



THE ORDER OF
THE STAR IN THE EAST

Steadfastness

Gentleness

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No. 1

Order of the Star in the East
Its Outer and Inner Work

BY

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(Revised and Reprinted.)

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The Order of the Star in the East

ITS OUTER AND INNER WORK

EVER since the announcement by the revered President of the Theosophical Society in *The Theosophist* (July 1910), of the foundation of a new Order, the special work of which will be to help in preparing the way for the near coming of a great spiritual Teacher, so many inquiries have been pouring in from all parts, as to the precise character, objects and regulations of this Order, that it has been felt desirable to collect together whatever information may be available on these points and to present it, in compact form, to those who are interested in the matter. This, it is hoped, will, at least, be useful to some intending applicants; it may set at rest a few of the difficulties which have arisen in certain minds with regard to the Order; and it will assuredly save the handful of officers, already appointed, from the task of having to send separate answers, in full and elaborate detail, to individual applicants.

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Briefly then, the Order of the Star in the East is the coming forth in a new dress, and with certain important changes and modifications, of an Order founded at Benares on January 11, 1911, by Mr. G. S. Arundale, under the title of the Order of the Rising Sun. That Order had arisen from the conviction, that the great message of the coming of the Supreme Teacher, proclaimed so eloquently far and wide by Mrs. Besant, demanded something more than mere intellectual assent from those who accepted it as true. Surely, it was thought, here, if ever, was the occasion for action. If the message were true, then it was imperative that those who believed in it should at least, form themselves into a compact body, knit together by that belief, and, as such, declare their readiness to do whatever work might be thought helpful or necessary in way of preparation for the great event. Work there might, or might not, be. Such help as the ordinary human individual could give might, or might not, be worth having. But at any rate there should be the willingness, and the expressed willingness, to help, in order that the Greater Workers might know where to look for such small co-operation and assistance as the lesser might be able to afford.

In this way the Order was born in January last; and, for some months after that, grew

apace and gathered in members from many parts of India, but chiefly from the districts round about its birthplace. The time came, however, when it was felt that, in its earlier form, it was hardly strong enough, or representative enough, to bear the weight of the great task to which it had committed itself. The Order lacked authority. It was, at first, to all intents a private venture. Inquirers from abroad wrote, very naturally, to ask before joining what was the attitude towards it of the only individual whom all could follow with complete trust and confidence, namely the President of the Theosophical Society. In other ways, also, it found itself unable to meet successfully the difficulties with which it had to cope. And the result was that the whole thing was eventually taken over, recognised, and placed upon an official basis, by Mrs. Besant herself, and made public finally, in the July *Theosophist*, under the new, and more appropriate, designation of the Order of the Star in the East. Certain verbal modifications were introduced into the original Declaration of Principles; but the greatest and most significant change of all—a change which gave to the Order an entirely new status and importance—was the acceptance by Mrs. Besant of the office of Protector, and the Headship by Mr. J. Krishnamurti

(Alc) 1117.

Turning, then, to the Order, as it now stands, we think that we cannot make a better beginning than by quoting, for the benefit of those who may not have seen it, the first part of the announcement made by its Protector in the July *Theosophist*. Mrs. Besant writes :

This Order has been founded to draw together those who, whether inside or outside the Theosophical Society, believe in the near coming of a great Spiritual Teacher for the helping of the world. It is thought that its members may, on the physical plane, do something to prepare public opinion for His coming and to create an atmosphere of welcome and of reverence; and on the higher planes may unite in forming an instrument of service ready for His use. The Declaration of Principles, acceptance of which is all that is necessary for admission to the Order, is as follows :

1. We believe that a great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.
2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and therefore to the best of our ability, all the work which comes to us in our daily 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 that we try to do for Him and in His name.

6. We regard it as our special duty to try to recognise and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

The first point to be noted in the above statement is, that *the Order is not exclusively a Theosophical Order*, but is intended to include all who share the common hope for, and belief in, the near coming of a mighty Teacher, no matter to what faith, creed, or school of thought they may belong. The Great Teacher, when He comes, comes for the whole world; and if it so happens that we, in the Theosophical Society, have been among the earliest to receive the news of His coming, it is rather that we have the privilege to have amongst us a few who are in direct contact with the Sources, from which alone such information can come, than because of any peculiar claim, or merit, of our own. The Order of the Star in the East is intended to be a world-wide Order, not merely in the territorial sense, but in the sense that it can leave none outside its ranks who, holding that common hope, desire to enter. All are welcome to the Order, because they are welcome to Him. *To accept the tenets commonly held by members of the Theosophical Society is not necessary.* All that is necessary is to accept the Declaration of Principles just quoted; and this will be the one formal link binding all members in all countries together.

The second point to be noted is, that the perfect freedom of thought and belief embodied in the Declaration will be embodied also in the whole scheme upon which it is proposed that the Order shall be organised. Each country, in this scheme, will be a self-governing unit with its own Chief Officers, a Representative and an Organising Secretary; and, within its own limits, will manage its own affairs and develop its own work as it may think best. Little thought is needed to see how necessary it is that such freedom and elasticity should be preserved in an organisation which will have to meet so many problems and to deal with life in so many presentations and shapes as this Order will have to do. Every country, every faith, has its own problems. Different methods and different solutions are demanded in the various cases. Even the great Teacher, when He comes, cannot speak to all alike. His teaching, universal though it be, will yet, in its outer expression, have to be coloured by the peculiar needs and difficulties of those whom He may be addressing at any particular time. And so in the Order which is to prepare for His coming, a similar freedom must be observed. Each member, whatever his position, should feel himself free to grapple with the problems around him in the way most suitable to the conditions amid which he moves, taking

as his guide the general principles laid down in the Declaration, but applying and adopting those to the special needs of the case.

Such is the plan on which the Order should develop its work. It remains, next, to consider in what ways an organisation, thus devised, may hope to do useful work and so justify its existence. What exactly can members of the Order do to prepare for the coming of the Lord?

If we turn back to the second sentence of the Protector's announcement, we shall find that there the work to be done by the Order is characterised as twofold. "It is thought" she says, "that its members may, on the physical plane, do something to prepare public opinion for His coming and to create an atmosphere of welcome and of reverence; and on the higher planes, may unite in forming an instrument of service ready for His use." We may, then, classify these two kinds of work as outer and inner work; and it will be best to take each separately; treating them, first of all, in the most general way and afterwards coming down to practical details.

OUTER WORK

All so-called 'outer' work must clearly consist in so preparing the conditions in the every-day

physical world, with which we are familiar, that they will present the least possible obstacle, and the greatest possible help, to the work of a Divine Teacher. In other words it is necessary to work upon the minds of men.

Now of the obstacles which the mind of the ordinary man of to-day would conceivably present and put in the way of such a Teacher, the first and foremost would be, quite plainly, sheer unbelief. The typical modern mind, in its admirable struggle to comprehend and define, has almost inevitably tended to reduce everything in life to the compass of its own limitations. Hence it has largely lost sight of the vast stretches of truth and of experience which lie beyond its bounds. The coming of a World-Teacher is likely to be to it, quite frankly, something bizarre, out of the accepted order of things, and hence to be regarded, at the very least, with suspicion and mistrust. The obvious question "How do you know?" springs naturally to every lip; and it is clear that much of the work of an Order like the one which we are considering, devoted to the specific task of preparation, must consist in a definite campaign, waged in many different fashions and with many different weapons, against the chill obsession of an intellectual unbelief.

All over the world, in a general sense, the battle has already begun. The order will but

enlist itself in an army which is already enrolled, but it may surely do something to give to the work of that army an aim and a hope which it had not before. Those who know, realise that the whole battle of to-day is but a preparation for, and a leading up to, the manifestation of the World-Teacher. While, then, the members of the Order should throw in their lot with those who, in every country are fighting for a higher and more spiritual interpretation of life, and should do this, regardless of dogmas and of creeds, they may still give to the whole movement a more definite shape, by infusing into it the expectation of a Person, who, coming forth ere long amongst men, shall be the crown and consummation of the whole.

Thus the first task of the Order should be, wherever minds are aspiring upwards to a larger light, to endeavour to personalise those aspirations; to breed, at any rate, a sense of expectation, an acknowledgment of the possibility of the promise, which will go far to kindle recognition when He comes.

The second task will be, slowly and painfully, to seek to wear away the walls of intellectual unbelief. There are, quite briefly, only two possible ways in which the thing can be done. We can either meet intellect with intellect, or we can meet it with something higher. The former

method will consist in marshalling all the arguments which seem to indicate that the time has come for another great manifestation on Earth; a task which, for example, has been very thoroughly done in *The Changing World, The Immediate Future* and other more recent lectures of our President. The latter method will consist in awakening that inner mysticism, that sense of the wonder and of the largeness of things, which, however, deeply concealed it may be beneath many folds of intellectual scepticism, is yet latent in every man and ready to be awakened, if only the magic formula may be found. We should remember that, in the case of both methods, it is only a partial task that has to be performed. In both it is only the awakening to a *possibility* that is required. Let the intellectualist merely acknowledge the possibility, in terms of reason, of another manifestation in our own day; let the man who, after long darkness, has recovered a glimpse of his Soul, but acknowledge that in a world of wonders nothing is too wondrous to happen; and surely we may leave the Teacher Himself to justify His claim when He comes. After all, no amount of anticipatory statement can ever fully justify a Great One to the world. By His own teaching He stands or falls. "How," asks Mrs. Besant in her great lecture on 'The Coming of a World-Teacher,' published in *The Immediate Future*,

"How shall a man know the Teacher?"

And she answers in seven brief words: "Only by the teaching that He gives." That is the conclusive, the ultimate criterion; and all that this or any other Order can do is merely to create the conditions in which this criterion shall have free and ample chance of being fairly applied.

And herein lies the answer to a possible objection. "Why," it may be asked, "if the teaching is to be its own justification, is it necessary to prepare the way at all?" The answer is, quite briefly, that certain preliminary conditions are essential, before the teaching can be fairly judged. It is at least necessary that the Teacher should receive a fair hearing; since no Teacher, however great, can quite succeed in justifying Himself in the face of blind prejudice and unreasoning hatred. Sooner or later His teaching will prevail—that is certain: but it will be only after many generations, when the challenge and (must we say it?) the odium of His sacred presence shall have been removed from the eyes of men. Retrospective acceptance there will be; but what we want, this time, is surely *somewhat* more of contemporary acknowledgement. It is for this that the Order has been founded. The eventual future may take care of itself, for it must inevitably work itself out, in the long run, according to the Great Plan. The immediate

object of the Order is that the Lord, when He comes a few years hence, shall find welcome and hospitality upon earth; that He shall be met, so far as is possible, with love and not with hatred; with reverence and not with scorn.

And, for that, one little thing alone is needed; a thing so simple, and demanding so little sacrifice, that one would think that it need hardly be asked. Give to Him only, in the words used above, "a *fair hearing*" and He will do the rest for Himself. In these words lies the key to all the outer preparatory work of the Order in the few years that lie before it. It is useless, in the majority of cases, to seek to convince. Rather, we should appeal to a sense of justice, and ask only that the Teacher, whose coming we anticipate, shall be judged by what He actually says and does, not by hearsay or by prejudice; and if this be conceded, the utmost will have been conceded that we have a right to ask of the world. Why, indeed, should it give more? It, like ourselves, has the right to make up its own mind on debatable questions. There have, as we know, been many false teachers ere now. The statement of no individual is, *a priori*, binding upon the world at large. All then that can be asked is a fair hearing, a willingness to wait and to judge; a readiness to acknowledge the theoretical possibility of the appearance of

Great Teachers, together with freedom to determine, when the hour comes, if this be truly one.

On these lines our Order should work, whether it be in private conversation, in public lectures, or in whatever literature it may think fit to publish as time goes on. If it go beyond these and demand more rigorous standards, it is likely to repel instead of attract. While seeking to persuade, it should also respect; and herein, perhaps, lies one reason for the selection of Gentleness as one of the three qualifications chiefly to be striven after in the Order. It is not only that He whom we expect is the Lord of Gentleness and Compassion, it is that the more enlightened spirits of to-day, all over the world, are passing out of the region where anger and intolerance are considered essential accompaniments of difference of belief. The dawning age is one of Brotherhood. The great Teacher Himself comes to inaugurate that age. Even therefore, upon the question of His coming, there should be gentleness and tolerance shown, and not their opposites. The first propagandist in the world is love. Where that is, all else tends to follow. Hence in all its work the Order should remember what Matthew Arnold has called the virtue of "sweet reasonableness;" for thus alone is it likely to succeed in preparing a suitable environment for the Great One when He comes.

That granted, there are certain things of which the world in general surely needs to be reminded, and warned if it would be prepared for the acceptance of a Great Teacher. It must be reminded that the Great Ones do not speak according to the popular standard of their age, but far in front of it; that what They preach must needs go directly against many of the most deeply rooted, because most primitive, instincts of mankind; that the laws of the spirit are not the emendation but the direct negation, of the laws of worldly life; and that, in consequence, there can be little in the words of a truly great Teacher of what is known as 'popular appeal'. The churches and the priesthoods, moreover—from which in all countries, from the very nature of things, the most powerful and unyielding opposition of all is to be feared—must needs learn the bitter lesson of the essential and the unessential, of the spirit and the letter, ere they can make themselves ready to meet face to face the common Master of them all. And so, in this age as in all others, the very alphabet of the spiritual life has to be learnt anew—how hatred disappears not by hatred, but by love alone; how true greatness is meek and gentle and long suffering, how all reform, to be true and lasting, must come by the self-sacrifice of the higher, not by the rebellion of the lower; and how the great-

ness of life comes not from outer, but from inner possessions.

These are the rudiments and the common-places of the higher life; and yet it is impossible to insist on them too strongly, or too often, in an age, whose habitual philosophy is the exact antithesis of these; an age of egoism and rivalry, of militarism and commercialism, of the insistence upon rights and upon the reality and importance of such outward distinctions as those of creed and colour and race. For according to the philosophy of an age, will its attitude be towards its teachers; and, unless the public expectation be guided into the right channels, and an approximately correct mental picture created of what a great Teacher is likely to be, and what kind of teachings He is likely to give, the profound shock of the actuality, when it comes, will certainly repel and make bitter enemies instead of willing adherents. And for this guidance—lest it should seem that special knowledge of the Great Ones and of Their way of looking at things is claimed—all that is needed is merely the re-reading of existing scriptures. We have but to turn to the sacred books of the nations to find what manner of Beings the great Teachers of mankind have ever been, how they have lived, and what kind of doctrine they have taught. And having found these things, we have only to insist upon the

logical inference that when that Teacher comes, whom we are expecting, He will be moulded after the fashion of His great Forerunners, and not after the fashion of our passing age. This is a task to which the Order must assuredly set itself, and which it should untiringly pursue. Common-sense; the expectation of what is most probable; the drawing of logical inferences from all that we know of the past and, generally, of the spiritual life in all ages; if these can be attained, in any appreciable degree, in the few years which lie before us, then the Order will have done its work efficiently, and little need then be feared. *A fair hearing, and common-sense*: these are the things for which, in brief, it has to work in the outer world; and upon these it should concentrate all the energies of its soul.

One thing further, however, is needed, in order that the work may be effectual, and that is, that there should exist, between the members of the Order and the coming manifestation, a kinship born not merely of intellectual anticipation, but, so far as possible, of character also; to prepare the way they must themselves embody that way. They must not merely indicate qualities; they must, in some measure, possess them. The mere existence of the Order in the world for a number of years before the coming of the Lord should do something, at least, to accustom

men to the 'atmosphere' which, enormously strengthened, He will bring with Him when He comes. And so we are led, almost insensibly as it were, to the consideration of that second part of the activities of the Order, to which we have given the name of Inner Work.

INNER WORK

In this connection, we can surely do no better than quote from that wonderful lecture on 'The Coming of a World-Teacher' to which reference has already been made. There, in words which, we hear, produced a never-to-be-forgotten effect upon the minds of her vast audience, Mrs. Besant spoke of the characteristics which, above all, were necessary for the recognition and the acceptance of the great Teacher of the Worlds. How, she asked, is that inner recognition to be assured?

The Teacher, I said, is justified by the teaching. How shall we be able to recognise the spirituality of the teaching, if it puts things in a different way from the way to which we are accustomed; if it presents some great spiritual truth from a new aspect and in a new light? First, by trying in our own selves to develop the spiritual above the intellectual and the emotional, to unfold in ourselves the spiritual life which will recognise its kin when it sees spirituality in its highest and most wonderful form. For the measures of heaven are not the measures of earth, and the divine scales differ very much

from our human balances. We admire very often pride and high estate, splendour of intellect or magic of emotion. But the spiritual man is gentle, calm, meek and unresentful. How shall you, ever ready to defend yourselves against unjust attack, ever ready to prove you are in the right and the other in the wrong, ever eager to take up the weapon to strike when you have been struck, who think it unmanly to bear insult in silence—how shall you appreciate the majesty of the dignity which when accused remained silent before His judges, and to every threat and accusation made He answered not a word? Why! if you hear an accusation against anyone and that person remains silent and does not defend himself, you say he is guilty, otherwise he would defend himself, bring a suit for libel, or take some other means of that kind. But that is not the way of the spiritual life. Those are not the weapons of the Great Ones of the race. “When He was reviled He reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth righteously.” There is the spiritual secret; the law is sure, the law is just, the law is good; you do not need to avenge yourselves. If you have been wronged the great law will right you; and none can harm you unless you have made the weapon for your striking; for only those who have wronged receive back the blow on themselves. And so, if you would know the Christ when He comes, cultivate the spirit of the Christ—to bear insult with forgiveness, to bear accusation in silence, to refrain from anger, not to return evil with evil but with good. And if in yourselves you can develop those Christlike qualities, then shall your vision be clear to recognise Him when He comes; for although in you they are imperfect and in Him perfection, still the nature will be the same and will know its own, and recognise the greatness that otherwise would blind the vision.

If you would know the Christ when He comes, try to develop in yourself not only that gentleness

and patience, but all the qualities which go to the making of the spiritual man—the love for all you meet, whether attractive or unattractive; the patience which becomes more patient face to face with ignorance and stupidity; the love which becomes more gentle when it finds shyness, when it finds weakness in its way; the qualities that are sometimes laughed at as womanly—but would that every woman had them; the heart that feels and understands when misery is before it, and that keeps nothing back when it has aught to give.

If you would know Him when He comes, then check the tendency to decry the great, and to find faults in what is noble. So many people, looking at the sun, only see the spots; and no man, they say, is a hero to his *valet de chambre*. But why not? Not because he is not heroic, but because the heart of the *valet de chambre* cannot appreciate heroism. We criticise; we find petty faults; we lay stress on petty mistakes; and we miss the soul of goodness and of greatness, perchance, in those who are around. Oh, cultivate reverence, although it be against the common feeling of the time. Be not ashamed to admire. Be not ashamed to be reverent to that which is greater, nobler than yourself, for the power to admire means really the faculty to achieve. That which you recognise to be noble, by the very recognition you rise nearer to it and become liker to it. Reverence greatness wherever you see it, in outer life, in inner life, in the genius of the writer, the painter, the sculptor, in the holiness of the saint, in the compassion of the pitiful. In everyone that you meet try to see the best and not the worst. Meet everyone, be it even the criminal, as the potential saint; for by that love and respect to that which only exists in germ, the seed will burst, and presently will grow into flower and into fruit. God is in every man, and if you do not see Him it is your eyes that are blinded; and if you would see the divine in its mighty perfection in a Christ, then see

the Christ in your poorest fellow-man or fellow-woman, and verily then you shall know Him when He comes.

When you are able to feel reverence, then do not put a check on the love that flows out to that which you see to be greater than yourself; but nourish the feeling of devotion which is ready to love, which is ready to give, which is able to give itself utterly to that which it knows to be greater than itself. Oh, they said of old that there were some who, when they met the Christ, left all and followed Him. And if, when He stands amongst us in our twentieth century, any of you would fain be among those who on seeing Him leave all and follow, then cultivate that feeling in your daily life while still He is not present, manifest amongst us. Thus practise the virtues that will burst into flower when you are in His presence. Try to realise what He must be, the Teacher of angels and men. Try to catch some touch of His spirit of perfect love, some gleam of His nature of perfect purity, some understanding of a power which conquers everything because it wins everything to knowledge and to answer.

If it be so amongst some of us, enough of us to influence the public opinion of our time, then when the Lord of Love comes again, it shall not be a Cross that will meet Him; then when He stands amongst us it shall not be hatred that shall be poured out against Him; not three brief years alone will He stay with us, but our love will not let Him go, for love fetters even the Lord of Love. Then we who have tried to grow into His likeness, we who have longed for the glory of His presence, we with our eyes shall behold the King in His beauty, and know the Supreme Teacher when again, ere very long He treads the roads of earth.

To these noble and eloquent words nothing can be added. It would be impossible to paint more

vividly, or with more impressive effect, the lofty ideals of character and the utter desertion of all ordinary worldly standards of conduct, toward which members of the Order should even now begin to strive, if they would fit themselves to be accepted servants of the Lord when He comes.

Leaving, therefore this more intimate and personal side of the work let us pass on to another aspect of the Order, which seems to us to be of high importance; its aspect, namely, as an organised body.

THE ORDER AS AN ORGANISATION

There are three conditions necessary for an organisation—unity, variety and force, the perfect organisation being one in which the highest unity of aim is combined with the greatest possible variety of faculty and outward expression and the utmost intensity of life and force.

Now it seems to the writer that in the Order of the Star in the East there are present, in a very peculiar degree, these three elements of vital and successful organisation. We have here an Order, bound together by a common aim and finding its centre in one mighty Figure, fitted beyond all others to unite a world-wide organisation by links of passionate love and

devotion—the Supreme Teacher of Gods and men. Round that Figure the Order is already gathering. He is already its centre in promise and potency even though the time may not yet have come for Him to assume control in His own person. But even now the thought of Him is present. We look for His coming, although He is not here. And so, from the very birth of the Order, that all-compelling and dominating principle of unity is at work, which is one of the conditions of true organisation. Then as to the next condition, variety; nothing could conceivably be more various than the tasks of the Order amid the multitudinous conditions which it will have to meet in different parts of the globe. Each religion, each race and community has its own problems; and for each the vision of the coming Teacher will have its own appropriate promise and significance. Each, therefore, must adapt itself to the future according to its own needs and according to its own interpretation of that future; and it is for this reason that it has been expressly laid down that in this Order “there are no rules”. Such a variety demands, moreover, as its complement, the very fullest liberty—liberty of thought, liberty of action, liberty of organisation—in order that in every part of the world members of the Order may address themselves, unhampered by restriction or

regulation from without, to the special problems which confront them in their own environment.

Two, then, of the conditions of true organisation are here. And may we not hope that the third condition—intensity of life and force—may also be found in an Order with so mighty a central aim and so vast a field of possibilities before it? All over the world the life is quickening to-day, in preparation for the coming of the Lord. May it not be that an Order, which definitely foresees that coming and seeks to make ready the way, shall focus and organise something of that force and so render it a little more definitely, and perhaps a little more widely, effective than it might otherwise be?

This, at least, is what the Order should strive to do; and it will perhaps do so with the greater energy and hopefulness if it realise a certain very notable and significant fact: *and that is, that never before, so far as we know, has the work of the Supreme Teacher been heralded and prepared for on the physical plane by a world-wide organisation of men and women, definitely conscious of the future, seeking to tune themselves beforehand to the note which the Teacher shall sound forth, and striving to school themselves by actual service to be instruments in His hands when He comes.* The conditions of to-day are new, perhaps unique;

and so with these conditions new possibilities and new hopes arise. It is impossible, indeed, to conceive how great a difference the existence of such an Order as this might make if only it could avail itself of the great opportunity which opens before it. For let us consider what it might do. Such an organisation would, in the first place, be a vast generator of thought. Its existence for a number of years amongst men and its continual concentration on one central idea, would (quite apart from any outward work), help enormously to breed in the thought of our times an ever-growing and more definite expectation of the coming of a great Teacher; its own attitude towards that Teacher would help in Mrs. Besant's words, "to create an atmosphere of welcome and of reverence;" while, by declaring itself in advance and facing something of the world's antagonism before the actual coming of the Lord, it might have the glorious privilege of taking upon itself a little of that anguish and sorrow which every World-Teacher has to bear, and so enabling Him to stay, perchance, a little longer for the blessing of the world.

It is because all this is possible for the Order, and because the time in which it can be made possible in action is now so short, that it is most earnestly to be hoped that members will begin at once to develop and organise the life

and work of the Order, as vigorously and wholeheartedly as they can, each in his own way and amid his own conditions. And here it is possible, perhaps, in quite a general way, to make a few suggestions.

(a) Wherever there are two or three members in a place, they should at once begin meeting together regularly for the purpose of bringing the Order and its work as a reality into their lives; and such meetings should be as frequent as possible, if only for the purpose of creating centres of thought which may serve as nuclei in preparing the general atmosphere for the future. (b) The members in any locality should try to have a common time and (if it can be arranged) a common place for daily meditation on the subject of the coming Teacher and the work—such joint meditation being an exceedingly potent force upon the subtler planes. (c) They should remember that, as has been already suggested, their work as members of the Order is first of all to impress upon the minds of those about them the intellectual possibility of such a manifestation in our times; secondly, to anticipate by taking thought of some of the probable difficulties which the great Teacher will have to meet, and to endeavour, so far as may be, to grapple with these beforehand; and thirdly, wherever intellectual assent to the possibility of

His coming has been won, to do everything in their power to win over the person or persons so convinced to the attitude of mind and heart by which they will best be able to respond to the message of the Teacher when He comes.

(d) There will be many methods of doing all this work—by conversation, by public speaking, by correspondence or by published writings (articles, pamphlets, etc.), from which every member, or group of members, must choose what is most readily convenient. Whatever be the means selected, each member, wherever he may be, should feel that his usefulness must eventually be estimated by the numbers of those surrounding him whom he shall have succeeded in preparing intellectually and spiritually for the coming of the Lord; and he should shape his life and activities accordingly.

(e) It is desirable that means should be taken, through mutual reports of activities, etc., to keep different sections of the Order in communication and touch with one another, thus promoting that sense of unity through which so much of the life of the Order should be derived. It is also desirable that members everywhere should gradually grow to think of themselves as belonging to one large family, united under a common father and Head, and that this feeling should, if possible, objectify itself in some actual code of fellowship and 'Free-masonry,' shaping

itself tangibly and definitely on the physical plane. (f) Finally, every member should feel that he has a certain responsibility in the way of searching out possible ways of usefulness, and giving the Order the benefit of his suggestions. There should, we think, be some kind of central bureau of activities, to which such suggestions could be sent. Also each member should note the chief difficulties which seem to confront him in his work; the chief arguments used against him; the points which he finds hardest to explain, or to put convincingly, and so forth—in order that, wherever possible, assistance should be given; or, even where assistance is not actually possible, the Order as a whole should have the benefit of the tried experience of its workers.

On these and a great many other points, it is to be hoped that very much more definite information and help may eventually be given by those who are in a position to do so. The present article is but a rough introductory sketch, intended merely to give to would-be members and applicants a general idea of the ideals and objects of the Order. As such, we may perhaps conclude it by alluding to one or two more detailed points which, we think, will be useful to intending applicants, and which may save both them and the officers of the Order many questions and answers respectively.

(1) An application for membership should be made to the Organising Secretary of the country to which the applicant belongs. In cases where no such Secretary has yet been appointed, the applicant is asked to wait until the appointment has been made, since it is intended to organise the Order on the basis of countries, each country being a separate and autonomous unit. All members, therefore, are primarily members of their own national section and stand, first of all, in relation to the officers of that section.

(2) It should be noted, in this connection, that the two chief officers of each country—namely, the Local Representative and the Organising Secretary—are, in every case, chosen by the Head of the Order, and by him alone. All such appointments, therefore, as may have been locally made, for inaugurating the work of these offices, will of course have to be ratified by the Head before they can be held to be permanent.

(3) An applicant for membership in the Order should, in every case, give his full name and address, as well as his profession or occupation. His application, moreover should contain the definite statement that he accepts the Declaration of Principles. These, however, he need not (as some have done) go to the trouble of copying out in his letter of application. All that is

necessary is a brief line to the following effect—
 Dear Sir, I wish to join the Order of the
 Star in the East and fully accept the Declaration
 of Principles, Yours, etc. Then name in full, occu-
 pation and address.

(4) Each member, on admission, will receive from his Organising Secretary a certificate of membership.

(5) The Badge of the Order is a five-pointed silver star, to be had in two forms, either as a pin or as a brooch. Inquiries have reached us as to whether it is *necessary* to wear the badge in either of these forms, or whether the star might not, for example, be unobtrusively hung upon the watch-chain. In answer to these, we can only repeat that in this Order "there are no rules," and that members may therefore, presumably, do exactly what they like in the matter. But, in so far as the question is one of shrinking from publicity or comment, our answer would be (and this applies of course still more definitely to those who ask whether they need wear the Badge at all) that, although there is, and can be, no compulsion in the matter, yet—in view of the future before the Order—it would seem well if members of the Order could begin to become a little hardened to the comments and publicity which must inevitably, one day or another, be their lot. But here too, no definite

rule can be enforced, or even suggested. Perhaps the whole thing might remain exactly as Mrs. Besant has worded it, *i.e.*, *members are requested to wear them as far as possible*, leaving the interpretation to members themselves.

(6) Every member, on joining, should try to find out whether there are other members in his neighbourhood, in order that he may get into communication with them and arrange plans for future work. The best medium for acquiring this information will probably be the local 'T. S. Lodge, if any; or the information could be obtained by writing directly to the Organising Secretary.

(7) In cases where a member finds himself, for the time being, in isolation, he is asked to begin in some small way arranging his life as a member, taking as the basis of his arrangement the Declaration of Principles quoted in the first portion of this article. It is suggested also that such a member should put himself in correspondence with some other member elsewhere, and should write to the latter regularly at not very long intervals—a fortnight, or a month. This will help to keep him in touch.

(8) Applicants and members are particularly requested to note that, besides there being no rules in the Order, there is also no subscription. A careful notice of these two points will prevent many questions.

With these brief practical directions, we close this pamphlet. Little more than an outline has been attempted; but we hope that it may prove helpful to inquirers and may let them know something of the nature and ideals of the Order of the Star in the East.

From time to time new pamphlets will be issued, dealing with particular aspects of the life and work of the Order; while, beside these, the Order has now its regular official organ, *The Herald of the Star*, published quarterly at Adyar, Madras, India, under the editorship of the Head of the Order, Mr. J. Krishnamurti. All who desire to keep in touch with the Head and to learn how the work of preparation is proceeding should subscribe to the quarterly, the price of which is one rupee or one shilling six pence per annum, and may be had from *The Theosophist Office*, Adyar.

Nothing more remains to be said save to express the deep and earnest hope that the Order thus founded may not fail of its high destiny, but rather, spreading among many peoples and into many lands, may develop, in the years which lie before us into a true and noble instrument for the preparation of the way of the Lord.

At the Feet of the Master

By J. KRISHNAMURTI

Every member of the Order of the Star in the East should possess a copy of the wonderful little book which its Head has given to the world, for there has been no clearer statement of the qualifications necessary for those who would take part in the glory of the day which is even now dawning upon us. Mrs. Besant wrote of it: "Very rarely do such teachings find their way into the outer world."

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