

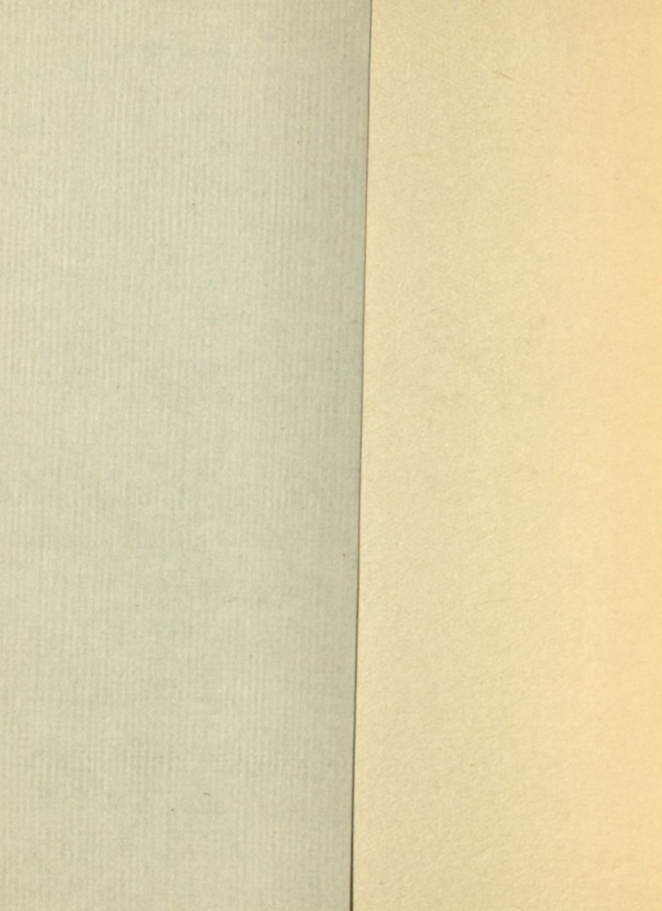


THE FAITH THAT IS THE LIFE



C. JINARĀJADĀSA







The Faith
that is the Life





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BY

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Introduction

THE message we proclaim, that a wonderful Personality is waiting to enter into men's hearts and into the heart of the world, is in truth the essence of the teaching of all the great Religions. The ethical teaching of each religion, when applied to daily life, means the identification of a man's personality with the greater Personality of the Teacher who has brought him to the Light. This identification may be merely by moulding a man's thoughts and feelings and actions after the ideal which has been lived by the Teacher, as is the case in Buddhism, Zoroastrianism and Muhammadanism, where the Teacher is not worshipped as God but only revered as a great Pattern and Example; or it may be more, as is the case with Hinduism and with mystical Christianity, where the devotee aims at an actual unification

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of his human nature with the Divine nature of his Teacher. In all types of religion, as too with every philosophy, science or art, which gives a code of ethics to lead to a spiritual life, there is, when all is said and done, the need of the aspirant to live in the larger life of some Master.

Now the message we proclaim, that there exists a great World-Teacher, means that He is the Teacher for the whole world, since all religions are expressions of His truth. We hold that if a man could but *find the World-Teacher*, he will then see the Founder of his particular religion in a new light, and discover in his religion new beauty and truth and inspiration; we say that he will then understand the chaos to-day and see all the world's confusing events as parts of a great plan of reconstruction. We analyse one after another of the world's happenings to justify to our minds the faith which is born in our hearts that the World-Teacher will come soon. But for our faith to be really effective, for our intellectual conviction to be

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a driving force to fine action, both faith and conviction must be preceded by an identification of our nature with His nature. That identification need not be, as indeed it cannot be, a full and complete one; but it must have *begun*, if our profession of faith in His coming is not to be merely a profession with our lips.

There are many aspects of the great World-Teacher, with any one of which we may begin our identification with Him; He is the Lord of Love, He is the Giver of Religions, He is the Wisdom of God, and He is the Heart of the Beautiful. There must be other aspects of His wonderful life which are beyond our comprehension, but I take these four because they are in a measure within our realisation, and, in spite of our limitations we can, by self-training, approach Him along these lines.



I

The Lord of Love

THE great World-Teacher is the Lord of Love. This means that every possible type of love of which men are capable exists in His wonderful Love-nature; He does not merely know intellectually what is the love we men and women have to each other as parent and child, husband and wife, friend and friend, He Himself can love with each of these types of love. Not only can He so love, He actually does so love; for the great world lives within His heart, and from His fount of love He nourishes all the types of love which the world contains.

Therefore, if I as a parent love my child, as a husband my wife, as a friend my friend, two wonderful facts about love await my discovery, after I profess my faith in the coming of the World-Teacher. The first is that the Lord of

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Love understands my love, sympathises with it, gives me His blessing, because to love is one way of helping; and the second is that there is a more wonderful way of loving than my way, and that is to love as He loves. So then, because I am capable of love, through love there is for me a road to Him; and because I am capable of love, through making my love like to His love, I can become a mirror of His life to the world.

Every type of love we are capable of can be made by us to mirror His life, if our love has that purity which is inseparable from His mode of love. Perfect giving is the mark of perfect love; every thought of self is swept aside for the time when love manifests itself in its true nature. If we can have this utter selflessness in whatever love we are capable of, then the great Lord of Love can indeed be with us, *if we desire Him*. Most men and women who are capable of love do not know that through their love they can share in the glorious life of a

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great Lord of Love; they have yet to discover in their little world of love those new dimensions, the discovery of which is the Path of Love to God.

Like the one white ray of the sun which yet is the seven diverse colours, so is Love a unity and a diversity. It is a unity as it rays out from God and permeates His universe, calling all things to life and enwrapping them with tenderness and beauty and joy; it is a diversity as the human hearts which are Himself refract, as the diamond's facets refract into many colours the sun's white ray, His love into the many forms of human love of lover and beloved, parent and child, friend and friend, teacher and disciple. But the Heart of all love is one, and thither lead all Love's paths; and travelling along one path to its end, man comes to Love's Home to greet all other travellers along Love's many paths.

In our humanity, the heart of all love is the World-Teacher; through long ages He has

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toiled to reach that goal, in order that He might be the Cradle of the World, and enfold all humanity in one vast embracing love. From the height of His achievement He rays out His love, making love grow in all men's hearts, and purifying all men's affections and devotions, till each becomes a flaming crimson offering. In Him all our human loves live and move and have their being, and a man has but to love as He loves to be accepted by Him as His disciple.

All of us who are capable of any mode of loving—and which of us is not capable of some love?—must cherish that love, and water it with our hopes and dreams till it grows day by day. So cherishing, we must then unite our love with the like loves of others, so that the man whose heart is full of love for his child will see a new interest in the fathers and mothers around him who love their children as he loves his. So too, must the lover feel a special bond of fraternity with all lovers, and

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the disciples of one Master feel an unique realisation of brotherhood with the disciples of all Masters.

When a man thus links his love to other loves of his type in other men's hearts, then should he try to link his love to love of other types too; and then soon will the parent feel that his love for his child has a hidden dimension in it, which is indeed the love of the lover for his beloved; and soon will the lover feel that in his love for his beloved there is its hidden dimension, which is the love of the devotee to his God. For all love is in the heart of the World-Teacher, and He will make to grow all the types of love in the heart of him who looks to Him to serve Him in the world to prepare His way.

Some of us there are who think that love has passed us by for ever. Once perhaps there was a springtime in our heart, but it is autumn or winter now, and the joys of loving are things

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that have been. What shall we do, who think we are no longer capable of love, to identify our natures with the nature of the World-Teacher? We must live in the past, if it is not given us to live with love in the present. The curtains of memory must be drawn back and we must contemplate with gratitude our joyous self of the past when love came our way; we must re-live the past, musingly it may be, but with a deep inward certainty that somewhere within us that loving self remains still. And believing that the highest we once were is still the measure of the height of our nature, we must wait patiently, expectantly, till love shall come again. And love will indeed come, not always in the old way, nor in the old mode, but in some way, in some mode.

For to him who has given his faith to work for the Coming, the Lord of Love will inevitably come as Love; and so too into the heart of each who tries to love as He loves, He will come to join him in his loving. This is the Faith

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that is the Life; and each of our loves, if placed in His hands for consecration, is one more link to bind us to Him. And when day by day we bind ourselves thus to Him, then day by day His light shines in our hearts with increasing splendour, and He bides as our heart's guest long ere He is the guest of the whole world.





II

The Giver of Religions

THE great World-Teacher is the Giver of Religions. In this thought, could we but live it, exists for us a second mode of identification of our human nature with the Divine nature of the World-Teacher. But we must first understand what constitutes Religion.

Religion is that power which unifies what is noblest in man with what is noblest in the Universe. Whether we think of this noblest in the Universe as a Personal God or as an impersonal Law, something of its highest nature lies at the root of man's nature. All men, at all stages of culture and civilization have felt the power of this truth; and when they were confronted by their own lowest nature with its attendant basenesses, they have asserted its very opposite. For this is Religion

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—the asseveration from the depths of the heart of a man that he is ever noble and not ignoble, unselfish and not self-seeking, immortal and not a creature of perishable clay.

Throughout the long ages of man's existence, he has tried to affirm this great truth about his own nature, that he is the Greatest of which he dreams but of which he is not yet capable, the Highest his heart longs for but for whose realisation he is not yet worthy. Therefore in each religion dreams and realities are intermingled, with on this side a goal of Blessedness which man can reach, with on the other an Ideal which ever recedes with each step that he takes towards his realisation. It has been the aim of every form of faith, from the most primitive and sectarian to the loftiest and most universal, to call out of man his Best, and to train him to commune with it with the Best in the Universe.

But most men do not look upon religion in this light. A man will admit these things about his own religion, but he will demur to

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the idea that before the beginning of his religion other true religions existed, or that even now there are other religions as lofty and spiritual as his own. He will point out the elements of degradation in other religions, while emphasising the uplifting and spiritualising features of his own.

All this atmosphere of rivalry and belittling vanishes at once when a man realises that all religions have one source, which is the great World-Teacher. Since He is the highest of thought and feeling and worship of which Humanity is capable, He stands midway between man and God, offering to God the Divinity of men, and revealing to men the Humanity of God. The World-Teacher is the Opener of the gates of those streams of life along which the Infinite carves its way in search of finite man.

It is the great World-Teacher then who gives to men those paths to the highest Good which we call the Religions. In accordance with a Divine Plan which is set before Him. He gives

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to men, in different times and in different lands, those faiths and philosophies which are outlined in that Plan. Selecting time and place, sometimes He himself comes to a people, and at other times He gives His teachings through prophets whom He selects and sends. He gives to each people exactly what will help them to offer their hidden best to the Best in the universe. He gives to savage tribes a form of religion sufficient to wean them from the crudest features of their savagery; to civilised peoples He gives spiritual truths which spur them on to transcend their human nature and ascend to a Divine. To each according to his need, and yet to all that Highest of which they are capable, He gives with perfect Wisdom and ungrudging Love.

How may we convince our minds that this indeed is Religion? For as we look at religions with our limited vision there is so much to repel us; not few have been the crimes committed against mankind in the name of cult and

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creed, and all religions to-day have superstitions which they prize as truth and impose as dogmas. They buttress social injustices and cramp the spirit of man, and all of them have narrowed the large-heartedness of their Founders.

Yet, as He who gave the religions looks at them all, He sees them all, even in their decadence and with their failures, with "larger other eyes" than ours. He knows the history of the garbling of His truth into superstition, and to His eyes there is behind each superstition some remnant of the truth He once gave, since but for the power of that remnant of the original truth superstition itself could not survive. He judges each religion not by the men who now fail to live it, but by those few, His own chosen few, who have lived and are living it to the full. He knows each religion by its best and not by its worst, and Himself lives that best, and loves in each those streams of Divine Life which flow through His Being to water the fields of human aspiration.

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So must each Brother of the Star who desires to commune with Him reverence His Truth in every cult and creed wherein is to be found that inner appeal to the heart of man to rise out of the mire and soar into the heavens. It may be that at our first glance we cannot find His Truth in this or that creed; nor at the second, nor at the third. But it is there all the time, and we must not cease till we have found, and bowed our head in reverence. For that Truth which we reverence is He, the great World-Teacher, in one of the manifold aspects of His wondrous nature. Has He not already told us, "Raise the stone and there thou shalt find Me, cleave the wood and there am I?" It is to Him that the temple bell calls to lead men's offerings to God, and the conch is blown and the chimes are rung only to call Him to be mankind's Priest before God. In the tiny wayside shrine as in the vast cathedral, on the platforms of pagodas and in the courtyards of mosques, He reveals the Best in the Universe to the Best in man.

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To know these things, to reverence them, to live them—this indeed is ourselves to give Religion to our fellowmen, even as He gives Himself to all men through the religions of His world.





III

The Wisdom of God

THE World-Teacher is the Wisdom of God. Men of every age and clime have sought knowledge, because to know is to gain control over one's self and over nature. Within men's hearts there is a longing for Truth, and no soul is long content to abide in ignorance and illusion, however pleasant these may be for a while. Men desire to understand the mysteries of existence, for they know by experience that each fact discovered by them releases strength in their hearts and minds to grapple with life's problems.

Slowly, as men have sought to understand, science after science has come to enrich men's minds. To-day we have knowledge in religion, in science, in law, in medicine, in economics,

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in sociology, and in a hundred and one other departments of learning. Each branch of knowledge lessens the helplessness and ignorance which surround man; each helps to purify, strengthen and spiritualise the mortal part of man's nature. And when, through growth in knowledge, a man's mind is eagerly open to the facts which surround him, then does he transmute the knowledge which he gains from without into a wisdom which is a part of his inmost nature.

With each stage of growth into wisdom, man not only enlarges the horizon of his vision, but he also embraces a vaster world within his capacity for loving and sharing. For, to be wise is to knit into one Divine Whole the ever-changing chaos of God's processes, and the wiser a soul becomes the greater is the number of souls whom he knits into his own being. Thus it is that knowledge ever tends to spirituality, and the wisdom which the world contains binds men of every race and every creed into one indivisible Humanity.

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Now, men's growth into wisdom happens not by chance, but only as the result of the development of a Divine Plan. And of that wonderful Plan, this part, which leads men from darkness to light, from knowledge to wisdom, has as its mighty Agent the World-Teacher. Thus it happens that every step which mankind makes on the path of knowledge, has been prepared by Him, and that not a single discovery takes place in any department of knowledge without His invisible co-operation.

To Him, in whose nature is all the wisdom attainable by men, there is no division of events into secular or religious, earthly or heavenly. Each event is a happening according to God's Plan, and by its very happening reveals a little more the hidden beauty and majesty of that Plan. Like as the eddies of a torrent, as for a while they move against its direction, make only more clear to sight the water's impetus and speed, so does the world's evil reveal to His eyes man's intrinsic virtue and

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goodness. He knows, since God's Wisdom is His, that "evil is null, is naught, is silence implying sound," and that, strive as men will to divide the world into earthly and heavenly, they cannot do that impossible thing. Science, however materialistic in exposition, is to Him the wisdom of things divine; and scepticism, however blatant with doubt, is in His eyes the cautious feeling for the stable and sure foundation of all knowledge.

The wisdom of the World-Teacher ever enwraps the minds of men, coaxing their intellects to probe, to question, to doubt, so that mankind may never be satisfied with its little knowledge, but may seek to attain the summation of knowledge. No great thinker in religion, philosophy or science has thought out a problem and found inspiring truths for men without the help of the giant Intellect of the World—the World-Teacher of our humanity. In all discoveries of truth He is present; and in the new illumination which a truth gives, there

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shines something of His nature as the Wisdom of God.

So to attune our natures with the nature of the World-Teacher as the Wisdom of God, we must reverence all knowledge, ever seeking to know more and more of man and nature and God, so that through our knowledge we may embrace all men in our hearts, and become nature's interpreter as she tries to utter what she owes to her Creator. "A pure intellect is the chorus of Divinity," said the wisest sage of Greece, Pythagoras; and when in our minds there flames a pure unselfish eagerness to know, only in order that we may add our little chord to the chorus of Divinity, then does the World-Teacher link our intellects with His giant intellect, and through our intellectual nature draw us up to God.

Limited as we are in our mental capacity, circumscribed as is our horizon compared to His horizon, nevertheless can we commune with

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the World-Teacher through the reverence which we bring to all knowledge, and through the sympathy which we show to all seekers for truth. For this is our privilege : that as He is the Wisdom of God, then, through our service to Wisdom, His Wisdom may shine through our intellects, so that we may become givers of Truth to our little world as He is the supreme Giver of Truth to the great world.



IV

The Heart of the Beautiful

THE World-Teacher is the Heart of the Beautiful. No man exists who has not in him some sense for beauty. Men and women reared in noble civilisations see the beautiful in many aspects of life; but even the savage of untrained mind feels some one thing at least in life as having the quality of beauty. It may be in the shapeliness of his weapon or animal, or in the fascination mingled with awe of the starry heavens or the waterfall or the lovely pool; it may be in the comeliness of the woman whom he carries off to be his slave; but, distinct from its interest or use to him, he feels in some object or event the element of beauty. It is the work of civilisation to train this hidden instinct for beauty, and to make beauty a great ethical concept in the cultured man, side by

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side with such other concepts as sacrifice, righteousness and truth, which mould his expanding life.

Now, objects are beautiful, not because of what they are, but because of a Mind which surveys them, and which sees in their natures, and in the inter-relation of their parts, something more than use and fitness. A mighty Divine Mind mirrors all things, everywhere, and in every moment of time; and because that Mind is itself pure Beauty, It sees the objects outside It as reflecting more, or less, of Its own beauty. When the sun rises, and the rays of light are refracted by the particles of vapour, and thereby the vibrations which make the white ray are broken up into the prismatic colours, then the Divine Mind, which watches the refractions, comments on the phenomena before It, and says that the sunrise is beautiful, according to Its standard of the Beautiful. And in so far as we sense that Mind do we see beauty in the sunrise. An imagination which is untrained

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in feeling, when it looks at the sunrise, may see no beauty there; that is because just then that imagination is unable to mirror the feeling of the Divine Mind. But a sensitive child will see some beauty in the sunrise, and an artist certainly more, because their imaginations mirror, according to the capacity of each, what the Divine Mind feels. In all things in life, where beauty is to be seen, men see beauty only because their hearts and minds reflect the ideas as to Beauty in the Divine Mind.

Now, the Divine Mind has as its pure and perfect mirror the wondrous nature and being of the World-Teacher. He stands midway between the Infinite Divine Mind and man's finite mind; and it is a part of His great work for men to ray out on to their natures the intuitions, thoughts, and feelings as to beauty which are ever in the Divine Mind. As the sun's light surrounding and playing on a bud makes its closed petals unfold into the flower, so does the World-Teacher enfold all men in

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His heart of love, and work upon them day by day to bring out of them the hidden capacity to feel and to create beauty. He, whose nature reflects Divine Beauty, sees beauty everywhere, where the souls of men are thinking, feeling, dreaming and doing; and carefully, methodically, stage by stage, He arranges for men to be roused from their lethargy into a joyous participation with the Divine Mind.

So, after His plan, come poets and singers, painters, sculptors, builders, musicians, and artists of every kind, each having some message as to the beautiful in nature or man or God. For rooted in the World-Teacher is all our art of the past, of the present, and what is yet to come. He it is who unseen first narrates to humanity the fairy tale of life, and then, after Him, poets and dramatists construct their tales and dramas, and through tragedy and comedy reveal the lessons which He plans for the instruction of men. He first sings the melodies of love, and earthly lovers, after Him, construct

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their songs of love. With His mighty devotion He builds in invisible matter form after form of beauty; and, after Him, earthly architects, seeing visions of what He has built, plan pagodas and pinnacles, minarets and spires and domes. With His Wisdom, Love and Power, He ever dwells on the Unity of all that is, and after Him, men travel to the Divine Mind in oratorios and symphonies.

There lives not one single soul on whose nature the World-Teacher is not constantly playing with His visions of the Beautiful. While He knocks at each human heart through the love that it can feel, He waits to enter there with a new message when that heart is ready to reverence beauty and to obey beauty's laws. He, who lives in eternity, waits to give men the eternal values to all things, when their natures open fully to beauty. He has himself achieved, only in order to help us, "these My brethren," to stand some day where He stands to-day. It is His desire that we love and create beauty as

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He does; and so He waits to co-operate with us through the sense of beauty, rudimentary though it be, which is already in each of us, even in the most simple minded and uncultured.

How may we commune with the World-Teacher who is the Heart of the Beautiful? Ah, how may we not? Has not every plant a flower, even a weed? Let us with the heart of a child welcome the beauty there, and then our pure admiration and delight will bring to us a benediction from the Heart of the Beautiful. If thereafter we train ourselves to see beauty in leaf and twig and branch, to delight in the marvellous structure of mineral and cell, then will He lead us on to see the beauty of these things as the Divine Mind sees them.

Lights and shadows, colours and forms, in mineral and plant, in animal and man, are mirrors of beauty, and nowhere can we turn where beauty does not confront us. And when after our delight in the transient beauty of outer and visible things, we train ourselves to

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delight in the beauty of inner and invisible things—thoughts and feelings and dreams, sciences and laws—then will the World-Teacher at-one us with Him, and reveal to us how all the beauties of the visible and invisible worlds lead to one Beauty alone, the Beauty of the Divine Mind.





“These, My Brethren” *

THE thought that there exists in the world a great Elder Brother of all men is so splendid that it is not easy to describe the quality of joy and inspiration which the thought contains. Some of you, no doubt, have already sensed the intense vitality which underlies the idea that a great Captain of Salvation is soon to come to the world. In that thought, one of the most inspiring ideas is that, humble as we are, He requires our aid before His work can be a perfect success.

There could not be in a world full of toil and often of loneliness, a more magnificent conception than that there can always be by our side an invisible presence, a great Elder Brother, who understands all that we are and all that we hope to be, and who ever aids us to

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come one step nearer to the ideal which we have placed before ourselves. If only, as we join the Order of the Star in the East, we can come to a true faith in the World-Teacher, to the beginning of a profound trust in Him, our spiritual faculties will begin a new growth. What is ever necessary is to feel that the Great Teacher exists, and that we must know Him a little more each day.

We may well ask, how can our little minds know Him, and commune with Him? The answer to that is: Because His nature is not different from our natures. It is true that we are little; but because His nature is human, our littlenesses are not excluded by Him from His nature. He embraces us within His great heart; and He will commune with us, if we will but seek Him in the way that He is seeking us.

When we begin our search for Him, naturally we ask the question: Where is He? It is on that topic that I want to address you this evening.

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Long ago He told us something of His mysterious nature, that though He is an Individual, a Man among men, yet so wonderful is His nature, He exists in all things. He said about this mystical aspect of His great life: "Raise the stone and there thou shalt find Me; cleave the wood and there am I."

So we learn from His own lips that wherever there is Life, that mysterious indescribable something, there is He. But also we find that while He exists in the universal life, He exists in an especial way wherever certain attributes of humanity exist. It is this quality of Humanity which binds us to Him with such strong bonds as make Humanity and He inseparable. He is a Brother because He once was human. He is greater than all humanity, because He has transcended the limitations of our present mortal nature, and put on the attributes of Divinity.

But, because He is human, wherever men are there He is to be found. That is the most profound truth which we need ever to keep

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before our minds, that when we seek the World-Teacher, He is not solely to be discovered in some invisible realm above, in some situation which is unusual, in some unique place, in a Holy of Holies. Wherever men are at work, thinking, feeling, suffering, being happy, there He is to be found. I say wherever men are; and I want to lead your thought to certain special aspects of our life, where, if we truly seek, we can find Him. And the first great aspect of life where He is to be found, is the pain which men have in the world.

We are not, perhaps, accustomed to think of pain as being a place of abode of Divine Life. We associate the expansiveness of happiness with the attributes of Divinity, forgetting that the illumination of wisdom is often to be found in the battlefields of pain. So, because the great World-Teacher is linked to our humanity, wherever a human being is suffering, there can we find Him, if we know how to seek. For His consciousness is so vast, so all inclusive, that all the suffering of humanity is within it.

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He records all the trials and struggles of men,
all their anxieties and griefs.

Never a sigh of passion or of pity,
Never a wail for weakness or for wrong,
Has not its archives in the angels' city,
Finds not its echo in the endless song.

Within His consciousness exists the record of the pains of humanity. But while He knows what is human pain, He gives a luminous quality to that pain, bringing out of each pain of the individual a quality of wisdom and strength. Indeed, it is that work of His which we have to imitate in our little world; so that, wherever pain confronts us, we are not repelled by it, and will not shrink into our own natures, but will recognise that in the pain there is work for us to do.

With regard to the physical pains of body of our fellows, we would, of course, as men and women of natural sympathies, do whatever is possible, to diminish that pain. But what I want to place before your mind is the inner attitude to a person's suffering. The person

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who is suffering is known by the World-Teacher as suffering, and the World-Teacher's compassion is with Him there and then. If, therefore, you, as you watch that pain, can so clear your mental vision that you can see the great Compassion which is surrounding that pain, you have then discovered something of the nature of the World-Teacher. The same is equally true with regard to mental pain; He knows it all, and within His great capacity for suffering exists all the mental pain of humanity. But He is giving to each pain His quality of sympathy and illumination. These influences accompany wherever there is pain. Hence, therefore, if you too can have the proper attitude to the pain of your brother, you will find that you can there discover something of the World-Teacher.

When we come to our own individual pain, the problem is not different. He knows it, and He is with us. Indeed, He has come to His great position as Captain of our Salvation, only

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in order that He may be with us in all our griefs, as well as in all our joys. If we are to greet Him when our own pain fills our consciousness, we must have an attitude of co-operation with the pain. We must feel that for us a great Divine Purpose is being worked out in the pain which is ours. There must be in us a serene resignation and a perfect patience. It matters little if we give both either because we believe in God and say, "Thy will be done," or because we feel that the laws of nature, Karma, are at work. So long as we have a recognition of a purpose in the pain, the World-Teacher is then with us. And if we, in the mysteries of our own heart, endure the pain, and realise that the sacrifice of self imposed by the pain means that a great Divine Purpose is being fulfilled in us, then through that discovery we greet the great World-Teacher. The pain which exists in the world, and which repels most people, can in many mystical ways be made the mirror wherein is reflected the nature of the great World-Teacher.

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He is wherever men are; therefore it follows that wherever is joy, there He is found. Joy is the natural undercurrent of life, pain being as discords which bridge the gap between two types of harmonies in music. Wherever is joy, especially that pure, simple joy of little children, there is something of the mysterious life of the great World-Teacher. I want you all the time to think of Him as with us in all things. We find joy so readily. We can find it in all places and at all times, if only we know where to look. Surely, there is a great joy in every little wild flower by the way-side; even in the darkest day when no sun is shining, if we have the trained eye, we can look up at the clouds and enjoy their configuration, their light and shade. We can find joy even in the very face of sin and evil, for even there certain lineaments can be seen which are not altogether ugly. Even in the haunts of degradation and crime, something of the majesty of a Divine Purpose can be seen.

There is no single moment of time, nor point in space, where we cannot find joy. If we greet

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joy in a beautiful way, in the way that we greet the happiness of children, we shall have with us the nature of the World-Teacher. He has for us a message through the joy which is to be found by us in the world. He can make our natures expand, and comprehend a larger conception of the Divine Nature, by growing through the joys of the world. All joys come to us as the result of the good services which we have rendered; but as they come, let us not greet them as our own, but rather as treasures which we hold for the helping of others.

Especially when we engage in creating joy, then do we greet the great Lord of Love in a new way. As we give birth to any action which produces joy or beauty, we become in mystical ways little mirrors of the great Joy and Beauty which He is giving to the world. He stands mid-way between man and God, and but waits to flash on to human hearts and minds the indescribable joys and beauties of the life of God.

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When we greet some joy, even if we do not know of His existence, His nature is with us. How much more of His nature can be with us if we understand that He exists, and that He is where joy is created. We, who are the Brothers of the Star, who have, by joining this Order, given a pledge to prepare the world for His coming, have been accepted by Him as His workers in the world. We are of His special band who are preparing His way. If we, who have been in a measure consecrated by Him, greet a joy in His name, in that very act of associating ourselves with the beautiful, with the happiness in the world, we can realise something of the great World-Teacher. It is so easy in some ways to create joy. A kind word, a smile, a beautiful thought, a deep sense of devotion, so many little things add to the joy of the world; and if we, who are His consecrated workers, so create joy in His name, we shall find that with each little joy created, there comes to us a fuller realisation of His presence.

I need hardly mention here what splendid

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work awaits us in connection with children, because we know that children reflect one aspect of His wonderful nature. As we make children happy, as we change their present conditions, so that more of the nature of the Divine may be manifested in them, He is watching our work, shaping it to fuller purpose, and guiding it in special ways. To work to make children happy, as flowers are in sunshine, is one method of communing with the Great Teacher.

The World-Teacher, we say again and again, is the great Star of Love. Sometimes we think of the love which He bears us as a kind of religious love. We think He is so divine that He must be dissociated from our ordinary ways of loving; but that is not the case. He lives in our human nature through any love of which we are capable; and in real love, however childish its object, there is nothing degrading, for love is always pure. He can be seen in all the love of which we are capable, if we try to seek Him through Love. We perhaps think that

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the affections of which we are capable—of mother to child, of husband to wife, of wife to husband, of child to parent, of friend to friend—are not specially a religious kind of love, such as God would accept; we imagine that the love which is acceptable to God must be of a devotional, religious nature. But that is not the case, and cannot be. If you love truly, and with purity, then something of the World-Teacher's acts of love is reflected therein. It is true that most people in their affections are not seeking Him; but it is equally true that if we seek Him through our affections we can find Him. For that, we have to purify the love which we feel and associate Him with our love, not in any shame-faced fashion, but feeling that in His nature our loves and affections are glorified, and that He will teach us to love in our ordinary human relations with a purity and a spiritual quality that we are not capable of without His aid. In our affections too, then, we can learn to greet Him.

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Now it is in these ways especially that I want you to think of the World-Teacher, because so often people think of Him as about to come in some era of the future, whereas He is ever with humanity, trying to help humanity where men and women now stand.

We have to be as He is, and though that is a hard task, yet it is not an impossible one. It is because, in spite of our limitations, we can indeed become something of what He is, and be the channels of His influence, that He has organised such a movement as ours, of those who are to be the vanguard of His mighty deeds.

There are three great characteristics in which we can imitate Him, and the first of these is for each one of us to be a unifier. The unifier is he who makes one whole of separate parts, one who, because of some characteristic within him, gives a unity to a diversity of natures. Now the world in which we live to-day is full of diversity; it has so many clashing interests, rivalries, competitions and

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ambitions, and all these things divide man from man, the people of one country from the people of another. But all peoples live within the supreme nature of the great World-Teacher. He is the Supreme Unifier, in whose Heart all are dreaming; our ambitions, our seeking, our working, He contains all these diverse interests within His nature. He is unifying them, seeing all the clashing interests as parts of the one great Divine Plan. Similarly must we try to see the world. Through understanding the great Plan of God, we can unify the world, instead of identifying ourselves with its dividing interests; we can at once, when there are divisions, take the side of the great central purpose which brings all together in one common aim. Each one of us, who is a sincere worker for the Star, should have a broad, intellectual nature, embracing within the range of his many interests the many problems of humanity. A Brother of the Star should be recognised by a mental growth, an inclusiveness, so that he sees related to the great Plan

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of God whatever subject is brought before his mind.

We also unify through our devotion, through the profound veneration for the ideals which are in our life, through the training of our will to make every sacrifice possible for these ideals. We also unify through service, through self-sacrifice for the sake of those with whom our lot is cast. In serving selflessly those particular individuals, with whom we have been linked in this process of life, we greet the great World-Teacher.

Especially do we unify through the sense of peace which we introduce into life. Each one of us can give the quality of peace to every situation which is presented to us. That perfect serenity, which comes from a deep trust or from a deep knowledge, is one of the most unifying influences in the world. It is the deep peace which stills the raging storm of emotions and clashing interests; and there is not a single one of us who cannot be visibly and invisibly peacemakers. To make peace in the world is

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to reflect something of the nature of the World-Teacher, and so to become a unifier.

We must also be purifiers. For the great World-Teacher is like a crucible into which the world's emotions, good and evil, are poured; and there comes out of the crucible only the good, for in His own nature the evil is retained, there to be transmuted in His own mysterious ways of sacrifice. So we must, in our own way, be purifiers; as the world pours into our natures its harshness, its evil, its ungentleness, we must retain these evil qualities, and send out again only what is gentle and pure. We have to see that, in all we say, nothing passes our lips which can add an element of impurity. We have to see that, in the very phrases we use, there is a graciousness, a purity, and if possible a beauty; and especially with regard to what we say about people, we must arrange that nothing passes our lips which can have any kind of soiling of another's nature. Even if we know that a particular individual has evil and vice within him, we have to see that, as we

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speak of him, there goes out no word about his evil, because to acquaint others of it and make them also think of it, is to add to his impurity. Like men and brothers, it is our duty to see that another's burden is made less. And this brings me to the third great way in which we must be like the World-Teacher.

He is the supreme Burden-Bearer, One who bears the great burden of humanity, waiting, guiding, inspiring, but also enduring. So must we also, in our own narrower circumstances, be burden-bearers. We must be ready, when the call comes, to undertake such duties as our fellowmen will not perform, owing to their ignorance or apathy. We must be ready to put our shoulders under the great burden which mankind is now bearing, recognising that it is our duty to lead in lessening the burdens of others. That is what He is ever doing, bearing the burden of humanity with serenity, with a vast love which is radiating to all men; and in imitating Him we must try to reflect something of His characteristics of

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intense compassion, of intense willingness as, for the sake of His fellows, He shares with them their burdens.

So then, as we think of all this, we can be nobly happy, though we realise that there is a vast world not happy. For we might tread the Path alone, and not be continually held back in the development of our natures by the burdens of others; but we know that our natures grow in splendid strength and beauty as we renounce any desire of personal happiness, and as continually we identify ourselves more and more with the burdens of men. When there comes this inner desire to be a burden bearer of humanity, we find that, while our human nature becomes more burdened, there is released within us a Divine Nature, which is free and joyous, which soars into the highest realms.

My brothers, we exist as members of this Order to prepare His way. To do that we must be conscious of Him. The words we utter with

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our lips must not be mere sound, but they must have a reality behind them. The great reality, which we wish to pass on to others, is that of His existence. So we must be thoroughly certain, instinctively aware each moment of time, that He exists and is ever with us. I come back to that most wonderful thought so full of help to us, and that is, that the help of each one of us is wanted by Him, that however humble, limited, full of faults we may be, yet He wants something from each of us, so that His work may be done better.

In that thought is all the spiritual comfort and strength we require; for if, in these ways of which I have spoken, we glimpse something of Him in the pain, in the joy, in the love which surrounds us, we shall then of a surety find Him. Our physical eyes may not see Him, yet shall we see Him with the eyes of the spirit. For when all is said and done, that which has the greatest power over even this material world is not the material force, but the spiritual.

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You and I, who have been seeking spiritual things for many years before we knew that a great World-Teacher was seeking us, had already found something of what we sought; the message of the Order of the Star in the East concerning spiritual things is not to us utterly new. But when that message was given in terms of the service to be rendered to a great Captain of Salvation, who desired to associate us with Him as His workers to prepare the world for His Coming, then all our spiritual dreams began to be more real, all our spiritual realisations become more full of power. It is this reality and this power, which can be ours, as we give to the great World-Teacher our perfect trust, and consequently our wills, which make the proofs of His existence. More than I can ever express to you, more than anyone can utter with words, is the reality of the World-Teacher's Coming, and that He is, even now, watching and guiding the world. Happy are you if, through the veil of your words and acts, you are able to sense something

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of that great reality, and to see Him as even already He is treading the world, visiting men's homes, their cities, their places of work, wherever indeed men or women are living and working.

And so I conclude my address by once again telling you that He is the Best of our humanity, and that wherever humanity is, there can we find Him; and that if we will but purify our hearts and minds to greet our fellows in perfect friendliness and love, then shall we greet in men the great World-Teacher, and in Him the Heart of all things human and divine.

In Thy Name

IN 'Thy name to think, to feel,
And dedicate;

In 'Thy name the will to steel,
And consecrate;

In 'Thy name each hour to plan
My worth to prove;

In 'Thy name the world to span
With heart of love;

In 'Thy name with patience true
'To bear all pain;

In 'Thy name when skies are blue
'To smile again;

'Thus my heart on 'Thine to bind
Is purity;

'Thus alone each day I find
Security.

The Order of the Star in the East.

THE Order of the Star in the East is an organisation which has arisen out of the rapidly growing expectation of the near coming of a great spiritual Teacher, which is visible in many parts of the world to-day. In all the great faiths at the present time, and in practically every race, there are people who are looking for such a Teacher; and this hope is being expressed quite naturally, in each case, in the terms appropriate to the religion and the locality in which it has sprung up.

It is the object of the Order of the Star in the East, so far as is possible, to gather up and unify this common expectation, wherever and in whatever form it may exist, and to link it into a single great movement of preparation for the Great One whom the age awaits.

The Objects of the Order are embodied in the following Declaration of Principles, acceptance of which is all that is necessary for membership.

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 appears.
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 occupations.
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 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.

Information about its life and work may be obtained from any of its Officers, and applications for membership should be sent to an Officer of the country to which the applicant belongs. Each member receives, on joining, a certificate of membership, leaflet, and card. The Badge of the Order is a silver five-pointed Star.

The Order of the Star in the East.

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There are also National Representatives of the Order in France*, Holland*, Belgium, Norway*, Sweden, Denmark, Iceland, Finland*, Russia, Germany, Austria, Hungary, Bulgaria, Italy*, Spain*, Switzerland*, Costa Rica, Cuba*, Mexico, Porto Rica, Argentine Republic*, Bolivia, Brazil*, Chili, Paraguay, Peru, Venezuela, Java*. Their names and addresses will be supplied on application to the General Secretary of the Order.

*Publishes a National Magazine.

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