



34

JL
QM m21, N34 D1.
N34.1.2-
1428 24

1421

PRIVATE

No. 2
(New Series)

412

THE DISCIPLE



May, 1934

1428-16.

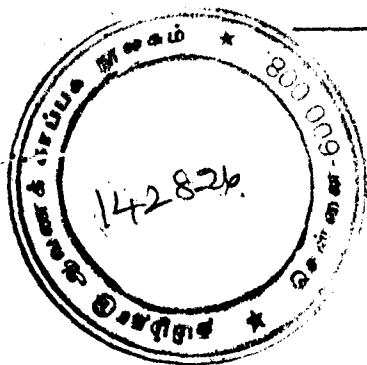
ISSUED BY THE O. H.

ADYAR, MADRAS, INDIA

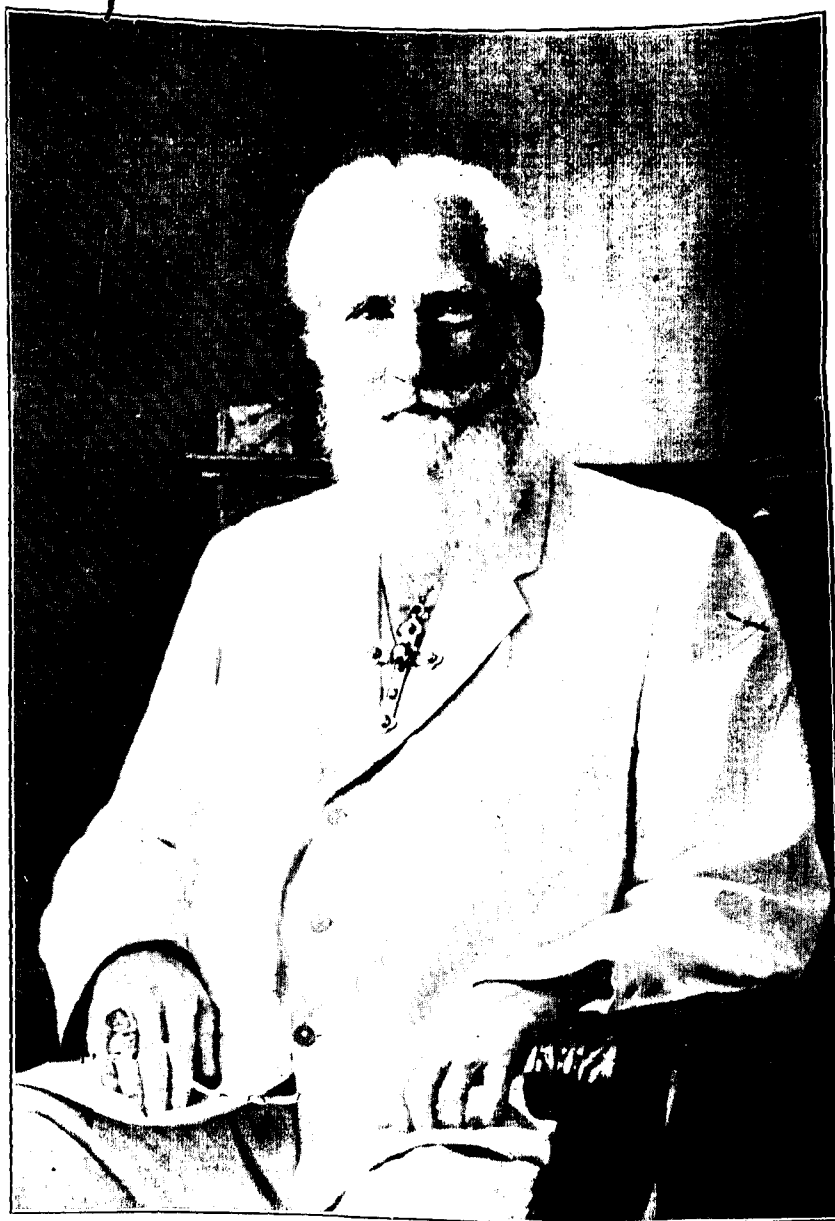
NOTE BY THE EDITOR

THIS number of THE DISCIPLE ought to have been out in April. For our late Outer Head had planned that it should appear more or less regularly at the beginning of each quarter of the year—that is in the months of January, April, July and October. But owing to his passing away unexpectedly at Perth on the 1st of March last, and his successor, the present Outer Head, being far away from India and busily engaged in lecturing and travelling, there has been inevitable delay.

All articles in this number may be read to Shrāvakas and Candidates.



IL
Q.M. 211, N34.1
N34.1.2



C. W. LEADBEATER
THIRD O. H. SEPTEMBER 1933—MARCH 1934

PRIVATE

413

Issued by the O. H.

For use in the ESOTERIC SCHOOL only

THE DISCIPLE



VOL. I

MAY, 1934

NO. 1

FROM THE O.H.

WHEN our late O. H., Brother Annie Besant, appointed her colleague, our late O. H., Brother C. W. Leadbeater, as her successor, she stated that I should succeed him. He cordially endorsed her wish. He has passed over to work in the Invisible sooner than I expected. Under the mandates of our two Leaders, I take up the heavy burden of work as the Outer Head of the Esoteric School of Theosophy. How heavy is the burden is known only to these two, and to our two Masters, the Inner Head, the Master M., and my own Master, the Master K. H.

As the O. H., I call upon all members of the School to dedicate every ounce of their force to lifting greater heights still the Theosophical Society... through which the Great Hierarchy is working to produce the changes in preparation for a World Civilisation. The stronger the Society is, the more rapidly Their schemes can be realized.

As all members are aware, we have been entrusted with the development of other types of work also. These are: for Education; for the purification and spiritualization of religion, as in the work of the Bhārata Samāj in Hinduism, and the Liberal Catholic Church in Christianity; the development of Co-Masonry; social reform in India; and guiding the National Movement in India towards a closer union between India and Britain. But the strength of these movements, and particularly their *right direction*, is inseparable from the growth of the Society.

I would ask the members not to emphasise over much the bond which exists between the Masters and the Society. That is a most vital, and a most inspiring, fact for us of the Esoteric School. But They do not desire that They should be imposed upon the Society as a whole by us. While the School is the heart of the Society, those members of the Society who do not believe in Them are also needed for the work of the Society.

C. JINARĀJADĀSA, O. H.

VAISĀKH AND ASHĀD

THE times of the two full moons this year—1934—are as follows:

Vaisākh: 28th May, 9.41 p.m.

Ashād: 26th July, 0.9 p.m.

The times given are Greenwich time. Countries not having Greenwich time must add or subtract the period of time necessary to rectify to local time.

LETTER FROM THE O.H. TO THE CORRESPONDING SECRETARIES

[Our Outer Head has sent the following letter to the Corresponding Secretaries on his assumption of the office.]

STAMFORD HOUSE,
WIMBLEDON COMMON,

London, S.W. 1.

March 8th, 1934.

MY DEAR BROTHERS,

You have had the news of the passing away in Australia of our Brother C. W. Leadbeater, our Outer Head. As you know, he intimated to you in his letter of October 5th, 1933, that he did not expect to be so very long with us. You will recall that I informed you on May 8th, 1933, that our late O.H., Brother Annie Besant, desired me to succeed him.

In taking up the responsibility which has thus been laid upon me, I feel very much how small a rôle I can play as the Head of the School, compared to our late two Outer Heads. But I know you will help. It is now a matter of *all of us* becoming conscious of a *joint responsibility* to carry to greater heights of achievement the Theosophical Movement. Happily for us, Those who initiated the various activities of the Movement are with us still, and will give us Their guidance and benediction.

Will you kindly send to the members of the School in your Division the communications for them which I enclose?

Our late O.H., before passing, reorganised the School. I heartily endorse his plan. There will, therefore, be no changes at the moment from the general scheme which he communicated to you last December.

I have appointed Brother N. Sri Ram, my personal secretary at Adyar, for all correspondence concerning the School when I am not there.

I leave in two days for Portugal and Spain, and shall be present at the Barcelona Congress. Immediately after it, I sail for Brazil and Central America. I hope to go through London next October, on the way to Adyar.

During my travels, letters to my London address will be forwarded to me.

With cordial good wishes,

Yours sincerely,

B. Jinarajadasa

FROM OUR LATE O.H.

[The following comes from Australia and consists of notes, unrevised by our late O.H., of an address to Esoteric members given by him at Adyar, of some notes he made on the s.s. Mooltan on his way to Perth, and of remarks dictated to the Rev. Harold Morton at Perth and taken down by the latter. Although the article is thus of a composite character, members of the School will no doubt be very glad to read therein some of the thoughts of their late Outer Head on the work of the Esoteric School which occupied his mind so much during the closing days of his physical life.]

MADAME BLAVATSKY once wrote in the fly-leaf of a presentation volume: "To Annie Besant, the one and the only one." There was only one Dr. Besant. When

Somebody made that, He broke the mould; and there are no more like her nor likely to be. Undoubtedly some day we may all reach the level where Dr. Besant stands now, but it will be many incarnations before most of us attain that height. In the meantime we have to carry on without her physical plane leadership, yet all of us put together make a poor substitute for our late Outer Head.

However, remember always that though the Outer Head of the Esoteric School may change, the Inner Head does not. He remains the same; His work is going on. It is for us to carry on the lower end of His work so as to satisfy Him. It is difficult; it is always difficult to keep things working in their original way. Mechanically it is postulated that if you set a force moving in a vacuum, it will go on for ever. It has never been proved, for the scientists have never been able to create a perfect vacuum; but in every experiment there is a gradual slowing down, and this is so in all human affairs, in the Theosophical Society, and even in the Esoteric School.

There are two sets of duties which devolve upon us now. First we must make Adyar the flaming Centre which Dr. Besant so urgently desired, which indeed the Masters themselves ordered it to be. Then we must stimulate the rest of the world. There is an unfortunate tendency always to slacken a little. We must have enough enthusiasm to carry on without ceasing, and we must give the new impulse that makes this enthusiasm a growing power in the School.

The Theosophical situation to-day is a puzzle to many people who should really have more understanding. Krishnaji propounds a doctrine of great importance to the world, but his teaching must not be taken as a

substitute for the teachings already revealed by our late Outer Head. Every teacher presents certain facets of truth. Because Krishnaji offers one view, it must not be assumed that it cancels out everything that has preceded it. The facts of the Ancient Wisdom are eternally true, and the emphasis on one aspect cannot negate the rest.

Of course Krishnaji is giving a different message. It was not to be expected that he would say what we have said, but on the contrary we expected something new. Instead of taking the line of Occultism only, which I think he might have done without difficulty, Krishnaji has taken another obvious line that we did not expect.

In religious life there are the two great lines of Bhakti and ceremony or Occultism. A great impetus was given to the Occult line by the effort which our Outer Head made in 1902 by reorganizing Co-Masonry, and later by the establishment of the Liberal Catholic Church. The words used by the World-Teacher Himself in this connection should be remembered and studied, so as to grasp the importance and place of these movements in the Theosophical scheme. For many years the Theosophical Society had been teaching the principles of the Ancient Wisdom to the West. India did not need these teachings in quite the same way; for, broadly speaking, the Indian system is that of Occultism, though a great deal of re-organization was needed here. In the West, the two new ceremonial lines gave a needed impulse to the Occult side of religion.

It must be remembered that each line of work has its especial difficulties. By the ceremonial systems it was intended, and to some extent has been carried out, that people by the thousand and even by the million

should work together. This can be seen in the great Christian congregations and in the vast pilgrimages of Hinduism. In many ways this system produces most beautiful effects, but the danger on this pathway is that they have relied too much upon one another or upon the organization, and not sufficiently upon themselves.

Now it is considered necessary that the other, the path of individual devotion, should be emphasized. The Masters are strengthening the idea of individual devotion, and that is precisely what Krishnaji is doing. He says that every man must stand for himself and by himself. His idea is not at all to emphasize the value of a large number of people working together, but to strengthen the individual to work alone.

The religious man of this line is to be a "private yogi man". Above all things he must stand on his own feet and be his own support. On this pathway the man must work as an individual and not as a unit of a group.

It must be clear that there is no intention on the part of the Great Brotherhood to abolish the methods of Occultism. It is merely an emphasis on this other line of individual responsibility. Most emphatically it was never intended that people should quarrel and set themselves against each other, but on the contrary each should learn to stand alone. Belief should be the outcome of reasoning a thing for oneself. Every man must reason things out; it is why he has been encouraged to develop the lower manas. In the past we have been concerned with the development of the emotions. Man has been learning to develop emotional power, love, and devotion, but now reason must be added to emotion.

For most of us in the Esoteric School, this Theosophical line of thought is not new, but we are being tested now by having to do this work in a new way, and we are being tested in several directions at once. Chiefly the test may be presented thus: Can we, members of the Band of Servers, keep the brotherly feeling, and be just as kindly, tolerant, and full of allowance in every way, when, instead of being brothers and sisters and cousins, we simply come together through intellectual convictions? Coming from many different nations, we have forgotten the intimate family bonds which held us together in other lives; and our duty to grow into the spirit of our nation further accentuates the difficulty.

From the Occult standpoint, it is a clear duty for each man and woman to grow into the spirit of his nation. It is the fashion to-day to decry patriotism and to say we need an international spirit. Certainly we need to develop internationalism, but we must first learn the duty of patriotism. We are not born here or there by chance. We are born into a particular country to learn certain definite lessons which we need. If, instead of learning these, we turn our backs on patriotism and go in search of an internationalism for which we may not be ready, we lose the lesson that was intended for us. Truly we must become international; but we can attain it only through first of all learning to be part of our own nation and doing our work for it.

There is a wrong use of patriotism when the man comes to think of his own country as the only worthwhile place, when he sneers at or despises the people of other countries. The widest tolerance is necessary. We have an unfortunate habit of picking out all the things with which we disagree, and fixing on these. There are many tourists who spend their whole time abroad in

grumbling because they do not find things exactly as they are at home. The home conditions are adapted to suit us, but we cannot expect to find this so in every part of the world. The world would be a dull place indeed if it were so. Variety is undoubtedly the spice of life, and we learn by association with those who think differently, not by staying always in the same place. We need not adopt foreign customs, but we must learn to tolerate them. We may think as highly of our own country and customs as we like, but we must have tolerance for all.

Not only is there this urgent need for fine tolerance in national affairs; the same is necessary in religion. Religion is so often a fertile source of unbrotherly feeling. We study comparative religion in order that we may have no intolerant prejudices. Even if we are unable to study other religions in all their detail, we should know at least enough to see that they all tend in the same direction. Instead of trying to convert people from one religion to another, we can do more profitable work by trying to make this irreligious world into a religious world. This is a problem worthy of our powers, but all attempts to convert another are thoroughly illogical.

An extremely important point to remember is that the critical attitude of which we are so proud can have no part in true religious tolerance. The lower manas is the latest faculty we have learned to develop. Humanity is proud of it, wants to use it on every occasion and thinks it will settle everything. It used to be a sad thing about so many of our scientists that they were completely enmeshed in the toils of the lower manas; but it is a hopeful sign to see great men like Professor Einstein and Sir James Jeans going beyond this to intuition. They are learning that there are higher

faculties than the lower mind. It takes a long time for us to learn these lessons. Humanity as a whole is still playing with the lower mind like a child with a new toy. This is why most people are still so very critical.

Our Masters, who have progressed a good deal farther than we, say: "Our criticism (it means to 'judge' in Greek) pounces upon a pearl as eagerly as yours upon a flaw." The sooner we come out of that critical attitude, and learn the synthetic process of looking for things in which we agree, the better. It is pitiable and ridiculous how very small the differences really are. People are quarrelling and fighting to the death over all sorts of small matters. One must transcend the limitations of Manas and come to the more glorious possibilities of Buddhi.

Therefore we bring together into our Headquarters people who may be of many different religions. That is good, for they must learn to harmonize all faiths and spread the idea of brotherhood to those who do not yet know it. It is our duty, as though it were a Fourth Object of our Theosophical Society, to spread the knowledge of these great truths where they are not known. Be firm in your own faith, but remember that until you carry out your belief in action, you are not really believing at all. Our lives must demonstrate what we believe, and then we must proceed to introduce these ideas to others. Our business is to keep the rules of the School fully, to show forth in life what we really believe.

There can be no doubt that a certain slackness followed the suspension of the School. There are always some who take advantage of any relaxation of rules. It is sad, but we must face the facts. Others, however, old and trusted members, are also showing some change.

They still do their duty but lack some of the old enthusiasm, the old fire. It is only a slight change in many cases but unmistakable. Why should this be? They feel a slight disappointment (perhaps even this word is too strong); they have been working loyally for 20 or 30 years and obtained no visible result, have developed no psychic powers. They say they perceive no change. This is inaccurate, for others perceive great changes in them, though they cannot feel it themselves. They see men who have adopted Hatha Yoga methods, and can show results. "What?" we ask, "Did you take up this work for the sake of fruits? Is it not enough for you that you have had the opportunity of doing all this work, of serving the Masters? Besides, are you sure that occult powers would be good for you, that they would be rightly used? Some may be ready for them, some not; it is for the Master to say when. He has no desire but to advance evolution. As soon as He sees best, He will give you the necessary instruction. If you desire nothing, you will receive all. Do not forget the warning of the Scriptures. However good and earnest you may be, you may not be just the person to whom psychic powers would do good. Recollect we have voluntarily chosen the harder path. It is more glorious than any other, but it is still the harder. You had better leave times and seasons to the Master, for His wisdom is greater than yours."

The Esoteric student must remember that the development of character is far more important than astral vision. Remember what Swami T. Subba Row wrote upon this subject. And quite recently our Inner Head gave very similar advice though in different words, when he spoke of the "saintly life" which must be our ideal.

Brothers of this Esoteric School, never forget the great object at the back of our movement. All the time we must strive to keep the flag flying, the flag that our late Outer Head gave us. Let us try to live up to these ideals and manifest the gratitude we feel towards our Founder and our late Outer Head who so nobly carried on that Founder's work.

FORWARD ! WITH MR. JINARAJADASA

THE point on which I desire to lay stress is both the opportunity which lies before members of the Esoteric School in the change of Outer Head, and the importance of their seizing such opportunity to its fullest extent.

It goes without saying that we most deeply deplore the removal from the physical plane of two Outer Heads in rapid succession. It is most sincerely to be hoped that members of our School have learned how to profit from the headship of Dr. Besant, and were beginning to profit from the headship of Bishop Leadbeater—though he held office for too short a time to enable us to benefit to the full from his own particular line of guidance.

We now are privileged to work under Mr. Jinarajadasa, whose line must needs be different from those of his two great predecessors. We must from one point of view expect a certain change of *tempo*, of quality, though no modification, of course, in the essential principles on which the School is based. The Inner Head is, for the present at all events and so far as we can see, unchanging; and in His hands



C. JINARAJADASA
PRESENT O. H.

lies the control of the whole. Each Outer Head is eager to be responsive to the Inner Head, Whose word is Law. On the other hand, the Inner Head works through changing instruments, through different types of tool, and the effect upon us is to help in a marked degree to round off our characters—provided we yield ourselves to the purposes to which each tool is fashioned.

Through all changes the great objective of the Esoteric School remains—(1) It is the normal gateway of Discipleship; (2) It is the heart of the Theosophical Society. And the Inner Head directs and guides His School to the fulfilment of this objective. But He may well from time to time stress varying aspects of such fulfilment; and I think we may trace changes in the mode of fulfilment specially during the reign of Dr. Besant as Outer Head. In the earlier days study was the dominant note. In later times there was demand for action as well as for study. I think Bishop Leadbeater would have stressed study to the end of approach to the Path of Holiness—a very scientific preparation for the assumption of the added powers which come with increasing nearness to the Elder Brethren. I have heard him say quite recently that he felt himself less concerned with the application of study to the world's problems, for example, and more with the scientific application of carefully planned meditation and study, and a carefully ordered life, to the gaining of approach to the gateway of Discipleship and to the end of the proper functioning of the heart of the Society throughout the whole of the body. He was anxious that the heart should function in perfect purity, but under no circumstances seek in any way whatever to control the Society or to dominate it. He wanted the Esoteric School to

BE, and only incidentally to DO. I have the impression that he felt there was not enough of Being in the Doing of the average individual, even though often there may not be enough of Doing in the Being of many.

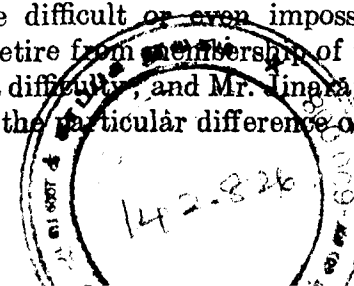
Mr. Jinarājādāsa will be expected by the Inner Head to bring his own personal genius to bear upon the work entrusted to him, to maintain the eternal landmarks, but to place at the disposal of every member of the School his own special and indeed remarkable gifts. One line of approach will certainly be stressed, as it is a line upon which the Theosophical Society as a whole will enter in this its new age. So far there has not been time for the development of the artistic spirit in our Theosophical movement. Other aspects of its life have needed preliminary stress. But now there is occasion, and most urgent need, for the expression of Theosophy as Art, as Music, as Sculpture, as Dancing, as Grace, as Refinement, as Delicacy. And while there can be no diminution in those aspects which we may call Power and Wisdom, there must come the insistence on the aspect of Beauty, or our growth will be lop-sided.

I think we may find our new Outer Head offering us much help in this special direction, and we shall all do well to take the very greatest advantage of such help as he may give, for while Power is a necessary qualification for Discipleship, and Wisdom no less, the qualification of Beauty—of character, of mode of living—has, perhaps, even greater importance. When asked once as to the qualifications for Discipleship, a Master replied that first of all the aspirant must be a "gentleman"—in the noblest sense of the word.

That the Esoteric School is now entering upon a new phase of its great way is, of course, obvious; and it will be a way amplificatory of those phases which have

hitherto been stressed. We of the rank and file must assimilate the new phase—"new" only in the sense of being another facet of the one diamond. We must not commit the foolishness of longing for the "good old times" or of imagining that the Esoteric School was only a real Esoteric School while under the guidance of Dr. Besant. I have actually heard an individual say that after having belonged to the real School, she could not possibly belong to any watered down edition of it, not a real School at all. And I have also heard people declare that while they could happily offer their allegiance to Dr. Besant as Outer Head, they certainly could not offer a similar allegiance to any successor.

I consider these attitudes display an extraordinary lack of realization of the fact that any Outer Head can only be a shadow of the Inner Head. Outer Heads may come and go, the Inner Head goes on for ever. We belong to a School over which the Inner Head reigns. Our allegiance is to Him, and we are surely conscious of His own very vivid guidance. True, we offer co-operation to the Outer Head for the time being. Where would be the solidarity of the School if we did not? But at any time we are at liberty to withdraw our co-operation. Our freedom is entirely unrestricted. Only, while we remain members of the School we must co-operate with its Heads. For my own part, I know that in offering to Mr. Jinarājādāsa my most heart-felt co-operation I am but offering to myself an opportunity to grow. I am not conferring a favour upon our Outer Head. I am conferring a favour upon myself. The time may come when co-operation might prove difficult or even impossible. I shall then be able to retire from membership of the School without the slightest difficulty, and Mr. Jinarājādāsa and I, so far as regards the particular difference of opinion involving



inability to co-operate, will say to one another "au revoir," but not "goodbye". But it is stupid to imagine entirely hypothetical events. As at present advised, my co-operation with our new Outer Head will be as heart-felt as such co-operation as I have been able to give to his predecessors. He is appointed by the Inner Head, Who has the very best reasons for His appointment; and even if I had not, as I have, confidence in Mr. Jinarājadasa, I certainly have confidence in the selection of the Inner Head.

Let us go forward, therefore, to perceive clearly our opportunity, and to seize it with hand, heart and mind. I foresee a splendid new birth for our School and for our Society—made possible of course by the wonderful work by our great leaders. Under their constant guidance, under the direction of our Elders, and with the contribution by us of a spirit of whole-hearted and intelligent devotion, the Theosophical Movement will rise to great heights, and so make ready for the way it shall tread when we in our turn shall leave the physical plane awhile. In entering upon the present new way, we are but preparing for another way to come, a way which should be still greater than the one on the threshold of which we stand. If we can rise to the measure of the greatness of the way now before us, a still greater way will open before those who shall come after us. We need not for a moment fear a gradual wakening of our work, or that we have already touched heights which never again may we hope to reach. The Esoteric School, the Theosophical Society, belong to the Masters of the Wisdom, and it is Their strength, not our own, upon which the progress of these Movements is built. Doubtless we can hinder. Doubtless we can tend to weaken rather than to strengthen.

But we small creatures come and go. They remain. And as we hinder or weaken so shall we find ourselves removed from the life, even though we may retain the form. The Society and the School are of far greater importance to Them than ourselves. They give us the privilege of participating in Their work. But if we hinder it, it is we who will suffer, not, in the long run at all events, the work. The world cannot wait upon our idiosyncrasies. May we all continue to prove worthy of helping in the new dispensation we are now entering, and be, as each one of our great leaders has been, FAITHFUL UNTO DEATH!

G. S. A.

THE SENSE OF A HIGHER PRESENCE

BY DR. ANNIE BESANT*

MOST of the elder of you must have been conscious from time to time during meditation, that the atmosphere round you had changed, that there was something more than the mere quieting down of the astral and mental bodies, a subtle change of atmosphere indicating a Presence other than your own. Almost all of the older members of the School will have had that experience. Now, when that change occurs, you should observe it carefully. Stop, as it were, for a moment, in an attitude of attention, as though you were listening to some delicate sound. You must stop all other thought, and the mind must be alert and expectant. Fix yourself on that sense of a Presence, at the same time increasing the

* Reprinted from the report of an address given by her about twenty-three years ago.

accompanying feeling of devotion as much as possible. As you do that from time to time the sense of the Presence will grow stronger. But I must warn you that you may drive the sense of that Presence away unless you concentrate simply on that, and the feeling of devotion behind it. The interference of the attitude of intellectual criticism will stop the action of the higher faculty which is beginning to assert itself. You are not sensing that Presence with your intellect. It is affecting rather your astral body in its purer and higher parts, a slight vibration on the buddhic plane being reflected again on to the astral. You will remember how the causal and mental bodies are related, and how the buddhic plane reflects itself in the astral. Hence you should not, at this particular moment, permit any interfering vibrations in the mental plane, which tend to blur the vibrations coming from the buddhic and acting on the astral plane. If, then, you keep the mind alert and watchful, the sense of that Presence will increase. *Afterwards*, when the Presence has departed, you should try intellectually to recall it, and to note especially anything which distinguishes this experience from other experiences you have had. That is where the action of the intellectual powers comes in, to look back and analyze. You learn thus to observe, in order that you may be able to distinguish the presence of one Master from another.

To many of you the feeling of that Presence may come accompanied by the sense of smell. The presence of the Masters brings with it a characteristic fragrance; with the Master Jupiter there is the scent of incense; with the Master Morya the scent of sandal-wood; with the Master Saturn, that of lemon-verbena; with the Master K. H. attar of roses; with the Master Hilarion,

a peculiar fragrance like new-mown hay; with H. P. B. a fragrance resembling stephanotis. Now there is one way in which you may aid very considerably the sensing of this fragrance, and that is by having the least distinguishable trace of the typical fragrance in the room where meditation is done. It must on no account be strong. In the case of the sandal-wood do not have more than a minute portion of this, and in the case of the attar of roses a small bottle of this in some part of the room. The same with stephanotis. It was one of these things, by the way, which gave rise to accusations of fraud on the part of Madame Blavatsky. Some stupid person thought some perfume she purchased resembling the fragrance of the Master pointed to fraud on her part. The explanation of what happens is this. If a scent which is to be used is present in the room, it would not normally be giving off any perceptible fragrance. You want to notice, first of all, whether any physical perfume is perceptible. If not, and if then any one comes into that room in the astral or higher bodies and wants to make your physical senses notice a thing that you would not notice in the astral, it is quite easy for him to set up an etheric current which will volatilise some of the fragrant substance which is present in the room, and so cause you to sense it. The only thing is to be sure that you do not notice this fragrance when first you come into the room in your normal physical condition. That is why I say: do not have any trace of the fragrance present. But here, again, in experiences of this kind, you must not let the critical faculty keep stepping in, and be constantly asking yourself whether it is imagination or fancy.

That, then, is one way to recognize the presence of a Master; but it is far better to rely for recognition on

the impression made by him on the higher body directly, so that it comes to you in the form of an intuition. Sometimes They appear so strongly that people not at all sensitive cannot help noticing it, especially if two or three come at the same time, or if at the moment a thought of the Bodhisattva is present, which is so strong that any ordinary person cannot fail to notice it.

If you try in the way I have indicated to acquaint yourself with the difference between the various Masters, it will help you when one of the Masters may be present in any new body He may have taken. You would recognize Him by His aura, gaining a sure method of recognition out of your meditation. Out of this issues a higher sensitiveness, and, if it brings you in touch with a particular Teacher, this will enable you to know Him across the appearance which He presents. And that means much in connection with the astral plane. It is quite possible on that plane for the appearance of a Master to be simulated. This happened once to me. A figure which was indistinguishable from that of my Master was kept on the astral plane in order to try to deceive me. Something about it made me question whether His appearance was being simulated, and I consequently looked more closely, and discovered that it was not my Master, but one of the darker forces who was animating that form. For that reason the inner recognition is enormously more safe than the outside recognition. The senses, both astral and physical, may be deceived, but not so the intuition. That is, so to speak, the normal way of recognizing a higher Presence. You know Him by the feel of Him more than by the sight of Him. And supposing, as many of you do, that you come in touch with the Masters when out of the body, then you will come to be familiar with the

particular "feel" of those Masters, and then, although in your physical body you might not recognise that feeling, your astral and mental bodies would do so, and send down to the physical brain an intense conviction that the person with whom you were in touch was a Master. That knowledge out of the body can quite easily assert itself within the body. And this is a thing that is likely to happen to any of you who are reasonably earnest and devoted, because, given these two conditions, you are bound to come in touch with Them, and then the feeling of devotion to Them will grow much more strongly in the physical body.

ON GUARD!

ON the night of January 23, 1933, Brother Annie Besant called four of us to her bedside—C. W. Leadbeater, G. S. Arundale, Rukmini Arundale, and myself—and gave us a most solemn warning that a strong attack would be launched against the Society by the Dark Powers, but that the Society would be saved if we four held together after her passing. During the visit of the Inner Head to Brother C. W. Leadbeater last September, He drew attention to this warning given through her. Only three of us now remain. We shall hold together.

But because we do hold together, and the Society cannot be wrecked, the attack is passing to other departments of the one Work.

Brethren, be on your guard. Many will tell you what is "the will of the Masters". Accept no one's statement, not even mine, because it claims to originate from occult sources. Examine each statement, quietly,

in meditation, in the light of your Intuition. You who aspire, if you also work to help, have already within you alit the lamp whose light shall guide your footsteps. Watch that light, and do not act on mere belief.

O. H.

THE PURPOSES FOR WHICH THE SCHOOL EXISTS

IT is very necessary that each member of the School should gradually acquire a clear insight into the purposes for which it exists, as those purposes are determined by the Masters at whose bidding it was started, and who stand behind it as its guiding and directing force to the extent to which such guidance and direction is necessary and possible. Looking at these purposes, we may see that the School is intended, first of all, to act as the necessary leaven for the vitalization of the Theosophical Society, enabling it as far as possible to attain the standard set for its corporate existence and activities. Membership of the outer Society being open to all without exception, provided only the would-be member accepts Brotherhood without limitation or choice, open even to those who may misinterpret Brotherhood and misapply it in practice, the only safety for the Society lies in its preserving within its body the special quality and magnetism that would at any time exclude, and if necessary throw out, the undesirable elements. Looked at from this point of view, such shakings as have taken place in the past from time to time, through some passing but acute trouble, are not only not to be deplored but even necessary and desirable.

While the inner nucleus performs this function for the Society, it is at the same time a School in which every aspirant, who has set his face towards the true goal of life, is taught to guide his footsteps and learn the art of living a true spiritual life, whatever the stage of his advancement as an Ego. Its help is not only for those who are near reaching a direct relationship with the Master, or having reached it are treading the earlier stages of the Path of Holiness, but for every single pilgrim whose good Karma has drawn him within its portals and offered him the opportunity of profiting by the forces that play upon him there.

While the relationship of the School to the individual member gives him very special opportunities for growth and knowledge, the members collectively are expected in the different grades in which the membership is arranged to act not only as a general nucleus for life-giving forces as stated, but as a definite instrument through which the Hierarchy can act upon the Society first but upon the outer world also. This instrument must not be regarded as a soulless mechanism cast once for all in a particular mould or composed of parts of unchangeable pattern, but as an instrument the mechanism of which can and ought to change with the adaptability of thought according to the nature of the forces to be used and the intended effects of their action. Such an instrument, if it be of a reliable and efficient character, can be used for a variety of purposes, of which the parts that compose it, the individual members, may be entirely unconscious. The whole idea of a group of persons being thus used as an instrument of forces will not seem strange if we realize that everything in the external world has its

roots or counterparts in the inner invisible realms, where such matter as there is seems but a variant of force. Especially at a time like this, when the world is at a crisis or turning point of its evolution, members of the School can, individually and collectively, form an invaluable means of achieving results which even our Masters cannot readily produce without them.

These different aspects of the work of the School must not be regarded as altogether apart and remote from one another but as inter-related. If the School as a whole and its individual members do well in one respect, they will tend to do well in other respects also. The School as a whole cannot do its best unless each individual member realizes his responsibility and does his best for it and as a member thereof. It is true metaphorically as well as physically that the strength of a chain, or of any of its parts, must depend upon the strength of each individual link composing it.

N. S. R.

[illegible]

JL
 5100-20 (154-1)
 1134-1-2

142 890