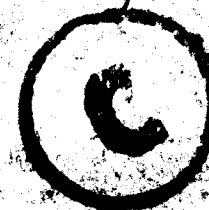


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January, 1937



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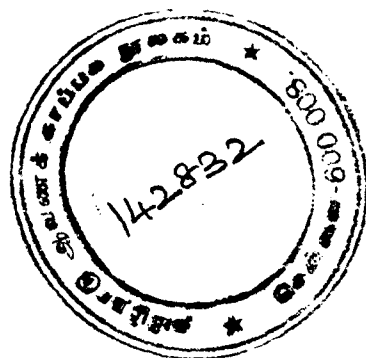
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THE DISCIPLE



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ADYAR, MADRAS, INDIA



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

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THE DISCIPLE



VOL. I

JANUARY, 1937

No. 8

THE MAHATMA M.

It is somewhat difficult to describe the nature of the Master M. who is so typical of the First Ray. From the first incarnation on this globe when He came from the Moon Chain, He has never had a female body. Nearly always He has played the role of a Chieftain or King. The true ruler is not one who rules merely by the crushing force of domination, but because the Ātmā within him shines out, and thereby awakens the Ātmā in a sufficient number of others round him to accept his leadership and to work in his schemes. The characteristic of the Master M. is the appeal to the Ātmā of those who look to Him. To some He has given the impression of sternness, but it is not that. It is far more an utter detachment and a going through and beyond the personality of the person before Him to the Ātmā of that person.

The seeming sternness is due to the Master's complete identification with the spirit of eternal law. He has

described His nature in a letter to Mr. Sinnett years ago as follows :

"I am, as I was ; and as I was and am, so am I likely always to be—the slave of my duty to the Lodge and mankind ; not only taught, but desirous to subordinate every preference for individuals to a love for the human race."

In Him the nature of tenderness and compassion is as highly developed as in any other Adept, but that aspect of Buddhi is so irradiated by the Ātmā that those who are not accustomed to Ātmā note that Ātmā as the only manifestation. The tenderness of Buddhi is there, but He helps a person not by pouring out sympathy, but rather by going straight to the Ātmā of the person and by appealing to it to shine out.

In His dealing with His subordinates, He is brief and to the point, and distinctly military in the brevity of His commands. There is a very statuesque quality about Him, as also a magnificence which is characteristic of the Adepts of the First Ray. He certainly watches over all His pupils, but He does not interfere even though they are making mistakes, unless, of course, a mistake radically checks the Great Plan. His action with His pupils is very much illustrated by an incident reported to have taken place at the battle of Crécy. The English King's eldest son, the Black Prince, who was directing the battle while his father watched from a hill with reserves, sent to his father for aid, thinking the day was going against him. The father did not send the soldiers asked for, but only the following reply :

"Go, tell my son that I am not so inexperienced a commander as not to know when succour is wanted, nor so careless a father as not to send it."

It is interesting to compare His sense of humour with that of the Master K. H. The latter is witty in the

French meaning of wit, but the Master M. is not less so, though it comes out very much like a sledge-hammer. His humour is what is known as "irony" in Greek dramatists, a purposeful contrast of the truth with its travesty. There are two instances of this irony recorded, one referring to Mr. Hume, who was a very conceited critic, and who tried continually to bring objections, all of course for "the sake of humanity," etc. The Master M. sent Mr. Sinnett a message through the Master D. K., who quotes Him as follows :

"As to our revered M., He desires me to assure you that the secret of Mr. Hume's professed love for humanity lies and is based upon the chanced presence in that word of the first syllable ; as for 'mankind,' he has no sympathy for it."

A far more significant and terrific hammer-blow of irony was what He used when writing to Sinnett and Hume, when they somewhat grumbled about His manner of replying to them. The point of what the Master said is in the —— (dash) which hinted at a word which the Master did not reveal. But the wit of His remark hinges upon that unrevealed word "Shamballa," and its being contrasted to Simla, which was the head of the British Government in the summer, where Hume and Sinnett were residing :

"the 'mark of the Adept' is kept at —— not at Simla, and I try to keep up to it however poor I may be as a writer and a correspondent."

One gets a fair idea of some aspects of His character in reading about Him in the Lives of Alcyone. He has always had the work of leading armies and founding colonies, and battling with difficulties of organization and handling men. He is naturally full of the Kshatriya spirit in its finest form, and in its chivalrous regard for woman, and He showed a very stern disapproval of

Mr. Hume's rude behaviour towards H. P. B., who was a woman.

Among the various types of Adepts, those of the First Ray are probably the most difficult to understand, because of their utter dispassion and their seeming aloofness. But both these are the characteristics of the Ātmā, and with them goes a perfect reverence for the Ātmā in another, however simple he may be. They say that a gentleman always treats others, however lowly born, as gentlemen; in the same way, the Adepts of the Ātmā treat all as if they too were on that same high level.

C. J.

THE LIFE OF THE INITIATE

[In 1921 I was instructed by the Master K.H. to give to a disciple the "charge" which follows. It was on the eve of his admission to the Great Brotherhood. Usually the "charge" is given at the Initiation, but in this case for certain reasons, it was considered best to give it before, and I was commissioned to do it, as there was a close bond between me and the candidate.—C. J.]

THE Great Brotherhood gives you the privilege of its membership in the expectation that you will represent to the world its ideals.

Most of what they are you know already; but we want to emphasise some of them.

First and foremost you must be "for the world". You have seen fairly clearly what is the kind of work you can do; you have pledged yourself to do it. That pledge must not be merely emotional, nor merely intellectual; it must be so much a part of every atom of your being that not the greatest shock in your life will ever take your gaze completely away from it. Utter despairs of heart and mind are bound to come to you, in the

course of your future training; debts to karma must be paid, and "who goes swiftly must pay for his swiftness". But in all these depressions, one thing must be utterly certain in your nature, that you will never by any chance allow any claim of your personal happiness to override the claims of your duty to your work. Crushed as you may be, left in isolation as you are bound to be, unappreciated and misunderstood as happens to all, yet one thing must shine in you undimmed, a quiet increasing determination to "stand by" the service of the world.

When you are a Brother of the Great Brotherhood you are no one's follower—not of any one system of philosophy to the exclusion of others. Deeply devoted as you may be to your Master, yet your highest loyalty must be to the Brotherhood, who represent the work of the Logos. You must try to assimilate its universal charity, which makes no distinction between religion and religion, race and race, or temperament and temperament.

You will find all your *personal* relations to people becoming all the keener, because of the added powers given to you. Take care that you are not influenced in their favour nor prejudiced against them. All men must be looked at from the standpoint of their serviceability to the work. Be perfectly just and fair even to the most troublesome, remembering that you are a warden of the work, and that your pleasant or unpleasant reactions to people have nothing to do with what you owe to the great work.

Do not forget that, as people get to know your position, they will judge the Masters to some extent by you. This will be one of your acutest trials, for we cannot but suffer bitterly when people insist on thinking that our blemishes are tolerated by the Masters because the Masters have a different standard of right and wrong. Each of us in a way seems to lessen the great standard

which we offer to the world, because we though full of faults are yet chosen by the Masters; the world thinks that the ideals held up by the Masters are not such great ideals after all. Try therefore to be on guard against indiscretions big and little. It is by the *little things in us* that people judge the Masters, because we are Their pupils. There is one grand principle of guidance given by the Master K. H.: "The Initiate should be first of all and most of all a gentleman."

Distinction of thought and feeling, a large-hearted charity, a readiness to accept responsibility in connection with the Great Work, a sense of justice upon which people can rely, and a radiating sunshiny tenderness towards all men—let these be some of the preliminary ideals to acquire as we stand before the world as Brothers of the Great Brotherhood.

OUR CHARACTER AS OUR TOOL

MY BROTHERS,

I send this message to you from Sydney, as I cannot be present with you in Geneva. A most important part of the work, which the Great Hierarchy has entrusted to us, is here in Sydney. As at the moment that work requires my special aid, for a few months I am concentrating my energies on the work here, rather than come to Geneva to be with you all.

It is an axiom that we are all pledged to do the work of the Masters. But success in that work depends solely upon our character. All of us are constantly planning to help in Their work; but many do not sufficiently realise that a steady and persistent purification of the character is an essential requisite in doing the work as it should be

done. The work of a piece of glass in a window is to send the light through it; if the glass is covered with dirt, or has a curtain behind it, the amount of the light that passes is lessened. Scarcely any one of us is a perfectly clean and spotless window to let through to the world the light which is sent to us. The realisation of that ideal is still far ahead of us. Nevertheless, as a step towards it, we should all realise how much dust and other obstructing matter lie on our glass.

Often, when we are full of activities of various kinds, we forget the duty of building our character anew daily. Each day we must die to our old self, and be reborn the next day into a nobler self. From the day we dedicate ourselves to do the work of the Master, our thoughts, feelings, words and actions must begin to change. We are apt to exaggerate our successes, and so we fail to realise how little we really do achieve, in spite of our many activities. That smaller result than what we hoped for is due to the fact that we have not shaped ourselves to become larger channels.

All the plans which we make, and in which we work, are necessary. We cannot know at the beginning which plan is the most suitable to the needs of the work; some of our plans fail. Nevertheless, we must go on planning and working. But I want to draw your attention to the fact that, as we work, an essential element in our plans for others should be the plan of each of us to perfect his own ethical nature. Our lives, as workers, must be founded on the highest virtue. We must not be so "busy" at the Master's work that we do not have any energy left to acquire such virtues as are described in *At the Feet of the Master* and in *Light on the Path*.

It is in *Light on the Path* that we are warned to seek in the heart "the source of evil," and to expunge it.

This source of evil has many forms, according to the weaknesses of our temperaments. I do not need to give a list of all these weaknesses. Each of us must be aware of some of them, or else we could scarcely be termed "aspirants". But often we are not aware of that greatest source of evil in us which makes us far less effective in work than we think we are. This ignorance is a danger to us, because we stand forth to help the world. For, in very truth, we help far less by the ideals on which we speak and for which we organise, than by the ideals which we have realised and so are a part of our highest self.

There is nothing new in all this that I am saying. It is the A.B.C. of our training. Nevertheless, it must be re-uttered again and again. There is a significant phrase which the Master K. H. used in the first letter which Brother Leadbeater received. The Master wrote: "Be pure and resolute in the path of righteousness (as laid out in *our* rules)." The Master carefully put in brackets, in order to draw attention to it, the clause "as laid out in *our* rules," and He especially italicizes in that clause the word "our" in "our rules." For Their rules are more exacting than the rules of righteousness offered by tradition to the world at large.

My Brothers, we are reminded again and again that our School is the heart of our Society. Similarly too, the Society is the heart of many of Their plans for the New Era for Humanity. Therefore, there is not an event in any nation, whether in religion or politics, science or economics, philosophy or business, art or humanitarianism, which does not concern us as the servants of the Great Hierarchy. For, the Masters desire to use each one of us as a window through which to send the light of Their Wisdom and Courage to every individual who has an ideal and who works in these departments.

Each of us here present, however small his abilities may be, can yet help greatly if he will make his window spotless, if he will slowly create many new windows through which Their Light can shine. Each can become a Saviour of the World, though unrecognised by the world. But this wonderful event depends on what each makes of his character.

The School exists to transform us all into servers of the Masters and of Mankind. We transform ourselves by the work that we do in Their name. But a more vital transformation, needed by the Masters in order that we may become larger channels, is the never-ceasing effort to be pure and perfect in thinking and feeling. To be selfless in mind, to be pure in heart, to be as free from blemish as is a white sheet of paper, this should be the ideal before us night and day.

Then shall each of us be as a flame that soars to heaven and breaks up the darkness. One tiny light in the darkness, provided it burns steadily, can guide hundreds of travellers towards it. Let us become such lights, in the many lands where our work lies.

Let the Masters work through you. It is that wonderful privilege, of comradeship with you, which They offer to you in Their School. The only way to realise this blessedness is to strive night and day to become examples of that Righteousness which is proclaimed in Their rules.

C. JINARĀJADĀSA, O. H.

Sydney

June 29, 1936.

A STATEMENT ON PSYCHISM BY THE MASTER K. H.

(as recorded by C. J., July 8, 1926)

UNTIL the character has been purified by Morality (Sila)¹, it is wise to leave psychism alone. Without Sila, psychism has a warp in it, and reliance cannot be had on truth as reported by psychism. This is the reason why Buddhism has always emphasised the highest moral conduct as a prerequisite for the development of Siddhis.²

The Master years ago in a letter to C.W.L.³ pointed out that by "morality" He does not mean the outer husk of "righteousness" accepted by the world, but the *standard of righteousness exacted by the Brotherhood*. The root idea of conduct, in those who desire to come nearer to the Masters, must be perfect consideration for others. We must be instinctively aware of the effect of our conduct, whether intended or not, on the welfare of others. The slightest secret thought may result in putting an obstacle in the way of another. The intuition should be trained to put us on our guard against the possible discouragement or injury which may come to another by our conduct.

The Master long ago pointed out the results of the Karma of conscious and *unconscious* deception, even where the motive is good.⁴ Psychism without a firm

¹ Sila does not mean morality in the abstract, but morality as daily conduct.

² Psychic faculties.

³ In 1884. "Be pure and resolute in the path of righteousness (as laid out in our rules)."

⁴ In 1885, in a letter to H.S.O. about Damodar's arrival in Tibet: "You have talked a great deal about Karma but have hardly realised the true significance of that doctrine. The time is come when you must lay the foundation of that strict conduct—in the individual as well as in the collective body—which, ever wakeful, guards against conscious as well as unconscious deception."

foundation of Sila leads to self-delusion, and so to the unconscious deception of others.

The rules of the Brotherhood are unchanging, for they are the rules of nature.

KRISHNAJI AND C. J.

[I publish now a letter which I wrote over three years ago to one of my oldest friends. I had forgotten it till I came across it when rearranging my papers after my return to Adyar in November. What I wrote then to a trusted friend can now, I think, be shared with the whole School.—C. J.]

Adyar, September 18, 1933.

YOU said in one of your letters that if I were not so much with C. W. L. I should be more likely to follow K. I do not think this is at all likely, and I will tell you why. It is quite true that I have much in common with C. W. L. On all matters that have to be dealt with from the standpoint of the intellect, he and I nearly always see eye to eye; and even if I am at the other end of the world, I can tell fairly well how he will look upon a matter. But this is purely so far as the mind is concerned; but where the emotions come in, the reactions are different; we should be apt not to see alike.

I know that I have been a disappointment to some of K.'s friends and perhaps to K. himself, in not going with him "all the way". But the reason for not going is exactly the same as that given by her¹. You will remember how when he developed his teaching to the effect that the Masters were of no use in the scheme of Liberation, she instantly and definitely held back on that matter from accepting his teaching. It is exactly the same with me, and for the same reason. To me, as to her, the Master is not merely "reality" in the philosophical

¹ Brother Besant.

sense; He is absolutely inseparable from the highest ideal I have placed before myself. Ever since I was a boy of fourteen, He has been a part of my life; though, as I explained in my book of verses, He has not prevented me from making mistakes. To a person who, night and day, communes with the Master, and not merely sporadically, as seems to be the case with some people, it is utterly impossible to accept K.'s standpoint, that following the Master is incompatible with Truth or with a realisation of Liberation. I have the greatest admiration for certain aspects of his teaching, because I realise they are necessary to free the world in many ways. But, while for a certain number of souls it may be necessary to preach the doctrine of treading the Path for themselves and ignoring the idea of the Masters, it is not the way for all mankind; and on this matter, whatever he may preach, I stand by what I know.

There is also a further reason. In K.'s teaching, the conception of the Divine is the general philosophical one which all will accept; but it so verges on non-theism as to be practically like the non-theism or "atheism" of Buddhist teaching. From one aspect of philosophy, what he says is perfectly true; but so far as I am concerned, the concept of a personal God is a tremendous reality. You will recall how, ever since you knew me, from the days of college¹, I have often talked of the Logos. All those references were not mere artistic imaginations, but were centred round a great reality. While the Divine is in all things and in all men, so that every man is God; yet the experience of my inmost soul has taught me that there is the Logos as a Deity separate from the Universe which He has created. The link between Him and me is a direct one, and I need no Master or ritual to travel along that road. But He is not a vague abstraction,

¹ 1896-1900.

but distinctly a personal God, concerning whom K.'s teachings are hostile in the main. I know of course why, because round the idea of a personal God priestcraft has woven itself and crushed mankind; but all the same, to me, there is the reality of the Logos.

Furthermore, I have perhaps done a thing which he would hardly credit, or most people; and that is, to come downwards from the conception of the Logos to see His Light in frail humanity here below. All that has happened since 192— has been a range of realisation which has taught me that there are other ways than any so far proclaimed by past Teachers and now by K. himself. As an Irish poet once said to another poet, "I am the makings of a poet myself," so "I am the makings of a World-Teacher myself." These things of the far future have a habit of popping up in the present, so that one realises even now the work that will be done long ahead. A good deal of this new phase I have put down in some sixty or seventy poems, which I do not mean to publish as they are far too intimate and self-revealing. But some day, after I am gone, when they get published, some at least will realise the indication of another way of bringing the Highest down here below.

It is not a matter of being influenced by her or C. W. L., but a matter of standing by myself and by my own dreams and realisations. I can easily go with K. along certain lines, such as those where he is trying to free mankind from barriers, and particularly to teach each man "to blaze his trail" to realisation. That is exactly what I am trying to teach too, but my realisations have included perhaps types of realisation not intimately sensed by him to the same extent.

C. J.

INTUITION

A VERY great need for all our members is to develop in intuition. This is that sixth principle, "Buddhi," which all students know is higher than Higher Manas. There are many difficulties in understanding what is the nature of the intuition. It is not a process of the mind, even in its highest aspect, but rather a manifestation of a faculty higher than the mind. Intuition knows, but not by examination from outside of the thing to be known, using the processes of analysis and synthesis. The process of Buddhi is by identification, that is, by becoming one with the thing to be known.

The full use of the Buddhic faculty is only possible to those who have "entered upon the stream," and expand their consciousness on the Buddhic plane. But long in advance of that, sensitive souls begin to feel the stirrings of Buddhi, and can begin even at their lower levels to work upon its unfoldment.

The Buddhi deals with the "life side" of things and not their "form side".

The workings of Higher Manas, approaching the thing to be known from outside, can discover laws which connect the various phenomena in one group of happenings. But the true meaning of all these happenings, in their expression as the Divine Life, can be sensed only in part by the Higher Manas. To know the fullness of Truth, Buddhi is necessary.

In connection with all Occultism, the student must continually understand not merely the form side, but most especially the true significance of the life side. The re-action to every expression of life and form by means of intuition is absolutely necessary on the occult path. Sooner or later we must all exercise the faculty of Buddhi.

Most of our esoteric students are at the moment characterized by mind, chiefly by the lower mind, and only on certain occasions by the higher mind. Of course study, and particularly meditation, have the purpose of opening a path from the lower mind to the higher mind. But because most students limit themselves to the higher mind as the end, they often miss the real significance of occult happenings, particularly in connection with the development of the Theosophical Movement. The problem of the intuition is too vast a one for me to deal with in THE DISCIPLE. I give below what I summarised of the lecture which I gave at the Convention at Benares in December 1936. I hope some day to write it out in full, so as to explain myself more at length.

But briefly, what I desire our members to do is to cultivate their intuitional nature through experimenting with response to all that is beautiful. This response becomes of special value if the individual will learn to create something beautiful himself. There are several possibilities which members can attempt. Full and satisfactory success is not possible in the beginning, nor likely to most of us in this life; but a beginning has some time to be made, and the sooner the better. The work to be done is by creating something, however small. For instance, some of us can try to formulate our reactions in poems; others can try some form of painting or drawing if they have an aptitude for that. Singing is not so difficult for most of us, particularly if we sing with others. Where a person has any clear musical faculty, it should be developed, not so much in order to be a fine musician, but rather to feel through the music its inner mystery as life. I need not enumerate the other forms of art expression. Dancing is one of them, but I would not advise the ordinary type of Western dancing in pairs, but more the dancing in groups,

in which there is an aim to create something beautiful with the collaboration of several dancers.

Little by little, as the individual's artistic nature is thus given an outlet for its manifestation (we have all of us its seed dormant in us), the Buddhic faculty will begin to manifest.

To all who mean to tread the path of Occultism, there is the constant need to understand the inner drift of events by means of the intuition. The intuition is developed not only by art, but most particularly by self-training in purity and in tenderness and compassion to all that lives. The purer are a man's emotions, the more likely is he to respond to his intuition. Where the emotions are not pure, mere impulse often masquerades as intuition.

Intuition finds obstructions to its manifestation where the emotional nature is "fussy," that is, goes anxiously and hurriedly from one thing to another. Steadiness of the emotional nature, besides its purity, is essential, before the intuition can shine down upon the mind. The mind too can obstruct, if it is carping and critical, "picking holes" all the time. For the intuition to illumine the mind, the mind must be trained to dwell upon what unites, and not upon what divides.

When a student of Occultism becomes intuitive he will understand directly for himself many important matters which, without the faculty of Buddhi, must be stated to him tediously and at length through an appeal to the mind.

The New Humanity of Intuition

The whole of modern civilization has been transformed by Science. Commodities have been multiplied, diseases controlled, and men's comforts increased year by year. Yet Science has not taught men how to live in greater friendship and to abolish war. On the contrary, scientific discoveries have intensified competition. The struggle for life is greater than ever. Wherein is the defect of the methods of science?

The French philosopher Bergson has pointed out how the appeal to mere intelligence, characteristic of the methods of science, results in a mechanistic conception of all life processes. Man misses the real meaning of evolution if he uses only intelligence. The animal uses instinct to live. But there is a form of instinct in man which is necessary for man for his living. It is this intuition which reveals what is the true inwardness of all life processes.

The problem is to define what intuition is, and how to develop it. Lawrence of Arabia defined intuition as the "unperceived fore-known." Spinoza holds that the intuition is born when the mind surveys not departments of Reality but its totality. There is a close relation between intuition and art. All the arts are attempts to reflect the world process as mirrored in the intuition. From another angle, the intuition is the mystical Christ principle which ignores divisions and asserts unity. Shri Krishna, Buddha, Christ and all great teachers restore to man his lost empire of the intuition. When Christ said: "I and my Father are one," He manifested the characteristic of the intuition, which is unity. All teachers say as Christ did, "Come unto Me all ye that labour and are heavy laden and I will give you rest." The vision of all mankind as one Whole is typical of intuition.

Slowly the most advanced in humanity are beginning to rely more and more on intuition, rather than on mind, in their understanding of life. Where intuition guides a man, he sees the inevitableness of unifying ideals such as Brotherhood of Man, Fellowship of Faiths, World Peace, League of Nations, Internationalism, abolition of race prejudices, the right place of woman in life, and so on. The mind divides, the intuition unites.

The present world muddle, with poverty in the midst of plenty, and preparation for wars of extermination while signing peace treaties, will continue so long as men try to understand national and international affairs with the mind alone. The best of statesmen fails to understand the real situation and the way out of it so long as he is only mental. It is only when he is intuitive that illumination comes to him, and with it an eagerness to co-operate in a common scheme even at the cost of sacrifice. Slowly there is appearing a new humanity guided by intuition. These are the real leaders of mankind. If only the present schemes of education, which appeal solely to the mind in children, were to be modified by introducing the creative aspects of Art as a part of the curriculum, the intuition of children will grow. Then within a few generations, our present problems will be solved by these intuitive children as they grow up into the new humanity of the intuition.

THE SOCIETY AND KRISHNAJI

I REGRET greatly that Krishnaji last August, in a statement issued at Ommen, has completely barred the road towards any co-operation on our part with his work. He stated as follows:

Then, I am constantly asked, both privately as well as at meetings, whether the relationship between the present leaders of the Theosophical Society and myself is not that of friends working together in a common cause although along different lines. Many persons have a fixed idea that this is so, and they desire to have any misgivings on this point cleared up. I have already stated publicly a number of times, in answering questions put to me, what my attitude is towards the Theosophical Society or any religious or other organization which has a so-called spiritual basis or purpose. Such an organization, from my point of view, cannot help man to understand himself, and to understand oneself I consider to be the true spiritual state; and this state cannot be brought about through a belief or through following any system or method.

However, since in spite of my repeated answers, the question is constantly asked me regarding my attitude towards the present leaders of the Theosophical Society and their work, I will frankly say that there is no common ground on which we can meet. There can be co-operation only when there is an intelligent common objective, which at present does not exist, although many people are asserting that it does.

This situation was foreseen by Brother Besant in 1932. On May 11th of that year, she asked me to write to

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Krishnaji the following which at my request she dictated: "We send you our deepest love on your thirty-seventh birthday and are eagerly watching your work in the outer world." Immediately after dictating she said to me: "I don't think we can do anything much. We can try to co-operate with him in so far as he wishes it. In some ways, there may be difficulties which we can clear out of the way; but we cannot do much. It is a strange business altogether." Once before, after the E. S. was reorganized in 1928, she told me that some day perhaps he might find the E. S. as the only body of people who would help him.

I want to put on record what she said concerning this division between the teachings of Theosophy and those of Krishnaji. Writing to me on October 24, 1928, concerning the suspension of the School, she wrote:

I am going to suspend it for a time, to relieve the strain on those who feel a contradiction (which is unreal) between the old teachings and the new.

There is no question whatsoever that the Lord Bodhisattva desired a close co-operation between the Society and His messenger. On several occasions He has advised young pupils of the Masters to know Theosophy well. When in 1914, certain children, after being put on Probation by the Master K. H., were presented to the Lord, He said to them: "Learn as much as you can of Theosophy, for the more you know the more useful you will be to Me". In the instructions given in 1913 by the Lord regarding Krishnaji's training, He said:

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.

Similarly, too, later in 1931, when so much was being said in depreciation and denunciation of the work of the Society, the Lord addressed some of His hearers at the Asala festival, beginning: "You who are members of our Theosophical Society." The full address of the Lord, as reported by Brother Leadbeater, was printed in *Shishya*, September, 1931, pp. 8-10.

It was never intended that the Society should be denounced as leading to exploitation and as causing fear. I quote two other occasions when the Lord spoke of the Society and its work. Brother Leadbeater wrote to Brother Besant as follows:

Sydney, 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. [Here follow the instructions as to the activities—Education, L. C. C., Co-Masonry, Mystic Star.]

Sydney, 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 it (the lecture) may most usefully concern itself; but Theosophy should also lead the way in those other lines of which I have spoken to you."

As to all that has happened, of course the Masters must have foreseen much, for it has been said of the Lord Mahachohan that before His eyes "the future lies like an open page." But the Masters do not warn us beforehand of possible lack of fulfilment; on the contrary They urge us to try to surmount all obstacles, even if They do not mention those obstacles.

As Brother Besant remarked: "It is a strange business altogether". Personally I have not yet lost all hope that the work as planned will be accomplished in some measure.

A NOBLE LIFE OF SERVICE

THE lady concerning whom I have written the brief Memorial which follows will not be known to members outside France, and only to a few in England.

Miss Isabelle Mallet was born in a wealthy French family and Karma seemed to promise her special opportunities. But when about sixteen a form of creeping paralysis began, due to some shock to the spine sustained in riding. The disease progressed slowly, but it made her paralyzed from the waist down when she was about twenty-five. Then slowly it affected her arms also, though she was able to move them sufficiently for writing. She was thus made a life-long cripple. She had to be lifted in and out of bed, bath, chair, wherever she might be, by her maid. In spite of it all, she became a beautiful spirit of eager interest and helpfulness. She had a fine mind and was remarkably well read. She organized in France a movement for the helping of the poor which gained the co-operation of all the prominent intellectual leaders of the country, as also of the Roman Catholic hierarchy. One week of the year was called "Semaine de Bonté"—Kindness Week. All the newspapers took up the movement, and meetings and lectures characterised this Week of Kindness, in the course of which money was collected to help necessitous cases, particularly those who were suffering but did not like to beg. All this work was done by Isabelle Mallet from her chair, with the help of a telephone. Several Theosophical friends helped her in this splendid work of Kindness Week. Her life is an example of what an utterly noble spirit can do in spite of a severe handicap of Karma.—C. J.

Isabelle Mallet

A very lovely friend has left this physical world in Isabelle Mallet. I am thankful she was released at last from her prison. We were very close friends and she used to call me "Little Brother". There was never an occasion when I saw her but I felt the radiance round her. Cripple though she was, I never once heard her complain. It was only after pressing her that she would tell me about her health. She had her periods of sorrow, but they never affected her serene outlook, nor the radiance which she shed round her when anyone was to be encouraged. Many years ago, in one of her letters, she said something which struck me as so beautiful that I copied it into my book of quotations. These are her words:

"O to be a real *pillar* of light for others, and not the weak thing I feel just now. . . . It is so delightful to feel one's people happy. But not withstanding my love for them, what a stranger I feel in my family! It is hard because I do love them!"

"A real pillar of Light!" Isabelle Mallet aspired to be that, and she realised her ideal, though she herself would scarce have believed it. When at Septeuil in 1913 I wrote my little book *Flowers and Gardens*, and had in mind the "Gardeners" in that scheme of the future, I called her "Love-longing" in the book, for she was even then a great flame of longing towards the ideal of Beauty and Sacrifice. To feel a spiritual stranger in one's family and yet to love them—how many of us wish that we could accomplish that task to our satisfaction.

As the world counts happiness, her life was a failure, for through her paralysis she was held a prisoner in her chair, and she missed so much of the joys of life.

But as the Great Ones judge us and our work, what a brilliant success she made of her life.

C. J.

FROM THE O. H.

Order of Hearers Pamphlet

THE new Order of Hearers pamphlet should be ready for distribution before next July. I have already prepared its draft, and I hope to send it soon to the printer. It will explain the four Disciplines—Rāja Yoga, Jñāna Yoga, Bhakti Yoga and Karma Yoga—and explain the Daily Practice in connection with each.

"Some Fundamental Teachings"

This pamphlet, to be distributed to all members of the School, has been printed and is being despatched to the Corresponding Secretaries of the Divisions throughout the world, to be distributed by them to such members as can read English. It contains in brief form most of the teachings which appear in the larger works by Brothers Besant and Leadbeater. All members should be thoroughly familiar with these main teachings, as they give the facts concerning the Occult Hierarchy; from these facts each should create for himself that philosophy of life and service which is essential on the path of Occultism. Shrāvaka Groups will make this work their book of study.

The Vaisākh Ceremony

The time of the full moon of Vaisākh this year, as that for the Asādhā Ceremony, will be found elsewhere. Since often the hours are inconvenient in some part of the world, and it is impossible to sleep at the time, it will help members if they will, as far as possible, arrange to have a quiet period to themselves for contemplation and aspiration. Where the times are suitable but sleep is not possible, even though one is lying down, all worry must be avoided because one cannot sleep. Under such conditions one should recall the general description of the ceremony, and build a strong thought of aspiration to be with the Great Ones at the time. The result usually will be that a strong thought-form will be present, and the Ego in the causal body will do his best to react to the significance of the great outpouring.

The Theosophical Convention, Benares, 1936

The Convention just over in Benares was a strong and happy one.

Owing to the cold in Benares in December (maximum 65° F., minimum 41° F. this year, but occasionally dropping to freezing), and most of the meetings being in a tent, the large number of members from South India usually present at a Convention at Adyar were not at Benares. On the other hand, large contingents came from the northern parts of India. The attendance was 460. The President, Brother Arundale, owing to continued fever, was present only at the formal opening and closing of Convention. The Vice-President, Brother Hirendra Nath Datta, presided at most of the meetings. My part of the work naturally was concentrated upon the E. S. meetings, and upon one public lecture. There were in addition

various minor meetings at which I had to help. All the members felt a spirit of vigour and departed with full enthusiasm to carry on the great work in the places of their activities. The members both of the Society and of the School have evidently adjusted themselves completely to divergences between Theosophy and Krishnaji's teachings. While our members are deeply anxious to understand Krishnaji's teachings, and devoted to him personally and admirers of his work, they have realized that it is now a matter for each individual to incorporate what he can of Krishnaji's teachings into whatever he has found of inspiration in Theosophy and the occult teaching given by the School.

Affairs in Sydney

I announced in the last DISCIPLE that the heavy debt over The Manor had been completely cleared off. But difficulties arose affecting the various departments of the Theosophical Movement as a whole. In 1926 Brother Arundale initiated a most important movement to "put Theosophy over the air". With the co-operation of the members in Australia, the 2GB Broadcasting Station was organized, with the radio masts in the garden of The Manor. The Station unexpectedly became a very great commercial success. After a few years, Brother Arundale, in order to keep the control of the Station in Theosophical hands, asked as many shareholders as accepted his plan of work to donate him their shares (which at the time had slight value and produced no dividends). With these and other shares, amounting in number to 1,226, which composed the majority of the shares in the Company, and so could direct its policy, he created a special Trust with himself and two others as directors. The purpose of the Trust was to safeguard the

Theosophical aspect of the work, and to distribute to four Movements any profits that might accrue later on from the shares. These four Movements were: The Theosophical Society, the Liberal Catholic Church in Australia, Co-Masonry in Australia, and The Manor. After several years the Company began to pay large dividends, in one year 100%. Unfortunately, as matters turned out, the direction of the Trust was taken out of the hands of Bro. Arundale in 1935, and as the shares were about to be sold, it was necessary for him to take legal action to ensure that the four Movements, for which he had created the Trust, should not be completely deprived of their rights.

On my arrival in Australia last May, I had to act as co-attorney with Bro. Arundale's solicitor in Sydney in the affairs of this case. The first action in it, in the Court of Equity, was favourable to Bro. Arundale. The other side then filed two appeals, and threatened to carry appeals as far as the Privy Council. However, a few days before my leaving Australia, they capitulated and accepted our terms. In the final settlement, they paid as compensation the sum of £ 25,000 (Australian), and in addition gave one hour of broadcasting time each week to the Australian Section. The broadcasting of the Sunday morning service of the Liberal Catholic Church was also resumed, and a yearly sum is to be paid for the services of the choir in connection with broadcasting the musical part of the services. I must here express my deep sense of gratitude to Miss V. K. Maddox, in connection with this case. But for her detailed knowledge of the case, and her tireless watchfulness, we should scarcely have gained the victory which we did. It was her prompt action also which safeguarded the interests of The Manor from serious dangers. It will interest friends to know that, the day before the case in Equity

Court, the Master K. H. said to me: "Don't be anxious."

In addition to this heavy and anxious work, I had to devote every ounce of energy to strengthening the movement in Sydney. Four months' continuous work in Sydney, with two public lectures, an E. S. meeting, a sermon in the Church, and certain minor meetings for Co-Masonry etc. during each week, were necessary to give all possible encouragement to the small band who had valiantly withstood the attack of the Dark Forces. I have also, after a legal fight won by my trustees, arranged for the removal of the masts from the garden of The Manor. In six months more The Manor Centre will be completely free of all interference to its occult work.

Work for 1936

Owing to the events described above, there was a serious interference with my health which resulted in moderately severe diabetes. There are of course many methods of "nature cure" treatment, but they involve fasting to begin with and much rest, etc. But I was pledged to heavy work in the various cities of Australia, and it was impossible to cancel the arrangements already made, which would have created much confusion and loss to the Lodges. In these conditions, as I had to be fit as quickly as possible, I went to hospital for ten days and was given insulin treatment. This produced a remarkable change for the better. I was a different man when I left hospital. After a month insulin was no longer necessary, and since then my bodily health has tended to become almost normal, though there is now a certain diminution both of vigour and of my hitherto usual resistance to hard work. All this necessitates that

I take a full year's rest at Adyar. In May, 1933, the Inner Head gave me a brief warning, with the words: "Husband your strength; it will be needed in our service; economise it." But the urgency of the situation at Sydney made it impossible for me to lessen my activities. During 1937 I shall confine my activities to Adyar, and shall not visit any city even in India for lecture work. The work, however, in Adyar itself, particularly concerning the School, is so heavy that I shall be kept busy. I am fully grateful for the opportunity to have a year's rest without continual travel.

The Invocation "O Hidden Life"

The last line in this Invocation has sometimes been recited as "Know he is *also* one with every other." I find that this is an error, and that the line should be as originally written by Brother Besant: "Know he is *therefore* one with every other."

Wardens

I desire once more most emphatically to reiterate what both our last two Outer Heads, Brothers Besant and Leadbeater, said regarding Wardens. Wardens must not claim any kind of spiritual authority over the members. Wardens are in no way "representatives" of the Inner Head. They are representatives of the Outer Head only, for administrative purposes. Wardens can help younger students greatly, but that help is from brother to brother, not from spiritual superior to spiritual inferior. Any occult grade which a Warden may have as a pupil of a Master should in no way be used by him to emphasize any special value to his opinions.

Address on Envelopes

Members writing to me should not put, after my name on the envelope, the letters "O. H.". There is no need to mark the letter "Private" as no one opens my letters except myself, and when away all my letters are forwarded to me. It is enough to put in the corner of the envelope "E. S. T."

MEMBERS AND SOCIAL RECONSTRUCTION

SOME difficulty has arisen in one E. S. Group where a few members clamour to have the weight of the School thrown into one among many solutions suggested to end poverty and unemployment. But these members do not realise, in their enthusiasm for one gospel of reform, that there are other gospels, and to my mind very valuable schemes among them. The Engineers Study Group of the British Science Guild lists them under three heads:

- (1) *Monetary*: Blackett, Consumer League Money, Deane Plan, Douglas Social Credit, Gesell, Kearney, Keynes, London Chamber of Commerce, McGregor, Melchett, Soddy.
- (2) *Industrial Planning*: Macmillan, New Deal (U. S. A.), Political and Economic Planning.
- (3) *Industrial Planning and Monetary*: Bellamy, Communism, Conservative Party, Fascism, Jevons, Labour Party (Socialism), Liberal Party, New Britain, Socialistic League, Technocracy.

I believe there are a few others not on this list, like the Hallésint, and Single Tax.

The Masters have *not* declared in favour of any one of these schemes in preference to all the others. Certainly such E. S. members as feel drawn to Action in social causes, rather than to the propaganda of the Wisdom

or to other lines of work, should work enthusiastically for the causes of their choice. But the work of Groups of the E.S.T., *as Groups*, is to make centres through which the influence of the Inner Head can radiate to the community, and not to develop some one particular aspect of social betterment. That work can be done by the members outside the Group, and by associating with them idealists among the general public.

Nor should enthusiasts for social betterment forget that "man does not live by bread alone". Other essential parts of this social problem are: to work against cruelty in every form, to foster the idea of the inter-dependency of all peoples, a new education for children, and others. Poverty, unemployment, and other evils of wrong civic and national planning are not due to the greed for money or land only; cruelty, ignorance, and bigotry too contribute.

VAISĀKH (WESAK) AND ASĀDH (ASALA)

The times of the ~~two full~~ moons in 1937 are as follows, in London:

Vaisākh: May 25th, 7.38 a.m.

Asādh: July 23rd, 12.46 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 25th, 13.08 hrs. and July 23rd, 18.16 hrs.

For New York, May 25th, 2.38 a.m. and July 23rd,

7.46 a.m.

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தவனைத்தாள்.

சே எண் :

ப. எண் :

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