



**SUPERHUMAN MEN
IN HISTORY AND
IN RELIGION**

ANNIE BESANT

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**BY
ANNIE BESANT**

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disintegrates, while love unites; and let us carry out our name of Brotherhood and know no exclusion, but remember it is universal.

With regard to our Brethren of the German Section who have left the Theosophical Society and enrolled themselves under a new name, surely we can show to them also the same policy of respect. They will probably reach a certain number of people whom as yet we cannot reach. There is the advantage that they are using another name, so that there is not even outwardly any conflict between us. It is true that their language is a little harsh, but, after all, the harsh language is directed against me personally rather than the Theosophical Society, and the last thing in the world that I wish is that I should be made a bone of contention between two Societies whose aim on both sides is to find the way of truth.

And so I would say with regard to them also, if they attack me, do not respond by attack against their leaders. It was necessary that they should leave us, for we cannot in the Society permit any to be excluded, and the very moment that our German National Society excluded from its membership those who held a particular belief, the belief in the near coming of a World-Teacher, it was impossible that that National Society should continue to represent the Theosophical Society in Germany. Rightly, then, they went out on a policy less broad than our own, for it is our duty to keep the breadth of the Society and to make no matter of belief reason for exclusion from our ranks. But the fact that they prefer that principle need not prevent our respect, nay, I will say our admiration; for while Dr Steiner's does not care to recommend the works of our branch of the Movement, I have always advised people to read Dr Steiner's works, not because I agree with everything in them, but because I believe that we should read every view which is put forward by the seekers after truth, and that we are the wiser and the stronger when we see the truth at different angles and from other standpoints, and do not confine ourselves alone to the study of a single line of thought.

Profoundly do I believe it to be true that the great Lords of Wisdom meet a man on any path whereon the man is treading in the search for Them, ever echoing those words of the *Bhagavad-Gita*: "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". Let us then act in the spirit of that teaching and see in the roads of our brethren roads to the same truth, and when we meet in the centre we shall know that all roads are one.

That, then, friends, it seems to me, should be our policy, complete tolerance, inclusion of every opinion. Remember that each opinion adds something to our knowledge, and that we should try in the struggle of opinions to learn from our opponent more than from our friends, for the opponent "sees the truth at a different angle, while those who agree with us see it from our own. Such then is the policy that I would venture to lay before you as the one that appears to me to be the wisest for the Theosophical Society. Let us do our own work, let us walk along our own road, let us give out the truth to the world as we see it, but let our note, so far as may be, be the note that harmonises the discords, rather than a note which adds to the discords of the world.

THE END
