly explains the forms of worship belonging to each religion, that is to say, the body of rites and ceremonies appertaining to its tradition. Men have forgotten their own Divinity and are thereby cast into confusion and disorder. It is to rescue them from this confusion that religion exists, and while its philosophy is to enlighten their minds and its morality to guide their actions, its ceremonies are designed so to uplift their consciousness as to bring them into touch with the sources of life and power within themselves, and eventually to lead them to the unveiling of the Hidden Light of their Inner Divinity. There are occasions within the experience of all men when the higher consciousness is opened and they know

themselves as greater and far grander than that with which they normally identify themselves. The ceremonies of religions are to help them to direct their thoughts, emotions and aspirations towards higher things, so that these higher modes of consciousness grow more and more frequent, until eventually they become normal and permanent.

But ceremonies are unintelligible so long as they are studied solely in relation to the physical plane. With the advance of science thousands of people have ceased to practise the faith of their forefathers because its ceremonies were thought to be meaningless and were relegated, therefore, to the category of superstition. The extended view of man that Theosophy or Divine Wisdom gives, enables one to understand that the ceremonies may call into activity higher forces of Nature which affect the higher bodies of man. The recognition of this fact is a necessary precursor of the revival of Mysteries.

The Liberal Catholic Church and the Co-Masonic movement which have grown rapidly during the past few years, are the two chief movements which imply the ceremonial method. Upon the understanding of the working of ceremonial depends the speed with which the restoration of the Mysteries can be brought about, and that seems one of the objects for which the Lord has come. Thus part of the way in which the world can be prepared for the Lord's teaching effectively and in a very direct way, is by the spreading of these movements, so that by their growth the power of the Lord may be poured into the world.

The method of ceremonial works by bridging, as

it were, the lower physical world and the higher subtle worlds. That is why a great religion has its ceremonial, its sacraments as they are called in Christianity, samskâras in Hinduism; and these resemble each other very much in their essential features, though not necessarily in their outer presentation. If the seven sacraments of the Christian Church and the seven samskâras of the Hindu religion be compared, they will be found very closely related. They all use some material substance belonging to this earth, and also a mantram, a word of power, which changes the essence of that material substance; and there is always the sign of power, the Cross in Christianity, and certain gestures, essential to ceremonial, in Hinduism. Those are the three essentials. As it is very beautifully put in the English Church: "A sacrament is an outer and visible sign of an inward, spiritual grace." Most people see only the outer signs; the inward spiritual grace is conveyed only if people look beyond the outer to that which it represents in the spiritual world. Thus these ceremonies, though differing in details, are remarkably alike. In the great religions these are used to help their own people to reach the higher worlds, to develop the emotional and mental bodies in the right way and to hand on the fruitage of those bodies to the causal body of the ego or the real man, so that he may carry them on after they have been transmuted in the heaven life and utilise them for his next birth. The method of ceremonies—the institution of the Mysteries—is something which has been given to people in order to help human evolution.

Scriptures there 'existed a time when the Gods walked with men upon earth. In India even to-day there is a much closer touch between the Devas and humanity. The Devas work there in daily life with people much more than in the western civilisation, although there are even in the West certain magnetic centres over which great Angels brood and through which they are able to affect humanity. Thus one of the characteristics of the method of ceremonial or Ordered Service—ceremonial magic which invokes angelic help—is the drawing together of humanity and the Angels, in fact of humanity and all the kingdoms of Nature, using all those tremendous forces which play through the earth—the powers which flow from the Angels, and the natural forces as they are expressed through vegetation, through trees and plants.

It was stated before that the World-Teacher indicated a few years ago three activities which might be regarded as specially preparing for His Coming; namely, the Liberal Catholic Church, the Theosophical Educational movement and the Co-Masonic Order, and that there is now a further expansion of that original hint in the three movements, viz., the Fellowship of Faiths, the Theosophical World University and the Restoration of the Mysteries. The Liberal Catholic Church represents a new Reformation in Christianity, but it is not in Christianity alone that pruning and disencumbrance are necessary. If the Mysteries, which once formed the heart of every great religion, are to be restored to those great faiths, there must be a similar movement—like an

inner school—in each of them. The Mysteries will very likely then grow out of these inner schools in each of the great religions, though there will perhaps be also a blending from other lines of the Mystery tradition, for example, from Freemasonry. An interesting and promising beginning has been made in the *Bhārata Samāj*, founded at Adyar, Madras, in the interests of a purified and reconstructed Hinduism.

One important feature in the plan that is being realised for the work of preparing for the Mysteries is the establishment of spiritual centres in various parts of the world. Many different ideals are combined in such a centre. In the first place, something of the community life—similar to what it is going to be in the sixth root-race—is involved. All work is increasingly moving in the direction of co-operation, and the Mysteries demand a community of ideal and united action on the part of a small number of specially trained people. There is one thing which is in practice essential to the success of any such community life, and that is the centering of the community around the expression of some religious ideal, some form of religious worship, which by its majesty and unifying power may turn the hearts of the disobedient to the wisdom of the just and draw them out of their smaller selves.

For the training of those who are going to take part in the Mysteries, schools of the Mysteries are needed. The Mysteries are designed to work upon their pupils in various directions, and in their essence they exist for the purpose of conferring initiations—greater or

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lesser—that is to say, for bringing about fundamental changes of consciousness in the candidates who undergo the process of initiation. It is a process by which, to quote the words of T. Subba Row, “the Adept directs through the chelâ occult forces which enable Him to obtain prematurely, so to speak, knowledge of his spiritual nature, and to obtain powers to which he is not morally entitled by degree of his progress.” In other words, the initiation loosens within him some of those sovereign powers belonging to the inmost spiritual nature, and so enables him to leap forward over a definite stage in evolution. But in order that this may be accomplished with safety, very careful preparation in suitable environments is required. Consequently, the centres of the Mysteries must also provide schools where the requisite training and preparation can be carried out, and where the surroundings, in close accord with nature, are favorable to the process taking place. It is unfortunate that the education of the present devotes comparatively little attention to the training of emotions. And so many young people grow up with strong emotions, and with no understanding of how to open up those higher channels in the astral and mental bodies through which that emotional power and its attendant thoughts can express themselves. But it was seen before that the Mysteries of old were centres of cultural training and instruction, and the centres for the schools of Mysteries must provide similar training for the various vehicles.

Q. What should be the work of Star members now that the Lord has come?

Ans. Only certain points can be suggested here which may be important for the future. Very much of the Star work will naturally develop itself after the World-Teacher has left us and placed in the hands of His more immediate followers the duty of carrying on over the whole of the world that which He will have founded.

Work which originates from the Great Hierarchy and is carried on according to Their methods is, to a superficial observer, bewildering in its magnitude, and often confusing and meaningless, because its causes and effects are spread over enormous periods of time. We, living with a limited horizon, expect to see the results of our work soon after any particular part of that work has been accomplished. They, with Their enormous horizon stretching over tens of thousands of years, work for an object which is so far away that, to our limited vision, it seems almost vague and misty. It seems to us unreal, while it is, as a matter of fact, very much more real than the things which we regard down here as practical. A Master once said: “Past, Present and Future—clumsy words to express facts.” They live in a sort of ever present Now and work with a view to that distant Now. They prepare for events thousands of years hence, as we might prepare for something three or four weeks hence. Quite naturally we plan out to reach a goal which is much nearer to ourselves and we work to attain it. We plan our work according to our

vision, and proportion our work according to that part of the future which we are able to recognise. The values of the world of the Hierarchy are different from the values which we recognise down here, and we should try to adjust our idea of the real and the unreal to the true view which prevails in that greater world beyond.

Again, the inner importance of those things that show themselves in the outer world has really very much disappeared in the manifestation, just in the same way that a thought is more important than an action, because thought has generative power, whereas the action, except as an example, loses its value as it takes place. Thus those things really matter that are the seeds of the future, whereas the things which are actually happening are by that very fact without any generative power for the future.

A little thinking over the above general notion will greatly modify the work of Star members and prevent them scattering their energies over a number of things in the outer world. The Star organisation, above all things, is working more for the future than for the present. Its present work is a work of preparation and this is nearing its close. Its future will be determined by the teachings of the World-Teacher, and will be the spreading of those teachings, and the organising for, as well as the building of the civilisation which will be founded upon them. This may be called a rough outline of the work of the Star in days to come. The World-Teacher has not yet given His teachings, and it should be remembered that the future influences

the present quite as much as the past. Therefore Star workers ought not to try to mark out too definitely the work of the future, as it will be marked out by Him when He is fully enthroned and in possession of His chosen vehicle which He is now adapting for His habitation.

Indeed, much of the present Star work must be regarded as only a preparation for and an adumbration of the work which the Lord will inspire and direct now that He is here. The business of the Order is not so much to do things for itself as to make things, if possible, a little easier for the Great One later on, in the sense of rough hewing, in advance, activities which He will shape at the appointed hour to His diviner ends. At least some of the activities may be found acceptable to Him, and it is the task of all Star workers to use to the utmost their intuition and their initiative in the endeavour to provide beforehand certain of the forms into which He may, if He will, later pour His life. And this they can do by gathering the materials with which He can afterwards build or by inaugurating typical institutions and activities which He can mould and multiply. Much therefore of the work of the Order should be entered upon with this clear understanding that it can only attain fruition—if at all—at a later date.

Hence it behoves Star members to be very careful that they do not speak too positively of the future work of the Star. They should in that connection be "waiting the word of the Master" and be "listening to catch His orders", and when that word

comes they need not hesitate to make it fruitful in action. But that future work will receive its great impetus from the Teacher Himself, and He will lay, as before He laid, the general foundation on which the new temple of humanity is to be built. Only the Master Builder can lay the foundation accurately. The work of Star members is gathering the materials together which He can use, and those materials come from many countries and from many different types of humanity, each gathering up the best of its own in order to present that as the offering of that particular portion of humanity to the Teacher of the World, who will found a new civilisation, based on another presentment of the ancient unchangeable truths.

The attitude of Star members should be very largely one of an attempt to understand one another and the difference of one another's point of view, not necessarily to multiply the activities of each part, but rather to seek a point of unity beneath the diversity. Their duty when they work in other organisations in their environment is to carry into them the Star spirit, which is the spirit of preparation for coming changes; an openness of mind that means a readiness to receive ideas that seem new; not to make ruts into which their thoughts run in common, so that when the stream takes a different direction, they cannot follow because it does not run along their particular line. They will find that there are many useful organisations in their own land which can be helped by making them more open-minded and by getting them to adapt them-

selves to the new conditions that are coming. One of them is the development of intuition above reasoning faculty, the recognition of truth at sight as stated before, the development of what is called *Buddhi*—the discrimination between the real and the unreal, called *Viveka* in the East—not by a process of reasoning, which is inadequate though useful as a preparation, but by a direct recognition by the Spirit within of the truth presented. It is not a blind credulity, which is superstition and the confusion of the real and the unreal. It is only developed after reason has had its full growth.

Now that the Lord has come, He will travel throughout the whole world and will go to all nations. He will reach all faiths and therefore will need many messengers. And if He has summoned so many to be members of His great Order, it is because they may become soldiers in His army. He has chosen some few to be His special messengers, but all are required to be His workers. And if they have entered His Order—been led to it very likely—it is in order that they may be further consecrated to His service, so that by their work for Him in the outer world and by spreading His message, the whole world may be lifted up from suffering into joy. And just as they help those who stand below them on the rungs of the ladder of evolution, so they in their turn will be helped by those Great Ones who stand above them on that ladder—the Jacob's ladder which extends from earth to heaven.

Members of the Star should now fit themselves to be channels, so that they may transmit whatever

blessing they can *to* the world around. They should enter into the world of other people's thought and service along various lines, appreciate their points of view and let them see that the World-Teacher has come for them, as well as for those who work in the movements in which Star members are interested. They should be Star members in all the things of daily life, and get away from traditions, customs and ceremonies which are merely the trivialities of the past, and with an openness of vision adopt the new point of view which is being given by the World-Teacher who belongs to the whole world and wants them to love the whole of His world. Members all over the world admit the fact that all men are brothers, but their hearts have not realised that fact, and so to their intellectual conviction they should bring their hearts and their emotions and thus vivify their activities, should open their hearts to all and take the whole world into them. They should be Knights in the service of the Lord, and always be on the look out for, nay, create, opportunities for service, and not go about the world thinking of themselves, but thinking of Him, the Lord of Love, as stated in the second object of the Declaration of Principles for the Order. Of course, their special work as members of the Star is to spread everywhere in their own surroundings the fact of the recent Advent of the World-Teacher, but they should not lay stress now only upon that fact, but stress also something of the messages which are reaching them.

In Burma and Ceylon, following the Buddhist

tradition, the great aspiration) has been for ages: "May I be born on earth when the Lord Maitreya comes!" And He has come now and asks for their help. He wants of the band of Star members their little help, for just now that little means so much. In a hundred years all the world will follow the World-Teacher, and there will be tens of thousands of workers to develop His work. But it is the little band of Star workers to-day that can make that wonderful future sure. That *future* depends on their work *now*.

The outer work required of the members of the Order may be summed up thus: to prepare the way for the work of the Lord; to serve Him actively now that He is here; to carry on His work when He has left; to gather a body of workers devoted to the ideals of the Star and ready to serve Him in every possible way; to carry out practical social service among the poor, the distressed and the suffering; to work for the welfare and happiness of the animal and other kingdoms of nature. With such an ideal set before them their work is necessarily intense and embraces every department of human life.

And the work of the Star member for himself is first self-preparation, self-purification—the inner activity, spoken of before—and the cultivation of discrimination, above referred to, the use of his very best intelligence, his best powers of judgment, gaining all knowledge of the world around him and becoming more effective and efficient because he is a Star member. It is his business to create order where there is disorder, and concord where there is discord.

But because the spirit of the time is against authority, he can do his work better by example than by deliberate teaching, like the sermon preached by S. Francis of Assisi merely by his behaviour in his conversation with a young monk while simply wandering down the principal streets and winding his way back to the monastery through the alleys and lanes and outskirts of the town.

There is a joy and an excitement in struggling with one's own nature, in watching its weaknesses and successfully checking them, in knowing one's strength and bravely testing it, in knowing the capacity of will and in developing it further. Therefore a Star member should "change, change and never stagnate", and should have no relaxation; none of the peace and contentment which are born of a horrible and loathsome self-satisfaction; no weakening of the strength that has been gained; no slackening of the constant watchfulness of himself. Yet at the same time, he should have no self-centredness, and, above all, no vanity of self-approval, born of little pious deeds and thoughts. He should beware of conceit and superciliousness and be great as the heavens, but stoop like the heavens to the level of common earth, and never, in his highest triumphs, disdain the struggler still entangled in the undergrowth of petty things. And the first and foremost necessity for him, if he wishes to take part in the remoulding of a happier world, is to develop aright the mind and the heart which, either through selfishness or ignorance, he has allowed to wither, so that he has lost the true perspective of thought and feeling.

Each member should be a pattern of accuracy. His body ought to be accurate; if he will take the trouble to train it, he will find that it takes up the work and continues it automatically, and then he will be accurate without trying. He must do all things as well as he possibly can, but it must be his best, and not his second or third best. Doing his best is always a very high level of attainment, and it is in little things that he must train his body which will then work with that natural automatism which continues of its own accord something that it is made to repeat over and over again. He must similarly train his emotional body. When he feels a thing, it is very often an impact on his astral body from somebody else. He should train his emotional body only to repeat the vibrations that come to it if they are good, and to answer with the opposite vibrations and extinguish them if they are bad. And the mind must similarly be trained in the right direction by meditation and by moulding of character. Thus what he does, he should do well; what he feels, he should feel ever nobly; what he thinks or knows, he should think and know well and truly.

Accordingly he should first strengthen and widen himself and grow big, and thus create a new aristocracy—a spiritual aristocracy—in the world. Beyond and above all, he should daily recite the Star Prayer, because according to the second object in the Declaration of Principles all Star members are expected to say day by day the daily prayer or meditation given to them in order that they may keep Him in mind always and invoke Him for the

good of the world.

Q. What is the meaning of that daily prayer or meditation which all the members of the Star say day by day?

Ans. By the Power that streams through the Star,

By the Love that streams through the Cross,

May the poor be restrained from violence,

May the rich be inspired to sacrifice.

Let Hate be overcome.

Let Love be triumphant.

Come to Thy suffering world,

O Desire of all Nations.

We wait. We watch.

Members should try to visualise the Star and the Cross as if they were in front of them and send the will-force through them. The times of recollection when all may unite are sunrise, noon and sunset.

There are two things connected with the Star, and one of those is Power. It is truly said in a Hindu Scripture that those who are weak cannot attain; and Power is connected with this idea of the Star. In the Symbolism of the Star, explained before, the Star was said to be the sign of the great King of the World and the Head of its Inner Government, the Occult Hierarchy, spoken of before. His characteristic is Power, Will; and the idea of resistless Power is embodied in His sign of the Star. That is the true Star of the East, that which led the three Wise Men to follow it, and stood over the place where the coming Saviour was

to find His earthly body. That idea of being led by the Star is intensely inspiring. A member should think of it when he is in difficulty, for it is resistless in its strength; when he cannot see clearly, because then it will shine out on the path that he may follow. And the Star is not simply a symbol of strength in itself, but a radiating Power that strengthens all who come under its divine influence. And so the meditation begins by an appeal: "By the Power that streams through the Star."

And the other great idea is the idea of Love. And that is typified by the Cross, because that is the symbol of the only thing which really can bring happiness and peace to the human race, and that is sacrifice. And so the Cross becomes the symbol of Love. And when these two, Power and Love, are joined together, then there comes the thought of helping the world.

It may be remarked that the sign of the holy cross has various aspects as a symbol. The Greek cross with equal arms signifies the Logos in activity—the arm of the Lord outstretched to help or to bless. The Latin cross with the longer stem typifies the Second Aspect of the Logos, the Second Person of the Blessed Trinity; God the Son descended into matter. In all benedictions and exorcisms in the Christian Church it is used to impress the will of the priest upon the person or object with which he is dealing. It is a sign through which power flows, sometimes from the priest to another, sometimes from on high into the priest himself, as at certain points of the service. When a man makes it over

himself it is designed to promote self-collectedness; to remind him of the name which it symbolises, and to help him to realise that where that name is invoked no evil can ensue. It is a kind of miniature creed, expressed in action instead of in words, for as the Christians touch first the forehead and then the solar plexus, it reminds them how for them and for their salvation Christ came down from the Father, who is Head over all, to this earth, to the physical plane, the lower part of His creation; while as they touch first left shoulder and then the right, they remember that He passed from earth into the lower astral world, called hell, and typified as on the left hand of God (though even so it is higher than the earth) and proceeded thence to sit in glory for ever on the right hand of the Father. A man whose thoughts and feelings are always on the highest possible level may not need a reminder of this sort, but most people, though well-intentioned, are forgetful, and anything that helps them to recollect the ideal, and aids in driving away unwholesome thoughts and influences is beneficial.

The sign of the cross made by a man over himself will draw round him unseen influences which will tend to drive away all that is unpleasant and at the same time make it easier to retain what is good. To understand this power of the sign of the cross we must realise that we are living in the midst of a vast host of other beings. Among these, the sub-human creatures or nature-spirits are peculiarly susceptible to the influence of the signs of power, of which the cross is one. Whenever that sign is made, it at once

attracts the attention of all such creatures in the neighbourhood, and they immediately flock round the person making the sign, in the expectation that he will send out thoughts and vibrations of the type that they enjoy. Nature-spirits evolve largely by means of the vibrations in which they bathe themselves, and therefore the instinct implanted in them leads them to be always watching for those which are useful to them. There are some at a stage of evolution that needs the coarser type of vibrations, which for us (but not for them) express evil or passionate thoughts or feelings: Such horrible creatures surge round us when we show irritability or sensuality, and their pressure encourages and strengthens whatever undesirable tendency may be manifesting itself. Others are at a stage which needs the higher vibrations which with us express good thoughts and feelings, and the sign of the cross attracts this type just as it drives away the other. The kingdom of the nature-spirits contains as much variety as the animal kingdom. Some nature-spirits, like some animals, are useful to us, while other members of both kingdoms are obnoxious to us, and just as we discourage or drive away rats or parasitic vermin, so should we discourage or drive away undesirable astral or etheric entities. Nature-spirits, whether helpful or harmful, respond eagerly to the oscillations which appeal to them; they reproduce them in themselves and intensify them, and so in their turn react upon us, and tend to perpetuate the conditions in us which attracted them. Ignorant people sometimes regard the sign

of the cross as a mere superstition, but it is of definite practical value.

A significant use of the sign of the cross is that while making the sign the hand touches certain chakrams or points of force, spoken of before, in the human body, and stirs those higher centres into activity. Long before the Christian era the sign of the cross was made in India for that reason. It is a very ancient sign and the Hindus have always used it and use it to-day. There is a very slight difference between the Hindu and the Christian in making the sign: the Hindu touches the top of the head—the thousand petalled Sahasrâra or Brahmârandhra chakram of the Hindu—which is a passage by which the subtle bodies leave the physical body; that passage is open, a point, on the top of the head, which is not quite closed, a point where a pulse is seen beating in a baby and which is covered by bone as the baby gets older. The Christian touches the forehead, the cavernous plexus—the two (but really ninety-six) petalled Agnyâ chakram of the Hindu—because it has the same effect. The Hindu touches the heart also and then back to the right. The same sign, and the same effect, stirring the higher centres into activity, those that are above the waist line and are used by the higher powers. The Hindus very often use a little water at the same time—sacred water. That is a perfectly safe sign to use, and wisely used when concentrated thought after a time carries the person, immersed in meditation, out of his body with full consciousness into the intermediate and higher worlds.

In the above Star meditation, all Star members have the road pointed out to them to be trodden by sacrifice, but by the sacrifice which is joy. Ordinarily the word "sacrifice" is connected with suffering. But the old symbolism, the symbolism of creation over which "all the sons of God shouted with joy", shows that the very act of creation must have been a sacrifice which was joy and so spread joy among all men. And that is true. Sacrifice is the life of the spirit. The spirit lives by giving, not by taking. The body takes, and in taking, consumes and so loses what it has taken. The spirit gives, and, in the giving, grows stronger and more radiant and more joyful. And the path that is to be trodden is sketched out in the later words: "May the rich be inspired to sacrifice." The preaching of sacrifice is not for the poor but for the rich: not only those who are rich in wealth—though they are included—but those who are rich in knowledge, rich in love, so that they can give their knowledge to the ignorant and their love to those who are filled with hatred. And the suggestion is made: "Let Hate be overcome. Let Love be triumphant"; for only in that way can come the redemption of the world. That is the object of the coming of the Star, and the organisation that has ventured to take that glorious name. The world can only be saved by sacrifice and by the love that impels one to it. And if great changes are coming to the world, surely the spirit that inspires those changes should be of love and not of hate. The Lord of Love can build only on the foundation laid

in love and not in hatred. And if the members are an organisation to help to prepare the way of the Lord and later on to be His workers, then clearly their motive in every change which they try to bring about must be inspired by love. It is their duty to raise the suffering from their sorrow, in the name of Him who is known as the Lover of the poor. That great lesson of service is emphasised in the Christian Scriptures; that great lesson is taught, though not yet appreciated in the world of western society, by the example of the Christ, of whom it was written that "though He were rich, yet for our sake He became poor, that we, by His poverty, might become rich." And the lesson must ring through Europe and America that wealth, whether of mind or body, must once again become—according to the lesson taught in India through the Vaishya caste or merchant class—a trust and not a possession, that the wealthy are the administrators of the national treasure and must learn to exercise wisely that office.

The Lord of the religions of the world, the Desire of all Nations, as explained before, is thus invoked to come to His suffering world, and in reply to that invocation He has deigned to come down to this sad earth, come, as He Himself stated recently, to those who want happiness, who are longing to find it.

Q. Now that He has come, what should be our attitude towards Him?

Ans. It may be that there is many a heart open

to-day to welcome Him. We read in another Christian Scripture the words put into His mouth: "Behold I stand at the door and knock. If any man will open I will come in." There is in those words the indication of the attitude each of us must assume. When He came in Judæa and was despised and rejected of men, those who rejected Him were like ourselves, the ordinary people of the time, the thoughtless in the real sense of the word, not wilfully or out of malice, who moved the Jewish crowd that cried for His death and slew Him. We are also of that same type of life and share their faults and weaknesses. Only it may be that for some the Star has shone forth, as in the story of the Three Wise Men, who travelled far and wide to find the place over which the Star was found shining and found it in the cave of their own hearts, as the infant Christ. So it may be that there are many to-day in this world who have caught a glimpse of the shining Star, who see its beauty beyond all other beauties that the world can give, and who realise whence comes that light and open their hearts to its rays. Among them shall be found His true followers, His true disciples, who having once found Him in the caves of their hearts shall see His face in every face of their brethren and know that they do serve Him best when best they serve their brother-men; so shall His blessings rest on them, and peace for evermore.

Q. Will His Coming be limited only to the physical vehicle of Krishnaji?

Ans. There are divers other ways in which the Coming may be expected, apart from the appearance in the body of the Head of the Order. Of course His chief manifestation will be in that body, but at the same time He will show Himself in many other ways. He will in varying degrees overshadow a number of other leaders in the outer world, and, perhaps, some few of His Apostles, spoken of before, may be occasionally inspired by Him, though the Epiphany through them may not be of the same brightness as that through His chosen vehicle.

In the outer world He will manifest Himself through great men by turning their thoughts in certain definite directions, so as to influence them to spread the ideals for which He will stand and of which He will speak more directly with His own lips. Similarly, He will take the corporate bodies made by whole institutions. Thus He will not speak only through a single physical body or only as a single human figure, but will also incarnate and speak through great tendencies in the world. His Advent will be a great spiritual impulse to the world at large, flowing down through the world's own channels, as well as through those specially consecrated to His service. Of course, it will be through the latter that the central and by far the strongest impulse will be given. But His followers in their zeal in working for them should neither forget nor overlook His Coming through art forms and artistic movements: through any medium which expresses the true, the beautiful or the good, as through religion or political endeavours. Each member of a great movement

may be considered as a cell in a corporate body, and it is through such bodies that persons may seek Him in this twentieth century civilisation, for through them He will be able to contact a large proportion of the population who could not respond to His merely individual Presence. But just as there will be varying degrees of overshadowing, from complete possession of the one central body, down through various levels, to the merely slight influencing of other single bodies, so with these great corporate bodies the overshadowing will likewise be in degrees of descending intensity, beginning with His own chosen movements in which a full shining forth of the Lord may be expected, down to the most outer movements, which will be but slightly influenced by Him.

Examining some of His own specially selected movements in order to see what notes they are likely to sound in His great Harmony and in what special way He will come through them, it seems that through the first of those movements, the Theosophical Society whose President, Dr. Annie Besant, was chosen by Him to be the chief herald of His Advent in the outer world, He will come to the mind of man, and will appeal most definitely to all who think on Theosophic or scientific lines. He will come to the typical individual T. S. member through the faculty of understanding, which reaches God by the power of enlightenment, as preached by the Lord Gautama Buddha, the Buddha of Wisdom.

In a slightly different way He will come to the Young Theosophists, to whom He will be a

rejuvenating Spirit of the body, through a more healthy life, and of the Soul, by teaching them all to be as little children, that they may once again enter the Kingdom of Heaven.

In the Mysteries, the modern example of which is Masonry, He will come in all the beauty and splendid dignity of the Spirit of Ancient Egypt, the land in which Masonry had its sources and in which the Mysteries reached the fulness of their perfection. Through this channel He will give to men the understanding by which to project more definitely on to the physical plane the Eternal Verities in Heaven, the Archetypes or patterns made by the Grand Geometrician for this world.

Through the channel of the Star Movement, He will come in a way similar to that in which He gives Himself to the heart of the mystic Saint, for the Star Movement is primarily founded upon faith. Its members may have good mental grounds for belief in His recent Advent, but the real reasons for the belief of earnest members are reasons which come to them because the Christ has been born in their own hearts; and because He has given Himself to them they believe that He will give Himself to the whole world. That birth of the Christ in the heart is the mystic way, and therefore He will come to the members of the Order as He comes to His own mystic Saints. And He will show Himself to them as the Supreme Mystic who sees but the one great goal and the one direct path thereto. And so, in that same direct way, first to their own hearts, and then through the Order at large, will He give His

message through the members of the Star.

To the other movements He will come in yet different ways. His Church will, or at least ought to, represent Him in a very special way. Because in His last great incarnation on earth as the Christ He gave the splendid inspiration which blossomed out into His Church, therefore His Church ought to be the most real vehicle for His Coming. Because He Himself gave this movement and left it as a heritage to the world, and watched over it throughout the ages and formed, guided and shaped it, He must find in it the most suitable messengers for His work even though the Church as a whole may not accept Him. And the beauty of the Message must surely be coloured by the Love, the Self-Sacrifice, and the amazing Beauty of the perfectly dedicated life of the then disciple and the present Master Jesus. The scheme of the Christ's Church is simply to bring His power, nay, that He Himself may come, down into the hearts and homes of men, come and walk by their sides and stand by them in every great moment of their lives. In the Seven Sacraments there is a perfect scheme in which Christ gives Himself to man at all stages from birth to death, and the nature of His present Advent will be similar to the influence vouchsafed to His Church throughout the Ages.

Again, when by the words of any speaker, there awakens in us a sense of the reality of Christhood, then He is present in the words, in order to draw us nearer to Himself. When in any great movement there is some great impulse, some mighty power,

which will help to ameliorate our world, to uplift the miserable, to strengthen the weak, to free the oppressed, then is the Christ in that movement, and we must not be blind to His Coming.

And that test was applied in the exquisite allegory of the Judgment Day, when He turned to those on His right hand and said: "Come to Me, ye blessed of My Father; when I was hungry you gave Me meat, when I was naked you gave Me clothes, when I was thirsty you gave Me to drink, when I was sick and in prison you visited Me." And surprised, His people answered: "Lord, when saw we Thee hungry and thirsty and gave Thee food and drink; naked and clothed Thee, sick and in prison and visited Thee?" And those memorable words rang out which should ring in every heart: "Inasmuch as you have done it unto the least of these My brethren, you have done it unto Me."

Again in the East when the charitable go out to feed the poor, they say: "We go to feed Nârâyana," which is the word which they use when in the West they use the word Christ. For the spirit of the Highest is incarnate in the form and custom of Indian life. And every day they offer the five sacrifices, and one of them is a sacrifice to man. So much so that when they feed a hungry man, they feed in him the God that dwells within him. And every action of charity becomes divine, because offered to Him who needs nothing, through one who needs it, and it is given in His Name.

And so in every direction we may be able to come into contact with the Christ; and His millennial

incarnation in one is not more wonderful to the eyes of the Spirit than His perpetual incarnation in all that is good and beautiful and true on earth. Therefore we should watch for Him along all paths in order to know Him along the divers ways in which He will present Himself to us in the world now that He has come.

Q. What does the disciple Krishnamurti feel like when the World-Teacher speaks through him?

Ans. Krishnamurti has explained several times that he has found the vehicle of his body possessed by a new Personality, the World-Teacher, to give a tangible message to humanity. "How can you", he once asked, "describe to another an experience of which he has no ken? Suppose you address a blind man and he asks you about a sunset. How are you going to describe a sunset when he has never seen light or colour or form? But it is easy to convey to a person who has seen sunsets, the emotions you have had while regarding a particular one. It requires, in short, a genius to understand a genius." And when the question—how he felt when the Voice was speaking—was not considered answered, he went on: "Suppose you had gone to Beethoven or Mozart and asked him to play something and he did. And you would say: 'I don't understand what it means.' Do you suppose he could explain to you in words what it means?"

"I don't want to be thought eccentric," he once pleaded, "I can no more explain the tenancy of my

body by the Great Teacher, or what feeling it brings to me, than the artist can explain what he feels or the poet the inward ecstasy of purpose which enables him to sing."

"It is like a dream", he said. "If you have a dream, you can recall it, but some parts are vague. I remember, but not definitely or concisely. But since the first manifestation of the Great Teacher through me I feel the ecstasy of purpose which comes from something I want to share with everybody—a joy of living, a feeling of happiness that I want to give to others."

Q. But from among all disciples why should Krishnamurti have been specially chosen by the Lord for the privilege of being used as His tabernacle on earth?

Ans. It is not the World-Teacher alone who often comes down to earth to teach mankind. But reincarnation is a fact for all men who have to evolve according to the Plan of God, for God has a Plan and that Plan is Evolution. Reincarnation, as far as the derivation of the word (*re*, again, *in*, into, and *caro*, flesh—gen. *carnis*) is concerned, means 'repeated entering into physical or fleshly covering', and implies the existence of something relatively permanent that enters into something relatively impermanent. Man is a spiritual intelligence clothed in bodies of matter. That intelligence which has to unfold all his powers and divine capacities develops by descending into gross

matter and then ascending again with the result of the experiences so obtained. It is the ego, *i.e.*, the real man, who assumes different bodies, though his natural dwelling place is in the higher and spiritual regions. He is not manifestly divine and has to learn to master matter by long experience and many lessons. As a bird soaring in the air dives into water to catch its prey, and then rises again into its own habitat, so is it with the real man, the spiritual being belonging to the higher worlds, who plunges down to earth to gain the experience which is the nourishment for the Spirit's unfolding and which he carries home with him for assimilation into innate capacities and powers, mental and moral. When the experience of one life is assimilated, he returns to the earth for another life, in order to gain more.

He first comes to the earth and takes a body prepared for him, generally the body of a savage, to learn the first lessons of human experience. He then passes to the other side of death and learns by the lessons of pain the errors he has made, and by the lessons of enjoyment the right thoughts and feelings he has had, while during the latter part of that post-mortem life he assimilates in the heaven-world what he has gathered on earth. When that experience is assimilated, he comes to earth again for further gain and enters a better body suited to his more unfolded condition. His real life thus covers millions of years, and what we commonly consider as his life is only a day in his life, as a life of about sixty years in this world is ordinarily succeeded in

the higher worlds by a period of two to twenty times that length according to development. Each life is a day at school, and each time we return to earth, we resume our lessons where we have left off before, aided by what we have gained by home-study—study in heaven which is the home of the soul. The savage is just commencing his human education, while a spiritually developed man is nearing his graduation in this world-school. Some pupils, being apt, learn quickly, while other egos are like dull boys who take a longer time to learn their lessons. The difficulties and sorrows give them experience, teach them some of the grandest lessons of life and force them to develop powers which would otherwise never be awakened into activity.

The real man, the ego, does not forget his misdeeds, but remembers them as we remember what we did yesterday, though the physical-brain memory of the new body does not recollect what was done in the body he wore in the last life. A boy stealing apples to-day requires punishment when caught the next day even though he may have put on a different suit of clothes. The ego that makes the karma reaps the karma. The labourer that sowed the seed gathers in the harvest, though the clothes in which he worked as sower may have worn out during the interval between the sowing and the reaping. The physical as well as the astral and mental garments of the ego have similarly fallen to pieces between seed-time and harvest, and he reaps in a new suit of clothes; but he who sowed reaps, and if he sowed but little seed or seed badly chosen,

it is he who will find a poor harvest when he goes forth as reaper. After death, the soul, free from his illusory sheaths, makes an impartial review of the past, notes his errors and failures with their motives, and by knowledge thus gained grows in wisdom and in power, in intelligence and in conscience.

Our higher bodies remain with us throughout the whole series of incarnations, but the physical, astral and mental bodies fall away at each incarnation; and when we are re clothed for a new life in three mortal bodies, those new bodies receive from the reincarnating spiritual intelligence, not the detailed experiences of the past, but the qualities, tendencies and capacities made out of those experiences; and our conscience, our instinctive response to emotional and intellectual appeals, our assent to fundamental principles of right and wrong are traces of past experience.

There are many unconscious memories, manifesting in faculty, in emotion, in power—traces of the past imprinted on the present and discoverable by observations on ourselves and others. We gain our physical bodies, according to our karma, from our parents through what is called physical heredity; but the mentality that we have, as well as our very character, we have built up for ourselves. Each life we bring with us certain tendencies, which are the summed up memories of past lives; certain powers which are likewise the summed up activities of the past; and certain characteristics, certain faculties, which soon show themselves in the child, which tell us what we have done or have not done during

earlier lives on earth. Hence memories of the past may be clear and definite, obtained by the practice of Yoga—a system of training and discipline—or unconscious but shown by results, and closely allied in many ways to what are called instincts, by which we do certain things, think along certain lines, exercise certain functions, and possess certain knowledge without having consciously acquired it. In the researches of psychology to-day, many surges of feeling, driving a man to hasty, unpremeditated action, are ascribed to the sub-conscious, *i.e.*, the consciousness which shows itself in involuntary thoughts, feelings and actions; they come to us out of the far-off past, without our volition or our conscious creation. Our instincts are memories buried in the sub-conscious, influencing our actions and determining our choices; our moral instinct is Conscience, a mass of interwoven memories of past experiences, speaking with the authoritative utterance of all instincts, deciding on “right” and “wrong” without argument or reasoning, and giving warning of dangers experienced in the past.

Innate faculty is but an unconscious memory of subjects mastered in the past. We reap in one life as we have sown in others. Our likes and dislikes, our loves and hates at first sight, are only the instinctive recognition of our contact with persons in past lives. But it is not by a mere contact in life with the World-Teacher that a person gets the privilege of being chosen as His vehicle on earth.

In the far-off past, Krishnamurti, with the help of Bishop C. W. Leadbeater, Dr. Besant and his

own brother Nityananda—then domesticated monkey-creatures who all became individualised into men that same life, in the early times of the Moon Chain—had saved the child Surya—the present World-Teacher—from being carried away by a lizard-like creature when the hut of his parents—the present Masters who started the Theosophical Society in 1875—was attacked one night by savages. Then he had in many lives helped and served the Bodhisattva over and over again with self-sacrifice and self-surrender, and again in one life in a female body, in the year 23,742 B.C., living in a richly gilded wooden house in the compound of the royal palace of a Burmese King, had voluntarily sacrificed herself at the age of seventeen in order to save her then son—foretold as a child of remarkable powers and holiness who later became a wonder and at the age of seven delivered teachings in the temple—from an upper room of her burning house and had expired within an hour of that heroic act. That karma which he then made in the female body in dying for the then son—the present World-Teacher—is probably being reaped in the present opportunity given him to serve the Blessed One again and in the inestimable privilege of being used as the tabernacle for His life this time on earth.

Q. Can you say something of Krishnaji the Man, of his life and personality, from an everyday, human point of view?

Ans. Krishnaji and his younger brother, J. Nitya-

nanda were living with their father at Adyar, Madras, when they were small boys. In 1909 Dr. Besant, when on her spiritual journey—in her higher bodies—to the home of the World-Teacher in the fastnesses of the Himalayan Mountains, was told by the World-Teacher Himself that should Krishnamurti grow to manhood honest, virtuous and worthwhile, he would be His vehicle, *i.e.*, through him would be delivered messages of cheer to an overburdened world. And because of that message, Dr. Besant went to the boys' father, a widower and a Government pensioner, and promised to be responsible for their education provided she was given entire control over them. The father who, during her absence before that time from India, had placed the two boys in the care of her colleague, Mr. (now Bishop) C. W. Leadbeater for education, gladly welcomed her offer and gave over the two boys to her care as her wards. That was in 1909 when Krishnamurti was about thirteen years old. From that year until 1925, Dr. Besant remained the guardian of the boys, although they were, of course, legally free on their coming of age.

Krishnaji received his higher teaching while his body was asleep in Adyar, the Headquarters of the Theosophical Society. He was taken each night in his astral body—when he fell asleep—by Mr. Leadbeater to his Master's Ashrama (dwelling) in the Himalayas. There he received in very simple language, which he could understand, the teachings of the Master, a child in body though old in soul, his spiritual father and true disciple. The Master devoted perhaps an hour each night to talking to him, but at

the end of each talk He always gathered up the main points of what He had said in a single sentence, a few sentences perhaps, and made it into a little easy summary which was repeated to the boy, so that he learnt it by heart. Each morning he would himself, unassisted, write down what he had been told during the night, in a school exercise-book, mostly in pencil, sometimes with a pen, and sometimes on scraps of paper. He would write slowly and with considerable difficulty what he brought through, for he then wrote English with difficulty, having little command of it at the time. These notes, these sentences—the epitome of the Master's teaching—were later on all gathered together, arranged and typed by Mr. Leadbeater at Adyar at Krishnaji's request from Benares, and taken to the Master—the Master of them both—to make sure that there was no mistake in taking down from memory the Master's words. After alteration of a few words and addition of some sentences by the Master those notes were then taken by Him and Mr. Leadbeater to the Lord Maitreya Himself who read them over and approved of them. It was He, the World-Teacher Himself, who said: "You should make a nice little book of this to introduce Aleyone (Krishnamurti) to the world." So those teachings were then published in a little book entitled *At the Feet of the Master* which has since been translated into twenty-seven languages and of which there have been over forty editions. In the United States alone many editions have been printed, the one last year—A.D. 1926—running into a million copies. That book, so easy to grasp well and so

valuable in that it bears the special *imprimatur* of the World-Teacher Himself and shows to a certain extent what His teaching is likely to be now that He has already come, was written by Krishnaji at the age of twelve, the age at which Jesus of Nazareth was found by his mother disputing with the learned doctors in the temple.

However, some very orthodox relations and friends of Krishnaji's father, aided by some enemies of Theosophy, angry that a Brâhmana boy of pure descent should be in the care of white people, stirred him up by persuasions and threats of outcasting him to rescue his boys from caste pollution, and in 1912 he demanded from Dr. Besant their return to his own custody. On refusal by Dr. Besant, he commenced a suit against her. The Madras Court held that a father could not divest himself of his right to the custody of his sons, and, on that ground alone, ordered her to return the lads to their father. The Madras Court of Appeal confirmed the order. Dr. Besant then appealed to the Judicial Committee of the Privy Council and the case was won by her in February 1914 with the whole costs of the three trials ordered to be awarded to her, on the grounds that the minors were of an age to be consulted, that the advantage of the education and home life that they enjoyed under her care first in India and later on in England were far better than what the father could give them and that she could not obey the Madras Court as the boys, then in England, would not go. As the father, who died ten years later, was a poor man, and as he had been supplied with

funds by the enemies of the Theosophical Society, Dr. Besant refrained from pressing the matter of the costs awarded to her.

The lads growing into young men were educated privately in England. Dr. Besant had intended to send them to Oxford University, but did not do so, though during the World War when the two brothers were carrying military dispatches and driving army cars for the French and the English, Krishnaji attended some classes at the Sorbonne.

During all these years the two brothers grew up together; the younger contracted tuberculosis, but apparently recovered, and then they visited India together after over ten years in December 1921, and then again in November 1924, for a few months each time. As on their second visit the younger brother showed signs of a relapse of the disease he had suffered from, the elder took him to Australia in March 1925, and later to California, but the young man succumbed at Ojai in November of that year while Krishnamurti was on his way to India for the Jubilee Convention of the Theosophical Society.

Late in 1925, Krishnamurti started a reform in the Bhârata Samâja Temple in the Headquarters' grounds of the Theosophical Society at Adyar. The effect was remarkable. Men and women of all faiths and Hindu outcastes were welcomed to the daily service, and large numbers attended. Since then he has established a similar service in Benares, and other temples are being started. He also made several speeches, and once in Madras he spoke to a

hall full of students, pointing out to them many of the evils of Hindu social life in very strong language.

Twenty-five centuries ago, as Krishna in India, Lord Maitreya was remarkable for extreme beauty, attractiveness and joyousness; in His visit to Palestine two thousand years ago—if the portrait said to be genuine is accurate—the face was one of great delicacy and beauty. The face of the body He has chosen for His use now again, is, as generally observed, remarkable for its beauty, that of the pure Brāhmana type of India, with millennia of culture and learning behind it, the most wonderful physical heredity to be now found on earth.

Of his personal appearance and his ways of life, the following is quoted from the *New York Herald Tribune*: "...In appearance, Krishnamurti, as his photographs show, is handsome, and indeed his face has a classic beauty and dignity. His life is one of great simplicity. In diet is entirely vegetarian; he has never tasted any intoxicating drink, and has abstained from tobacco. His days are given to study and meditation although he takes such sufficient exercise as is necessary to maintain his health..."

Krishnaji knows how essential cleanliness and hygiene are for complete development and also that harmony can be achieved by right clothing just as well as by right living. He therefore takes pain to be adequately and well dressed; is scrupulously clean and perfectly groomed. The occidental clothes he wears in England and America are chosen with impeccable taste for the sake of conformity to avoid the appearance of eccentricity,

although he believes the loose robes and sandals of India to be more comfortable. He is unmarried, as marriage would interfere with his career; but "I am a strong believer in marriage," he once said, "and regard motherhood as the highest function of woman, one which should make her sacred in the eyes of men."

He is fond of sports and plays golf and tennis. He is skilled as an oarsman, is an accomplished rider and knows a great deal about motor-cars. He is very tidy with the things he uses and is very careful to do everything to the best of his ability.

Literature engrosses him. His favourite poets are Keats and Shelley. He ranks France and Shaw high among his favourites, reads Shakespeare and finds Voltaire stimulating though he does not agree with his writings. He speaks both English and French fluently and has travelled round the globe several times.

He has a happy disposition and a personality which immediately attracts those who meet him. He is infinitely courteous and gentle to everyone and is always on the lookout to be helpful. He is most sympathetic to the joys and sorrows of others, will understand all their problems and try to help them in any way he can. And this is especially valuable—he will try to help them just the way they want or need to be helped and not in the way in which he thinks they ought to be helped. One thing which is characteristic of him is his wide tolerance. He has infinite compassion for all who suffer and will make every effort to relieve physical or spiritual

machinery, in radio and jazz and feasting and dancing, and that neither is his happiness to be found therein. He reminds us that the life of the spirit is greater than that of the body, and that it is immortal. He would have us build for ourselves characters deserving of a happy immortality by doing good, by being kind, unselfish, tolerant, merciful, by leading clean and simple lives, by loving God and Truth and our fellow-men. That is only what Jesus taught before him. There is no less need, because of that, for its teaching to-day, and here in America. And whether the truth come from alien lips or those purely American, it is none the less true, none the less helpful."

Krishnamurti, addressing the Star members at Chicago, declared that West has a contribution to make to the East in material blessings, while the East has something for the West in its meditative qualities. "An even balance between these two desirable things—the material and the spiritual—is worth cultivating," he said. "Civilisation is built on culture, kindness and refinement. When these disappear, a civilisation falls. America has splendid material development, but it needs to deepen its spiritual insight, and Asia needs to quicken its interests in the material side." He told the Americans that they were following the mirage in their search for happiness.

"And happiness is rooted out with pleasure,
Duty despised, the drones apply their leisure
Chasing the mirage of a happy time;
They jazz away, youth, age, and giddy prime,

Mistaking pleasure for the sweeter bliss,
They fall and die in search of happiness,
And never see the glory of her face,
Or know the beauty of her wondrous grace."

At such time when the Lord uses Krishnaji's body, the message is clear and unmistakable to all those who have even a little of the spirit of the Christ within themselves and who thereby feel an influence and an "atmosphere" betokening something more than human. There is a compelling power and sweetness of an altogether unusual kind, together with a wisdom and a beauty of verbal expression quite beyond anything which the disciple is known to possess in the moments when he is simply his normal self. But at other times when Krishnaji is teaching in his own person, he preaches a cult of beauty and harmony, of tolerance and compassion, and emphasises love, beauty and brotherhood. He is out for a great unity and brotherhood, and to strike the key-note of joy and happiness, of which the whole world is so sorely in need to-day. Beauty is so much a part of his life, a necessity of his nature; and he wants all also to love beauty, to think beauty and to grow more beautiful. Recently he said: "If you can have nothing else, at least have one thing beautiful in your house which you can look at every day. If you cannot have a beautiful picture, at least you can always have one flower, and that is beautiful."

The one thing upon which he insists over and over again, is that all members of the Star should realise that, as servants of the Master, they must become the spiritual aristocracy of the world. They are kings

and priests with God and must be worthy of that high calling; and that is the reason why he insists so often upon perfection in every detail of their daily life. Sometimes one wonders why it is that he speaks so often of the necessity of being nicely and well dressed. People are inclined to think that he lays too much stress upon that point, which is only of the outer man; but it is because he wishes all to realise that everything in their lives is consecrated to the Master, and that therefore they must be as beautifully equipped in every detail, even in their outer dress, as they are striving to be spiritually equipped.

His method is direct; he must do away with all that is useless. There are some who think that his criticisms are rather hard; but that is because he sees what all men might be, and he is impatient because they have not yet learnt to realise their own possibilities, and he is longing to bring them all nearer the Masters. And therefore sometimes he is impatient because they are so slow to change themselves into that image which he sees they could become.

Dr. Besant at the Ommen Star Congress, in August 1925, spoke of a scene in the life of Krishnaji when he was very young. He was seen by her surrounded by many mighty Figures; one the Saviour of the World, seated in the midst of a circle of Great Ones; over His Head blazed out the great Star of the King; and a mighty shadowy Figure was seen above and behind the Hierophant, the figure of the Lord Gautama Buddha Himself. And as Krishnaji stood

there, he looked so slight, so young, so beautiful, as he took the great vows which may not be broken, as he started on the difficult path that he was to tread. And because he was too young to be sent out again in the outer world to face his difficult life all alone and looked almost as a child in that august Assembly, the question was asked by the Hierophant: "Are there any Brothers living in the outer world who will take charge of this young Disciple, guard him and guide his feet?" Two, who loved him intensely and whom he loved no less profoundly—Dr. Besant and Bishop Leadbeater—stood forth and said: "We will." Then the Hierophant bade Dr. Besant guard him and defend him with her power, and Bishop Leadbeater to guide him with his wisdom. And through years since then, that exquisite task, gladly accepted but difficult to execute, was followed and, in spite of the effort to tear the lad away from them through the High Court of Madras, as stated before, was finally triumphantly fulfilled.

Krishnaji has many wonderful mystic experiences, and recently in July 1926 he had a unique one in the Pine Woods at Ommen. He used to go out for walks alone, and once he sat down under a pine tree, and while he was meditating he suddenly found that his Guru (the Lord) was sitting opposite him. It appeared to him that everything was bending as if in adoration to the Master of Masters—the pine wood, the little blades of grass, the birds, everything seemed to be adoring his Guru who sat opposite him.

For the Benefit of earnest Brothers of the Star,

Krishnaji has started an International Self-Preparation Group, an inner or esoteric section, as it were, of the Order. He sends monthly messages and advice to the members of this Group in order to draw them nearer to Reality, and make them efficient servers in His Name.

Q. What is the International Self-Preparation Group, what is its object, how was it formed and what are the obligations of its members?

Ans. The I.S.P. Group aims at being a body of people who have dedicated themselves without any reservation to the service of the Lord, have consecrated their entire energy and their utter devotion in sacrifice at the altar of the Master of Masters, have given up their love, their lives and their very being to the Great One and are preparing themselves along practical lines of usefulness in order to be efficient servers in His Name. The Group is meant entirely for those who have but one desire, one thought and purpose in life—to train themselves and tread the Noble Path that leads to glorious enlightenment and perfect peace, to take the first steps on the long Path which leads to discipleship. Thus the ultimate object of the I.S.P. Group is to collect, eventually, individuals who are willing to follow the Great Teacher resolutely and one-pointedly and set a new standard of thought and thus become channels of His life.

But to become such channels the members of the Group themselves must obviously be free of obstruc-

tions, and their preparation must largely be one of removing obstructions, for example, the barriers of the caste system and of the ancient attitude, one of false superiority towards women in the East, and of colour prejudice by the white nations in the West. If they would remove barriers to the life of the Lord, that life will flow out. Some persons, especially of a devotional temperament, are apt under the stress of emotion to concentrate on what they have to offer of worship, but the Lord has not come to accept worship; He has come to give sympathy and happiness, light and understanding. Sympathy is divine understanding of the sorrows and weaknesses of each struggling member of the great human brotherhood. Sympathy is rooted in experience; the Lord *knows*, and each pang finds an echo in His divine Heart. It is written of the Christ that He looked upon the multitudes and "had compassion for them." "He wept"; "He mourned" over hard and pharisaical Jerusalem. An eastern stanza says: "Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye," so keen is the sympathy which the Master enjoins on the disciples for the suffering of *others*. And so the members of the Group should themselves be channels of sympathy, understanding and blessing, and the supreme gospel of the lives of such members should be: "How can we remove obstructions from the way of His love and life?"

It does not in the least matter if they do not hear His Voice, and are not within the range of His magnetism. Supposing as a part of His work they

had to stand by somewhere a thousand miles away from some great meeting, they would not be any less present at the meeting because they were, in His Name, standing by His work far away. So there is one great principle that where His work is to be done for His people, there is their place whether they get an opportunity or not of seeing Him face to face. They should not live in the world of illusion where time and space and the sound of a living voice are important. His work is the world, and wherever there is suffering to be relieved He is there as He said in Palestine: "Inasmuch as ye have done it unto the least of these, My brethren, ye have done it unto Me."

The I.S.P. Group arose as the outcome of a suggestion made at the Star Congress at Paris in A.D. 1921 that each country should copy a method which had worked remarkably well in Holland, and divide up the work of the members along the four lines of Propaganda, Meditation, Study and Action, and Self-Preparation. Experience showed that the Group formed for Self-Preparation met a great need in the Order and was welcomed with enthusiasm by all members. And when, in 1923, the Head of the Order commenced the writing of a series of monthly messages to the I.S.P. Group all over the world, this enthusiasm was enormously increased. At every succeeding Congress the National Representatives with one accord bore testimony to the fact that the members of the Self-Preparation Group constituted the heart—the esoteric section—of the Order in each country.

The I.S.P. Group has four International Centres established at Adyar, Ommen, Ojai and Sydney. The purpose of these Centres is to establish in the distant quarters of the world a strong focus into which spiritual forces may be poured, and from which they can in turn be radiated. On the outer planes they will form rallying places for international workers, and centres where the community life may be lived as ideally as possible. They will also, in time, house big Star Libraries, and ultimately each centre is expected to have a complete set of records of all Star activities for ready reference, so that the work of self-preparation and serious study may become possible.

On those who have joined the vanguard of the army of the Lord rests the responsibility of providing a sufficiently efficient and sensitive instrument for His work. Now that He has come, He will show them the new standard and the new attitude. But it will avail them nothing if they cannot perceive, even dimly, the nature of these things. They are well aware of the approaching changes and of the coming severance of those who know from those who do not know; of those who are striving to serve the world and those who are well content with their own narrow selfishness. This is the period, brief and strenuous before the severance comes, in which to discover their strength and their weakness, to remould their attitude and to take stock of their new ideals. They are, as it were, the vanguard of the host, and the new standard is their oriflamme, the honour of which has been entrusted to their hands.

That being so, they are expected to be active forces for good in their respective localities and to see that the ideals of the Star spread because they are there. They should be miniature teachers themselves and thus be channels for His blessing to flow through to the suffering world. And therefore it behoves them to "Be the great helpers and not merely the receivers of help. Be fighters for the Star, and not merely the camp-followers of a great movement. Be happy, but never content."

If they are to make any advance along the Path of Spirituality, they should begin from the very beginning. Spirituality is the natural outcome of joy and happiness, but not of the joy and happiness of contentment and self-satisfaction; for along that Path lies stagnation. It is the healthy, the strong and the beautiful that are capable of entering the mighty portals of spirituality. "Spiritual regeneration is possible only through physical regeneration." That spiritual regeneration can be found, neither through self-mortification nor through self-indulgence, but only along the middle path, the Path which all great Teachers have followed and which the Lord Gautama Buddha declared to be the noblest of all. Thus in order to be spiritual the members of the Group should be joyful, practical and definite, and, above all, perfectly healthy, physically first and later mentally. The first thing for them to do is to train the body to regain its health and vigour, for their mental activity and their outlook on life depend largely on the condition of their physical health. If the body is weak and unhealthy, then

the mental and moral standard is likewise lowered. Since thought is the governing factor in daily life and thought is dependant on health, it is their duty to have a strong, but not brutish, physical body. They should carefully study, scientifically and individually, the absolute requirements of their body, not giving it too much or too little of either food, sleep or exercise. They must be strict vegetarians, as flesh food not only involves conscious or unconscious cruelty by wholesale slaughter of defenceless creatures, but makes their physical body magnetically impure, coarsens it and deadens its capacity to respond to high spiritual vibrations. The final attainment of spirituality and enlightenment can only be achieved through the possession of a perfect physical body, a perfect emotional body and a perfect mental body.

For those who wish to tread the Path of Discipleship one of the first requirements is that they should be able to control their thoughts and not let vague and indefinite thoughts master them; and meditation is absolutely necessary for them who wish to train themselves along the Path of Spirituality. They should eschew all wines and narcotics. Alcohol in any form has a directly pernicious effect, especially during meditation, on certain centres in the brain and does more harm than even meat, as it hinders the development of inner powers and thus they are and spiritual growth. All narcotic is a ripple of that early injurious, though less so than in a considerable extent the Meditation of members of the C. S. S. is scattered of the world, they sist, first, in an effort to clear the mind, perhaps not a

Heavenly Man, but an earthly man with something of the heavenliness about him. The only condition is that they must be in tune, in sympathy, in harmony; must be sufficiently masters of themselves so that they are able to listen and hear the Voice of the Lord, so that their ears are not continually occupied by the noises which they themselves are making—the noises of their own opinions, the noises of their own prejudices and views. Only when they have their opinions and prejudices and conceptions, whatever they may be, subordinate to the needs of the world, will they be able to catch His whisper above not only their own loudest song of individuality but above all the strident tones of the world around them.

The members must see that their dedication becomes daily increasingly fulfilled in each one of them. It means wise, calm, intelligent courage and self-control and involves continual listening to the notes of the spirit instead of being constantly overwhelmed by the noise of the flesh. They should remember who they are and whom they represent and should have no fear of difficulties. They should realise that they have outstanding privileges and outstanding opportunities in that they are set apart for the service of the great orphan humanity. These privileges do not come to them for themselves, but for the service of the world; and as they are found capable of using these privileges wisely and to the full and of being faithful soldiers of the King, then to the privileges which they already have, in due course others shall be added, and those servants

who have done well in little things will be made rulers over many things and will enter into the joy of the Lord as He comes year by year into more continuous touch with His world.

It is said that the prophet Amos in a vision of the Lord saw the Lord holding a plumb-line. And when the Lord said: "Amos, what seest thou?" he answered: "A plumb-line." Then the Lord said: "Behold, I have set thee as a plumb-line among my people." And that is addressed to every member of the I.S.P. Group individually; that is the service that the Lord of Love demands of every one of them. He is the spirit of Peace and then they must not be restless; He is the spirit of Truth, and then they must be regular and accurate; He is the spirit of God's Love incarnate, and then they must pour out their love to their fellow-men. They must be accurate and judge with exactitude and set the standard of conduct by being plumb-lines among the ignorant. And then in that way they will have the vision of the prophet Amos, when he saw the extended arm and the plumb-line from it.

Each member of the I.S.P. Group, when the Teacher is working more frequently in the outer world, would be a lieutenant, in the true sense of the word, in His army: be responsible to Him and represent Him in the world. But for that he has to prepare beforehand and keep great thoughts and great ideals in his mind, so that when the time comes to make a decision he can at once jump at the right one. In offering himself as an instrument for the work, he must realise to the full all that evolution

implies. He must realise the stages of humanity's progress along the appointed path which leads to its final goal. He must understand, in some measure, where humanity stands at the moment, and must have, however dimly, the vision of the future. Only when he possesses such knowledge, intuitively or otherwise, can he help in the bringing to birth of the new ideals of which the world is in need. Nor is such knowledge in itself sufficient. It must be accompanied by a willingness, an intense desire, to change himself first, and, then only, his neighbours. That strong desire, that cutting, burning intensity of purpose can only come if the member has a precise clear understanding of the purpose of life—what life really means; why he is here; whence, how, whither he is going. For the purpose of all evolution is to become like the Masters who are the apotheosis, the perfection, of human beings. Each member is like a private in an army whom the general wants to follow his direction and fit into a definite plan. He must either fit in with ease and deliberation or else must go under or be forced out. The plan is that he should become a disciple of the Lord or of one of the Masters of Wisdom who are all working for the evolution of humanity under the Spiritual King of the World according to the Plan of the Logos.

The words were spoken by the Christ when last He trod our globe: "Strait is the gate and narrow the way that leadeth unto life, and few there be that find it." Forgetting to what these words referred, many in their ignorance have made that way

to life—the higher kingdom—the way merely to the heaven-world, and thought it strange that 'few there be that find it', in the days when the Christian world believed in an everlasting hell. No such words could fall from the lips of Him who is an all-embracing Love. Truly, the "Path sharp as the edge of a razor which each must tread" who sets foot on the path of renunciation, and which has to be trodden with feet bathed in the blood of the heart, is strait, and the way is narrow and has been such through the long ages of evolution. But the earnest member who has entered the organisation of the I.S.P. Group and who lifts his eyes to the Star of the King which shines ever above the head of His Messenger, the World-Teacher, should realise that he has trodden of his own free-will the Path, the natural ending of which is the coming into touch with one of the Masters, his own Master, who has been watching and guiding him through many weary years or perhaps even lives and wondering when he would become really in earnest and, being in earnest, would throw aside everything that is not of Him, disregard the world and place everything he has, everything he is, and everything he hopes to be, at the Feet of the Holy One.

For that is the condition. Nothing is to be kept back. So many mean to sacrifice, but some, consciously like those much-maligned individuals, Ananias and Sapphira, and others, perhaps unconsciously, keep something back. They do not give everything, but keep back a little bit to themselves—sometimes of their money, but oftener of personal feeling deep

down—which holds them back from the Master's Feet. It is in that sense that the gate is a narrow gate, and a man cannot carry other things with him when he walks through it! The Lord can use the member and will use him if he belongs to Him entirely, and is His consecrated and dedicated servant, holding nothing back, giving all in spirit whatever may be his daily work. It does not mean giving up the life of his ordinary daily duties; it means the fulfilling of those duties as unto the Lord and not as unto men. It is not a change of work that is asked from him at present, but a change of attitude. In *The Imitation of Christ* it is said that the disciple must naked follow the naked Jesus. "They stripped Him of His garments," and the disciple must strip off the garments of his likes and his dislikes, his approvals and his disapprovals, his national prejudices, his social conventions—all that is of this world of unrealities. When thus the naked self stands forth can he hope that his Master shall call him to His side and put him on probationary discipleship. And then, when the time is ripe, according to his past and present, comes the Acceptance, and after that the First of the Great Initiations.

The attitude of the aspirant towards life has been expressed by one of the Masters in the phrase: "He that wishes to work with Us and for Us must leave his own world and come into Ours." Therefore instead of working for himself and his immediate surroundings, the aspirant has to work entirely and wholly for Him, for the whole world in His Name,

especially now by acting brotherhood in daily life—by giving happiness to those "who want happiness", "who are longing to find happiness in all things"—and by ministering to Him in His poor and suffering; as He said in His first recent public message at Adyar, Madras, and later on in other messages at Ommen (Holland) and Ojai (California).

Q. What are the recent public messages given by the World-Teacher—first at Adyar and later on at Ommen—and under what circumstances were they given?

Ans. Star members no longer speak about the Coming of the Great World-Teacher, or they should not so much speak of the Coming as about the beginning of His ministry and about His frequent living Presence amongst them; for a very definite epoch in that ministry can be regarded as having dated from the Star Day, December 28th, 1925, although of course it is true that in many senses He has still to come.

At the time of the Jubilee Convention of the Theosophical Society at Adyar, Madras, during a Star address on the above date before an audience of over four thousand, from practically every country in the world, including the two Protectors and a large number of National Representatives of the Order, once He spoke through the mouth of His chosen vehicle, not with the commanding tones of the conqueror or in the cryptic language of the sage, but with the gentle language of One who loves,

speaking to those He loves. For the first time for two thousand years the Voice which rings with the authority of the Teacher again sounded in the ears of men. For a few brief moments they were privileged to hear and see and feel the Lord Himself in their midst, and to sense, even if it were imperfectly, what it would mean to the world to have His continuous Presence among them.

Krishnaji was speaking and it was evident that he was under very strong influence at the moment before he was taken possession of entirely, and his words, quoted below, show the influence that was then playing upon him. He had been speaking about the World-Teacher: "We are all expecting Him, who is the Example, who is the Embodiment of Nobility. He will be with us soon. He is with us now. He comes to lead us all to that perfection where there is eternal happiness; He comes to lead us, and He comes to those who have not understood, who have suffered, who are unhappy, who are unenlightened. He comes to those who want, who desire, who long—". The speaker started, stopped for a moment, and then another voice rang out through his lips, a Voice not heard on earth for two thousand years:

"I come to those who want sympathy, who want happiness;
 Who are longing to be released;
 Who are longing to find happiness in all things;
 I come to reform, and not to tear down:
 Not to destroy, but to build."

Those were the words that rang out among a crowd of some four thousand people. Some only saw a great light, some saw the Christ Himself, all heard the Voice. And people wait and watch for that increasing Presence, by which the body will learn to bear the stress of that Mighty Tenant, becoming more and more susceptible until possessed wholly by the Christ, with the two consciousnesses blended into one, and only then will the World-Teacher be manifest therein, and those who recognise Him will find the help they want.

The Lord was seen using that chosen vehicle on several occasions even before. The first was on December 28th, 1911, in Benares, when the Head of the Order, then a boy of about sixteen, was giving out some certificates of membership. On that occasion, in the presence of over four hundred people, among them many prominent men, the spiritual force was so obviously manifest that almost all of them spontaneously knelt. The overshadowing was unmistakable, but it only lasted a few minutes. It was, however, a most striking scene. Brâhmanas and Buddhists, Parsees and Christians, haughty Rajput Princes and gorgeously-apparelled merchants, British Army Officers, University Professors, grey-haired men and young children—all in rapt devotion in the presence of an extraordinarily spiritual outpouring flowing from a sixteen year old Hindu boy. And again, at the Jubilee Convention, spoken of before, the same vehicle was used by the Lord more than once, for a few minutes each time.

Later on, once again at the Star Camp Congress

that the World-Teacher was speaking for practically all the time during the Camp-Fire Talk. It was so full of power, so charged with something big and grand that it almost frightened them. As Dr. Besant said later on, it reminded one of the whip of Christ. On the 28th it was quite a different kind of experience. It was full of love and blessing, of peace and happiness, and it reminded one of the Gospel story, and everyone there felt like shedding tears of joy, joy that the World-Teacher was there and that He was showering His great affection upon all of them.

Says the *Leeds Mercury* regarding this event:

".....A retired officer, thirty-seven years in a British crack military artillery regiment, said: 'It happened at the evening Camp-Fire, while Krishnamurti spoke of the good life. I suddenly felt an overwhelming impulse to remove my hat reverently. I noticed the men in front doing the same. Two thousand of us were around the Camp-Fire. I was at a little distance, I am certain I saw a shudder run through Krishnamurti's body, but I can't say whether his expression changed.'

UTTER STILLNESS

" 'I was conscious that another voice than Krishnamurti's was speaking. The voice used old English, which Krishnamurti has never done. This continued four or five minutes, then Krishnamurti sat down. I was conscious of the utter stillness.

" 'Not only the 2,000 pilgrims, but the very insects in the trees, were quiet and even the fire

stopped crackling. We felt we had all become parts of one vast body. I should judge the silence lasted ten or fifteen minutes.'

HUGE STAR

"The officer said he had never had an experience with the occult before.

"Another, a Cambridge graduate physicist, now experimenting with the microscope so that his eyesight is specially trained, declared he saw a 'huge star over Krishnamurti's head burst into fragments and come raining down. For an instant I thought I was back in France.'

"This was observed on two successive nights."

The following is an extract from "A Statement" by Dr. Annie Besant, distributed to the *Associated Press of America*, in January 1927:

".....In Ommen, last year, the Christ spoke through him occasionally, but he was still shy and nervous. On the 28th December last, at a small meeting, again, the Lord spoke through him. And on January 11, at a gathering of members of the Order of the Star of some 200 people, throughout his speech the voice that rang out was the Voice some of us had heard before for brief sentences, with an authority, dignity and wisdom we had none of us known before for the whole speech. The silence and the hush were wonderful as though Nature was listening, and at the close rain fell lightly for a couple of minutes, and a rainbow, a perfect arch, shone out and added the last touch of beauty to that wondrous scene.

at Ommen, Holland, in July 1926, He spoke with that voice of exquisite cadences and marvellous beauty some solemn words of tenderest reproach that His people had not ministered to Him in His poor and suffering, that they had not yet reached to His Kingdom of Happiness. As of old, it was not to what movements, rites or beliefs people adhere, but, "have you fed Me in your hungry with the Truth for which they cry? I am in the suffering, in the distressed. Minister to Me in them. Feed on Me that you may feed them. You have done none of these things. And yet I have cherished you, have drawn you to My heart and given you of My life. So do ye to these."

Many, perhaps all, representatives at that Star Congress felt that the expectation they had had during the past fifteen years was then a fact. More and more were they feeling that the World-Teacher whom they had been expecting was speaking to them and giving them truths through the vehicle He has chosen. Giving her own impressions of that Congress, Lady Emily Lutyens says:

"Two evenings stand out far above all others, two evenings almost pathetic in their contrast. On the first, the night of the 27th July 1926, Krishnaji spoke with the authority of the Head of this Order, and invited our close attention to his words. In tones of ringing power and sternness, in words of exquisite beauty, almost terribly reminiscent of the denunciation of the Pharisees by the Christ of old, Krishnaji asked the same question that the Great Ones have ever asked of those who profess to follow Them.

"What have you done with your studies, your societies, with your jargon and your forms? What have you created, what have you done for me, the ordinary man? Have you given me bread when I was hungry? Have you given me drink when I was thirsty? Have you made me happy when I was in sorrow? *What have you done?*" and then the terrible indictment: "You have given me phrases. You have covered my Truth with your words." And at the close the words so passionately tender and full of compassion: "If you would find the Truth, you must come with me and you must see through my mind and you must feel through my heart, because I belong to all people, to all who really love, to all who suffer."

".....on the following evening, Wednesday, the 28th, Krishnaji spoke with a love and a tenderness which wrung tears from the heart.....Who will ever forget his touching words: 'Take my heart, my mind and all there is of me and eat it, and drink it, and you will not hurt me in the least because I can always find it again. I have so much and you have so little.'

"There spoke the Voice of the Saviour, the Redeemer, the lover of men. It seemed to say; 'They will not understand, but I love them still, they will not take my treasure, they prefer their own poverty, but I love them and they are mine, they are children and they are afraid: I will not frighten them with my Truth but cover them with the mantle of my compassion'....."

On this evening of July 27th every one of the 2,000 Star members who had gathered there realised

world can give to him and which will make him recognise in all others the real friend and brother.

There is a familiar sentence in one of the sacred Scriptures of the Hindus—an Upanishad—which says: "Brahman is Bliss." So many, in the past, in all faiths, have been inclined to turn away from that heart of the universe which is happiness because deluded by the passing delights which appeal to the senses of the physical body. Yet in the above three words of the Upanishad there is the very essence of life.

Especially perhaps in the western world there has been too much of joining together religion and sorrow. The great Puritan movement, catching, as a reaction from the errors against which it protested, this attitude of resistance only and of gloom, the constant idea of struggle seems very much to have crushed out the happiness of life for the members of that movement. The idea spread that religion consisted not in divine discontent which makes for constant effort and progress, but in gloom, in a discontent with the things of the world and with all the beautiful things of life. And so religion has become connected with music played very, very slowly, and with faces which grow very long as they go into the church, and it is thought irreverent apparently to be joyful and glad, and yet, as stated before, an old Hebrew Scripture says that when the world was created, "all the sons of God shouted with joy."

And the children are happy—when they are allowed to be. Every young thing is gay and full

of joy. It is written in a Christian Scripture that a man has to be as a little child before he can enter the Kingdom of Heaven. Thus this note of happiness is being sounded in the Order, so that its members may learn that as God is bliss, so His children should find happiness and joy. But it is only by the noble life that bliss can really be found, and hence it is that the Order sets that before itself as its duty.

Man is divine in essence, being a spark of the Eternal Fire which is God; and to remind all Star members of the nature of their essence which is bliss, Krishnaji has given to them a Sanskrit verse which every member has to repeat morning, noon and evening and which is translated into English by Dr. Besant as follows:

Wholly divine, Brahman am I, not knowing
sorrow;

Of Truth the essence, of Life the joy, of Bliss
the fine ecstasy,

In my Nature, eternally free.

Happiness is a personal quality which each seeks in his own manner. It is not to be found in a superabundance of physical gifts, nor in the indulgence of the emotions nor in the exercise of a logical mind. Seeing that the first public message of the Lord was the message of Happiness, the Head of the Order wants all Star members to be happy with Enlightened Happiness, for no intelligent man or woman is ever satisfied with mere physical happiness. He may be satisfied for the moment, carried away by the so-called pleasures of life, but a time

"In him the manhood had been taken up into Divinity, and we beheld His glory, full of grace and truth. The Spirit had descended and abides on him. The World-Teacher is here."

The words which the Lord Himself spoke on the Star Day during the Jubilee Convention at Adyar were that He was coming to the unhappy; to those that desire happiness, who are longing to find it—His special mission, as it were, to those in whom the suffering they endure has dulled all sense of joy. And seeing that that was His first public message to the world, it is the special work of the members of the Star, and especially of those of the I.S.P. Group, to try, not only to relieve the suffering that they see, but also to understand its causes and strive to remedy them. And for that they need study and thought, intelligence and knowledge of the world, so that in the new and brotherly civilisation that is shortly to be built the Master Builder may find the requisite materials when He wants them for the purpose of His work. Thus His special mission to the suffering being to bring them happiness and make all men reach to His Kingdom of Happiness—real happiness in which the world in general is very deficient at the present time—Krishnaji, the Head of the Order, has given its members two notes which are expected to ring out more clearly every day:

LIVE NOBLY—BE HAPPY

So will they be best prepared to serve the World-Teacher who is the embodiment of all nobility and the bringer of all happiness.

Q. Why are the two notes of a Noble Life and of the Kingdom of Happiness specially selected for Star members by the Head of the Order?

Ans. If there be a doctrine of the Star, it is the Ideal of Noble Life. Therefore the duty of a Star member has been summed up for him by the Head of the Order in one phrase "Live Nobly." For if a person lives nobly, he lives. If a person does not live nobly, the less nobly he lives, the less he lives. So each member is expected to live up to the highest that he knows. Each person has his own standard and will have his own difficulties and lapses. The lapses come and the lapses go, but the effort must go on without ceasing. So the first duty of each member is to live nobly, and that specially means to live dignified, to live in the spirit of the dignity of his office as a worker and a channel for the Lord. It does not matter to what religion he belongs, or at what temple he worships, or in what language he recites his prayers as long as there is the struggle within him to live nobly. Then only does he become a true member of the Organisation. To live nobly he need not belong to any organisation; to struggle to achieve that nobility of mind and of heart he need not belong to any religion or to any group. He may call himself by any name so long as he is striving to live nobly and searching for the Path of Nobility. There is taking place in such a one a change of heart and of mind which makes him one with all. Then will he have that compassion and that desire to help which no one from the outer

comes when he realises that the physical is transient and fleeting, and so there is that craving, that demand for higher happiness. To the Kingdom of Happiness there are no barriers except those which a man creates for himself, and each man who is striving to live nobly and to be happy finds a place there. So each Star member must enter that Garden of Happiness, into the Kingdom where there is Truth, where there is Eternity, and once he has entered that Garden, he can exist there like a flower in the sunshine giving forth beauty and scent to the passers-by, and can himself always enjoy even though on the physical plane there may be sorrow or pain for him, because once he has unlocked the gate of that Garden and taken the first step into the Spring of Happiness, all little interests and petty worries of life will fall off like drops of water from the lotus leaf and he will have that inner perennial spring of well-being and divine contentment.

The World-Teacher, at the International Camp Congress of the Order of the Star in the East, at Ommen in July 1926, laid the foundations of that Kingdom of Happiness which He comes to establish on earth. And His message is that the Kingdom of Heaven is the Kingdom of Happiness, and is, as He Himself once before, as the Christ, said, "within you." It needs to be externalised. This doctrine that the spiritual life is to be found through happiness, through joy, through beauty, requires to be taught to this present age of remarkable material prosperity. Else will material pleasure, ever increasing with man's increasing power over Nature, submerge and

choke spirituality in man. The World-Teacher comes with a message of Happiness for the guidance of the Nations for centuries to come. Only thus can the world be saved. And so long as there are a few who have caught a vision of that Kingdom and are striving to lift others into it, the fulfilment of that Happiness in the world shall be achieved.

But there is one necessary condition before entrance be gained into that Kingdom of Happiness, and that condition is forgetfulness of self. One has to learn to forget himself in the service of others. That is the master-key to success in the leading of the spiritual life and the treading of the Path of Nobility. The process is not easy because there are strong instincts and appetites of the bodies which make him selfish by bringing the "self-regarding instinct" into prominence. He is ordinarily the centre of his circle, and the only way out of that vicious circle is the way of love. That forgetfulness of self, that sacrifice of self, is the real secret of happiness; for the sense of separateness, leading to sorrows and to those fleeting joys which men call life, is the cause of all unhappiness and illusion and is rightly called "the great heresy." True happiness can only be acquired when a man is able to identify himself with the One Life, and pour out his life in union with the great Sacrifice by which the world is maintained. This is the real "entering into the joy of the Lord."

Brotherhood was emphasised by Him at the Ommen Star Congress of 1926, and the very essence of all brotherhood can be found in sympathy, the

feeling for another being, as distinct from selfishness. And the more a man casts forth the sympathy which is love and gives it lavishly to those who are in need of it, the more will he present himself as a channel for the flow of the sympathy which the Master offers; and while in doing that he will draw a full portion of it to himself, in feeling for another he will at the same time feel at-one-ment with all that lives. It is in order to emphasise that feeling of oneness and to make Star members realise the unity of all that lives—oneness with every kingdom, not only with all men, but with animals and with birds, with all the green things and with the rocks themselves—that Dr. Besant, the Joint-Protector of the Order, has given to them a verse which each member is expected to repeat morning, noon and evening:

O Hidden Life, vibrant in every atom;
 O Hidden Light, shining in every creature;
 O Hidden Love, embracing all in Oneness:
 May each who feels himself as one with Thee
 Know he is also one with every other.

Therefore the first thing a man should acquire to enter the Kingdom of Happiness is the feeling of oneness. He must feel what it means to see squalor, to see dirt, to see unhappiness, to see discomfort. If he feels, he is bound to act, and that is why it is much more essential that he should cultivate his feelings along the right channels more than his mind. The mind is necessary to be equally cultivated, but it should take a secondary position. It is far more important to have feelings, big tremendous emotions,

and then he will do things wherever he may be. If he has that openness, that eager emotion which can be tapped and turned on at any moment of the day or night, then only will he really be able to follow the Star and to see His Face in everything, living or dead. That is what matters, to feel and give intensely; to feel with all, with the sinners, with the selfishly rich and with the pariahs, because then he will want them to improve and to be happy; and as true happiness consists in making others happy, by so making them happy, he himself will enter the Kingdom of Happiness.

The Kingdom of Happiness can be gained truly only by renunciation, the renunciation of desire that brings misery, of selfishness that brings sorrow and loneliness. Men have covered up His Truth with their phrases, and have thought of Him and His gospel as the embodiment of sorrow and the negation of happiness. But spirituality is equivalent to happiness, and a man is not spiritual if he is not happy. Thus spirituality means the entrance into the Kingdom of Happiness; it means increased sensitiveness to beauty and the joy of the universe around him. And so a Star member who wants to be His follower and worker must be first supremely happy, like a child with a limitless capacity for joy.

And to be able to live in that Kingdom of Happiness where Truth abides, he must see, observe and perceive the Vision for himself, and be able to hear the Voice that speaks from that abode of Eternity. He must have the desire, the capacity and the tremendous urge, and for that he must cultivate that

inner Voice, the intuition which is the only guide which any intelligent man can follow. Each Star member is part of the world, not a man who belongs to a particular type or a particular sect, but one who represents the whole world which he desires to alter and to see in a happier condition. But before he can help, he must first himself be able to enter that abode of Happiness, and the Star exists for the establishment of the Kingdom of Happiness, the bliss of the Eternal, the rightful home of man.

And simplicity of life is essential. Life may be very beautiful without luxury and multiplying of articles. In India, the great Motherland, wisdom and beauty and simplicity so often walk hand in hand. This lesson should also come to the West, overburdened with unnecessaries, and needing the reminder that a man's life does not consist in the abundance of things which he possesses. Happiness consists in the simple life, full of beauty as is Nature. One should get back a little more into touch with the great life of Him who manifests through the glory of the clouds, through the splendours of the thunderstorms and of the lightning; who speaks through the waves of the sea, through the sunrises and the sunsets; who sings through the birds, who springs up through the life of the grass and the heather. He should thus be nearer to all the beautiful things of Nature and feel the One Life pulsing through her myriad forces and rise in her silences into calm ecstasy of peace and blessedness. He should live in that Peace which is the Peace of the Eternal, and listen in quiet moments to the

Voice of the Silence which shall then be a constant music and melody making his own life melodious. And feeling that Peace in his inmost soul, seeking the Master's heart of peace, not for himself, but that through him peace may come to all those who need—the sick and the dying ones, the tempted and the striving ones—he should become at once a messenger of Peace to troubled souls and a bringer of harmony from earth's jarring discords. He should see the life of God in everything and all that comes to him, in every human being that approaches him as well as in the things that to the physical eye are beauteous. And then, as he thus lives nobly, simply, beautifully, peacefully and happily, before his eyes shall dawn the supreme beauty, God manifesting as beauty; and in his limbs shall flow the divine strength that is the sustainer, the supporter of every righteous work. And then shall he be enlightened by that Divine Wisdom which has been planned for the happiness of all His children and will lead him home at last.

Thus the secret of Happiness resides in an understanding of eternity, in detachment for all things belonging to the transient life of the world, and forgetfulness of self in the development of love for others, which in turn leads to true knowledge of the unity of all life. But a man must have intensity of purpose if he wants to attain to that Kingdom of Happiness which cannot pass away because of ordinary physical causes. However overwhelmed by the physical a man may be for the moment, there is always in the subconscious the intelligent demand to

escape from the physical, transient world and lose himself in the Eternal. The more attention he pays to this intense desire to seek happiness that is eternal, the more do the struggles, the sorrows and the little joys of life become powerful and intensified. They act as whips to make him understand life better. Discontent—the divine discontent which seeks happiness—should therefore be encouraged, and he should always be happy but never content, for then only will true contentment be born. All his struggles explain the everyday ugliness of his life and help him to transform his little irritations and petty jealousies by making him understand their worthlessness and the reality of the bigger and nobler things of life. Such a man then becomes the example, the lighthouse on the dark shores, the shelter of the weary traveller, himself the real wanderer without a home, throughout the world. He is the real, the happy one, the supreme, because he has understood, learnt all that the world can give and like a true pilgrim is wandering in search of the Eternal.

The founding of the sixth sub-race has also begun in a very definite and striking manner. Only a short while ago, a great American Anthropologist, Dr. Hedlikka, has written a book called *The American Race*, in which he definitely asserts that a new development of humankind is manifesting itself in California, and that a definite differentiation has to be made in the schools between the children of the new race and the children of the old, and that the characteristic difference between the two types is

the possession by the children of the new race of the faculty of intuition. Almost simultaneously with the publication of this is the announcement by Dr. Besant of the purchase in the Ojai Valley, Calif, of 450 acres of land for the foundation of a new settlement, known as the "Happy Valley Foundation." This valley is one of the beauty-spots of California and possesses a wonderful climate. Dr. Besant has pledged herself and her vast influence, based on fifty-three years of continued public service, to this undertaking. That at the age of eighty, in addition to the many responsibilities that are already hers, she should undertake so gigantic a scheme is a very clear and significant proof that the work which she has begun is of the most far reaching significance. The Theosophical literature speaks of the segregation by the Manu of a race of certain selected individuals and families to form the nucleus of a sub-race or a root-race. What is to-day happening in Ojai Valley may not appear to the outer world anything very startling or very wonderful. In the newspaper world it may appear to be no more than one of the many experiments of community living. But to the Theosophically instructed public, this undertaking of Dr. Besant must have a very singular interest. To them the actual founding of a new sub-race, the training and moulding of the new type, the imparting to it by the Bodhisattva of the new religion suited to its needs, all these are in process of unfoldment, and those who have the eyes to see and the ears to hear and who have developed intuition will be able to understand what is happening.

Q. But one can believe in the recent Advent of the World-Teacher and even live nobly and be happy without joining the Order. Wherein, then, lies the advantage of becoming a member of the Order of the Star?

Ans. Persons are not called to membership in this high and holy fellowship of the Order for their personal benefit and satisfaction, but that they may be efficient and practical helpers of the Great Lord who has come. They should therefore come into the Order not "to get," but "to give"; to become co-workers with the Great Teacher by spreading on every side the message of His recent Advent; to be enrolled amongst the servants of the Lord who are working for the recognition of a great brotherhood among men; to toil, to work for the future, and by the realisation in their hearts of Him who has come, to become worthy of being counted amongst His workers, assistants and representatives in the world.

Again, people dissipate their energies and do not succeed in breaking down a wall in front of them when each individual is knocking independently at a different place. But work is more useful and effective and accomplished with far greater facility when it is carried on with concerted effort by a group or a society than when undertaken by independent individuals, and the problems of the spiritual and social progress of the world can be dealt with much better by such an Order than by individual men, however sincere and well-intentioned they

may be. We have seen that the belief in the coming of a Great Teacher is a part of the creed of all existing religions; what the Order does is to unite into one organisation those in all the religions who believe in the recent Advent of that Great Teacher, so that a common effort may be made to prepare His way, and bring as many men as possible to His Feet to receive from Him the Light of Life.

Moreover, one who joins the Order becomes part of a living organism, and shares its life, or rather becomes himself a manifestation of that life, which is of a higher order, both in terms of quality and quantity, than his own life as an individual. In other words, his consciousness becomes linked with that of the leaders of the movement and through them to the Lord of Love and Compassion Himself whose coming the Order was originally started to herald and whose recent Advent it now proclaims with a clarion call for all to join the movement.

Star members by doing in the Order everything as representing the body-corporate soon grow into the realisation of a kind of collective consciousness, whereby they feel not as individuals only, but as parts of that body and become, as it were, one aspect of that body, one facet of that great jewel. The Lord has really come into the world since the foundation of the Star Order, as that organisation was all along being used by Him as a vehicle, and through the Star He was pouring out His life, His blessing upon the world and preparing the world to receive Him and respond to His message. Now the difficulty with *most men* is that individually they are

not big enough to be used as channels for the Master. To take a homely illustration: if a bicycle tyre is weak and if it is then pumped up, the weak spot often bulges and there is fear even of a burst. So is it with most men individually. If the Master's blessing is poured into them they bulge at those weak spots, and because of that danger most men are not able to be used individually by Him. But what could only be done with much danger through the individual alone can be safely done through a group of individuals who have come together and are working in an atmosphere of love and brotherhood. The higher they can lift themselves in the realisation of that love and make themselves into one body, the greater is the power that is capable of being poured through them with advantage to each member of the organisation individually.

It is a privilege to join the Order which is His herald to the world and His messenger to the nations. Many could not help coming into the Order, for they have in the past laboured and worked in this same great and high cause. Their brains may not remember, they may not be aware of it, but their ego knows and in their super-consciousness that knowledge resides. The proof that the memory is there, that the consciousness is awake on the higher planes, lies in the fact that they have come into the movement before they knew, and once again are gathering to work for Him whom in the past they have served and loved. Law is law; opportunities earned cannot be withheld; and it was their good karma to be born in such a time.

And they could not help joining the movement, as in the past they have won the right to come into it, and by past well-doing have merited the present privilege of serving Him.

“Of perfect service rendered, duties done

In charity, soft speech, and stainless days:

These riches shall not fade away in life,

Nor any death dispraise.”

One chief value of membership in the Order lies in the insight it gives a member into certain fundamental truths—Laws of Reincarnation and Karma and Brotherhood of man—knowledge of which makes for contentment and hopeful endeavour, ignorance of which leads to misery and despair. Of course knowledge is valueless save as it is transmuted into service, and membership in the Order meaning added knowledge emphatically means increased and more effective service.

Outsiders may not believe in the recent Advent, and even when believing may rest content with that belief. But like “Handsome is that handsome does”, a “Star-member is that Star-work does”, and Brothers of the Star must be not only His followers, but also His agents and workers, must work for an inner and outer preparation; must seek to tune themselves beforehand to the note which the Teacher shall sound forth; must try to make themselves instruments of *impersonal* help in all departments of life; be in the forefront of all movements striving to spread brotherhood, become sources of true spiritual happiness to their fellow-creatures and bring enlightenment into people's lives; in short,

must strive to school themselves by actual service to be instruments in His hands now that He has come; and thus their membership protects them against their lower nature of sluggishness and indolence in the Master's work.

Members of the Star, all the world over, have the same ideals and beliefs, and these naturally bind them into a close friendship. From this friendship there grows a great co-operation, and with co-operation comes a realisation of their strength. For the Order is like a great power-house and has behind it a great force, both spiritual and temporal, for the helping and guiding of humanity; and membership in the Order confers the privilege of wielding that power and of being one of the guiding and spiritualising forces of the world.

The Lord has not a place in the earth more allied to His nature than the heart of a pure and earnest member of His Order, and a few such grouped together form a centre through which He works, for He has said: "Wheresoever two or three are gathered together in My Name, there am I in the midst of them." Thus now that He has manifested Himself in a physical body, He is watching for the opportunities to do His work in the world of men. So He is always ready to give of His power and strength where a pure channel is made; and membership in the Order provides such a channel for His blissful influence, offers to the members an unequalled opportunity of becoming labourers together with the Lord, of doing Him true and laudable service by acting as channels of His wondrous powers.

Further, now that He has come, His immense thought-vibrations are radiating through the world all the time and are being caught and reproduced by many people in differing degrees of response. That radiating glory and strength are most splendidly being translated through the medium of Adepts or Masters of various grades who form the innermost ring around Him, but they are also being carried in some measure through the mind and body of the least of His servants in the outermost ring. Devoted and selfless members of the Star, though scattered all over the earth on the physical plane, thus surround Him on the spiritual plane—like the mystic Rose of Dante's heaven—to form the outermost ring, and have the inestimable privilege of becoming channels for that radiating glory now that the Lord of their dreams has become the Lord of their transfigured physical life.

Now that He has come, we believe that He will visit all the civilised countries of the world; and though there are many who already have been influenced and ready to own Him, it is the members of His Order who are the first to receive, acknowledge and welcome Him on the physical plane and assure Him an audience of earnest followers. So in every town and every village there should be a nucleus of those ready for Him, who may even now prepare for Him an instrument that He can use, "prepare the way of the Lord and make His paths straight". Now that He has come, members will reap the reward of their exertion, in that He will find in them an instrument ready to His hand, an instrument

self-conscious yet readily adaptable—men who realise themselves as a connected unity, and whom He can use in the glorious work He has come to do.

Finally, if a member truly in earnest cares, in the ways of inner purification and outer unselfish action, to commit himself to be a disciple of the World-Teacher, he will find his life utterly changed and will discover a new world of spiritual experience opened before Him, because whatever the struggle before him, he never ultimately fails, because in all circumstances of life he no longer does his chosen work alone, but under the guidance and blessing of an invisible Teacher and Friend, under the direction of an invisible Captain and Guide. When He came before as the Christ, John the Baptist, the herald of His coming, and a small band of about one hundred and twenty knew and recognised Him, and two at least of the disciples of John became the disciples of the Lord of Love. So while to the outer world He will prove Himself by the profundity of His wisdom and the exquisiteness of His love, we may hope that in the narrow circle of those pledged to His work, it will be permitted to say: "Here is our Master and our Guide."

"O Master, I have promised
To serve Thee to the end;

Be Thou for ever near me,
My Helper and my Friend;

I shall not fear the battle

If Thou art by my side,

Nor wander from the pathway,

If Thou wilt be my Guide."

We should be glad that the Prince of Peace has come to us who are quarrelling, that the Lord of Love has come to us who are hating each other, that the Lord of Wisdom has come to us who are ignorant and foolish in our ideas, and that He will change this sorrowful world of ours into an "everlasting Star of Love." But we know that the Lord wants workers and that some must be the Great Teacher's agents and helpers in the building of the New World. Why should it not be *you and I* who in His service may help Him in the building of a new world by giving ourselves to Him in uttermost devotion, living each hour of our life in His service and performing every action 'In His Name'?

"O Master, Thou hast promised

To all who follow Thee,

That where Thou art in glory

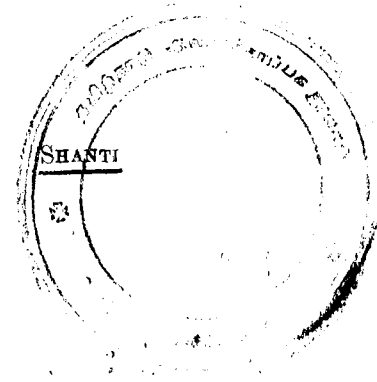
There shall Thy servants be;

And Master, I have promised

To serve Thee to the end:

May I find strength to follow

My Master and my Friend."



ORDER OF THE STAR IN THE EAST

AN INVOCATION

“O Master of the great White Lodge, Lord of the religions of the world, come down again to the earth that needs Thee, and help the nations that are longing for Thy presence. Speak the Word of Peace, which shall make the peoples to cease from their quarrellings; speak the Word of Brotherhood, which shall make the warring classes and castes know themselves as one. Come with the might of Thy love; come in the splendour of Thy power and save the world which is longing for Thy coming, O Thou, who art the Teacher alike of Gods and men.

UNIVERSAL BROTHERHOOD

PRAYER

*O Hidden Life, vibrant in every atom;
O Hidden Light, shining in every creature;
O Hidden Love, embracing all in Oneness;
May each, who feels himself as one with
Thee,
Know he is also one with every other.*

ANNIE BESANT

The Order of the Star in the East

A STAR MEDITATION

By the Power that streams through the Star,
By the Love that streams through the Cross,
May the poor be restrained from violence.
May the rich be inspired to sacrifice.

Let Hate be overcome.

Let Love be triumphant.

Come to Thy suffering world,

O Desire of all Nations,

We wait. We watch.

ANNIE BESANT



Power



Love

Members should try to visualise the Star and the Cross as if they were in front of them and send the will-force through them. The times of recollection when all may unite are sunrise, noon and sunset.

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In Questions and Answers

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The Indian Star Headquarters

Adyar, Madras.

course of history on larger or smaller scales. Each recurring cycle is the shaping and evolution of a new human type, embodying as its dominant characteristic one of the seven stages of consciousness of our humanity: 1—3. Vitality embodying itself in etheric and dense matter, the triple embryonic and birth stages; 4. the passional rising to the emotional (Kâmic); 5. the mental (Mânsic); 6. the purely rational (Buddhic); 7. the spiritual (Âtmic). The embodiment of each of these stages is called a root-race, and there are seven such in the life of a globe. Our physical bodies show out two sub-divisions, dense and etheric. The first two races evolved these and were not yet definitely physical, while the third built the human form, with lower astral and germinal mental, by its middle stage. All that we read in books upon ethnology refers to the development of the Atlantean and the Aryan, the fourth and fifth root-races; but there was another which preceded the Atlantean race and to which the name of Lemurian has been given. This third root-race was concerned with the development of the physical body. The Atlantean race which succeeded it was concerned with the development of the astral or emotional body. The great Aryan race to which the majority of the population of Europe, India and America belong, is concerned principally with the mental body—what we call the mind.

A root-race thus is a great type according to which the foremost peoples of the world are evolving. Within each root-race there are seven sub-divisions or sub-races, each one of which represents in an

incomplete and imperfect manner the characteristics which the corresponding root-race is to show in their perfection. The ultimate object of human evolution being the production of the perfect—all-round—man, that evolution goes on in this regular way: a race embodies the germs of several special qualities, while a sub-race develops specially one of these, dominating the other qualities, which are necessary in the man, separated for that purpose. Thus all root-races and sub-races are needed, and every one of them has its place in the ultimate perfect humanity which shall evolve on our globe.

Each of these great races predominates in the world for millions of years; but they run concurrently to the extent that one begins before the other has finished; so that although the Aryan race now rules nearly all the world, there are still vast numbers who clearly belong to the Atlantean race, and some few—the most backward of savages—who retain strong traces of Lemurian blood. From the fifth or Aryan root-race, which originated in that part of Central Asia now known as the Gobi Desert—though it was not a desert at the time they first appeared in it—went out four emigrations. They all went westward and are spoken of as the second, third, fourth and fifth sub-races. The root stock, which remained behind in Central Asia for the time and which, after it had sent out its children westwards, finally came down into the country now known as India and settled there, is naturally called the first sub-race, the mother race—India thus being the mother, now to the four later sub-races. The fifth