



THE THEOSOPHICAL WORKER

February 1943

ADYAR

Vol. 8, No. 2

Seeker or Soldier?

By the Editor

EVERY one of us should possess a genuine knowledge of the fundamentals of Theosophy. If he does not possess that, he is not a qualified Theosophist. The books are plentiful, the science is unique and vast, so there is no excuse for any member not possessing a genuine working knowledge of Theosophy. He can obtain it from whatever sources he pleases, but the principal point is that he should have it.

It should be of such a nature that it is part of him, not outside of him. It should not be merely something that he takes up when he has a leisure moment, but something which becomes a vital part of his daily life, affects his motives and changes them. And in this connection I venture to suggest three short sentences that may prove helpful to the earnest student :

From the known Theosophy in the books, lead me to the unknown Theosophy of my individual life.

From teaching lead me to intuition and imagination.

From study lead me to experience.

These, to me, embody the vital application of genuine Theosophical knowledge to our unfoldment, development and growth.

So, first there must be the genuine knowledge of Theosophy, but that is not enough, as there must be a specialized application of it. In other words, you must be a student in a particular field of Theosophy. No one can know the whole of Theosophy. No one can have more than a very very limited knowledge of the science of Theosophy as a whole, but each one of us can be a specialist in one particular department, become an expert, able to go to his Lodge and give a lecture on his special subject with very telling effect. It may be Reincarnation, it may be Karma, whatever is most congenial to him ; but

side by side with his general survey and understanding of Theosophy, he should be a specialist. Sometimes people think they are only on one Ray and that the most exclusive and popular Ray, but everybody is on all the Rays, as well as being on one Ray predominantly.

Every member should be a general student of Theosophy, and should be active in some field of outer work. In my mind there are several fields of outer work in one or another of which we should be engaged: religious, educational, political, economic, cultural, social and physical. There are these seven fields at any rate—we always like sevens in our Theosophical Society!

A student should be a person of action as well as a student, and he can always do something in one of these fields even though he is not able actually to work in the outer world itself. He can always contribute to the irrigation of the field in one way or another by digging channels, or by generating life which can flow through these channels.

To repeat: no member is really a Theosophist unless he first has a general knowledge, second, is a specialist, and third, uses his Theosophy for the betterment of the world. Every one can make an acid test of himself by these three principles.

Still more, every member of The Society should try to understand that he is a soldier of The Society. He should follow the motto of the Rotary Club, "For Service and not Self." With very many people it is for self and not service, which is more convenient and congenial. But the Theosophist has his Lodge, his Federation, his Section, the whole Society to serve, and in our case the heart of The Society, namely, Adyar. Of course, there is the whole of the youth spirit to serve. Unless we are helping the young to grow into the spirit of Theosophy, we shall not have the necessary members to take our place later on.

Now we know it does sometimes happen that people are not soldiers. In fact there are two types of members of The Society—one type is the soldier and the other type is

the seeker, though sometimes seekers are soldiers, and soldiers seekers. Ordinarily, there is a distinction between the two: the soldier wants to be, to give, to guard; whereas the seeker wants to know, to gain, to get. The soldier is always faithful unto death. He stands by The Society through thick and thin. It does not matter what the leaders say or do, it does not matter what phases of Theosophy may happen to be dominant at any particular time, it does not matter what A, B, C or D say about The Theosophical Society, it does not matter what happens. The soldiers are faithful to The Society unto death, and that is what eternally stands. Many seekers are much more of the butterfly type. They come to get rather than to give. So long as they get what they want, they remain. If they feel that they are not getting what they are wanting, that The Society is not lifting itself to their high conceptions, they leave it. They seek new Gods.

Each one of us should be a soldier, whatever else we may be. If you seek and want to get for yourself, there will come a time when you find you are not getting all you want and you will become dissatisfied, and off you go. When once you remove yourself from The Theosophical Society, it becomes increasingly difficult to get back. It is a tremendous privilege to be a member. You have seized that privilege, but you throw it away, it is not going to come to you again quite as quickly as you would like. I should ask you, therefore, to realize that your main function is less to see what you can get, less to see whether you can get truth here, there and elsewhere to solve your individual problems, and more to be a soldier serving Theosophy and The Theosophical Society.

The Society and its leaders do not function perfectly, of course. We are all imperfect instruments, so The Society never has been as perfect an instrument for the Masters as we could wish. But its imperfections do not make it less a servant of the Masters. We know They have to deal with people where they are and make the best use of what

human material is available. They endeavour to remedy the difficulties which perhaps we generate owing to our own lack of wisdom and knowledge. But the soldier-member does not mind what is happening: he stands by The Society at all costs. Whoever attacks it, he defends it; whatever happens to it, he stands by it; whatever its needs may be, he seeks to satisfy them.

Now to be a soldier of The Society means to have some kind of intuitive knowledge of the Masters' Plan, as disclosed to us in our books, and perhaps in the teachings we may gain from this, that, or the other individual. What is *Their* Plan, what do *They* want now? That is very much more important

than for us to ask ourselves the question of what we want now. What do *They* want now? Let us try to give it to *Them*. Let us have differing conceptions of service, of course. Perhaps among the many conceptions one or two at least will be right. Let us try to give to the Elder Brethren what we think *They* want, and in that way serve our Theosophical Society. Let us have constantly in our minds, in our hearts, in our wills, in our consciousnesses, in our beings, the Masters, Their principles and Their policies. Let us remember *Them* constantly, and as constantly test our own living in terms of what we know of *Their* life: that is real, practical Theosophy.

The President's Correspondence

ILLUMINED MESSAGE

(An exquisitely illumined and bound Resolution)

RESOLVED that The Theosophical Society in America assembled at its Fifty-sixth Annual Convention, being the first held in the American Section since we entered this war, sends affectionate greetings to its International President, Dr. George S. Arundale, and pledges to him its continued loyalty, support and constant effort until the fight for freedom has been won.

(Lettering and illumination done by
A. Theo Bondy, Wilmette, Illinois, U. S. A.)

Dr. Arundale's Reply

Dear Colleague: What a beautiful present you have all sent to me. I can assure you it is very rarely that I have ever cherished a gift as much as I have cherished yours. Not only is it supremely beautiful in its form, but it is supremely encouraging in its life, and while I can of course, and do, carry on the Masters' work to the best of my ability and understanding, and shall continue to do so whether I receive praise or blame, neverthe-

less such a generous declaration of comradeship with me is priceless, especially at the present moment.

You must thank Mr. Theo Bondy for what I regard as a work of veritable genius. How fortunate The Society and your Section is to have such an artist!

14 January 1943

GREETINGS

The President has received a large number of greetings of several kinds—Birthday greetings, Convention greetings, Foundation Day greetings, Christmas and New Year greetings. He is not able to reply individually to each friend, nor print lists in *THE WORKER*, as before. But Dr. Arundale's sincere appreciation and grateful thanks are hereby expressed to all and each whose greetings have been received on any of the several occasions from November to January.

"In conserving materials, I am certainly not going to conserve in my warmest and most sincere GREETINGS to you. I send you my heartiest wishes, with no priority on goodwill, no rationing of sentiment, no ceiling on cordiality."

Adyar News and Notes

"ADYAR AND ITS DAY"

February 17

I WISH to draw attention to the article entitled "Adyar and Its Day" by Mme. I. de Manziarly [in *The Theosophist*, February 1922]. She is right in saying that Adyar should be a more living image in the hearts of our members than it is, and I welcome her suggestions made to this end.

The place of Adyar in the history of The Theosophical Society is unique, and centuries hence it will still be the spiritual centre of The Society. It is still very young, when we think of the centres of the great religions, but it is a real centre, a centre of the Wisdom-Religion, the centre whence goes out the latest great end-of-the-century message from the White Lodge, brought to the world by its Messenger, H. P. Blavatsky. But while such centres pour out life, they also receive it from the love poured into them from the thousands of faithful hearts that look to them for Light and Life.

So will our members help us, as we will try, in increasing measure, to help them?

—ANNIE BESANT

ADYAR SUPPORTS BROTHER BENARES

Well!—a little hesitant over the title; for is it the Indian-Section-Centre at Benares that may be called Brother, or was it the International Centre, Adyar, that was the Brother, of the title of Brother Convention at Adyar, 1942, the title given by the President? Brother Convention was a name of happy omen, brother-members from so many parts of the South seizing an opportunity to visit Adyar, and join activities there in its golden atmosphere. Even absentee delegates enrolled, within the total of 177, and nearly 170 were present.

Neither rumours of raids "due" in Madras for Christmas, nor the rigours of night black-outs, and the rationing of sugar, with the difficulties of getting small change—so that coffee tickets had to be bought two at a time—blocked the enthusiasm of the delegates. With the splendid chairmanship of Dr. G. Srinivasa Murti and the good organizing of the Secretary, Mr. M. Subramaniam, the group was well shepherded. The days were full, though part of the time was left free for general intermixing, but there was one welcome lengthening of the programme in an additional "Art Evening."

The note throughout was one of vigour and refreshment, partly due—save their gracious presences—to the absence of so many of the generally outstanding figures of current International Conventions. Because of this there was a sense of unexpectedness in the tone and quality of some of both lectures and speeches that was refreshing. We were very sensible of the absence of our leaders, yet there were left to us others of high quality, and the Four Convention Lectures, of the same subjects as the Main Convention, were far-reaching. They were given by Mr. A. Rangaswami Aiyar of Madura, "the Doctor" himself, Mr. C. R. Parthasarathi Aiyengar, and Mr. J. H. Cousins. The additional lectures, by Prof. R. Srinivasan on "Indian Musical Heritage," Bhikkhu Arya Asanga on "H.P.B.," with his love of her great freedoms and directnesses, and that one, unannounced, by Mrs. Margaret Cousins, on what I shall call "The Progress and Soul of Vegetarianism," strongly supported the others.

Some of the immediate traditions of Conventions at Adyar were maintained. There were few to give Christmas Carols on the Eve of Christmas, but their happy rehearsals helped them to bring out good volume and expression.

Earlier on that day, as usual, the Children's Party, for those of the Estate-workers, was held. This gathering at any rate was even more crowded than usual. The monies collected had been wisely spent on good savoury and sweet foods—in these days of shortage so welcome—and the clean cloths, or the upheld corner of dhoti, shirt, or sari, uplifted to receive the overflowing leaf-basins, were a symbol of the solemn or smiling, but always uplifted faces of the 450 children, showing their joy. Tamil music was played while they waited near the Christmas Tree, under the great Banyan.

The Banyan too played its other part, as "room" for a tea party, another tradition—this time given by the Adyar Lodge. Only one of the lectures was held there, and the Art Evenings could not be produced there, or in the Open-Air Theatre, through the brown-out, but were given at the Pavlova Theatre. At one of these the note of the dance recitals given at great Conventions in these years by Rukmini Devi, was maintained by her pupil, Shrimati Radha, whose skilled and dramatic performance was sincerely admired. In another, the scholars of the Besant Theosophical School, appearing very youthful, with the help largely of the Kalākshetra pupil-teachers produced an evening of warm creative self-expression, recitals, drama, music and dance, with a somewhat humorous "living tableau" by members of the Youth Lodge. The third such evening gave the strong note of the glowing sympathetic arts of music and poetry, as exemplified by Mrs. and Mr. Cousins, yielding much pleasure to the audience.

The discussions, that of the World Federation of Young Theosophists, and on "A Theosophist's Duty to India," were alive and of practical interest. The latter preceded the Closing of Convention, when Mr. Cousins, invited to speak, gave a resounding call to all to portray the sense of unity that drew us together, in life, and showed that that was the matter that could be given to the restive but waiting world.

—E. M. LAVENDER

THE FLOWERS OF LIFE'S KINGDOM

Sometimes we speak of the Flowers of earth's humanity as we think of the Noblest and Greatest of all who have passed through its ranks. But I wonder if They so think. Would They not rather think of the flowers of humanity as the children, the child souls, even, and work for their blossoming, even if it be into the humblest of field flowers? There is a saying that he who loses his life shall find it. Have not the Greater Ones lost Their lives that human beings may come into flower? Is it not the children who are seeking continually to come into their flowerhood? Into their blossoming? Sometimes a picture vividly comes before the eyes, of the Tree of Life and on that tree are variegated blossoms of its children. The twigs and branchlets are ourselves who seek to bring to the flowers that which will aid them in their unfoldment. The greater branches are humanity's leaders. Its trunk from which all the branches depend is the mighty Hierarchy of Adepts with seven great Chohan Roots, the earth itself Their matrix. Those Beings who have still further lost Their lives have become the Bodhisattvic waters that nourish all life and remove all impurities. Still the imagination soars into the air realm of the Buddhas, a further negation of stable form but expansion of life in essence. Finally, dare we lift our eyes to the Highest, the Sun of Life, that warms and vivifies every living being and whose blessed sustaining rays are caught by the deva leaves of the tree for the sustenance of all?

Have we who are Theosophists not passed the time for seeking to flower? Shall we not be busy about our work of aiding others to flower? In their flowering will we not then have our true flowerhood, for the branch knows itself as all that grows upon it, as the trunk knows itself as the tree, and the Earth knows herself as all the lives that live on Her warm bosom? Does not the water live in all that it nourishes? The air in all that it permeates? The Sun in all He vivifies? So shall we live in all life and seek our flowering

in true Self-expression which is the flowering of the Self of all that lives. —JASON

SIMPLE THEOSOPHY

One of the gravest problems that confronts us is the financial situation. We must do all we can without endangering those depending on us. Were we to plan that kind of retrenchment, it would cause a diminution in the Masters' interest in us.

Also when we decided upon retrenchment, it was not of our spiritual output, which is to be increased. We must make our Theosophy more vivid to people than ever before. That is why I am going to yoke Mrs. Lavender to the publicity plough again, because we must set forth Theosophy far and wide, not only in as attractive a form as possible but in as pure a form as possible.

I have been feeling that the Peace and Reconstruction Department has shown us that we do not need a Peace and Reconstruction Department. From abroad we get the conventional outlook which we can expect from those foreign to Theosophy. The Peace and Reconstruction Department can be closed down and the nails put in the coffin. What we want is an appreciation of Theosophy and a knowledge of its application to the problems of today. Theosophy alone can solve these problems and not until Theosophy is applied to them will they be solved. There is no use floating in the stream of a number of schemes which simply deal with the problems from the ordinary and conventional point of view. Away with these and let us concentrate on the pure and decisive solution from Theosophy. I am perfectly certain that all problems can find their solution conclusively in Universal Brotherhood. To use the language of the day: we need to have a very strong inoculation with the serum of Universal Brotherhood and we shall be immune to the toxins of nazi-ism. I am going to ask Mrs. Lavender to resume her labours and set forth plain truths for simple people—plain Theosophy for those eager to find simple solutions. The problems will be solved the sooner as we get back to simplicity.—G.S.A. in a Roof Talk

OLIVER TWIST ASKS FOR MORE

Dear Dr. Arundale: It seems to me that I have never written the Editor of *The Theosophist* and THE THEOSOPHICAL WORKER for the fine articles that appear in these two publications. Upon due consideration this is an omission. Too often we take many things for granted.

Aforementioned consideration was initiated by the opening article of the September issue of THE THEOSOPHICAL WORKER, entitled: "Squirrels, Some Unmentionables, and Us." I happened to read it riding to work in a crowded Chicago Elevated Train.

Tending to slight introversion, I was at considerable pains to allay the dilation of my face into ever-widening grins. I exceedingly regretted reading this article under conditions which caught my emotional body unawares. How can an eager dog frisk and play tied to a leash? Perhaps this is lack of proper control. But, admittedly, at my present stage of evolution I like to aid and abet my emotional body on occasions of this sort when a spree is deserved, even to the undignified extent of slapping my thighs.

Dr. Arundale, more of these articles, please. We need more of this type of merriment in the world (even in war time). We need it especially in The Theosophical Society.

Schiller was probably right, at least with regard to the general run of mankind, when he said: "Man is completely human only when he is playing." He might have added: man to become divine must develop with his depth of wisdom a corresponding depth of humour.

Now that some time has elapsed since I have read "Squirrels, Some Unmentionables, and Us, and the flush of excitement has subsided, I can say in sober judgment that this article is a delightful gem.

Dr. Arundale, Oliver Twist is asking for more.

Chicago, —A. HERBERT PERON
24 Dec. 1942

AMI

(*Association Montessori Internationale*)

Dr. Maria Montessori and Mr. Mario Montessori, Rosebank, Kodaikanal, send warmest Christmas greetings to the members and their sincere wishes that with the New Year will dawn on earth a brighter hope, a greater understanding and a final joy.

"The unknown energy which can help humanity is that which lies hid in the Child" (*The Secret of Childhood*).

Dr. Maria Montessori hopes to hold the Fifth Indian Primary Course in her Method at Kodaikanal from April to June 1943; and an Advanced Course from September 1943 to January 1944 at Adyar or Kodaikanal.

More detailed notices will be sent later but intending students to either Course can send in their names to the Association at Rosebank, Kodaikanal. *The Association reserves the right of final decision in admittance of students to the Courses.*

ALL FREEDOM TO YOUTH

(*To Young Theosophists in England*)

My dear young Friends: Rukmini and I thank you so much for your greetings, and also, I am sure, would the International Convention, had the cable arrived in time, but it has only just reached me here at Madras.

It is a great pleasure to have greetings from Young Theosophists, for they are the hope of the future, both of Theosophy and of The Theosophical Society. I hope every Young Theosophist feels free in our Society and entirely untrammelled by any orthodoxy or convention which may afflict us of the older generation. The older we grow, the more we have a tendency to erect our own individual principles and ideas and idols and not only worship them ourselves, but demand that others shall worship them also, and such demand is, I think, one of the grave injustices that old Theosophists sometimes do to their younger fellow-members. We older people

do like to lay down the Theosophical law as well as other laws, with the consequence that the young people often feel that they have entered a movement of "Do's and Don'ts."

As I have just been writing to one of our friends, each of us must have his own Theosophy and interpret it in his own way for his own illumination. I adjure all of you to preserve to our Society the utmost freedom to every individual member and the utmost liberty of interpretation for the science of Theosophy.

—G. S. A.

20 January 1943

ADVERTISEMENT

The President's office still has for sale some copies of the Besant Commemorative Issue of *The Theosophist* (October 1942).

The articles, all compiled from Dr. Besant's writings, give "the principles she set forth years ago, but which apply as forcibly and truly today as they applied then, and which will more and more apply as the world draws nearer to its rebirth."

The copies are available now at Eight Annas each, *post free*. Write to the President's Office, The Theosophical Society, Adyar, Madras.

MANY THANKS

The President has received a contribution of £10 from Mr. Jack Bean of Hobart, Tasmania, for the Bengal Cyclone Relief Fund.

MAGAZINES RECEIVED

from overseas

The American Theosophist, September.

The Canadian Theosophist, September.

Contact, October.

Espiritualidad, August.

Johannesburgh Lodge Newsletter, Sept.

Mothers Bulletin, July.

Revista Teosófica Argentina, July-Aug., Sept.-Oct.

Theosophy in Australia, Dec.-Jan.

Theosophy in Ireland, July-Sept.

America: The 56th Convention

THE Fifty-sixth Annual Convention of The Theosophical Society in America was held from 25 to 29 July 1942 inclusive. The setting was Olcott, The Society's Headquarters. Those Headquarters are not merely a building, but an estate. The reception and registration of delegates, the displays of various departmental activities, the serving of meals, these took place in the executive building, approached by a curving drive-way, bordered by shrubbery, through a wide expanse of lawn.

All the Convention meetings were held in the Besant Grove, where a large tent was erected for the purpose. Delegates to the Convention and Summer School that followed numbered 337, far beyond the capacity of the Headquarters rooms and dormitory, and large numbers were housed in the neighbouring village of Wheaton.

Not only the setting, but the weather, also, was perfect for the occasion. Bright sunshine and cooling breezes made possible the fullest enjoyment of Olcott's growing beauty.

On the opening evening, in the course of the reception in honour of our guest, Mr. C. Jinarājādāsa, there was presented to the delegates that splendid bronze of "Lincoln Freeing the Slave," created for The Society by that talented young negro sculptor of rising acclaim, Mr. Richmond Barthe. This sculptured piece is now the property of Adyar, to be permanently displayed to typify there the Spirit of America. It was created in response to the President's suggestion of several years ago that each Section be thus represented at Adyar by some art work symbolizing its spirit. Shipment to Adyar will be made after the war.

The great contributions to the Convention programme were of course made by Mr. Jinarājādāsa. Appropriate to the time was the lecture, "The Theosophist as the Ideal Citizen in War and in Peace," which has since been

separately printed for wider distribution.¹ Mr. Jinarājādāsa sets forth the ideals of Theosophy and presents them as concepts practical for living and constructive of the new world to be.

Then followed at a later session his "Plato's Conception of Immortality." This analysis of the immortal Greek Philosopher's idea of the eternal nature of man was related by Mr. Jinarājādāsa to the views generally held by Theosophists and added new richness to Theosophical understanding of the problem of immortality.

Practical, also, was Mr. Jinarājādāsa's talk on "What kind of a Devachan are you planning for?" What we long for and intensely desire, those things we thus create, if not attained here in the course of an incarnation, await us in our Devachan. Are our dreams, as yet unfulfilled, such as to bring us happiness in Devachan?

Others among the Convention speakers were Mr. Sidney A. Cook, the National President, and Mr. James S. Perkins, National Vice-President, who participated in the opening and closing sessions, and Mr. H. S. L. Polak, who gave an inspiring talk on the "Ancient Law of Brotherhood," and another informative exposition regarding the Indian problem.

Among the departmental activities were a series of three talks conducted by Mr. E. Norman Pearson on Successful Service, initiating a national programme designed to improve and enhance the value of the working technique of those responsible for the work in the Lodges.

The Round Table under Mrs. Elise Staggs, Chief Knight, made a contribution of its ritual, and the Theosophical Order of Service, of which Miss Esther Renshaw is Chief Brother, gave a demonstration of its departmental activities in pageant form.

¹ Also in *The Theosophist*, January 1943.

The Olcott Lecture award was made to Miss Joy Mills, who delivered her lecture, "The School of Tomorrow," setting forth Theosophical ideals in education and urging steps to their practical fulfilment. Awards were also made to Mrs. Idel Le-Marquand for her poem, "Allegro to Ariel," and to Miss Pearce for her Radio Script, "Take the Helm."

The Young Theosophists presented a round table discussion on "Youth and Tomorrow," stimulating as these young Theosophical presentations always are. Another round table by five members of Detroit Lodge presented a discussion of the subject, "The Evolution of Mankind."

Interspersed with these various and interesting activities, the business of the Convention was carried on, concluding with a picnic supper on the lawn and among the adjacent trees and shrubbery, and a final meeting at which Mr. Jinarājādāsa gave the closing word of inspiration for the future.

So ended the four days of a most encouraging and constructive and harmonious Conven-

tion of The Theosophical Society in America. It was followed by a week of Summer School, in the course of which Mr. Jinarājādāsa gave four additional lectures. These were supplemented by a series of Student Talks by the Rt. Rev. José B. Acuna, a guest from Costa Rica.

The proceedings of the Convention and Summer School are being prepared for printed distribution.

The programme also included a number of practical demonstrations and training courses in various aspects of Theosophical work.

In the course of the Convention business greetings were received from the President, from the General Secretaries of various other Sections, from numerous Lodges and individual members. Resolutions of appreciation and loyalty to the President of The Society, and one honouring the President and the Vice-President of the United States were among the many transactions.

SIDNEY A. COOK,
National President

Australia: Eight Good Booklets

(Win-the-War-Congress, T.S., Sydney, Australia)

OF these two were reviewed in the November WORKER. Of the new propaganda booklets arriving now from Sydney, two out of the six are by Mr. Jinarājādāsa. The title, *The War—Does God Know?*, is the exact challenge that is required for the whole series. The ultimate question of *why* man is endowed with power to do evil is not touched, but that addition alone is needed to present a most powerful case for a Theosophical answer to the problem that there is injustice in the world, and yet "God is Love." The clarity of perception of the working and nature of law given here will truly be enlightening to perplexed inquirers. The next leaflet, "The Brute in Man and How to Control It," shows Mr. Jinarājādāsa eminently at home, and at home to respond to the general level of querist in the field of character develop-

ment. To understand that bodies have their *rights* in the arena of evolution in their own line, is to respect them and to wipe out the results of repression or of wrong expression, and to uproot ancient prejudices, and thus to bring about ease and harmony, and increased capacity.

The three booklets by Miss Neff reveal again her practical mind, and her love of poetry and the poetic in apt quotations—the former, in the synthetic fashion in which gathered facts from her wise reading, or her experience, are seen to apply to Theosophical truths. The manner is bright and might almost be said to be "chatty," save that the word is without meaning from the angle of the simple depth of treatment of these topics. The booklet, *They Shall Come Back*, has its subject-title so fittingly

quoted from Kipling's strong statement on Reincarnation,

God never wasted a leaf or a tree ;
Do you think he would squander human souls ?

Clever figures and illustrations support this suggestion. The slow advance of evolution—the idea that the Human Era on earth measures only as one inch if the earth's story is reckoned as one yard—and the 300,000 generations of 3,000 million souls that need an accounting if individual souls for each birth are supposed; and the problem, how could such continuous progress be made with this discontinuity; these make one treasure the help given to the plan of the evolution of life through Reincarnation, and the point is thrust well home. In this book the quotations are almost too numerous, yet they are very well applied, and interesting, and the conception of Whitman that "Underneath all, (lie) individuals," is so well worked out that this very greatly needed idea of the worthwhileness of the individual should receive notable forwarding in the hearts of readers of the booklet. That note is sounded in another way in a companion, *The New Era—Our Brother Man*. Here the perception of the universe as evolving is based on the concept of the changing note of the religions, that are the root of manifestation, since they are the expression of man's relation to God. The alteration thus shows the tone of the next civilization. Whereas in Christianity, the comparatively modern religion, God is the Father, now we have changed, and begin to see God is in our brother-man, He is in us; it is the immanence of the Divine that is now our urge. We become not only our brother's keeper, but our *own* keeper, and our drive lies in the thought that what *we* do is important, and that the method is here and now service—declared by H. G. Wells to be the new password for the era. The booklet on *The New Pacific Race-Type* is valuable. The Austro-American is painted in vivid colour psychologically, and made living with anecdotes and illustrations from the writer's ripe experience. Giving a glimpse of a plan at work, expounded by the Great Rishis, and

unfolding before us, when we find how clearly the goal of his evolution is seen within the first man, and visioning the racial background as this continuing experience for ourselves as individuals, Miss Neff builds up a sound case for the destinies of the nations, intertwined as they are with groups of workers reincarnating together with one race after another. It is perhaps a misfortune that this basic presentation is somewhat weakened—to me—by a permissive instead of a positive use of information. For example, the succession of the British to their own inheritance as Romans, and of the United States to its inheritance from Egypt, is so clearly portrayed that it is a pity to introduce the one as a revival of the other with the phrase "so-to-say," or to speak of clearly suggested relationships with Egypt with an, "I am inclined to think." If we think that the Great Rishis have unrolled this plan to us, and find such weighty evidence to support our intuition of its rightness, stronger and definite phrases may be used.

Mr. Burt's booklet, *Christian and Soldier*, discusses the basis of this war from the angle of his co-religionists. But it goes wider than that, since his appeal has a general basis that is fundamental to religion, and to our conceptions in them of our direction to God. The picture of the evolution of forms but the unity of life within them, and the outworking of a planned purpose, so that the worn-out forms are destroyed to be replaced by more fitting ones, is applied to this historical struggle between democracy and autocracy, freedom and totalitarianism. New forms to spread out the plenty of production, and to enable the individual to live in the free wealth of his being, are to replace the separative and possessive ones. When we see this mighty plan, we must live for it, or if need be, die to protect its growth when attacked, but always in the spirit taught by Shri Krishna, fighting without passion.

Attention should be paid to the use of the brown ink, which is trying, especially when the small print of the longer booklets is used; and the alignment of the type page with page is needed.

—E. MARION LAVENDER

The Pole Star of Truth at Benares

[A Review of the 67th International Convention, held at Benares,
26-31 December 1942—by M.]

ON December 24, the eve of Convention, there was unveiled on the South Lawn at the Section Headquarters at Benares a statue of the Child Dhruva, the youngest of the Rishis, a symbol of India, and well may that great Rishi, pictured as looking towards the Pole Star, the guiding star of Truth, be taken as symbolic of the 67th International Convention. That statue, reproduced in photograph, and imposed on the map of India, formed a striking badge for delegates.

THE PRESIDENT CALLS TO TRUTH

"What is our Theosophy and our membership of The Theosophical Society if when such a Call as the whole world now sounds in our ears is not answered with our glorious Truth, and our no less glorious Brotherhood?" said the President, greeting the Convention on the following day. Thus at the outset came out one of the main themes of Convention. It was the Call of Dhruva the Pathfinder; it reappeared outstandingly in the richness of the Presidential Address, where there occurred another of those deep visions the President gives from time to time where the Truths of Theosophy, stated widely, and trenchantly also in the clear-faceted summary of them, crystallizing thus as a jewel this compact and gleaming outline of Theosophy. When he so re-faces Theosophy the statements that result are from the master-hand of one who has sought and found the need of others—possibly as well, and first, his own—to understand life, and Theosophy, from a new day's standpoint. Nor does he leave only the direct statement of truths so found, but like his predecessor demands that they be put into action.

He called: "Every Truth applies to every problem, and is likely to be partly instru-

mental in solving it . . . and at no time could it ever be more urgent for problems to be solved than now, when the world is beset by problems some of which, for want of a true solution, are barring the way to victory, while others are barring the way to a lasting Peace." He called to India to play her part; he called to Theosophists everywhere to find their duty to India and to their nation; he called to Young Theosophists to join with the elders—who would be young in spirit—in holding aloft the flag of Theosophy; he called to spread the Light of Theosophy, and for the cessation of cruelty and ugliness. And the Convention talks carried out all these things practically and in a steady rhythm.

THE FORMATIVE POWER OF A CONVENTION

It would seem that the President provided the threads of purpose, that organizers, workers and speakers had seized upon them, maybe even in the world of thought, and had woven them into a fabric where each of the diverse colours took its place in the pattern. Leaders present and past were united in invocatory thought by the preliminary ceremony of unveiling of three of the new decorations of Benares grounds and buildings—a bust of Dr. Besant, in the Hall extension, by the President; the portrait there of the late Vice-President, Mr. Hirendra Nath Datta, to whom hearty and worthy tribute was paid, by the now duly elected Vice-President, Mr. N. Sri Ram; and of Dhruva, the Child Rishi, by Shrimati Rukmini Devi. The forces of will, of creative thought, and of the intuitional faculty appeared to be summoned and contacted in this gracious ceremony, and to pour their force then on through the whole.

The treatment of the Convention Lectures is an example. Mr. N. Sri Ram, talking on "The Present World Crisis and the Future," showed the necessity for action, the use of the will in national reorganization and not a new order, such as a "World State as a lid placed on national volcanoes." Even the required freedom for each individual meant also order; and with these two postulates there was possible the true growth of individuality in egos and nations. It was a vision of the future, he said, and was about to be realized, using the philosophy of Theosophy to bring about the coming synthesis of mankind.

Mr. G. N. Gokhale, General Secretary of the Indian Section, and cordial host on its behalf at its Headquarters to the Convention, when he spoke on "The Reconciliation of Religion and Science," indicated the will-aspect strongly on his thought of the rule of occultism, picturing the world as it does, not using the idea of Determinism, with no probability, and no miracles either. "Thus this ordered Universe is ruled by Law, and being based on such eternal verities there can be no conflict between Science and Religion." In India and in the West in old days, scientific study included the whole man, with the noumena behind the phenomena, and such study formed the best and truest purification of the soul. So Occultism gave the religious way of studying Science and the scientific way of understanding Religion. Theosophy, launched into the world for this duty, is the restatement in terms of today of this Scientific Religion, the Eternal Dharma culminating in Action—Brotherhood.

The lecture on "The Planning of a Happy Society" by Mr. Rohit Mehta drew the mind-power fully to an examination of existing systems and conditions, and to the ways out of the impasse. But again philosophy was to be the foundation, and Theosophy was the philosophy of reconstruction, with its needed concept of the Spiritual Man, and its resulting idea of a necessary Family State, blending in harmony with the Laws of Individual Growth, and those of Social Growth.

THE CREATIVE FORCE OF ART

Shrimati Rukmini gave one of the Convention Lectures on "The Arts in India's Renaissance," joining together the two running topics of Beauty and India. First she spoke of the essential place of the Arts in the living cultural activity of nations, to which the Arts gave a greater expression. Culture was a sensitiveness that made one receptive to the higher things of Life, with its aspects of sensitiveness, fineness, and beauty, building creative power. Of beauty there was no expression, just as with culture, unless it was an expression of the Divine. India had one special teaching, that the Arts and Religion were sides of one and the same thing. That genius that linked life to spirituality had to be realized anew in modern days, making ordinary things great, and placing great things in beautiful forms. In conclusion she said that if there is greatness of spirit the form will come, and India's gift to the world could show how perfectly united a nation can be when all great departments of life are blended together.

BEAUTY IN CONVENTION

In recent Conventions the newer trend of emphasis on the Arts and on beauty has been shown diversely. Not that there never had been an Art Exhibition, but now there are many, and with fuller stress on them, and there is a truer freedom of expression, and a bringing of the Arts to beautify the ordinary work in life, drawing each to fulfil himself in his own way, though not a genius. The presence of scholars of the Besant Theosophical School, both here and at Adyar, and Kalākshetra, aids this expression of artistry in living. The children, of the School and of the compound, gave first an evening with a varied performance, including playlets, one being noteworthy for its dreamy lights and its colourful cave-paintings; then later came Tagore's *Autumn Festival*, acted creditably in English; and last, a Bengalee dramatic-tableau by a local author, with mute rhythmic

movements and gestures, described in our *Convention Daily* as a thrilling performance.

ACTIVITY IN MANY DIRECTIONS

A delight at Convention-time in Benares is the energy with which kindred groupings hold their meetings. The World Federation of Young Theosophists planned for the future by planning for leadership, with extremely active suggestions from their great leader as to how to do this. The Bhārata Samāj held a business meeting, as well as an interesting "Veda Pathan," with seventy Brahmins of Benares chanting in the new Temple and its Hall—this to be described elsewhere—who afterwards were entertained to dinner in orthodox and sumptuous fashion. Then the League of Parents and Teachers; the Hindi-speaking delegates, planning to revive magazines and other T. S. publications in Hindi; and a Mel-Melap Conference where the President, Mr. M. Yunus, Ex-Premier in Bihar, with Dr. Bhagavan Das as Chairman, valiantly refuted the two-nation theory for India. With such busy times there was yet time for a Question-and-Answer meeting where Dr. Arundale declared that India was best fitted to stand for non-violence, which was our future law; that he did not stand for students taking part in violence, though his work had been with them, but such were the views he held, and in The Society there was freedom, indeed, "if we cannot feel free in The Theosophical Society it must be dissolved"; and where too he teasingly defended himself against the idea that his political views stood in the way of the propagation of Theosophy, saying that he was sincere in his convictions, and that this was better in a President than popularity, but Lodges were free, and our slogan was, freedom for all, and that though he might go grey because of his political opinions, others would shine in greater splendour because of his greyness. A symposium on "A Theosophist's Duty to India," and a diverse activity, the Indian Section At-Home on the lawn, with Northern dainties for tea, preceded and succeeded respectively the Closing of Convention.

"THE THEOSOPHICAL SOCIETY AND THE NEW WORLD ORDER"

At the Indian Section Convention this was the President's subject. He proclaimed with vigour that the foundation of the world was Universal Brotherhood, that our Second Object made us wise in Brotherhood in practical groups of life's activities, and that the Third Object proved that we could know the Laws and thus bring to pass freedom to enable us to reach undreamed-of heights. A miracle could be performed, The Theosophical Society becoming "the very foundation to solve all the problems that surround us and seem so difficult of solution." To re-make the social order is no small work. But the supreme confidence of the President that we can do it was felt throughout. As Shrimati Rukmini said at the commencement: "We may feel helpless to give the helping hand that can change misery into happiness. But when we meet—dedicated as we are—and with all our hearts pray for the blessing of the Great Ones upon this unhappy world, surely there will be an answer. Let us go forth from this Convention with that answer." In the same spirit did the President send delegates on their way at the Closing, "knowing that The Theosophical Society is in the sacred and safe keeping of these Mighty Masters of the Wisdom and that They will use this movement to those purposes for which They originally intended it . . . Our gratitude should demand that we work for Them as best we can, that we give to Them all that we can . . . We must be more than ever faithful to Them and helpful to Them wherever They may place us, in city or town or village." Here is the next turn of the key for our New Year.

—M.

OLD FRIENDS

As usual a number of messages of greeting were sent by the International Convention to some of the more venerable workers of The Society, namely:

1. Rao Saheb G. Subbiah Chetty, Adyar;
2. Mr. V. V. S. Avadhani, Masulipatam;

3. Mr. N. P. Subramania Iyer, Bangalore ; 4. Mr. Bertram Keightley, Allahabad ; 5. Mr. Upendra Nath Basu, Benares ; 6. Dr. Bhagavan Das, Benares ; 7. Mr. T. G. Krishnamurti, Gudivada ; 8. Mr. D. P. Kotwall, Karachi ; 9. Rai Bahadur Panda Baijnath, Benares ; 10. Miss Esther Bright, London ; 11. Mr. R. Seshagiri Rao, Madanapalle ; 12. Mrs. Ethel Whyte, Isle of Wight, England ; 13. Miss C. W. Dijkgraaf, Netherlands ; 14. Miss Sarah E. Palmer, Adyar ; 15. Mr. A. Ramaswami Sastri, Conjeevaram ; 16. Mr. T. V. Gopalaswami Iyer, Tanjore ; 17. Miss Marie Poutz, Ojai, California, U.S.A. ; 18. Mme. Zelma Blech, Nice (Unoccupied France) ; 19. Dr. Anna Kamensky, Geneva, Switzerland ; 20. Mr. Gopalji Odhavji Thakkar, Bhavanagar ; 21. Munshi Ishwar Saran, Allahabad ; 22. Pt. Devi Prasad, Etawah ; 23. Mr. W. L. Chiplunkar, Akola ; 24. Mr. Shakti Narayan, Allahabad ; 25. Mr. L. W. Rogers, Los Angeles, California, U.S.A. ; 26. Mr. W. Hanumantha Rao, Bellary ; 27. Mrs. Marie Hotchener, Hollywood, Calif., U.S.A. ; 28. Miss Mary K. Neff, Sydney, Australia ; 29. Mr. Claude Bragdon, N. Y. City, U.S.A. ; 30. Diwan Bahadur V. K. Ramanuja Chariar, Royapettah, Madras ; 31. Mr. Toddiwala, Bombay, 32. Mr. Anklesaria, Karachi.
- So far replies have been received from Nos. 3, 4, 6, 23.

The Order of the Round Table

[Mrs. Elise R. Staggs, Chief Knight (U.S.A.) for the Order of the Round Table, in one of her Letters to her fellow Modern Adventurers, gives the following notes written by Knight Elsie Pearson, Brotherhood Table, Detroit, on the splendid Motto of the Order, *Live Pure, Speak True, Right Wrong, Follow The King.*]

LIVE PURE

Live Pure is the first of the four objects of the Order of the Round Table ; this is placed first for a very special reason—because unless one lives a pure life, it is quite impossible to Follow The King, or Lord Christ, or any Great Spiritual Teacher.

To be Knights in His service is a noble thing, and if we would serve Him well, we must make our lives as pure as we can in every way, in our actions, our feelings and our thoughts. Our *Physical Body* must be kept clean and wholesome, we should eat only pure food that it may be kept as healthy as possible. Plenty of sunshine, fresh air and exercise are very necessary. We must remember that our physical body is our instrument for expression in this world, and if our instrument is not strong and efficient we shall not be able to accomplish in the world all that we otherwise could. For its condition limits our activities in the world, and though

a Knight may be ever so devoted to his King and earnestly desire to serve Him, he will not be of much value as a servant if his devotion and service are limited by a weak and sickly body.

Then our *Emotional Body* must be controlled to prevent it from becoming irritable and angry, for these things are ugly and horrible. Such feelings are useless to us and only add to the misery and fear of those who are weaker than we are. We should train our emotions to respond to the truly beautiful vibrations of kindness, gentleness and love. Such things as *these* become great powers for good and strengthen not only ourselves, but all life about us. Remember Sir Galahad, whose strength was as the strength of ten, because his heart was pure.

Also our *Thoughts* must be watched. Jesus said : "As a man thinketh in his heart, so is he." Thought is the most powerful of all things that God has bestowed upon man, it is with this great power that we build our

own destiny and help or hinder others with theirs, so we must be very careful how we use this precious gift. Our thoughts should be as pure as we can make them, strong, clear cut, shining thoughts that will be of service to the world.

As we build our lives into this pattern of purity so shall we become worthy Knights in the service of The King.

SPEAK TRUE

Speak True, the second of our objects, is very important, for if we would truly Follow The King, we must learn to guard our lips.

Govern the lips as if they were palace doors,

The King within :

Tranquil and fair and courteous be all words

Which from that Presence win.

Once we have spoken, it is for ever and ever, the words are gone, and no power in heaven or on earth can recall a single word. The Chinese have a saying that an unlucky word dropped from the tongue cannot be brought back again by a coach and six.

We are all acquainted with the proverb "A soft answer turneth away wrath." The way we speak indicates the kind of person we are; if we speak true, gentle and kind words, they are the hall-mark of our character, and through them shines our sincerity and goodwill to all.

"Before the voice can speak in the Presence of the Master, it must have lost its power to wound," we read in that deeply occult book, *Light on the Path*, by Mabel Collins. And long ago a very wise man said these words: "A wound from a tongue is worse than a wound from a sword; for the latter affects only the body, the former the spirit."

As true servants of The King we must be watchful of our words, and see to it that they are kind and true. It is far better to remain silent than to say things we are not sure of, or to exaggerate something we have seen or heard, for people very soon learn to discount the words of a person whose speech is inaccurate and exaggerated. Such speech is neither honourable nor true and has no place

in the life of those who have dedicated themselves to the service of The King. If we would draw near to the Presence of Our King, we must learn the value of silence, for wonderful as speech is, there are feelings and thoughts too deep and holy to be expressed by words. Only in silence and meditation can we ever reach the innermost part of our being—our true self—the God within, which when we find it, will truly lead us to the Presence of The King.

RIGHT WRONG

Right Wrong, our third object, gives us the opportunity to joyfully offer ourselves as channels for service, as indeed it is the object of every true Knight to serve his King to the very best of his ability. There are many wrongs to be righted today even as in the days of the Knights of old. The modern Knight does not ride abroad clad in shining armour with flashing sword, to redress the many wrongs, but he does dedicate his life to service and try to do his duty come what may.

We have to learn to be of service wherever we happen to be, and also to live lives of purity, truth and justice, in order to recognize that which is wrong. For if we remain in ignorance of wrong we shall be unable to set it right. Many are the ways of service, one can find the way to serve very easily; often the simple things such as a smile, a kind word, a gracious act, will do more to make a heaven on earth than we realize. These are the things we can all do whether we are young or old, rich or poor. The seemingly small acts of service that we do, prepare us for the greater opportunities when they offer themselves to us. Our power for useful service will increase as we make full use of such opportunity that comes to us in our daily life.

We must try to make our own lives examples of knightly living, remembering that "the ideal Knight is strong, brave, truthful, tender, courteous, self-controlled. He never raises his hand against anyone weaker than himself, nor takes an unfair advantage of

another, nor speaks ill of the absent, nor is unfaithful to a friend. Honour is his watchword, and gentleness his ornament. He is helpful and considerate, especially to the weak; is fearless in danger, compassionate in triumph, forgiving when wronged, kind to the child and the animal."

As our lives become more purposeful, we shall find greater joy in all the work we do; it becomes our offering to the world, to the Glory of God and for the Service of The King.

FOLLOW THE KING

Follow The King (of the Light) is the fourth object, and the goal of the other three; it is to make this possible that we try to Live Pure, Speak True and Right Wrong, for it is only by doing these things that one is able to Follow The King. If we can make these objects living powers in our daily lives, they will most surely set our feet upon the ancient path which leads us from the unreal to the Real, and we shall not only Follow The King but shall eventually be brought into the Presence of The King, and His Star shall shine over us for evermore. And for us, this is the great moment for which we have worked, through life after life, as the Divine Spark has been slowly unfolding its God-like powers within us.

This motto, "Follow The King," comes echoing down through the ages. Long ago it was given by a great Lord of Light to a Pharaoh in ancient Egypt, in a slightly different form, but its meaning was the same, the form then being "Look for the Light," for this great Master said that "only as a King saw the Light in the heart of each, could he rule well." And to the people he gave as a motto: "Thou art the Light, let the Light shine."

So "Follow the Light" became a favourite motto, and this became later "Follow The King," being used by the Knights of King Arthur's Round Table of old and is re-echoed today by the members of the modern Order of the Round Table.

To follow The King is the noblest of all things that we can do, it means constantly living to the highest we can reach, being helpful to all life about us, showing the spirit of Protection to those beneath us, the spirit of Co-operation to our equals, and the spirit of Reverence to those who have a greater understanding of life.

As we Live Pure, Speak True, and Right Wrong, we shall truly Follow The King, and we shall find Him when we have learned to serve Him well. So shall we some day enter the Great Brotherhood of those who are pledged for ever to give knightly service to the world.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

CONTENTS, FEBRUARY 1943

	PAGE		PAGE
Seeker or Soldier?	17	America: The 56th Convention	24
The President's Correspondence	19	Australia: Eight Good Booklets	25
Adyar News and Notes	20	The Pole Star of Truth at Benares	27
		The Order of the Round Table	30

Subscription: India Rs. 3; Overseas 6s. or \$1.50.

All remittances and correspondence should be addressed to The Manager, Theosophical Publishing House, Adyar, Madras, India.