

The Disciple

January 1936

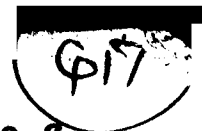


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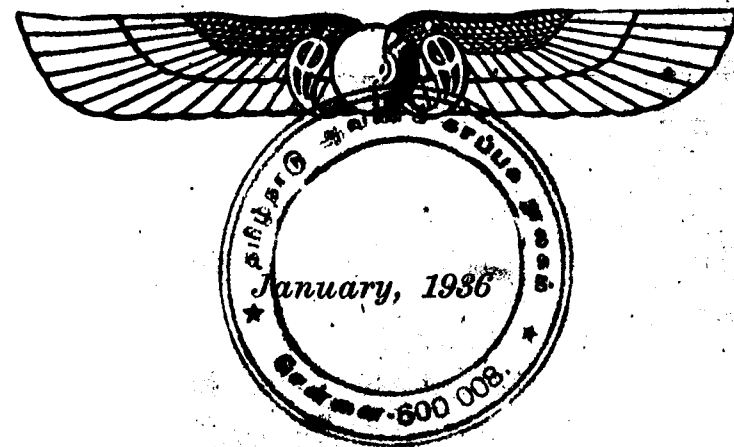
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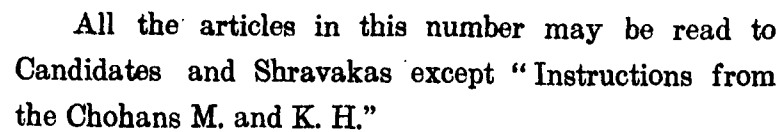


THE DISCIPLE



ISSUED BY THE O. H.

ADYAR, MADRAS, INDIA



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For use in the ESOTERIC SCHOOL of THEOSOPHY only

THE DISCIPLE



VOL. I

JANUARY, 1936

No. 6

INSTRUCTIONS FROM THE CHOHANS
M. AND K. H.

December 9, 1930

II reprint the instructions received by Brothers Besant and Leadbeater and certain other Initiates from the Inner Head of the School. All will remember that Brother Besant in 1928 transferred to the United States the international organ of the President of the Society, *The Theosophist*. She hoped that a better printing and binding than were possible in Adyar would create a larger circulation. On receiving the instructions given below, the magazine was at once transferred to Adyar.

In August 1930, during the Congress at Geneva of the Federation of European Sections, a representative of Dr. G. de Purucker came and invited all Theosophical Societies and bodies to come to Point Loma as a mark of "fraternization" to celebrate together the hundredth anniversary of H.P.B.'s birth. Dr. Besant promptly accepted the invitation. But nothing further happened, as Dr. G. de Purucker seemed unable to develop his plan of "fraternization," giving as one

reason that "Adyar" had accepted his invitation too hastily and without adequate consideration. This plan is referred to in the instructions of the Chohans. These instructions were printed in *Shishya* of September 1931, the E.S. journal published in Bhavnagar. But many have not read them, I find.—C. J.]

It seems necessary to make clear to your workers that, though our Society is always and everywhere progressive, it has nevertheless to maintain its continuity. It widens out its usefulness, it enters upon new fields of activity; but it must never pretermitt its original work, nor relax its effort along the lines for which it was founded.

It exists for the promotion of Brotherhood, and therefore for the promulgation of the great basic truths upon which the doctrine of Brotherhood is established. It had a very definite revelation to give to Western people, a definite gospel to preach; and along that line it has met with considerable success. That work is still needed, that gospel must still be preached with unabated vigour; much energy is and must be thrown into the branches, but the main trunk must not be allowed to show symptoms of decay.

Our present Commander-in-Chief (our Lord the Mahā-chohan) wishes to utilize our Society for a fresh facet of the Great Plan. It is by His direct command that efforts are being made to establish centres for His use in different parts of the earth, centres through which His power can be radiated for many purposes which are at present beyond your knowledge. Hence the necessity for the founding of Sydney and Huizen, and our insistence that these should be supported and strengthened.

We have other spots in mind. But our Commander is most explicit in asserting that *all* these

are subsidiary to Adyar, the true centre chosen by us fifty years ago, the only centre in which our emissary Upāsikā was directed to reside for this purpose.

This centre has been somewhat neglected and allowed to lapse; it was once a centre of fire and life even on the physical plane; build it up again and restore it to its pristine glory. Consult among yourselves how this can best be done, for there is no time to lose. True, our Society is world-wide, yet its root is in this sacred land. The centres of commerce and material civilization (so-called) may be elsewhere, but this is still the focus of spiritual power. Distracted though this our beloved Motherland may be at the moment, she still remains the land most suited to reflect the glory of Shamballa, the spot of earth through which the light and life of higher planes may be most easily transmitted. An influence flows thence which no other country in the world can give; for fifty years you have sent out that influence of ours to far-away lands through our magazine *The Theosophist*, and we wish that sanctified channel restored to our use.

We allowed (though with regret) the trial of your recent experiment; it has not succeeded, for it *could* not succeed; the magazine has lost its unique character, but it must now be restored immediately to its former position. This is not the time when India can afford to be deprived of an important channel through which she spreads her special message and blessing through the world.

Offshoots, reflections, may of course exist; an *Australian Theosophist*, an *American Theosophist*—that is well, that such nations as wish to do so may emphasize their own aspect of the truth, and give their local news. But *our* magazine, published at *our* Headquarters, and edited by us through your hands as our

representative—that alone can claim the proud title of *The Theosophist*—a copyright which we cannot consent to abrogate!

We want no half-hearted servers, but rather those who are willing to make sacrifices for Theosophy, to follow where our Commander leads.

Let no one be in the least troubled by the recent shaking out from our Society of some of its loosely attached members; brothers should remember that a similar event has several times happened before, and that on every such occasion our organization has emerged stronger and more useful than ever. We blame no one; let every one obey his own conscience. It is merely necessary for us to know upon whom we can absolutely depend. It is no mean epitaph: "Losing or winning, he played the game, and *stood firm* until the end." And the end is sure.

It should be clearly understood that while we always welcome progress, we do not look with favour upon the spirit of unrest, so prevalent at the present day, which desires perpetually to make changes merely for the sake of change. Unnecessary changes in fundamentals give an impression of instability which is manifestly undesirable.

What is needed is a greater diligence in pursuing the objects of our Society and our School, and applying them to daily life. I would say to you, do not waste your time and strength in tinkering with your machinery, but go ahead and produce results. With us it is work that tells, not barren argument; and in that work The Brotherhood stands behind you.

You must not impose even *belief in our existence* upon your outer Society; but in your Inner School and most of all among our Pupils, it should be understood that there are two aspects of the work: that which our members can do themselves, and that which we can do

through them if they will make themselves fit channels for higher influences. I spoke to you before of the necessity of gathering round you a band of stalwarts upon whom you can *depend*—men not liable to be tossed to and fro, and carried about by every wind of doctrine, but men of selfless devotion to the great cause of humanity.

Such men you need in your centre, and also in the outer world as representatives and agents of your centre. Weld them into a unity, and doubt not that we shall use them; they will be a mighty weapon in the hands of the Lord as well as a channel for His power; and never forget that we stand behind you, and over you shines the Star of THE KING, the oriflamme of victory.

VAISĀKH (WESAK) AND ĀSHĀDHA (ASALA)

The times of the two full moons in 1936 are as follows:

Vaisākh: May 6th 3.1 p.m.

Ashādha: July 4th 5.35 p.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 6th 8.31 p.m. and July 4th 11.5 p.m.

For New York May 6th 10.1 a.m. and July 4th 0.35 p.m.

THE DIAMOND JUBILEE CONVENTION

THE Convention has come and gone. It has become a splendid landmark in the history of the Society which the two Chohans M. and K. H. always term "Our Society". The number of persons registered—members and near relations, including dozens of children—was 1,475. The President had planned the Convention to represent not only the activities of the past and the present, but also to indicate possible activities of the future. The close relation of Theosophical Idealism to the various Arts was much emphasized. Above all, there was throughout the whole period of Convention such a spirit of friendliness everywhere, and such eager desire to co-operate with the leaders, that the Convention became a channel for an outpouring of the forces of the Masters. The vast gathering was utilized by Them to send through it to the world forces to lift a little the heavy cloud over the world and to strengthen all who are striving to help the Great Plan. At the close of the last E. S. meeting, I was instructed by the two Chohans to thank the members of the School for the help given toward the fulfilment of Their plans for the Society and for mankind.

On all sides the work is once again becoming energized by the Masters because the old channels which were blocked are slowly being cleared and new channels opened. It is only perhaps some of us older workers who realize the indescribable privilege of being called to the work, and how no sacrifice of time, strength and whatever faculty or means we have is too great for the noble and holy task. When once we have the sense of the Plan of the Masters, we can live and act serenely but also with strong enthusiasm. May you all catch

from us older workers something of our strength of dedication.

C. J.

KING GEORGE V AND KING EDWARD VIII

WE who are workers for the Great Plan cannot but rejoice where that Plan comes to fulfilment. It is therefore a matter of encouragement for us to contemplate the life lived by His Majesty George V who has just passed away. It was Queen Victoria who established a great tradition of Kingship as not only a life of rule but also a life of purest service for those over whom she was called upon to reign. The noble ideal which she established was developed by King Edward, both as King and when he was Prince of Wales. It was this same ideal which has been carried further by King George. Burdened as he was with very unusual responsibilities—the Great War broke out when he had been King but five years—he threw himself into his work with such a spirit of unselfish dedication and tireless activity as has made for him a golden record in the annals of the British people. One fact not less noteworthy is the way that the ideal of service established by the British Royal family has been eagerly accepted by all the Princes and Princesses of royal blood. Members have surely known for long how the British Empire is not a mere happening by chance, but a careful fostering of groups with regard to developing certain great plans of the future to establish a World Order which shall abolish war and poverty. Towards the achievement of this great ideal King George has worked most nobly. Not a few have been the occasions when force has been poured through him to purify

the ideals through which the British people and the other peoples associated within the British Empire had to work.

Not less remarkable is King Edward VIII, on whom has fallen the heavy responsibility of the destiny of a great Empire. But even as a boy he entered into the spirit of the great work before him. As years ago he travelled from country to country of the British Empire, as representative of the King, he called forth such a fire of personal affection for himself as probably no other ruler has evoked. This was natural, partly because of his strong sense of comradeship with all with whom he came into contact, whether high or low, rich or poor. But one incident which was noted when he was in Sydney will make clear that the Great Plan works through Kings and other Rulers who dedicate themselves consciously or unconsciously to fulfilling the Great Plan. It was the custom of the Prince of Wales, as he was then, to shake hands with the crowds who would file in front of him. On such occasions, forces would pour through him directly from Shamballa, and he was an invisible centre of blessing.¹ I do not suppose that he had the faintest notion of these occult happenings, but nevertheless, because he had committed himself utterly to do his duty, and felt the world ideals for which the Masters are working, the Head of the First Ray, THE KING of the World Himself, could use him as a channel for the sending forth of HIS blessing.

In the Great Plan, Britain and India, the several Dominions and Colonies, are all intended to work together as a group, so as to throw in their united weight on behalf of the plan of reconstruction which has been

¹ I noted this same wonderful phenomenon in the case of H. H. the Maharaja of Mysore as he went in a special procession, and the gratitude and devotion of thousands poured towards him.

begun, and which is slowly being shaped, with the help of many Nations and in spite of enormous obstacles. All honour to two great men, Kings though they be, for one has done his work nobly, and the other has a splendid record behind him which is the promise of greater service still.

C. J.

MY TRAVELS

I LEAVE on February 17 *via* Colombo and Singapore to Saigon in Indo-China. After two weeks' work in that country, I pass on to Java for a month's stay. During Easter the Convention of the Dutch East Indies National Society will take place. I pass on then to Australia, and shall arrive in Sydney on May 8.

I had tentatively planned a visit to Geneva, in connection with the World Congress of the Society and the Congress of the European Federation. On further consideration, I have decided, and our President Dr. Arundale agrees with me, that at the moment the very great need is to strengthen the work of the Masters in Sydney. Owing to the many divisions which have arisen in Sydney, and the falling away of several workers from the path mapped out by the Masters, another attempt must be made to gather more workers who will undertake the responsibilities of the many activities connected with the Southern Centre. My stay in Australia will therefore be of several months' duration. My address will be: The Manor, Mosman, Sydney, Australia, and my cable address: Blavatsky, Sydney.

C. J.

FROM THE O. H.

The Second Degree

THE rule that a First Degree member can after a certain period apply to be passed to the Second Degree is altered. Henceforth the Corresponding Secretary will intimate to the Pledged Member, when he is eligible for the Second Degree *by his record of service*, that he can apply.

The Sacred Pictures

Each Group, whether of Pledged members or of Shrāvakas, will be provided with a set of the Pictures of the Masters, but I do not propose giving the Pictures to all Pledged members after a certain period in the First Degree, as used to be the case. While the Pictures are useful for giving greater precision sometimes in meditation, they should never be made into fetishes. It is not the presence of the Pictures which makes an outpost of the consciousness of the Inner Head, but the meeting of the members solemnly as a Group, and with dedication to carry out the will of the Great Hierarchy.

Wardens and Group Study

The Warden should so far as possible call out from the members of his group their understanding concerning spiritual matters. He should not take up the whole time by delivering an address. The book studied should be used by him not for purposes of lecturettes but rather to get all the members of the Group to study jointly, each contributing something from his studies. If the members of a Group will not do this part of their duty,

the Warden is necessarily forced to give a discourse to fill up the time. But this is not the purpose of a Group Meeting.

Seeing that a Group Meeting is an outpost of the consciousness of the Inner Head, members must take particular care to retain a spirit of tranquillity and earnestness in spite of the fact that there is an exchange of thought concerning their studies. There should never be any acrimonious discussion, nor any disorderliness as when several persons talk at once or interrupt each other.

Secrecy as to the E. S. I.

I have been often astonished at the way E. S. members talk of the affairs of the School before others who should *not* be informed of them. In the presence of strangers—sometimes not even members of the Society—a member will say: “The E. S. meeting to-day will be a General meeting,” or “a Degree meeting”. Once a member said to me: “This will be our new E. S. room,” and there was standing next to me a stranger who had just been introduced to me. These are matters not to be revealed to strangers. In any notice which is to be distributed to the public, there should be *no* mention of the E. S. and when and where its meetings will be held. It is easy to have a special slip for E. S. members only.

Study of Krishnaji's Teachings

The study of Krishnaji's teachings is recommended to *individual members*, but that study *must not be taken up in Groups*. There is one very simple reason for this, that his teachings must be understood by each individual for himself, by his own intuition. The moment any group,

whether in the E. S. or T.S. or outside, begins to meet as a group to study his teachings, it will be found that there will be more misunderstanding of his teachings than understanding. If anyone attracted by his teachings is to grasp his thought, it must be directly, and not through the explanations of others. That is the reason why, while I am perfectly sympathetic to any individual E. S. member studying his teachings, I think the greatest service which we can do Krishnaji is to organize for the distribution of his literature, but not to hold any kind of meetings for study. Let us see that all come into touch directly with his mind, and the best way is to translate, publish, and so make his literature as easily obtainable as possible. I do not believe that one can get to know the real value of his thought by 'discussion'; it is for the individual's direct realization.

Work for the World-Mother

All women (whether E. S. members or not), who are interested in the lines of work suggested in the articles already published in THE DISCIPLE, are invited to communicate with Shrimati Rukmini Arundale.

Southern Centre Fund

I am more grateful than I can express for the warm response of members throughout the world towards clearing off the debt on The Manor. I have paid off the quota for 1935, and also for 1936, and there is enough in hand to pay off at once the instalment for next year. I am specially gratified that E. S. members throughout the world are collaborating with me, for the karmic link thus formed by the Masters' School as a whole with the Centre established by THE KING is a very precious one.

C. J.

AN ADDRESS BY THE O. H.

[This was delivered in several countries of Europe
in October-November, 1935]

I MUST first remove certain wrong ideas concerning the nature of the E. S. T. Because it is called a "School," some enter it, hoping to find in it more advanced teaching on occult matters than is revealed in the exoteric literature. They read of higher faculties, training in Occultism, and rapid advancement. They expect to find all these in the E. S.

Now, our exoteric literature mentions two great facts, first, the existence of a Plan of work under the guidance of the Masters, and second, a high ethical training of the character. But for many who enter the E. S., these two slip into the background, and they consider that the chief function of the E. S. is to train their dormant psychic faculties so that they can gain a first-hand knowledge concerning many matters in which now they can only believe. When therefore they find that the School does not help them to unfold their psychic natures, or give them enough guidance about the technique of meditation, or train their minds like a schoolmaster to gain more knowledge, they feel dissatisfied.

It is perfectly true that the purpose of the School is, as stated in the Order of Hearers pamphlet, to lead you to "the realization of the Inner God," and to "the direct knowledge of the Eternal by the unveiling of our own eternal nature" The School will help you to this goal, but you must understand how. Certainly we all have psychic faculties dormant in us; and a direct first-hand knowledge of certain facts will inspire us. But these are secondary to the main problem presented

to you in the School. That problem is to find the Master. The E. S. was never intended to be other than a gateway to the Masters. To bring the Master into the lives of each of you is the principal aim of the E. S.

The Masters opened the door to us so that we might come nearer to Them, but not in order to receive secret teachings from Them. They inspire all idealists everywhere, and we shall be helped by Them according to the measure of our altruism, whether we know of Their existence or not. There is no need to enter the E. S., merely because we are idealists and desire more inspiration for our growth. But the Masters call to us, in order that we might help Them in Their work. To take part in a work—that is the real training which the E. S. will give you.

Finding the Master is inseparable from doing His work. This is the root idea of the E. S., and if ever it ceases to be the centre of your occult interest, you have left Occultism—the Occultism represented by the Great Hierarchy of Masters who work through the E. S.

You must ever remember the one and only work which They ask of you; it is described as follows in *Light on the Path*:

“Try to lift a little of the heavy Karma of the world; give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory.”

If ever this problem of helping to diminish the misery and ignorance of the world becomes vague in your mind, while the problem of your own difficulties and needs becomes the most real and urgent, then you have lost the true vision of Occultism. You will then find more inspiration outside of the E. S. than within it.

We shall all arrive at the level of Adeptship some day; that is a part of the evolutionary plan. All our greatest dreams of unfoldment and perfection will come true; but not by any miracle. We work under law, the law of Karma. If we are to grow, we must work. The work which is necessary for mankind has been arranged to come to them in the course of the many lives which men must live in race after race, on globe after globe. All the experiences necessary for unfoldment have been carefully arranged for us in the civilizations which will appear one after another in the Great Plan. Your studies in Theosophy will show you what is the future for humanity. For the masses of mankind, entrance upon the Path of Holiness will take place after the middle of the Fifth Round.

It is however possible for some to hasten their evolution; that opportunity comes to them when they reach that point in their growth when they are eager to help humanity. When a man is moved by the sense of brotherhood, and responds to the ideal of service, then he is at a turning point in his evolution, and can evolve more swiftly. But he will evolve more swiftly not by planning to grow more rapidly, but on the contrary by ignoring completely his own growth. That is the secret of Occultism. Any ambition for personal growth brings impurity into our character. We must be utterly clean in heart and mind. It is said in an Occult manual:

“When one enters the Path, he lays his heart upon the Cross; when the Cross and the Heart have become one, then hath he reached the goal.”

It is only after you have a vision of the “Cross,” that is, of that wonderful sacrifice of the Logos which sustains evolution, and of that sacrifice which the Masters are making to remain with mankind, that you

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grow in purity. Any one who has seen the Plan can never forget its wonder and beauty; his heart is committed to it. "Blessed are the pure in heart, for they shall see God," is a maxim of Occultism; put in another form that maxim becomes for our daily guidance: "He who sees the Plan of God becomes pure in heart." When you train yourself to be such an Occultist as are the Masters, then another maxim in the Occult manual will help you; it is:

"Only those actions through which shines the light of the Cross are worthy of the disciple."

Let us get away from this problem of our own growth; it is like a fog before our eyes, and prevents our seeing clearly. Let us leave it to Karma. Of course we must perfect ourselves, and none more rapidly than we who offer to work for the Masters. We put ourselves upon our own honour to live every virtue, when once we turn our eyes towards the Masters; and the work which we do for Them suffers if our character is not perfect. They do ask of us a perfect character, and They have told us what are the stages of the building. But many of our brothers have not understood the principle which underlies growth in Occultism. They think growth must show itself in acquiring psychic and other powers, in bridging the worlds of waking and sleeping by remembering, in having dreams or visions of the Master, in contacting higher levels in meditation, and so on. And they are deeply dissatisfied with the E.S. because these things do not happen to them, when they seem to be happening to others.

My brothers, these manifestations do not always characterize true growth; you may be coming nearer to the Masters, you may be becoming daily more useful in Their plans, without these effects of your work. Turn your back upon that problem; the more you brood over

it, the greater is the impurity that will enter your heart. Remember what is said in *Light on the Path*:

"Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the Eternal. But it must be the Eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity; in the other you harden by the forcible passion for personal stature."

You will remember a famous saying of the Chohan K.H: "Step out of your world into ours." That is the work before you in the E.S. The world of the Masters is one of work; night and day, on every plane, unceasingly, They are working to develop, to bring to realization, what the Great Plan has for mankind. If you are to enter Their world, you must come with an offering of work. Indeed, you have done so already. It is because in your past lives you have worked unselfishly for men, that Karma brings you to the E.S., and gives you an opportunity of working more effectively. Now that you are in the E.S., you can become a permanent inhabitant in Their world, not a temporary one such as you have been in the past. How? That is exactly what the E.S. can teach you. It is by taking upon yourself the responsibility for certain kinds of work, which the Masters want done at the moment for the progress of mankind. They have Their plans, and the part which concerns us at the moment is the work for the Theosophical Society and those movements which have been termed the "Three Activities," which are Education, the Liberal Catholic Church and Co-Masonry. There are also other types of work; they are all parts of one forward movement to "Theosophise" the world, and to bring down to men the forces of higher realms.

There are new types yet to be begun, such as work for the World Mother, for the Ritual of the Mystic Star, and for the organization of Communities of esoteric students. I will not dwell further on these many types of work; they are well known to you.

But I should like to make clear to you one important point; it is by the work which you do, and by the manner in which you do it, that you prove yourself to the Master that you are seeking to serve Him. It is your first duty, as a member of the School, to do all you can to help your Theosophical Lodge and your Section; without the steady and rapid growth of the Society, which the Masters call "Our Society," all the other activities are retarded in their growth. Add to this first duty such others as you feel drawn to, by your temperament and by your idealism. Do not undertake more than you can do well; and give your understanding sympathy, and not a hostile criticism, to those who are working in activities which do not inspire you.

I have said that you must prove yourself to the Master both by the work that you do and by the manner in which you do it. This second requisite is most important. There are many of our brothers who do good work provided they are given the first place in the work; but when they have to work with others, or under others, their enthusiasm vanishes. Then they either leave the work, or become critics of how the others do their work. Now, remember one fact; in a movement like ours, where all are desirous of doing their best and their motives are equally pure, there are bound to be differences of opinion as to the best methods. But we must take care not to exaggerate our differences. None of us can know the very best method; our judgment is far too limited to know the best. Only the Masters know the best method. As between two groups, each of which

claims to know the best, probably one group has discovered about 60 per cent of what is best, and the other 40 per cent. Our dispute is for only 20 per cent. But if we refuse to dispute, and the sixty group will give up ten, and the forty group will advance ten, and both work together for a fifty per cent success, then what happens is this. Because both groups have refused to quarrel, and have agreed to work unitedly, the Masters take up the united fifty per cent success and make it to seventy or more. What Christ said in Palestine is true to-day as then: "Where two or three are gathered together in My Name, there am I in the midst of them."

It is hard to work in a group; work is easier if one works alone. But the essence of Occultism is to work *not* alone. Some day, we must each work to perfection with the Logos; before that, we must learn to work with the Master. And long before that, we have to learn to work with our fellow-members. It is all a part of our training.

It is by the work that you do that you not only prove yourself to the Master, but you also find the way to Him. I said in the beginning that the E.S. is a gateway to the Masters; and I said later that the E.S. can teach you how by work you can enter Their world. Now, unless as you work you are also seeking in what ways you can come nearer to your Master, you are scarcely doing what the School expects of you. There are hundreds in the Society, and thousands outside it, who are doing self-sacrificing work of many kinds to help mankind. But they are not seeking the Master. But within the E.S. you should not only be working for the success of the Great Plan, but also seeking to come nearer to your Master, or rather to bring Him more closely into your life. The motive of your action, while utterly unselfish, yet should have a mystical

element in it, represented by the words "In His Name".

It is this mysticism which is lacking in many of our members. The quest for the Master seems unreal to them, though they work unselfishly. Yet the true value which the E. S. holds for you is to indicate to your mind, heart and intuition that it is only after your work is linked to the work of the Master that your work comes to its full effectiveness. It is the "touch of the Master" in our work which has made of our lives what they could not have been otherwise. I speak here as the Outer Head, and not only for myself, but also for my predecessors, Brothers Leadbeater, Besant and H. P. B. You have before you the lives of the three who preceded me; if you examine the record of their work, you will find this idea interwoven into all that they did: "In His Name and for the love of mankind." As for myself, though I say little about what I owe to my Master, yet it is His touch in all the best which I have done that has enabled me to persevere in this life of struggle and achievement. But for the fact that I have found my Master, I should not have the strength to bear the heavy responsibility of being the Outer Head. We want you to find your Master, as we have found ours.

How, you may ask. I have already told you: By work. Once the Master K. H. explained the method, and I cannot do better than quote His words. In 1884, Brother Leadbeater wrote to the Master asking in what manner he could become a chela. In the Master's answer, the first strange fact which He revealed was that it was not in His discretion to accept or reject one who offered to be a chela. The Master worked under the great Law; the candidate should similarly work with the Law, and *force* the Master to accept him. This is indeed a novel idea, for we think that it is

presumptuous to force ourselves on the Master. But listen to the Master's words:

"To accept any man as a chela does not depend on my personal will. It can only be the result of one's personal merit and exertions in that direction. *Force* any one of the 'Masters' you may happen to choose; do good works in His name and for the love of mankind; be pure and resolute in the path of righteousness (as laid out in *our* rules); be honest and unselfish; forget yourself but to remember the good of other people—and you will have *forced* that 'Master' to accept you".

There, my Brothers, the problem is clearly put before you. With a heart that is pure and selfless, with a character striving for all that is noblest in virtue, *act* for the good of mankind and "in His Name," and you will make your action linked to that of the Master.

I know that many of you are acting nobly in various ways, in the various departments of work in our charge. Go on acting with ever greater sacrifice. But I want you to bring into your action that other dimension in action which is revealed in the phrase "In His Name". Seek the way to your Master, with work, with study, with dreams. Though it take all your life, though it take many lives, do not give up the search.

I know the way is hard. It is also a lonely road. You must find the Master by yourself; you cannot be led to him by another. Listen to the advice which others may have for your guidance; but work out the problem alone in your own heart. Above all, do not look for the Master in any phenomenal world, not on the physical, not on the astral plane. There are plenty of people masquerading as Masters on the astral plane, and some too at the moment on the physical. Seek to find the Master only in one way—through your highest ideal.

You may have already in your mind one whom you desire to be your Master; these Pictures may be more than mere pictures to you. Or you may be quite undecided, and none of the Masters of whom you have heard appeal to your imagination. That does not matter, provided you have a clear ideal of the perfect *server* whom you desire to become some day. Teacher, philosopher, artist, saint, priest, lawgiver, statesman—these and other avenues of service are before you to select from. Of one thing you can be sure. If you seek your Master through your highest ideal, *He knows*. Each of us as the Monad is on one of the seven Rays; during the ages that men are treading the Path, there are Adepts on the Seven Rays whose work is to assist those souls who are seeking Them consciously or unconsciously. Every idealist in the world is already inscribed on the rolls of the Masters; and when the idealist is ready to enter the path of Occultism, his Master is ready to accept his offering of work and to guide him to greater tasks.

It may be that many of you have found your Master; indeed, I hope so. But whether you have consciously found Him or not, of one thing be utterly sure—that *He knows*. Do not ask Him to show to you that He knows; He will do so the moment He thinks it will really help you. Leave the decision to Him, with perfect trust. As He is all compassion, and all wise, He is the first to know of your need; and also He is the first to come to your aid. But let Him help you and inspire you according to His judgment. Offer Him your work; but offer it with a pure heart, asking for no reward, not even any recognition from Him. To think of any reward for your service is to bring impurity into your nature. Whatever be your disappointment, let the Master see, when He looks into your heart, that it is pure. Be strong in your idealism, so strong that you are content to

remain alone with your service, even if no one should ever know. Yet always, the Master knows.

I have now to deal with one aspect of your relationship to the E. S. which is little understood by many. Occultism is not a matter of sentiment, but a highly scientific process of dealing with forces of invisible worlds. By the mere fact of your joining the School, you are surrounded by the forces of the Inner Head. Every thought of yours, for good or for bad, has a greater intensity. Having once entered the School, you help yourself more, or you injure yourself more. You have therefore to know for yourself what it is that you really want. Do you really want to tread the road to the Masters, is it your keen desire to help humanity? Are those things the really first interests in your life? Or are you merely curious for more knowledge, or wanting to find a more congenial place of rest than the Church which you have left? Are you constantly doubting if the E. S. is being rightly directed; whether it is really a way, better than all others, to the Masters, or to final Liberation? I beg of you, be clear on these questions. Doubt as much as you will; but do not remain in the E. S. while doubting. Take your courage in both hands and say: "I am sorry. The E. S. has not for me that full inspiration which I expected of it."

There is a phrase in England, taken from sport, which is most applicable to Occultism. It is: "To play the game." Every game has its rules, and from the moment you enter the game you are bound by them. They may be sensible or silly; all the same, you are bound by them. If you do not like them, you need not play the game. It is exactly that with the E. S. It is not "playing the game" to go about criticising this or that matter of the E. S., saying that there are other and better ways, other equally helpful teachers,

and so on. All that may possibly be true; but it is not "playing the game" to undermine the value of the E. S. to others by your doubts, so long as you are a member of the E. S. By all means, make public all your criticisms, but it should be a point of honour to leave the E. S. first. If you think there are other teachers as good as myself, the present Outer Head, by all means try them. If you think there is more helpful teaching outside the E. S. than inside it, seek it. But leave the E. S. first.

Please do not think I am claiming to be above criticism. There are many defects in my character which you can justly condemn, and I have little doubt that on many occasions my actions have not been as wise as I should wish. But you may be sure that the Inner Head of the School must know more about my faults than any of you can possibly do. If He has appointed me to take charge of the School, it surely must be because I shall be faithful to my trust. He cannot be so out of touch with the School as not to interfere if there is anything fundamentally wrong with the School. If the School and its administration is good enough for Him, I think it might be that for you also. You are not expected to give up your liberty of thought in any way. By all means think as you will, but if as you so think, you cannot "play the game," then I advise you to leave the E. S. For in the E. S. you are dealing with forces whose intensity is not known to you. You make more powerful Karma, for good or for bad, so long as you remain in it. Because you do not see immediate results, do not think your actions do not really matter.

Your membership in the Esoteric School is an experiment which you are making. You alone can decide if the experiment will be a success or a failure. When I look back the last forty years, and see the numbers who once found inspiration in the E. S. to tread

the Path, but for whom slowly that inspiration faded away till they left the School, some in peace, and some in bitterness, I realize the truth of what H.P.B. said: "The path of Occultism is strewn with wrecks." I myself may presently fail, and be a wreck. None of us is safe, till we pass the gateway of Adeptship. But we can take every possible precaution. The best precaution is to be loyal to the Work.

When in spite of every difficulty and disappointment, in spite of ill-health, loss, injustice received at the hands of others, we are still faithful to the Work; when as the years pass, though we seem to have accomplished little, we are still at our post, like a sentinel placed to guard against danger; then we are successful in the eyes of the Masters. That is all that matters. The harvest of our sowing will come in its own time. Of that we can be sure, for Karma is the Law. It is not for us now to reap our harvest. Others need us, and we must spend our time teaching them to sow for a happier future for themselves. "To lift a little of the heavy Karma of the world"—those are the words that must be inscribed in the banner which goes before you.

If we are faithful to the end; if as our eyes close to this life's work, we are still found at our post; then, our experiment in Occultism has succeeded. It has succeeded for H.P.B., and for Brothers Besant and Leadbeater. I hope it will succeed for me too. And I wish most earnestly that it may succeed for you also. But remember well these words, which five years ago the Chohans Morya and Koot Hoomi quoted, as "no mean epitaph":

"Losing or winning, he played the game, and stood firm until the end."

May that be your epitaph and mine, when the day's work is over—that we stood firm until the end.

OUR WORK AND KRISHNAJI

SINCE Krishnaji's visit to South America and Mexico last year, letters from E. S. members have been coming to me from those countries, and three Corresponding Secretaries have resigned. These letters narrate what Krishnaji and Mr. Rajagopal are supposed to have said concerning various events at Adyar in which Dr. Besant, Bishop Leadbeater, Dr. Arundale and myself were concerned. I have this day sent to them the following letter.

C. J.

30th January, 1936

Regarding the various matters which have caused you and others to resign, I have not cared to go into all the details, for it simply means arguments between myself, Mr. Rajagopal and Krishnaji. To put matters briefly, I do not accept their version of events. I am aware myself of the facts, but I read them differently.

It is certainly true that Dr. Besant closed the E. S. with the permission of the Master M. She wrote me at the moment—her letter is among a mass of papers and I am sorry I cannot quote *verbatim*—that she was doing this to ease the pressure on members who felt a divergence between the teachings of the E. S. and those of Krishnaji—a divergence which she said did *not* exist. Then, she told me, when she found that closing the E. S. had devitalized the Society—an event which she did not expect—she re-opened it. The re-opening was also with her Master's consent. This will make you ask: "Did not the Master know what would happen to the Society with the closing of the E. S.?" Of course He knew, but He does not countermand the experiments of His agents,

unless of course they totally upset His plan. Another instance of His not interfering was when Dr. Besant transferred *The Theosophist* to U.S.A. He certainly foresaw the re-opening. You must remember, as They have explained often, that They do not interfere in the development of events, but watch to see what is the outcome of them. The Society has, among other types of work, that of selecting such Egos as are going to work with Them in the colony of the Sixth Root Race. Therefore They permit the Society to be shaken again and again without interfering. In every case They have foreseen.

Certainly Krishnaji is a representative of the Great Teacher. But I do not admit, nor were we ever expected to, that every statement of Krishnaji's is direct from the Lord. Also we have known that, in connection with the Lord's work, while the plan was that Krishnaji was His representative in a special way for teachings, yet other parts of the Great Plan would have the Lord's agents in other departments. Various contradictions which are noted are inevitable, as now many types of force to develop *many* movements are being given to the world, simultaneously.

There is no desire on the part of the Masters to order aspirants to work in one way rather than in another. But what is expected is that they will not denounce or interfere with each other, which most unfortunately has been the case with a number of those who have enrolled under Krishnaji's banner. They have attacked the Society, and it has been necessary to defend the Society against their attacks.

There are all kinds of details about happenings at Adyar which are unessential in the history of events, and it is a waste of time to narrate the true story about them. I do not propose to go into them except to say

that we on our side have not been intolerant, and have tried in various ways to assist Krishnaji's work. It was a part of the plan of the Lord that Theosophical teachings and the willing work of Theosophists should be the background of the new movement to be initiated by His disciple. This was the case for many years. As all now know, this has not been the case for the last few years. We have carried out the instructions received by us from the year 1910 onwards, not only from our two Masters, but also from the Lord Himself. If we have refused to lay aside our work, it is because we are true and obedient to the Lord Himself.

C. J.

