

ADYAR POPULAR LECTURES: No. 30

The Occult Hierarchy

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BY

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The Occult Hierarchy¹

BRETHREN: In opening our Convention, I spoke especially of the work which the Theosophical Society is doing. The second half of that subject is that which our brother Jinarajadasa has just called the force that is behind the Society, the Society being simply the vessel into which the great spiritual force is poured; and from that vessel it goes to the irrigation of the world's fields of labour, so that those who are ever tilling all these fields for the feeding of humanity may see they are watered with the water of the Spirit while the sun shines upon them of the Eternal Light. Those of you who belong to the root religion of the fifth root-race, will know how in days gone by, the spiritual universe was less veiled from the physical universe than it is to-day. It is inevitable that in the great course of evolution in which have to be developed side by side the various aspects of the life of humanity, inevitable is it, in that evolution, that one aspect after another should come

¹ A lecture delivered on December 31st 1914, at the T.S. Convention held at Adyar, Madras.

out in the evolving, and so we have the great root-races, as we call them, in each of which is embodied one phase, or one aspect, of evolution. Then when we deal with a particular root-race, we have these aspects again developed in the sub-races that spring from the single root, and so, looking at the sub-races of our root-race, we see developing in them, one after another, the great faculties, the departments, of humanity evolving in orderly sequence. We find ourselves in the fifth of these periods naturally emphasising the peculiarities of the fifth stage in human development, in human evolution, the concrete mind. Necessarily, in this definite order, we have the fifth sub-race leading at the moment the evolution of the world. The two other sub-races that lie in front of us, of which the sixth is already showing itself, these mark out a future development, the development of the highest faculties in men. That, of course, will be conditioned, as the development of the fifth sub-race is conditioned, by the larger cycle of the round in which we are—that is the fourth—so that in trying to understand this orderly evolution of humanity, we have to remember our place in the whole of that mighty evolution. Hence, although we speak of men of intellectual greatness, it is but a shadow of the glories yet to come, for we are not yet on that high point which is to be reached. How long in front of us I know not, but in the next round, in the fifth race of that fifth round, we shall be able to realise what

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is really meant by human intellect, we shall see, in the full flowering of its potency, the mighty intellect of humanity, developed without let or hindrance.

Now if evolution be thus orderly, if you find it follow a definite sequence, if we see that in the larger or smaller cycles one follows the other in an orderly fashion, must we not inevitably question why it is that such an order exists? how it is that among all the varying temperaments of all these races, and sub-races, and families, and nations, how it is that one golden thread of purpose runs through the whole? and we find that among all the changing circumstances of time, Eternal Will exists, which brings all things into obedience to itself. We may read in one of the so-called "apocryphal scriptures" of the Jewish nation, we may read there of a "Wisdom mightily and sweetly ordering all things". To me that phrase is a very beautiful one, the might of the Will, the sweetness of the Love, bringing all things into harmony, in the long evolution of humanity, who is the Son of God. And when we see the signs of that Wisdom, the might and ~~the~~ sweetness co-operating together, naturally our eyes try to pierce the darkness that envelops us, and to look for the embodiment of the might and of the sweetness in some Beings super-human in evolution, mightier than man in development. And although there be darkness around us and the veil of darkness be difficult to pierce, none the less, looking backward, as I said, we find those Beings in

more visible communication with humanity in days that are gone; but this will be found again in days that are coming, for we have touched the nadir of human descent, and we have turned from that into the upward arc, and again shall see amongst us the Lords of Power and Compassion. Why are They veiled from us for the time? Not because They have withdrawn themselves. Why should They withdraw themselves from the humanity They love, that They continue to watch over and nourish in order that it may grow to its full stature as the manifested Son of God? Not for Their sakes, but for ours, that apparent withdrawal has been made, because of the downward plunge into matter, necessary for the full future growth of humanity, necessary for the conquering of matter in the density of its form upon earth, necessary for the redemption and the spiritualising of matter, for which, as Monads, we came forth from the peace of the divine worlds into the struggle of the human. For the sake of that, we and the world have gone down into the density of material development, not to dwell there, but to redeem matter, to spiritualise matter, so that it shall become translucent to the light of the Spirit. In the future, as in the past, our Elder Brothers will visibly be amongst us, and guide the world by Their manifested work as now by Their invisible power, invisible because we are so densely robed in the veil of matter that it has blinded the eyes of humanity as a whole to their true

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Guides and Guardians. We speak of Them collectively as the Occult Hierarchy, the hidden Government of the World. Have you not read how Nāraḍa went about from the court of one King to that of another, stirring up war and strife, and do you not realise that when a great war breaks out, it does not break out, because of the warring wills of men, because of the ambition of rulers, because of the desires of statesmen, because of the urgings of professors and historians but because some Mighty Prince in the great Occult Hierarchy sees that the world cannot take its next step forward, until the powers of evil for the time are paralysed and swept away, in order that the powers of good may have a clear field for their manifestation?

You look at the present war as made by the Kaiser, as inspired by professors. You speak of German ambition, of German desire for world-power. I tell you that in all that work it is not Kaiser, nor professors, nor historians that lie behind it, but Nāraḍa the Mighty One; and when you realise that, you feel that where the Hierarchy is guiding, there is no room for fear nor despondency. Let us glance at ancient Scriptures, though some in our materialistic days think little of those, and regard them as Max Müller thought of the Vedas, as the babblings of a child humanity. It is not the prattle of a baby that we read in the World Scriptures, but the clear action of an Elder Brother bringing His wisdom for the enlightenment of the world; and though it be true

that sometimes in order to teach child humanity the language of the nursery may be used, that language is on the lips of an old and wise father, who is teaching his children the way in which to develop, and so you may often have true stories.

Then let me remind you of the agency of Devas, of their touch with, of their presence among, the growing people, and of the cries that may go up to Agni, to Varuṇa, to Indra and to Mitra, because they are the nearest embodiment of the forces that guide the world along its evolutionary path. Oh ! do not be deceived by the outer semblance ; do not say that the Devas are dead. They are not dead, those living intelligences ; they are ever vivid and active, and have ever been the ministers of the Supreme Will. "Not for the sake of the Devas are the Devas dear, but for the sake of the Self the Devas are dear." And so also in the younger religion of Christianity, it is written that the Angels and Archangels are the ministers of the Most High : "Are they not all ministering Spirits ?" The Angels of the Christians and the Musalmāns are the same as the Devas of the Hindūs ; all of them servants of the One, all working in order that the great Plan may be executed ; and above those ministers we have the Occult Hierarchy, guiding them in their more immediate work of shaping the thoughts of man, of guiding the physical as well as the other departments, of the world's activity. You know how sometimes the Devas are said, in the

old books, to be very jealous of those who perform tapas; because they know that the R̥shi is greater than the Deva, that the R̥shi commands and the Deva obeys; and so they send out all sorts of temptations, Apsaras and the rest, in order to mislead a R̥shi walking on the Path of Progress; for they, it is said, in the story, do not desire that a man shall rise so high; and even the future Indra must be born again as man before he can reach his seat as chief of the Devas. It is the Hierarchy that we are thinking of more than those ministers. They are the intermediate functionaries who carry out the work of administration under the orders of the King. Let us look then a little more closely at this.

How would you convince the outer world of the existence of such a Hierarchy, of this Will working out in history? I think your easiest plan in working it out is to point to the starting of each civilisation, and the curious point in that is that history never tells us of the starting. How then are we to say to the people to look at it? By the results. A civilisation appears on the stage of history as a man comes out in sight of his nation; but the man has had a childhood and a youth; the civilisation has had a birth and an evolution. Possibly, long ages of evolution went before its full grown-up appearance, when history began to notice that a new civilisation was born. The system really is this. A civilisation appears—and I am taking it historically—grows still higher after its

appearance, dominates the world at the time, spreads far its earthly dominion and then, having reached the highest point, it gradually begins to go downwards and downwards. We have the falling of Empires, the decay of civilisations, until they passed away. Thus the great civilisation of the fourth root-race has left its traces in history. Gradually these dwindled, until you find their remnants in the Peruvian system destroyed by Pizarro. You find their remnants in the Mexican civilisation destroyed by Cortes. You find further relics in the North American Indians, and in many other tribes that possess a magic of occult ceremonies, potent and mighty even to the present day. It is vanishing, but it has not vanished. Meanwhile another civilisation is born—the fifth. For ages upon ages, for tens of thousands of years, that young civilisation remains hidden from the gaze of history. How should history know it while it is still in the nursery of the Hierarchy and the Devas? Gradually it grows, gradually it develops, until it springs upon the stage of history as a great Hindū civilisation in India. But before that, for ages upon ages, there was a slow growth of evolution.

There is one hint which I would like to throw out here, which I think may be helpful to you. Often the date of Shri Rāmachandra is asked for, and we have not been able to give it. I make a suggestion—only a suggestion—so that you may think it out. You may naturally say: 'There is here in India an

Ayodhyā, which is His birth-place. Surely then He must come out of historical times. But the Purāṇas go back and back, far beyond the dawn of history, and we have in the *Rāmāyaṇa* the story of Shri Rāma. How can you unite the essential truth of the story—of a widespread rule, of conquest and of power—with the city of Ayodhyā in comparatively modern times, and link the two together? I think the story of Java gives you the key to the riddle. Java was colonised by the Hindūs; settlements of Hindūs implanted on that soil Hindū thought and Hindū stories. The Javanese have a *Mahābhārata* of their own, the same in detail as the Hindū *Mahābhārata*; the names are the same, and the places are the same. They have also their cities named after Indian cities, just as in America the United States have a London and a Salem, as you have them in England and in India. Future historians may be puzzled with this and may declare that the historical metropolis of the Empire is the London of the United States, which hardly anybody has heard of, save those who go there. I am inclined to think that that is the secret of our puzzlement over the date of Shri Rāma, for I came across a mighty Ruler who bore that name while the Āryans were still in their Central Asian home, in Shvetadvīpa—the White Island; a Ruler over a huge country, now submerged, a Ruler to whom many Kings brought tribute, and who recognised the Manu Vaivasvata as

his Lord. Was He the Rāmachandra of the *Rāmāyana*, and did His descendants bring to India the story of His greatness, and name, for His sake, a new Ayodhyā, bringing the name of His metropolis?

Let me come back to the main point—the civilisation which is growing under the special care of the Hierarchy, while the earlier civilisation is reaching its highest point. The fifth sub-race has not yet reached its highest point. The sixth will be born, but while that is unseen and disregarded, the fifth will still be building up its mighty World-Empire, and that World-Empire of the fifth sub-race—made of one mighty Federation of Free Peoples, each one Self-Governing within its own borders, and supreme in its own household—will be reaching its highest point. While that is gathering into itself the honour and glory of the world and its Imperial power, the younger civilisation will be growing up in obscurity, the younger civilisation will be in the nursery, looked after by occult Guardians, and its special characteristics developing with a quiet and humble growth; this will go on for centuries, while all the splendour of the world is gathered into that mighty Empire whose foundations are now being laid, and whose building will be indefinitely quickened by the War which is destroying the opposing forces of tyranny, and substituting for them the democratic ideal of a Federation of Free Nations, gathered together to ensure the peace of the world and not for its subjugation.

Now if you point to the outer world this succession of civilisations as shown in history ; if you show that history tells us nothing of the origin of any great civilisation but only of it when it is old enough to show itself on the world stage, surely then you have an argument for the reality of the Government behind the veil, of that Occult Hierarchy which has the moulding and directive power in the evolution of the world.

Let us now take that as existing, and try to understand a little of the method of working. You may think of it, for all practical purposes, as under three great divisions. One Department of the Occult Hierarchy is the Governing Department ; the second great Department is the education of humanity, the Teaching ; the one of Power and the other of Wisdom, of the growth of Religion, of all that requires the higher teaching. Then you have in the third Department, one in which many sub-departments exist, and in which all the other great forces and the multifarious activities of the world combine. You may call the first the Department of Rule, the second the Department of Teaching, and the third the Department of Administration ; and under that last will come all questions of social and industrial and literary and artistic development, all those many activities of developing humanity that are not included under the two names of Religion and Rule.

Let us look at the Department of Rule, or Government. You may call it the Department of Power,

Now all Trinities in the world of Religions are based fundamentally on this triple division; and so in these Trinities you may recognise the likeness. Take the Christian Trinity—the Father represents Power, the Son represents Wisdom, and the Holy Spirit represents the Creative Activity. You see how the similarity runs, the exoteric religion copied from the organisation of the Hierarchy, and that copied from the Trinity, or Trimūrti.

First then of Power. You know how in your own Hindū Scriptures you have the four great Kumāras, and you see in Them the mighty but mysterious Powers which seem to stand behind human evolution. Very little is told you about Them. You are happy that you have even a hint in your Scriptures of these Mightiest and Greatest Ones, and there are hints thrown out as to Their origin. The planet Shukra has a peculiar position in the past literature of Hindūism. There is Their birth-place. The Sons of Fire, we call them, the Sons of the Flame, coming from a more highly evolved planet to help and guide humanity on our less developed Earth. Heads of the Hierarchy are They, whom H. P. Blavatsky—that woman of marvellous sweep of occult knowledge too great for her generation and therefore despised and rejected of men, that great occult teacher—described as the spreading Banyan Tree. For the banyan tree sends down its roots into the earth, and from them spreads on further; and the Hierarchy was planted

here and founded fresh centre after centre, in order that the Power and the Wisdom and the Activity might cover the whole of our earth. That is a splendid simile; you may take this mighty tree under which we stand as a symbol of the Occult Hierarchy, the branches coming out, the subordinate branches, and from them the descending roots, each one reproducing the original tree, and shaping the same characteristics in the likeness of the leaves, although no two leaves be absolutely identical in appearance. It is a perfect simile.

Let us pause on the Department of Power, that has to do with the building up of races and sub-races, of families and of nations; so that you find, looking into it, that each nation ultimately has its head, its invisible head, its spiritual Regent. You see on the stage of history Kings and statesmen, ambassadors, generals and admirals, and all the rest of those. What are they? They are men and women of the past, who by their lives have fitted themselves to play these particular parts in the great drama of the ages. They are cast for them, as the manager of a drama gives a cast to the different players; but the player does not invent his part; he repeats the part written for him, and the chosen agents of the Ruling Department of our world do not write their own parts. All these Kings and statesmen and the rest of them repeat the part which is written for them by the Hierarchy that sends them out, and which pulls them down, as

they play their parts well or ill. I will take one illustration which will not raise much of human feeling here, in order that you may see how they work, and I take it from the country that gave me my body, the country of Ireland. Ireland, by the power of the Hierarchy, has been kept very much apart from the rest of Europe. Colonised in the early days, chiefly by the fourth sub-race, and also by earlier families, she mingles in the blood of her children a large predominance of the fourth sub-race peculiarities, mingled to some extent later with the fifth; feelings are stronger than intellect, more potent than argument. She, the Island of Saints, as she is called in European history, has been kept somewhat as a sanctuary, apart from the outer world. The great Devas sit on her green hills, and send out their mighty power to the sensitive among a sensitive people. From time to time a Deva is born among the children of men. She has been conquered by families of different sub-races. Her restless and struggling life, under conquering hands clinging to her own ways, sent her patriots to give up their lives on the scaffold. Then gradually came the abolition of the laws that pressed most hardly on her. Roman Catholic emancipation preceded a wider political life, and so we go on and on to the time of Parnell. He was the chosen instrument of the Hierarchy to press forward Irish Self-Government; but mingling with his influence, to undermine it, there came a subtle and sinister

power; that subtle and sinister power worked out in Ireland in the shooting of landlords, the mutilation of cattle, and in the cruel boycotting of individuals, as terrible as the weapon of excommunication in the hands of the Roman Catholic Hierarchy in the Middle Ages. All these weapons have naught to do with the Power and Wisdom of the Hierarchy. They belong to the black side of the forces in the universe and they have to be counteracted before the White Power can act. Now Parnell, with all his devotion, with his ability and his marvellous eloquence, and that personal magnetism, which is necessary for the leader of a people, was never weak in the face of his enemies. There he was brave as a lion. But he was sometimes weak in the face of his friends, the deadliest weakness in a leader; for in all great forward movements we must have one who leads and a number who follow, and the leader should be wiser than the followers; for in all forward movements you always have some who fling themselves into them, moved by passionate enthusiasm which is lacking in reasoning and self-control—enthusiasm, essential to all movements, enthusiasm of the young, vital for progress, but also dangerous because unbridled by reason, and carried away by passionate feelings; there lies the danger of every advanced movement.

Now the leader of such a movement must be strong enough to stand against his followers, when

they are unwise. Parnell's duty was to stop those outrages in Ireland; it was his duty to stand like a rock, and to declare that the sacred cause of a Nation should not be polluted with the mutilation of cattle, the shooting of men, the boycotting of unhappy individuals. He had not the courage to do this. Perchance he was weakened by the unacknowledged thought that, evil as were these crimes, yet they might help the Nation to gain the freedom which was denied it. So he was cast down by the Hierarchy that had raised him, not because he was not great, but because he was not strong enough to show his friends how to obey the laws, to move constitutionally and not on revolutionary lines.

I have not met a really great leader of men who had that unique quality of courage against his friends to the extent in which it was possessed by my dear friend Charles Bradlaugh. He would never allow popular feeling to go out of control, and because of that, he triumphed in the end. But Ireland went down under the yoke of force; the Habeas Corpus Act was suspended; meetings were suspended; a heavy load of punitive and restrictive legislation was bound upon the neck of the Nation; her best men went to gaol; her patriots found penal servitude; and then all the violence died down, as movements of violence have to die. They are not now stages of evolution under the protection of the Hierarchy, save in Nations like Italy, where

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no free speech was allowed, where no constitutional action was possible, where nothing but the sword could break the fetters which the sword imposed. And so Parnell was cast aside; other men came forward who took up the work and laboured on constitutional lines, using in Parliament every power which the constitution gave them in order to bring about the freedom of the country, and finally they won. Home Rule for Ireland is now certain under leaders not as great as Parnell, but leaders who are willing to submit to the part that has to be played, Parliamentary work instead of revolutionary. I take that illustration, because it will here arouse no passion. You do not care for Ireland in a way to colour your judgment.

The lesson is valuable, and I have chosen it in order to show to you the principles underlying the rule of the Occult Hierarchy. They choose men and use them, and, if they play false, They put them aside and take others, and so the progress of the world goes on. Thus the Occult Hierarchy guards and guides the affairs of men; and in this country, also, that same Hierarchy works in the great movement for National life, in the great movement for National Self-realisation. It is behind the movement for Self-Government which is proclaimed year after year by the Congress, and which was reproclaimed yesterday, in spite of the difficulties of the time; for ideals do not change with the changing times.

Ideals stand supreme over struggling movements, and the Hierarchy makes way for their realisation, as soon as the time is ripe enough for outer work, as in this great National movement in India, this movement towards the recognition of India as a Self-Governing unit of the Empire. You have in this War, as one of the causes, the need to make India's value recognised over the whole stage of the world, so that the Empire may realise what India is. She is not changed by the War, but she is revealed by the War to the knowledge of the world, and that is one of the causes of the War. It has nothing to do with the Kaiser, and his professors and agents; they are only puppets. They play the part, while the Hierarchy writes the drama. The difficulties and misconceptions of ignorance and of colour prejudice have been swept away, and India stands now the darling of the Empire. Along these lines the Hierarchy works. Try to recognise the instruments and tools of the Hierarchy in this department of human life, in this Ruling Department that changes the fate of Nations and develops the powers of man. Great popular movements, like swift motor-cars, stir up a quantity of dust in a whirlwind; but the dust falls behind, and the popular movements, like the motor-car, go on, as they will go on in India until the Self-Government of the Nation is achieved.

Now turn to the second great Department, the Teaching; Power without Wisdom makes no sure

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progress, and so the second Department comes in—the Department of Wisdom. Viṣṇu, the great Householder of the World, is the type of that. The Son, the Christ in Christian parlance, occupies the same place. The Bodhisattva, in Buddhist phrase, stands there as the Head of the Department. How does that work in collaboration with the first? By preparing the hearts of the people. Religion always goes in the front of civilisation, embodying the ideals which in the civilisation are gradually to be worked out. For example, Christianity was founded two thousand years ago with two great tasks to accomplish: to show forth the value of the individual, and to evolve the virtue of self-sacrifice. It has taken two thousand years to emphasise the value of the individual. You have, as result, the great individualistic and competitive system of the West, invaluable for the evolution of the individual. You have abuses; you have capitalists growing rich on the misery of the labourers; but the power of will, the keenness of intellect, the seizure of opportunity, the promptness of judgment, the accuracy of plan, all these you find developed by competition. They are necessary for the further growth of humanity.

The next, the coming, civilisation will be co-operative; but you cannot have a co-operative civilisation without co-operators; and you cannot have co-operators without the development of the individual. You must have wise, powerful, energetic, and strong-willed

men in order to have able and effective co-operators, fit to direct the business of the Nation, to make a co-operative Commonwealth. Hence you must have individualism first, and co-operation second. Now, in the midst of the present individualistic civilisation, you have the spirit of self-sacrifice growing up, and showing itself in America, where competition has gone to madness, and you have a wonderful generosity in philanthropic gifts; so that a man, who has gathered up wealth in ways which may be characterised as even unscrupulous, consecrates the whole of it for the education of the people, thus returning to those from whom he took it, in education, that which he had squeezed from them in labour. See how it all works out under the impulse of the Hierarchy. A new phase of religion for a new phase of civilisation—there lies the mighty work of the second Department of the Hierarchy. To teach the world, to revive the influence of religion when it is weakening, to strengthen, to purify, to inspire the religions of the world—that is the work of the great Teaching Department. It must give Wisdom, before Power is entrusted to the people.

Now do you see why the Theosophical movement must go in front of the great Socialistic movement which is spreading over Europe, why the work of the Theosophical Society in India should precede the great outburst of Nationality? It was the revival of the old religions in the East, the revival of Hindūism, the revival of Zoroastrianism, the revival of Buddhism,

which made possible the birth of Nationality, and the development of National Self-consciousness. It was here at the Convention at Adyar in 1884, that some of the delegates, who came to Adyar for the Theosophical Convention, went over to Madras and there formed a Committee, which organised in 1885 the National Congress which has existed so long. Norendra Nath Sen, Sir S. Subramania Aiyar, and others of our leaders, formed that Committee. In Madras, and not in Adyar; in Adyar the spiritual impulse; in Madras the physical manifestation. For the work of the Society being all-embracing, you may not identify the Society with any one Nationality, any one National movement. The Society works in Russia under an Autocracy; it works in England under a Constitutional Monarchy; and in France and in America it works under a Republic. How shall we then limit it to one form of political work in one country, and identify it with that to the exclusion of the rest? It may not be. The Hierarchy's work is all-embracing, affects every country, uses all forms that are suitable, and the Theosophical Society is the Herald and Messenger of the Hierarchy to the world; therefore its work must be all-embracing like that of the Power which it embodies; and so you have as its first duty in every country the revival of the religion, or religions, of that country, the first and the necessary foundation for all growth.

After that in this country came the Educational movement on National lines, because the younger generation had to be trained, and when that younger generation comes on to do the work of the world, it will be far more disciplined and self-controlled than the young who have not come under the influence of a movement like the Central Hindū College in Benares. The value of it is not simply in the introduction of religion ; that was the spirit. It was the training which embodied the spirit, and evolved future citizens. It was deliberately planned to evoke self-reliance and initiative. For instance, the College Parliament, which might seem to some only an amusement, was a training ground for self-control, for study, for preparation for political action, and, if I could, I would start a Parliament in every College, to prepare young men in the self-control which makes for good citizenship and is necessary for Self-Government.

And now we have come to the time when we are to move forward more rapidly. On the Congress platform, the day before yesterday, I heard my own idea put forward that religion, education, morals and politics are all parts of the one great National Movement. The Hierarchy, I have said, chooses men to lead, and casts them aside if they prove too weak for their great task. Order, discipline, study, an enduring will, those are the qualities the Hierarchy demands from the great men who serve it, generally

unconsciously, in Nations. You find these splendid qualities embodied in a man like Mr. Gokhale. There is a leader of whom any nation may be proud.

Try then to look at the outer world in the light of this occult teaching. Try to realise that the Manu is present amongst us as really as He was in the past; that He is living in the physical body in the far-off Himālayas, with His strength, intellect and spirit spreading like waves of power over the whole of the world, embodying the spirit and the type of the fifth root-race, and helping it to grow everywhere along the appointed lines of growth to its full stature. Realise also that in those Himālayas—see how blessed is the Motherland, for she has the greatest of the immediate Rulers and Teachers in her own mountains—is the ancient R̥shi Maitreya, now the Bodhisattva. Think then of the two Mighty Ones, one in the Ruling and the other in the Teaching Department, shaping, and working, and holding all these Powers that nothing can stand against, with a Wisdom that nothing can deceive, and then think of the Activity of the Great One who is wielding the forces in the other Departments of human life, behind the industrial growth, behind the social changes, and behind the varieties of National growth that you see around you. Go along the path of religion or knowledge, the path of duty and devotion, whatever you will, provided you tread some path, and do not stand like a stone by the way, immovable unless somebody lifts you up. The Hierarchy

wants from you self-governed energy ; inspired you may be, but carried you must not be, helped you will be, forced you shall never be. If you choose to lie idle, be it so, but then get out of the way. If you are men, go on. If you are living beings, bring your brains, hearts and bodies to this great work, and become instruments and tools of the Hierarchy, that is guiding the destinies of Nations, and is leading India forward in the great march of civilisation ; you have so much instruction given you, such long experience behind you, such a mine of knowledge to inspire and to guide you.

And I know something of this great work. I know from the great Teachers themselves, I tell you in Their names, that India has a possibility before her now that she has not had for thousands of years in the past ; that there is a part for her to play ; that there is a contribution for her to make ; and the opportunity will come to you so swiftly that it will be reached almost before you realise the fact. It is on the threshold. The door is opening. There may you see Mother India, standing ready to send you among the great federated Self-Governing Nations, which own the King-Emperor as Monarch. Such is the destiny of India. You, friends, can take part in it, if you will. The privilege is offered to you also, brothers and sisters of Great Britain, who are in this ancient land. You have the opportunity by coming here, and you may do your share in the

helping of this work—you may show that you have no race feeling; you may associate with your Indian brethren as brothers and sisters. That is the message to the English who live in India: throw aside the fancy of colour. Unless mutual respect arises, two different peoples cannot ever act together. Love removes the barrier of suspicion and pride. And I, who regard India as my Motherland—for the Motherland of the evolving Individual is greater than the Motherland of the physical body—I ask you to go along with me in Service, serving along your own lines, not taking me as one who would dominate or rule you, but working beside me in co-operation along your own lines. But, if you can, come with me as one who is working for this great land, and for the great Plan which I have been privileged to some extent to see.

And so as a fellow-worker, as servant of a great cause, as a believer in that mighty destiny, I try to work among you, as President of the Theosophical Society, for the revival of all religions, as worker in the educational field, for the making of education religious and moral, as well as intellectual and physical. And not as President, but as individual, I labour also in the social field for the coming civilisation; in the political field for the political enfranchisement of India. I was glad yesterday, that, in the presence of one of our highest officials, I had the privilege of proclaiming that ideal of the freedom of India, of her right to govern herself.

And so let us walk together as far as we agree; but remain friendly always, whenever we disagree. Let us realise that in the individual thought lies the salvation of the world in the future, and let us show that, in the Theosophical Society, we can differ in opinion and remain one in heart and aim, working for that great Humanity of whom the Elder Brothers are the Guardians, the Occult Hierarchy the Guide.
