

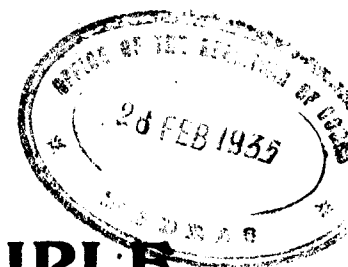


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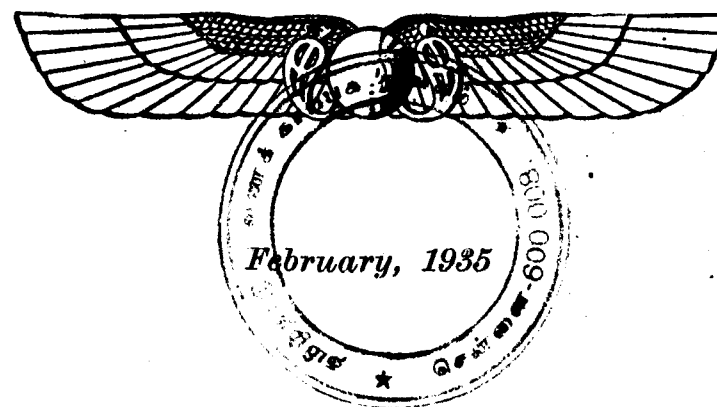
1874
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No. 4
(New Series)

E. S. T.



THE DISCIPLE



ISSUED BY THE O. H.
ADYAR, MADRAS, INDIA



All articles in this number may be read out to Shrāvakas and Candidates, except the articles: "From the Mahāchohan" and "The Training of Krishnaji".

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Issued by the O. H.

For use in the ESOTERIC SCHOOL of THEOSOPHY only

THE DISCIPLE



VOL. I

FEBRUARY, 1935

No. 4

FROM THE MAHACHOHAN

The following memorandum of instructions to Brother Besant from our LORD THE MAHACHOHAN has just been found among her papers. It is written in pencil, and the date is, I think, the Jubilee Convention of 1925. In the stress of the work at the time, the memorandum must have been mislaid. What the MAHACHOHAN said then to Initiates and Disciples applies to all who are pledged to serve the Masters, and so I publish the memorandum.—C.J.

ADYAR, NIGHT OF DEC. 7-8.

Say to Initiates, and to accepted and probationary disciples that they must make strenuous efforts to maintain continuously the attitude of Our world in their daily life in the lower world, and to assume that attitude when they have not yet attained it. All should remember that they are here in Adyar to lead in a most favorable atmosphere the spiritual life, in order that they may carry it back with them when they return to the world in which they live, thus taking to it strength and peace. They are not here to bask in the sunshine of Adyar, but to become better channels through which it can warm and enlighten

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No. 4

The Discipline

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the world. There is too much of idle chatter, wasting time, which should be given to mutual instruction and exchange of useful thoughts. You are here to prepare for the work of the coming years, the work which We expect from Our Society. Let the younger try to catch from the elders their attitude towards life, a calm and joyous seriousness, meet for those who are living in the constant presence of members of the Hierarchy which rules the world. We watch your thoughts, your actions, ever ready to inspire and encourage. Do not create round you a cloud of careless thoughts, shutting out those with which We fill the Adyar Centre of Our work.

Be alert, in order that you may catch any mental impression caused by a suggestion coming from Us. More depends on your utilisation of these few weeks than you imagine. It is a great and unique gathering of members of the Brotherhood as well as of pupils. You are not here for your own advantage, but in order that you may become better channels for the forces We pour out for the benefit of the world. We ask you to sacrifice your ordinary interests, occupations, narrownesses, in order to help Us in Our ceaseless work for the world's helping. You have time enough for your own work later. Help Us in Our work now. Live in an atmosphere of spiritual religion, and see things in their right proportions. You will thus bestow a great gift upon the world We love, and, as once before said, "We are honest debtors."

OUR WORK

BY THE O. H.

OUR two great leaders, Annie Besant and C. W. Leadbeater, have left us, but the Work remains. It was the same when H. P. B. left us, and H. S. Olcott followed her sixteen years after—the Work remains. We in the E. S. T. are pledged, one and all, to carry on the Great Work as it is planned by the Great Hierarchy which rules the world. As we grow in numbers and capacity, more and more of Their plans are revealed to us, and work in more departments is given to our charge. Some activities in these departments have been begun, and are in course of development; others, though begun, are not yet developed sufficiently. Others there are which we have yet to initiate.

The work before us is:

- I. The Theosophical Society.
- The "Three Activities":*
- II. Theosophical Education.
- III. } The Liberal Catholic Church.
- IV. } Co-Masonry.
- V. The Work of the World Mother.
- VI. Theosophical Communities.

For India in particular:

- VII. Strengthening of the bond between Britain and India.
- VIII. The Bhārata Samāj.

I. The Work of the Theosophical Society

Whatever are the other activities, however much they increase, the work of the Society is the *first*

and the most important. Upon the wide ramification of the Society, through National Societies and Branches, depends the welfare of all the other activities. The Society is as the central collecting camp for those advanced souls who will help the Masters in Their many types of work. The newcomers may specialise in one or more of the activities; but it is in the Society, and through the Society, that they are expected to gain that breadth of vision, and that "occult touch" which will make them suitable channels for the forces of the Masters.

When, in August 1916, our LORD the Bodhisattva instructed us concerning the "Three Activities" in which He wanted our assistance, He emphasised then that the work for the Society should not be allowed to suffer because new work is undertaken. Thus Brother Leadbeater reported to Brother Besant:

AUGUST 22ND, 1916.

In continuation of what I wrote last week, it would be well for me to mention a further remark made by the LORD MAITREYA. Having another opportunity of approaching Him, I asked whether He wished those activities of which He had spoken to take to some extent the place of our present Theosophical meetings. He replied:

"No: for all these forty years Theosophy has been establishing itself, making its way intellectually; it should continue at its ordinary meetings to set an example of what a lecture should be, and with what subjects it¹ may most usefully concern

¹i.e. the lecture. Included in the work for the Society are the activities grouped in the Theosophical Order of Service. They are attempts to "make Theosophy practical," and so to "theosophize the world."

itself; but Theosophy should also lead the way in those other lines of which I have spoken to you."

It opens up a wonderful vista of varied work—work on the largest scale, which will benefit the whole world. To begin such an undertaking in our seventieth year is perhaps a hard task; yet—can you, will you lead us in this, as you have done so gloriously in the preparatory work? There is no one else who can lead as you can.

II. III. IV. *The Three Activities*

These are well known to E. S. T. members; in THE DISCIPLE of May, 1917, Brother Besant sent to all members of the School the instructions of the Bodhisattva. I reprint them once again, from the original report sent to her by Brother Leadbeater.

AUGUST 8TH, 1916.

Some very interesting points emerged in a recent conversation with the Bodhisattva. He explained that the work of the Theosophical Society is definitely part of the preparation for His Coming, and that it is His wish that it should in various ways show the world how things should be done—that it should along several lines establish a form and set an example. Such organizations may be but small at present, but must be capable of rapid expansion when He comes. He gave three instances to explain His meaning.

1. In the most important matter of education, the Theosophical Education Trust is showing what

schools ought to be, and how they should be managed. He wishes this movement to spread to every country, and to be established as firmly as possible—the direction of it being always retained in the hands of those who understand His objects and will work selflessly for His plan for the children whom He so loves.

2. As Theosophy supplies the ideal school, so must it supply the ideal Church; and to do that, it must be ready to meet people along various lines. Raja's new ritual of the Brotherhood of the Mystic Star¹ will probably afford a form of service which will strongly attract one section of the religiously-minded public—that which is out of sympathy with ordinary Christian forms. Those, on the other hand, (and they are many,) who love the Catholic ritual, but cannot endure the Roman narrowness, bigotry and ignorance, are provided for by the new Theosophical Church—the Old Catholic Church, as it is at present called. This body has the Apostolic Succession in a form which cannot be questioned, so that it possesses the power of drawing upon the reservoir which the LORD Himself provided for His Church, and can hand on the Holy Orders of the old scheme to the new, thus making an unchallengeable link between the two dispensations; yet it can use a purified ritual, and promulgate the true interpretation of the ancient creeds and ceremonies. So far as the British Empire is concerned, this movement is entirely in Theosophical hands, for He has so arranged events that it has come practically entirely

¹ See the memorandum on this later.

under Wedgwood's control, and Wedgwood lays it absolutely at His feet, to do with it what He will. So there is a big future before it. I think it would be well if Raja's Star Ritual could soon be completed, so that the two alternative forms might be ready. I shall myself work with Wedgwood at the revision of the Catholic Ritual. All these things must not be hurried, but wise and firm foundations must be laid.

3. In Co-Masonry, Theosophy is supplying the ideal Freemasonry, which is intended to appeal to a third class of people who are not so readily attracted either by Catholic ritual or by the non-Christian ritual of the Star. For this also there is clearly a great future. There are other lines along which Theosophy ought to set an example. In process of time we might have a Theosophical Medical College, where vivisection and inoculation would be banned; where the doctors would advocate pure food, and abstinence from alcohol and tobacco. We might set an example of the simple life in a Theosophical social community. Think what you could do for the world along all these lines, if you only felt yourself free to use your world-wide reputation, your amazing energy, your unrivalled eloquence, your wonderful power of organization, to forward these plans of the LORD MAITREYA!

II. Theosophical Education

I can best explain what kind of work this must be by quoting here the words of the LORD, when a

copy of Alcyone's *Education as Service* was taken to Him:

JULY 23rd, 1912.

Krishna and I duly carried specimens of his new book last night to our Master, and He took us at once to the house of the LORD MAITREYA to show them. The latter spoke very kindly and appreciatively about them, congratulating Krishna on the work, and thanking you and George for the part you bore in it. He said: "Its value cannot easily be over-estimated, and its publication marks an era in the history of education; in fact, it is the first suggestion that has been made towards anything really worthy of the name of education. If the world at large were prepared to accept it—if all parents and teachers were wise enough to act as it dictates—the face of the world would be wholly changed in a single generation. But men learn so slowly—they cling so tenaciously to their traditional cruelties, however obviously wicked and foolish these may be. It is a good piece of work well done; may its effect be great!"

III. *The Liberal Catholic Church*

This work is well established, though in several countries it is barely holding its own. There is a great future for this embodiment of the Christian Faith, as I can testify by my knowledge of many Roman Catholic countries, where the devotees are eager for the sacramental forms, but feel crippled because their

intellects are given no free play by the existing narrow and rigid ecclesiastical dogmas.

Since the publication by Brother Leadbeater of his book *The Science of the Sacraments* in 1920, all can follow what are the changes introduced in Christian worship by the Liberal Catholic Church. But to recall the beginning of it all, I publish extracts from two letters of his to Brother Besant:

SEPT. 5TH, 1916.

We wish for your presence every day while we are working at the reconstruction of the Catholic Ritual. Your splendid gift of language, your wonderful power of putting things poetically, would be invaluable to us. This thing *ought* to be well done—the Ritual of His Church, the *only* one combining the power of the ancient Church with a true Theosophical expression of the *real* relation between GOD and man; all the greatest poets of the age ought to be at work on it, not a couple of obscure though earnest gentlemen who have no special capacity for expression, whose productions are mildly commonplace! The consolation is that our effort is merely provisional; it may fill the gap for the moment, and may presently be replaced by something more worthy. Yet who now living but you can write this permanent Ritual? For it must conform exactly to the old thought form, and yet contain no word that is untrue, no thought derogatory to the Love of GOD and the dignity of man who is a part of Him. Well, we will

C. W. L. and J. I. Wedgwood.

do our best, but we fully recognise that the contract is beyond our capacity.

DEC. 12TH, 1916.

The night before last we had the honour of submitting to the LORD MAITREYA the revised Ritual of the Mass to be used by the Old Catholic Church, at which we have been working for many months. We wished again and again that we could have had your invaluable help in this task, for you have the gift of language which is denied to us, and we felt so hopelessly inadequate. The greatest poets and writers of the day were needed for such a work—not two obscure Bishops in a suburb of Sydney! Our only qualifications were familiarity with ecclesiastical forms, and a very deep anxiety to do exactly what He wants. Our instructions were to preserve the old thought-form and the working of the old magic—the effect of the various acts at different stages, the descent and return of the Angel of the Presence, etc.—but “to take all the brown and grey out of it and to substitute Gothic architecture for classical”. This we have done as well as we could, but apparently not even yet quite sufficiently. It seems that the Great Ones inspired the wandering bands of Freemasons (who built most of the great Cathedrals of Europe) with the idea of the Gothic type precisely as a physical plane attempt to guide them towards the kind of thought-form which it was wished that their religious services should erect; but they were singularly slow in seeing the analogy. They began in a slavish—

well, say obsequious—and shrinking attitude, regarding GOD as a Being who had to be propitiated, begging Him to hear them for a moment before destroying them, to have mercy upon them, and generally acting as though He were an ill-conditioned tyrant instead of a loving Father. So their devotional thought made on the whole a flat-roofed sort of building—a dead level of nervousness and anxiety, with frequent depressions of slinking terror:



(I speak of course of the majority, not of the great Saints, and I am but repeating what He Himself said to us). He wished us to substitute for this the splendid swift uprush of the Gothic, dotted constantly not with saucers of depression, but with spires and minarets of ecstatic love and devotion:



Well, we have done what we could, but to make these changes and yet keep the essential part of the old form was no easy task. The LORD was so gracious as to tell us that our result is a great improvement on anything that has been done before, and that it will do very well to go on with; but I think He regards it as an intermediate stage on the way to a Mass of affirmation rather than of prayer, in which we shall no longer ask GOD to do for us all sorts

of things which we ought to be doing for ourselves—in which we shall not remind Him that He did this or that long ago to the children of Israel, but shall address all such explanations to our congregation, and turn to Him only when we directly invoke His Power in the great magical acts, and when we pour ourselves out before Him in uttermost love and adoration. But we must bring people along gradually, and this already departs widely from their preconceived ideas. He accepted it most graciously altering only the expression "Lamb of GOD, who takest away the sins of the world," which we had left in because of its age, though we did not like it.

IV. Co-Masonry

There is little of detail which I can give concerning this work, except to Freemasons. This much, however, I can now say. The rituals of certain Degrees of the Rite, as they are now used in the Eastern Federation of Universal Co-Freemasonry (of which Federation Brother G. S. Arundale is now the head) have been approved by the Chohan of the Seventh Ray, the Master R. They are the rituals which He uses, and He "worked" them in His Lodge and Chapters to show their "workings". Whatever modifications have been introduced have been under His direction, so as to make *easier for Him* the work which He desires to do through Freemasonry, and in particular through Co-Masonry. Some of these rituals have already been adopted by other countries which are working under the Supreme Council of Universal Co-Freemasonry.

V. The World-Mother

This work is, in many ways, and in my opinion, the most urgent. In country after country, the women are awakening. If the new spirit of action which is being born in them has not an aura of spirituality and consecration, it will take on purely materialistic and sensuous forms which will once again bring women under the subjection of the domineering male. What the Master K. H. said in 1883 should ever remain in our minds:

Occult science not only explains but shows the infallible way of producing such visions of fact and reality. And it shows the means to reach this naturally for future generations. But the authors of *The Perfect Way* are right: woman must not be looked upon as an appanage of man, since she was not made for his mere benefit or pleasure any more than he for hers; but the two must be realised as equal powers though unlike individualities. Until the age of seven the skeletons of girls do not differ in any way from those of boys, and the osteologist would be puzzled to discriminate them. Woman's mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman the world's redemption and salvation hinge. And not till the woman bursts the bonds of her sexual slavery, to which she has ever been subjected, will the world obtain an inkling of what she really is and of her proper place in the economy of nature. Old India, the India of the Rishis, made the first sounding with her plummet line in this

ocean of truth, but the post-Mahabharatean India, with all her profundity of learning, has neglected and forgotten it.

The light that will come to it, and to the world at large, when the latter will discover and really appreciate the truths that underlie this vast problem of sex, will be like "the light that never shone on sea or land," and has to come to men through the Theosophical Society. That light will lead on and up in the *true spiritual intuition*. Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals *have it in their power* to procreate Buddha-like children or—demons. When that knowledge comes, all dogmatic religions, and with these the demons, will die out.

It is to Brother Leadbeater that we owe the present information concerning the World-Mother, though there is something concerning Her in many religions. In his little book, *The World-Mother as Symbol and Fact*, he states all that he has found about Her and Her work, and the ways in which those drawn to that work can work. The World-Mother's relation to humanity is thus described by him:

The World-Mother, then, is a mighty Being who is at the head of a great department of the organization and government of the world. She is in truth a mighty Angel, having under Her a vast host of subordinate Angels, whom She keeps perpetually employed in the work which is especially committed to Her. That work has so many and such wonderful ramifications that it is not easy to give even the most general

idea of it in a few sentences. Let it suffice for the moment to say that in a very real sense all the women of the world are under Her charge, and most especially so at the time of their greatest trial, when they are exercising the supreme function given to them by God, and thus becoming mothers in very deed. (pp. 4-5).

I publish two letters from him to Brother Besant concerning the work to be done, in this department of our activities:

MAY 27TH, 1925.

First, when I referred on p. 1 to Our Lady's work as the Universal Mother I should have added that in the terrible pains attendant on childbirth women sometimes become partially clairvoyant—or perhaps are helped to become so—and consequently when our Lady (or one of the ministering Angels sent by Her, who of course appear in Her form, just as the Angel of the Presence at the Eucharist appears in the likeness of the Christ) stands by the bedside of the sufferer, she is occasionally seen. In India on such occasions I believe they think of her as Parvati, in China as Kuan Yin, while our Romanist brothers call her Mother, Daughter and Spouse of God.

Secondly, in continuation of the statement on p. 2 that there is a tendency among the best people to hold back from marriage and motherhood, Our Lady remarked: "It is said that the aristocracy is dying out; that should not be allowed. In the Middle Ages the common people were despised; now the tendency of many

reformers is to despise the aristocracy. That is foolish; there are many degenerates among them, it is true, but also among them are the finest in the land, for their heredity is on the whole the best. The standard of past centuries may not have been high; but whatever there was of learning, whatever there was of noble tradition, of honour, of chivalry, it was among their forefathers that it was to be found. So among them is the most likely field for suitable bodies. Unfortunately the spiritual aristocracy of a nation is not always identical, as it should be, with the physical-plane aristocracy; when they coincide, the best results are attained. The same thing is true of the Brahmins of India."

JUNE 29TH, 1927.

It is clear that the title "World-Mother" is more comprehensive than "Our Lady," though the latter comes very naturally to us. It would seem a very fine idea to establish a world-wide association of Theosophical girls especially devoted to the service of the World-Mother. It would be a matter of consideration exactly what the rules and objects of such an association should be. That which we set on foot here is only a small beginning; no doubt Mrs. Arundale will have told you all about it. We have asked its members to recite morning and evening a short collect dedicating themselves to the service of the World-Mother and asking Her to use them as channels of Her force and influence. Furthermore, we have suggested that they should try

to meditate upon Her, to realize Her position and Her work, and to watch for opportunities of doing in Her Name little acts of service, more especially to mothers and to womanhood generally. In my own little group here I have asked each one to wear a blue opal (that and the turquoise being stones especially dedicated to Her), in order that it may be a focus for the influence which She will pour out through them. Then there is also the suggestion that in Her Name they might endeavour to do useful little pieces of work for the poor—such, for example, as the making of clothing for destitute babies and the knitting of socks and undergarments of various kinds.

The organization of the World-Mother's work remains in the hands of Mrs. Rukmini Arundale, who is appointed by the World-Mother for this work. Others too have been already formally consecrated by Her to develop the work. It is Mrs. Rukmini Arundale's intention, in these earlier stages of the work, to confine its direction to carefully selected women and girls, and the E. S. T. will be used as the main channel for this work. These will naturally gather round them others, who may be of the School, or of the Theosophical Society, or of neither organisation, but are drawn to the work by their sympathies.

During the coming Diamond Jubilee Convention at Adyar, Mrs. Rukmini Arundale hopes to lay special emphasis on this aspect of the work.

VI. Theosophical Communities

Every one of us, who is pledged to the service of the Masters, and who strives to live "the saintly life"

which They have prescribed for us in Their teachings, can be used by Them as a channel through which They can send to the world Their force and Their blessing. We can thus be used by Them without our being aware how or when it is done.

When, therefore, a group of Their helpers exist in any locality, the group as a whole can be used for the same purposes. If the group consists of units in perfect harmony with each other, the force sent through them collectively is more powerful than the force which could be sent through each separately. Such groups are rare, for it requires on the part of all an understanding and a love which are the result of co-operation in past lives.

It is the desire of our LORD the MAHĀCHOHAN that there shall exist throughout the world small groups which He can utilise as instruments in His plans. Such communities need very careful organisation and management. They need not all be of one pattern. In "The Manor," at Sydney, Australia, the community there created by Brother Leadbeater lives in a large house of three stories which can accommodate forty to fifty persons; there is a common dining-room, and some part of the housework is done by a few of the residents, the rest by paid employees. Many of the residents have their professional occupations in the city. The Manor has a small chapel, as also a special room for private meetings. The residents pay for their board, lodging and other expenses. Several families live in The Manor, while other families of like-minded Theosophists have built homes near The Manor.

In the community at Huizen in Holland, there is a central house for some of the workers; as also a church,

and a large hall convertible into a Masonic Temple or a meeting hall. Several families live within a radius of a half-a-mile or less. There are communities at Krotona, Ojai, California; at Weltevreden, Batavia, Java; at Stamford House, Wimbledon, London; and at Tekel's Park, Camberley, England. There are other places. The greatest of the communities is of course at Adyar.

But it is not every group of Theosophists, merely because they happen to live in one building, or near to each other, who can be used by the MAHĀCHOHAN *as a community*, that is, as an occult centre. To become such a centre means, first of all, a unity under a head of a community to whom is given instant and loyal co-operation, because all have perfect trust in his judgment and fairness. Secondly, the community has to be accepted by the MAHĀCHOHAN as a centre, after the units who compose it have proved that they "mean business".

This very difficult work of social communities has to be slowly developed by us. Communities help greatly the work of the Masters; but also communities, if they fail, can injure that work greatly. An unusual combination of idealism, self-sacrifice, business acumen and common-sense is required to make a success of Theosophical Communities. If a community is to be accepted by the MAHĀCHOHAN, each unit in the community must realise that he is there to create of the whole community a centre of force for the Masters. While many excellent ideas of socialism and co-operative effort can be utilised in Theosophical Communities, these will exist, not to make experiments in social and economic reform, but to become channels for the outpouring of the forces of the Masters.

VII. Britain and India

Our late Outer Head, Brother Besant, took an active role in Indian politics, because she was instructed to do so by the Masters. Four of Them directed her, the first being SANAT KUMĀRA, THE KING Himself. Then she was instructed by the Rishi Agastya, (the Master of her own Guru, the Master M.) who is known among the Masters as "the Regent of India". The LORD VAIVASVATA MANU, and His right hand, the Master M., both advised her occasionally.

As long ago as 1894, in a lecture in great St. James's Hall, London, on April 20th, on the subject of "Theosophy and India," she pleaded with Britons to try to understand India and her needs. After twenty years' life with Indians, with an intimacy which had never been previously granted to any European, she possessed an intimate knowledge of Indian conditions and of India's needs. So, in October, 1913, she was instructed by the Rishi Agastya to enter the political field. She delivered in Madras the *Wake Up, India!* lectures in that year, and He ordered that the book should be widely distributed in India. Next she started the weekly journal, *The Commonweal*, in January, 1914, and later her daily newspaper, *New India*, in July of the same year.

Then, on August 15, 1915, she was called to Shamballa. There she was instructed as to the development of the Great Plan for tens of thousands of years ahead, and she was then also shown the final outcome of the War begun in 1914, which was to be a complete victory for the Allied armies. It was at the close of this audience at Shamballa that she received what she termed her "marching orders" concerning

her Indian work. I quote from the memorandum in her handwriting written by her immediately on her return to her body from Shamballa:

AUGUST 15, 2 p.m. to 3.

Heard call. Went to Shigatse, Master's house. Master K. H. and C. W. L. came. Master M. said we four had to go to Shamballa, as the coming Manus and Bodhisattvas. Went. The L.¹ came to hall and sat on His rock chair. He said He wished to show us some coming events. . . .

The L. said to me: "You will have a time of trouble and danger; I need not say, 'have no fear,' but have no anxiety. Do not let opposition become angry. Be firm, but not provocative. Press steadily the preparation for the coming changes, and claim India's place in the Empire. The end will be a great triumph. Do not let it be stained by excess. Remember that you represent in the outer world the Regent, who is My agent. My hand will be over you, and My Peace with you."

I well remember how, as she came out of her room for her tea soon after three o'clock, she called me aside, and told me that she had been called to Shamballa, and that THE KING had shown her the victory of the Allies. She asked me not to mention that fact. This was the reason—because that victory was *sure*—that she refused to give up her Indian agitation for Home Rule, though the Empire was at war. For it was then or never for India to speak, lest in the stress of war her place

THE LORD.

and her rights in the Empire should be denied for generations.

In the political work to which she set her hand, one policy was absolutely clear to her. It was that India should continue to remain an integral part of the British Empire. What was urgently necessary was to change the status of India from a "dependency" of Britain into a "Dominion" within the British Empire, having a status equal to that of Canada, Australia and the other Dominions. She had many reasons for never wavering in her policy of keeping India *within* the British Empire; but among them all, the most powerful reason was one known to her by direct knowledge, but thus described graphically by Brother Leadbeater:

AUGUST 7TH, 1920.

Certainly the Regent thoroughly approved your attitude towards the extremists who are doing their best to mar His work. I think He recognises that some at any rate of them are inspired by a kind of perverted love for their country, but He considers their actions most mischievous. You see, the British Empire is Their special creation, Their great experiment, the principal example They are setting before the world just now, the earnest of the wider Federation which They hope presently to accomplish; so naturally the forces of evil are marshalled against it, bitterly and venomously opposing it at every point. In India, in Ireland, in South Africa, they have succeeded to some extent in inflaming the brutal passions of the ignorant, in stirring up the poisonous prejudices of perverted patriotism, and

they still hope by such means to defeat the plans of the Brotherhood.

It was in 1916, as her great struggle with the British Government was becoming more bitter day by day, that Brother Leadbeater wrote to her as follows:

JULY 25TH, 1916.

I saw a paragraph in a newspaper a few days ago which said that under the Act for the Defence of the Realm the Government of Bombay had forbidden you to enter its Presidency. That seems phenomenally unintelligent; surely the officials must know by this time your loyalty and devotion to the Crown. I wonder whether the message from the Regent which I sent you in my last letter was in any way connected with whatever ~~events may~~ have led to this prohibition. I trust that that message reached you; I registered the letter, but I doubt whether that is any safeguard in these days of silly suspicion. I rather gathered the impression that He thought you were badly served by some of those round ~~you~~ and that previous messages had not come through, or had been distorted. I do hope all is going well.

The message from the Regent of India referred to by him was as follows:

Message from the Regent of India

I have already told Annie that my people must show that they deserve this Home Rule which they desire before they can expect to have it.

JL
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I definitely desire the upholding of the Empire, and, unsatisfactory as is the present position in many ways, I would far rather that it should continue indefinitely than that there should be any cleavage or even any appearance of disloyalty. Every protest against existing conditions should begin and end with the strongest affirmations of absolute and unchangeable loyalty and devotion to the Emperor, and should include generous recognition of the frequent and most noble self-sacrifice of individual officials of the English administration in the execution of their duty towards my people—a self-sacrifice for which I wish personally to thank them. I strongly disapprove all exaggerated and inflammatory statement, even when they have a basis of fact, and I have specially asked Annie to act on my behalf in watching for such statements, and emphatically repudiating and discountenancing them.

On June 16, 1917, she was “interned” by the British Government; but so great was the resentment of the Indian people that, within three months and one day (she had prophesied “three months” when setting out on her internment) she was released on September 17th. Brother Leadbeater then wrote to her:

SEPT. 22ND, 1917.

You will now be free to carry out fully those most statesmanlike instructions of the LORD VAIVASVATA as to hearty and energetic co-operation with the British Government which He has been so skilfully influencing. I got the impression

(did not you?) that He had Himself influenced or arranged the appointment of Mr. Montagu; but He did not actually *say* that. You will remember the half-mischievous smile with which He remarked that some of your followers were really more difficult to guide than even the hide-bound English officials! Did you ever discover who were those of our people in the north about whom He spoke with such regretful sternness as having disappointed Him by a failure in charity, and nullified His efforts there by setting on foot some anti-British movement which tended to stir up hatred, where love and appreciation were necessary to His plans? Now you are free again you can effectually check all that. It must have been distinctly difficult to co-operate heartily and energetically with a Government whose representatives persisted in imprisoning you as a dangerous agitator! But now you can really do something to promote the peace and harmony which He so earnestly desires; and I fancy events will move rapidly.

Her work would indeed have been crowned with a “great triumph,” *if only Indians had followed her lead.* There are cycles of solar and cosmic influences which the Masters use when favourable; if a cycle passes, the new work started becomes almost impossible to develop. There was such a cycle when the Master K. H. in 1881-83 did His utmost to found an Indian *national* daily paper, to be called *The Phoenix*, with Mr. A. P. Sinnett as editor. The Indian Theosophists would not respond to His call, though the Master warned them, through His intermediary, Norendro Nath Sen, that once the cycle had passed in 1883, nothing more could be started, in the

national work, for 27 years. After 30 years, in 1913, the work was once again begun, under Brother Besant. Once again another cycle had begun. From 1913 to the middle of 1918 all went well. Then began an opposition to the plans of the Masters, not from the British Government, but from the Indian patriots themselves, of course all unconsciously. Her leadership was rejected.

The cycle has passed, and hence the present situation, which is profoundly unsatisfactory. Had all supported her, then, in this very year, the twenty-fifth anniversary of the reign of His Majesty King George V, India could have achieved her goal of Dominion Status. But Mr. M. K. Gandhi entered on the scene, and all Indians, except a very small minority, rejected her policy in favour of that of Mr. Gandhi. She knew of the probability of violence, resulting from his leadership, for she had been forewarned. It was because violence was inevitable with the policy begun by him, that she stood against him from the year 1918 onwards to the end.

The work is not over. With the acceptance last year by most of Mr. Gandhi's chief followers of the *constitutional method*, once again the Indian National Movement has reverted to the position to which she and the leaders before her had brought it in 1917. Sixteen precious years have been wasted, though one must count on the side of gain a greater awakening of the Indian masses. There is far more power in India to-day than in 1917, and this we undoubtedly owe to Mr. Gandhi. But whether the awakening of the masses *as he has done it* is altogether a blessing or the reverse time alone will show.

Once again, in December, 1934, the work has been taken up by some of us where she left it. The Indian

National League, incorporating the Home Rule League and the Commonwealth of India League, has been formed. Dr. G. S. Arundale is the President, and Bro. Hirendra Nath Datta and I appear among several Vice-Presidents. All within the British Empire who desire to aid India to become a Dominion within the Empire, can help in their several ways. They can write for information to the "Secretaries of the Indian National League, Besant Memorial Buildings, Armenian Street, Madras".

It may be asked: If the Great Hierarchy desires a certain part of Their plan to be carried out, why do They allow human wills to thwart it? The aim of the Hierarchy is to gain the co-operation of the souls of men, since that is the way of calling out the Divine within them: They never desire to crush our wills in order to carry out Their plans. For this reason, Their plans are arranged so that if one effort does not succeed, other efforts one after another shall be made to bring the desired result. To the Great Ones, who plan Their activities to cover tens of thousands of years, a few years' delay is not of calamitous consequence, though They desire always to hasten matters if at all possible. In the letter of the Regent, it will be noted that He states He is willing to wait as long as may be necessary, rather than have the fundamental basis of His work disturbed by a wild onrush of forces which at first sight would seem to be co-operating with Him. Of course, if it should be absolutely necessary that Their plan should be achieved at a particular time, They are never defeated, for if necessary, one of the Great Ones steps on the scene to take charge. Thus it happened in Atlantis, when the Dark Emperor seemed to be invincible against the attacks of the agents sent by the Manu, that the Manu Himself

took the field, and led His hosts, and so put an end to the rule of the evil forces.

Needless to say, those who co-operate with the Will of the Hierarchy gain much in their evolution, as those who thwart that Will create obstacles for themselves. It is for this reason that the training of the intuition is so necessary, in order that the lower vision of the mind, or the emotionalism of the astral nature, may not lead one astray to choose the wrong action and not the right, in spite of our motives being of the highest.

VIII. The Bhārata Samāj

This work, initiated by the LORD MAITREYA, through Krishnaji, has not developed as it should. When this Samāj composed of Hindus was started in 1920, it was their aim to bring about a simplicity and brevity in the very prolonged and complicated rituals of Hinduism. They kept to the orthodox formulae in Sanskrit; there were no fundamental changes. The shortened rituals for Upanayanam ("thread ceremony" or "confirmation") and Vivāha (marriage) were already in use by 1925, when suddenly Krishnaji took charge of matters, after his arrival at Adyar on November 25, 1925. In an unexpected manner, he desired a *congregational* worship such as the Bhārata Samāj had never planned; he spent hours in learning how to repeat Vedic mantras. Finally on December 20th, himself officiating as the hierophant, Krishnaji instituted the new congregational worship.

The effect of the ritual has been described by Brother Leadbeater in an article in *The Theosophist*, April, 1926. In a further investigation (*The Theosophist*, July, 1932)

he found that the co-operation of the Deva who created the thought-form in the ritual was gained as much by a woman hierophant as by a man, provided both belonged to the sacerdotal caste, the Brāhmana.

The work of the Bhārata Samāj ritual is dual: first, as with all rightly-constructed rituals, to pour out on the community forces of help and inspiration; secondly, to build the worshippers present into a "congregation," that is, an instrument which the unseen helpers can use for the better service of the Great Plan. It is obvious, seeing how every Brāhmana man and woman can officiate as a hierophant, what a powerful channel has been established by the LORD for the descent of new Deva forces.

The Bhārata Samāj ritual of morning worship is one of the most powerful that I know, for personal purification. Its ritual, in Sanskrit and roman characters, with ordinary and word for word translations, is obtainable for 6 annas plus postage at the Theosophical Publishing House, Adyar. A larger work, containing also description by Brother Leadbeater of the temple thought-form, and how it is created, including the explanations of the ritual by Krishnaji and P. K. Telang, costs one rupee, and can be obtained both at the Indian Bookshop at Benares and the T. P. H. at Adyar.

The ritual is still being performed daily at Adyar, and elsewhere in India at times of Federation gatherings. But this is not sufficient. If we are offered a new way of co-operating with the Great Plan, a new method of helping our fellowmen, we must use it to the fullest. That is the work which still remains to be done in India.

I know that many who in 1926 and 1927 were enthusiastic about this work have lost their interest in it, because Krishnaji's teaching from 1927 onwards

took an unexpected turn. On this see later the articles on Krishnaji and the work of the LORD through him.

Conclusion

The purpose of our evolution is to release the powers of the Triple Ātman which is ourselves. Will, Wisdom, Activity—these are the three manifestations of the Ātman; it is by bringing these three aspects into manifestation in our lives here below that we become conscious of our Divinity. Some begin with Will, and others with Wisdom; we, in this School, begin with Activity. It is only as we are active in some part of the Great Plan that our capacity for Wisdom is increased and our power of Will grows. For, as we are active in the work of the Masters, something of Their Wisdom and Their Will is sent to us in return.

This is our Yoga, or technique of Union, in which we specialise within this School. Our individual temperaments—towards Wisdom or Devotion or Creative Beauty or towards any other mode of self-expression—are not suppressed as we work within the School. But they are used, as the gardener uses soil and water for his plants, to make to blossom in our lives such activities as the Masters require of us during this incarnation. The Masters ask of us not first Will, not first Wisdom, but first Activity.

It is said that the Lord Christ refused to condemn a woman who had sinned, "because she loved much". And through His aid she became one of His saints. So too shall it be with us, who are now so incomplete in our character building, so blundering as we work. For Their eyes will ever rest on us in pity and in

encouragement in spite of all our defects and failures—*if only we work much*. Tireless in work—that is what They are, on behalf of the "orphan humanity" whom They love and serve. As we too are tireless in work, we shall slowly achieve our goal, which is to be with Them always, working for Them, and growing in Their sunlight. Union with Them first, and Perfection after—this is our ideal.

VAISĀKH (WESAK) AND ASADH (ASALA)

The times of the two full moons in 1935 are as follows :

Vaisakh : May 18th, 9.57 a.m.

Asadh : July 16th, 5.0 a.m.

The times given above are Greenwich time. Where "summer time" occurs, the necessary correction must be made. Countries not having Greenwich time must add or subtract the period of time necessary to rectify to local time.

For India, *Standard time*, May 18th, 3.27 p.m., and July 16th, 10.30 a.m.

For New York, May 18th, 4.57 a.m., and July 16th, 0. a.m.

KRISHNAJI

LAST November I replied to a Corresponding Secretary as follows:

"No one in the E. S. is bound to study Krishnaji. If any E. S. member is inspired by him, let him study *individually*. Krishnaji's teachings are best realised by each for himself; they do not become clearer by study and discussion with others. Joint study in this case merely causes confusion. His writings are not a part of E. S. study *in Groups*.

"Of course the principles which Krishnaji enunciates are from the LORD. It is His new teaching to help the world. But no new teaching displaces all the old. Nor does it follow that everything from Krishnaji's lips is directly 'from on high'. But all that is 'from on high' is a part of Occultism—the knowledge which the Masters have for the world, a part of which is revealed as Theosophy."

We Theosophists are accustomed to the idea of the several religions as all somehow aspects of truth. If we are Christians or Hindus or Zoroastrians, who believe in God, we are not upset because Buddhism ignores the existence of God. We know that Buddhism is as much an aspect of the Wisdom as Hinduism or Christianity or Zoroastrianism. Nor are we upset when we hear that Vyāsa, who founded the Samskāras or sacraments of Hinduism, is the same World Teacher who as the Lord Buddha gave a world religion which showed that sacraments are not necessary to purification or salvation. So long as these several contradictory manifestations of the Truth as to the One Reality are separated by thousands of years, we live and work unmoved.

But when the same phenomena happen in quick succession, as now in the case of Krishnaji, we feel worried or utterly thrown off our base!

We know that we are at the beginning of a new subrace that will grow slowly for thousands of years; the World Teacher is giving to it *teaching after teaching*, to be helpful to the different types of men to be born in it in the centuries to come. Already Krishnaji has given several types of teachings. There is one phase in *At the Feet of the Master*; another in his clear and *first-hand* knowledge of Occultism as in his book *Towards Discipleship* in 1924. Yet another phase of teaching began with his organisation of the Bhārata Samāj ritual. Other phases are in his *Hymn of the Initiate Triumphant*¹ and in his teaching as to "The Beloved". There is to-day his teaching which insists that man must not look for help or for light to any God or teacher, but must rely solely upon himself. Who knows what more he will give? *They are all necessary*, or they would not be given through him.

This does not mean that we are bound to accept *everything* from his lips as coming direct from the LORD MAITREYA. Krishnaji is His vehicle; but to what extent the vehicle colours or not the message, who shall say?

What should suffice us is to be inspired by the LORD to a greater vision, to a purer devotion, to a more flawless service. We can gain all these things if we listen to Krishnaji with our intuition, whether he seems to confuse our minds or not. As Brother Leadbeater said in 1928, when Krishnaji's teachings began to disturb

¹ Written on September 2, 1922, a few days after he had taken the Third Initiation. He was then at Ojai. It was published anonymously in *The Herald of the Star*, January, 1923.

members: "Go and listen to him; open yourself to the influence which is poured out through him. Never mind if your mind objects to anything which he says; don't waste your time as you listen to him in trying to harmonise his teachings and your objections; you will have plenty of lives in which to do that. Put your challenging mind to sleep for the time; accept what you can and put aside what you cannot; but bask in the *influence* which the LORD is pouring out now upon the world."

Krishnaji releases new capacities of consecration and strength in one who has *found his work*, that is, has discovered the way of perfect giving of his inmost self in some gift of work to men or to God. I can testify, as an occultist and mystic, that Krishnaji inspires me to greater consecration to my work and to a lovelier vision of life's possibilities.

CABLE ADDRESS OF MR. JINARAJADĀSA

My registered address for cables and radiograms (and in India, telegrams) is:

BLAVATSKY, MADRAS

These two words suffice. There is no need to put "Jinarajadasa, care Blavatsky, Madras". If I should be absent, the cable will be opened by Mr. N. Sri Ram.

THE TRAINING OF KRISHNAJI

I publish for the first time a memorandum of instructions given by the LORD MAITREYA to Brother Arundale on May 5, 1913, concerning the education and care of Krishnaji. We—Brothers Besant, Leadbeater, Arundale and myself—did our best to carry out our part of the task according to the instructions received. Our difficulties were more than I care to describe. The task now is Krishnaji's.—C.J.

The LORD MAITREYA said:

I am trusting much into your hands, my dear brother. I am depending largely upon you to prepare for Me the vehicle which I need for My work. In order that you may be able to do this I shall show exactly what I want, and you must try to understand. I want a vehicle through which I can work always and at all levels. I want to be able when necessary to occupy it completely without the slightest friction, or be able to occupy it partially in various ways and at various stages, to be able to express when necessary a single thought in My own words quickly, without distortion and without too great exertion, or to throw out a mere flash of thought to be expressed in his own words with the certainty that it will go through correctly without My having to think of it again. I want to be able to work sometimes with the causal, sometimes through the mental body; sometimes through the astral or physical. Sometimes I shall take the place of the monad and direct the ego; sometimes I shall take the place of the ego and direct the personality; sometimes I shall leave all the vehicles just as they are, yet I want to be able to send a message through quite perfectly.

The LORD showed us by experiment a number of different methods of occupation, and showed to us very clearly the enormous difference made by the knowledge or ignorance of a certain subject; how when the lower mind understood a subject clearly the expression was easy, graceful and perfect, and made with but little trouble; when ignorance existed it took at least fifty times as much force to obtain the same result, and even then it had not the same spontaneity and was far more liable to be distorted or misunderstood. He showed us how where a prejudice arose there was an absolute bar to any inspiration on that subject. He showed us how the prejudice leaped up and stood like a rock in the way and made communication absolutely impossible. A very good instance of this was given which caused great amusement to all present, though some confusion to the subject.

Now it must be realised that the chief desideratum is a nature full of love, so that there is no room for aught else; but all prejudices and restrictions must be removed.

Your work for Me is to prepare that vehicle for Me; you must be its guide, philosopher and friend far more than its tutor. Remember that there must be for it nothing but happiness, no sense of overstrain, no friction of any sort in his surroundings. The learning must be absorbed with as little effort as possible. I want education, not cramming; I want to lead out, not to force in. Knowledge there must be, but first and most of all a knowledge of Theosophy. He must be an enthusiast for it, the greatest living authority upon it, and the important thing is the theosophical attitude; to be

able by means of that to pronounce unerringly with regard to worldly problems; to decide instantly between right and wrong. All other lines, whatsoever they may be, must be recognised as subsidiary to this; art, music, poetry, philosophy, science, religion, history—all these are good, but all only methods of expression and illustration, only channels or lenses through which shines forth the sun of Theosophy. In all cases we want facts, not conventions, and we must face these facts absolutely honestly and with full understanding. Remember that particular lines of knowledge or aspects of knowledge are the superstitions of an age, but a World-Saviour belongs to all ages and not to one alone.

Referring to physical matters, I will ask you to observe even more carefully the directions previously given. Much physical exercise; avoid distortion¹; no tightness anywhere. Specially avoid all pollution, which makes *My* part of the work impossible. He must never be where there is smoking or alcohol; these things must not be done in his presence under any consideration; nor must he enter places which reek of them; those who wish to approach him must control their appetites and keep decent.

As to outer requirements, We need ease, fluency, accuracy, and a copious vocabulary both in speaking and writing; judgment in dealing with people and cases, a perfect manner, a perfect address, as much rhetoric as is necessary, but above all to be natural. English first and most of

¹ The reference is to a distortion of the feet which had begun, as the result of wearing shoes which compressed the toes.—C.J.

all—a perfect mastery of that, and French afterwards if you can, yes. But first and most of all your own language quite perfectly, so that it shall be a mobile instrument in his hands and he can use it freely.

[He recommended Ruskin.]

I have erected round him a barrier or guard of Initiates [Raja, Nitya, George] whose presence will ensure the atmosphere that makes the preparation possible. I send people to him sometimes, because I want the body to get used to expressing Me. Remember, his presence carries with it My benediction and that of My greater Brother¹. He will send it by correspondence too, sometimes.

Last winter's residence was satisfactory; but when you are free to arrange these things for yourselves you should always be close to the sea, and whenever possible should combine the hills with the sea, as you did in Sicily. If you must be in the British Isles, the Channel Islands or the Isle of Wight are preferable, though there are many places in Devonshire or Cornwall which might do².

¹ The LORD BUDDHA.—C.J.

² It was on this occasion that the LORD mentioned as a possible place of residence the Scilly Isles, off Land's End in Cornwall, as a spot known to Him because He had once been shipwrecked there. Presumably this was in His appearance as St. Patrick, the patron saint of Ireland.—C.J.

MESSENGERS OF THE LORD

The answer which follows was made by Brother Leadbeater in 1922. When it was reprinted in 1932, he said: "I see no reason to change it in any way."

Question. The possibility has been suggested that when the Lord comes He may conceivably utilize more than one disciple's body. Would not this be likely to cause considerable confusion in the minds of the orthodox, and be calculated to breed distrust as to the genuineness of His appearance?

Answer. I do not think it would be well for us to take that for granted. To begin with, I do not know where you get that idea; but I think it probably arises from something which I have heard, and that is, that although He wishes to have one body which will be, as it were His own, entirely at His disposal, in which He can travel about, in which He can work directly, He also desires to have someone in each country whom He can inspire with any ideas which He wishes to spread abroad. Although I do not gather (I have never heard anything to indicate it) that He would dwell in more than one vehicle, I have heard it suggested that He would have someone in each country through whom He would send messages, whom He could inspire with ideas in order to get the work done more quickly. That would mean the utilizing of more than one body, but it would not involve inhabiting that body; it would only mean that there may be several people whom He may inspire.

C. W. L.

THE RITUAL OF THE MYSTIC STAR

THIS Ritual written by me belongs to an activity which, though desired by the LORD MAITREYA, was never started. The history of its origin is as follows:

In the year 1912, an organization was started called "The Temple of the Rosy Cross". It had as its three leaders Brother Besant, Bishop Wedgwood and Mrs. Marie B. Hotchener. After the organisation had been established, and temples had been started in Holland, Adyar and elsewhere, the Chohan of the Seventh Ray, the Master R., stated on August 15, 1915, that the organization was unsatisfactory. He acknowledged the deep devotion of all those who worked the ritual but He intimated that for several reasons He was not able to use it. Dr. Besant then suspended the organization. I was commissioned to write a more suitable ritual. It was to be a public ritual, while that till then in use was for the members of the Temple only.

As my ritual took shape, I called it the ritual of the Brotherhood of the Mystic Star. Brother Leadbeater, writing to Brother Besant, on February 19, 1917, quoted the LORD MAITREYA as follows:

He made it quite clear that He expected the Temple of the Rosy Cross to be entirely superseded by the Brotherhood of the Mystic Star. He confirmed what the Master the Count had previously said upon the same subject—that the name must be changed, to avoid confusion with the Eighteenth Degree and with another secret Society, and that its ritual should be performed *for the public*, wherever a Branch of the Order of the Star desired it. He evidently means very much what was formerly done at Krotona, where they

celebrated what they called the Krotona Ritual. There may be branches of the Order of the Star which do not desire such ritual, in which case they need not have it; but members of the Brotherhood . . . of the Mystic Star are to hold themselves at the disposal of their local Branches, to perform this when required.

My work was delayed considerably, but finally the ritual was completed in 1920. After several emendations, two rehearsals of it took place in Australia in the same year. The Master R. then approved the ritual and said:

I like your Ritual of the Mystic Star. Not only is it in many respects novel, but it supplies a missing link in your arrangements, and so will do much good if you can get it used. The time approaches when the relation between Devas and men shall be closer and more fully recognized; and this must be done in many ways and at various levels. The Bodhisattva has ordained that in the service of His Church men shall be brought into relation with the Nine Orders of the Angels and the Heads of the Seven Rays, so that each may gain from that relation such profit as he can, and thus may better help in the tremendous outpouring of power which He has made the central feature of those services. In Freemasonry a quite different department of Angelic help is called into play, the Angels of the Elements and their subordinate hosts being invoked, and their energy being gathered and distributed somewhat as was the other, though the special and personal downpouring is called forth only when a

candidate is i . . . d, p . . . d, and r . . . d. But Freemasonry is by tradition a secret society, whereas your Ritual of the Mystic Star is at my request designed for public use. It collects and distributes the same forces, though again in a different way, and at the same time conveys to those present valuable instruction which the world very badly needs, and influences men towards the widest tolerance, while stirring within them feelings of deep love and devotion. Much of its success will depend upon finding suitable and sympathetic people to play the various parts. You have done well with the task entrusted to you, and I congratulate you.

Brother Besant then instructed me to offer the new ritual to the members of the Sovereign Sanctuary of the Temple of the Rosy Cross in London, and get their approval to the changes necessitated in organization. Two special meetings of these brethren were called on September 22 and 29, 1920, when I explained my ritual. I said that it had been approved by the Master, but I do not now recall if I quoted or not the actual words of the Master.

These brethren, however, still clung to their old form; they desired only emendations to the ritual of the Rosy Cross, with perhaps a public ritual also; but they were averse to giving up their ritual, to a change of name and to such a complete transformation of the ritual working as I had introduced. Brother Besant was at the moment completely immersed in the political work in India, which was then full of difficulty and danger owing to the Non-Co-operation Movement. Under the pressure of that and other duties,

she was unable to organize the new work. There is thus a gap in our work.

I hope some time this year to begin this work. But it is necessary to print the ritual first, so that those who work it, and the public who assist, may have copies.

THE PRICE OF PSYCHISM

On May 24, 1931, when speaking to me about members who wanted to develop psychism, Brother Besant said: "They like to be clairvoyant and such things; they like to hear about the Masters. *But they won't pay the price.*"

C. J.

VISIT TO AUSTRALIA AND NEW ZEALAND

I had hoped to stay in India all this year, but the needs of the Work require that I should visit Australia and New Zealand before the Diamond Jubilee Convention. I shall be leaving in the first week of March.

February 8, 1935

C. J.

THE USE OF INTOXICANTS AND DRUGS

THE prohibition refers to all forms of beers, wines, spirits, and drugs such as opium, cocaine, "bhang" and similar preparations used by a person as stimulants or sedatives. Drugs are not prohibited when they are prescribed by a doctor; their use then is intended to be only temporary, and as remedies. Certain chemicals dissolve only in alcohol, but the quantity of alcohol in a medicinal dose is small and is eliminated in a few hours. Such doses can be taken. But sometimes persons who have formed the alcohol habit or drug habit feel uncomfortable if they do not indulge regularly in their alcohol or drug, however small the quantity. It is such a habit which is prohibited in the School. Aspirin, for instance, is useful as a remedy for headaches, fevers, etc.; it is then a medicine. But when aspirin is taken regularly, it becomes a drug habit. There is no objection to taking sal-volatile as a heart stimulant; it acts as a rapidly absorbed form of food. A doctor may even prescribe, in case of collapse, alcohol like brandy, cognac, etc. Anaesthetics can be taken during surgical operations. All meditation should be suspended for three months after recovery, if anaesthetics or any forms of alcohol have been taken under medical orders. The smoking of tobacco in all forms is prohibited. Cod liver oil or its preparations can be taken as medicine, without infringing the rule as to abstinence from fish.

If a member feels he must have drugs or alcohol or tobacco to keep his physical elemental quiet, he should leave the E. S. He can still grow in other aspects of his character, by spiritualizing himself in tenderness, the sense of unity with all that lives, refining himself artistically, and so on.

C. J.

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