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THE DISCIPLE



ISSUED BY THE O. H.

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PRIVATE

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THE DISCIPLE



VOL. I

JULY, 1937

NO. 9

THE CHOHAN K. H.

EACH Adept—one who has taken the Asekha Initiation—has developed all the aspects of the Triple Ātman, those of Ātmā, Buddhi and Manas. Yet each is individual, and shows some characteristics which no other Adept reveals.

We know that an Adept is on one of the Seven Rays. As we group the Adepts into three main types, those of Power, or of Wisdom, or of Love, we must be careful not to keep the groups so separate that we imagine that an Adept whose primary revelation is that of Power is less capable of Wisdom or of Love. These two latter attributes are fully developed in Him, or He would not be the Adept. But the Triple Ātman manifests one aspect as more dominant in the nature than the other two. The Manus, the Bodhisattvas, and the Mahāchohans, while so distinct in Their natures and in

All articles in this number may be read to Candidates and Shrāvakas, except "From the Diary of Brother Leadbeater" and "An Address to Pledged Members".

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Their work, are yet all alike in this, that They meet each individual with either Power or Wisdom or Love, as is best for the individual.

The aim of the Adepts on the Second Ray is to achieve Buddhahood. The Master K. H. will be the sixth Buddha on this globe, succeeding the present Bodhisattva, the Lord Maitreya. In His past lives, the lives best known to history are when He was Pythagoras, and centuries later Nāgārjuna, the Buddhist philosopher of the Northern School of Buddhism. In His lives, He appears primarily as a teacher, either as a priest or philosopher. But He has been a warrior too, as may be noted in the 28th life in *The Lives of Alcione*. But as a warrior, His military action would be different from that of the Master M., whose primary characteristic is that of Power. It is in Their *technique* of action that the Adepts differ, for Power, Wisdom and Love are all blended in Their natures to an exquisite unity.

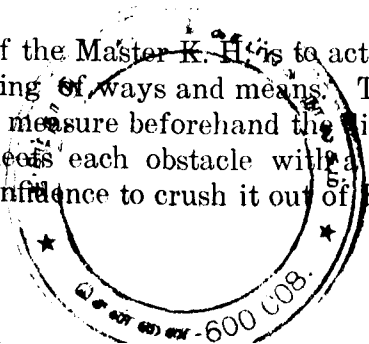
The supreme Adept of the Second Ray is the Lord Gautama Buddha. The characteristics which His disciples best noted in Him were a "supreme wisdom"—*Sammāsambuddho*—and a radiant world-enveloping compassion. As we read *The Light of Asia*, one of the best works describing His life and character, His tender compassion shines out to such a marvellous degree that He seems the highest embodiment of Love. Yet it is noteworthy that one of the well-known epithets describing Him speaks of Him as "endowed with power and energy," and another as "perfect in the mastery of wisdom and action".

The technique of the Master K. H. is to act with an adequate understanding of ways and means. The First Ray Adept does not measure beforehand the difficulties in His way; He meets each obstacle with a sense of power, and with a confidence to crush it out of His way.

He goes direct to His goal without swerving, without seeking the "easiest way". His action is like lightning which strikes, with no art visible as a part of its technique. Yet it is Perfection. But the Second Ray Adept needs for His technique a precise knowledge of ways and means, and He plans ahead how to meet obstacles. His technique requires a quality of art in His action, and therefore He uses all the knowledge at His service to plan ways and so as to be ready to meet obstacles.

A marked characteristic in the Master K. H. is this quality of beautiful action. That He is intensely compassionate goes without saying; once the Master M. described Him as "Buddha-like". The wonderful attribute which we term "Compassion" radiates from Buddhas and Bodhisattvas as sunlight radiates from the sun. And as the sunlight gives life to all growing things, so similarly this compassion so characteristic of Adepts of the Second Ray rouses the Buddhi in each who approaches Them. The man finds strength born within him for his struggle, because compassion has opened the door to his inner self. But in addition to this compassion, there is in the Master a fineness of action, a technique so beautiful, that the art in it is veiled by the Wisdom and Love which radiate from Him.

As an Adept of Wisdom, He is "literary," that is to say, He loves the great achievements of science, philosophy, religion and art, as they are presented with beauty. He is a knower of the best books, and possesses a select library. He is the custodian of the museum of the Adept Brotherhood. As an exponent of any subject, He is a perfect model of what a lecturer should be, handling a vast and complicated material to build out of it a fascinating picture which enthralls the listener. One instance of this technique of the Master was put on record



by Brother Leadbeater, who wrote out the lecture which the Master gave on the migrations of the Fifth Race.¹

It is this literary sense in the Master which makes Him appreciate keenly the "French touch" in thought and expression—clarity, precision, and sometimes, an exquisite wit. Not only does He appreciate them, He is Himself largely endowed with them, particularly the last. There is a delicate and subtle touch in His sayings which only those who understand what is called "esprit"—wit—in France can appreciate. Again and again we find this touch in the letters written to A. P. Sinnett and others. It is this same touch which appears in the instruction which He gave to some young Australian disciples: "The Initiate is first of all and most of all a gentleman."

One aspect of Him of which we know little is His devotion to music. The creations of the great master-musicians of the West are known to Him. I heard long ago that He has an unusual organ which He plays, which is so constructed that the music played is given back again, but sublimated as no modern organ has yet been constructed to do.

I have mentioned that the Master is full of compassion. Tenderness is therefore inseparable from His technique. But we must not therefore imagine that He is not *strong*. An unique instance of how He acts with strength, as the situation necessitates, is in the letter which follows, written by Him to a pupil on Probation. This pupil, in spite of his link with the Master, was about to do an action whose heinousness can only be imagined by the Master's words.²

¹ This was published in *The Link* of November 1910.

² In transcribing the letter, I had to leave out parts which the Master would not ever wish to be made public.

LETTER XXIV¹

So then, you really imagined when you were allowed to call yourself my chela, that the black memories of your past offences were either hidden from my notice or that I *knew* and still *forgave*? Did you fancy that I connived at them? Foolish . . . thrice foolish! It was to help save you from your viler self, to arouse in you better aspirations; to cause the voice of your offended "soul" to be heard; to give you the stimulus to make *some* reparation . . . for these *only* your prayer to become my chela was granted. We are the agents of Justice, not the unfeeling lictors of a cruel god. Base as you have been, vilely as you have misused your talents . . . blind as you have been to the claims of gratitude, virtue and equity, you have still in you the qualities of a good man—(*dormant* indeed, so far!)—and a useful chela. But how long your relations with us will continue depends alone upon yourself. You may struggle up out of the mire, or glide back into depths of vice and misery now inconceivable to your imagination . . . Remember . . . that you stand before your Ātmā, which is your judge, and which no smiles, nor falsehoods, nor sophistries can deceive. Hitherto you had but bits of *chits*² from me and—*knew me not*; now you know me better, for it is I who accuse you before your awakened conscience. You need make no lip-promises to *It* or me, no half-way confessions. Though . . . you shed oceans of tears and grovel in the dust, this will not move

¹ *Letters from the Masters of the Wisdom, First Series.*

² Short notes or memoranda.

a hair's breadth the balance of Justice. If you would recover the lost ground do two things: make the amplest, most complete reparation . . . and to the good of mankind devote your energies . . . Try to fill each day's measure with pure thoughts, wise words, kindly deeds. I shall neither order, nor mesmerize, nor sway you. But unseen and when you have perhaps come—like so many others—to disbelieve in my existence, I shall watch your career and sympathize in your struggles. If you come out victorious at the end of your probation I shall be the readiest to welcome you. And now—there run two paths before you, *choose!* When you have chosen you may consult your visible official superior—H. S. Olcott, and I will instruct him thro' his Guru to guide and send you on . . .

You aspire to be a missionary of Theosophy; be one—if you can be one in *fact*. But rather than go about preaching with a heart and a life that belie your professions—*conjure the lightning to strike you dead*, for every word will become your future accuser. Go and consult with Col. Olcott—confess your faults before *that good man*—and seek his advice.

K. H.

As the successor of the Lord Maitreya, the Master is closely identified with educational reform, and with all that concerns children. He continually stresses that tenderness and beauty should surround them. When speaking to children, He urges them to be refined in word and deed, to eschew all coarseness and vulgarity, however much they may be the fashion. Utter cleanliness, refinement, delicacy, a desire to be perfect in

whatever needs doing, these He appreciates in His disciples, both young and old. Wherever children have earned the opportunity of discipleship (through service in past lives), it is the Master who takes charge of them in the beginning, though their true Guru may be on another Ray.

So closely identified in a common work are our two Masters M. and K. H., that whoever follows one is, in a manner, following the other also. They have said that it does not matter to which of the two an aspirant is drawn at the beginning, for both Masters are a unity. The teaching and direction which either of Them gives is also from the other.

One significant fact describes the Master K. H. better than any other description. It is His action in the Sixth Race Community. The religious work of the people takes place in the rose, blue, green and yellow temples—the temples of love, devotion, sympathy and intellect. It is the task of the officiating Deva in each temple to link the worshipper with the Logos. On certain occasions the Master acts as the officiant *in all the four temples*. For such is the wonder of His nature as a Buddha-to-be that He leads men to the highest of which they are capable along any one of these four and other roads to Achievement and Liberation.

C. J.

THE MAHATMA K.H.'S LETTER OF 1900

IN the year 1900 the Master K.H. took the opportunity of a letter written to Brother Besant by an enquirer to add to that letter His comments on the general Theosophical situation among Indian Theosophists in

1900. I have given a photographic reproduction of the letter in the May number of *The Theosophist*. I have omitted from the letter certain parts that deal with Brother Besant's occult life, which is a matter between her and the Master.

But there are certain points in the letter worthy of very special note by us all. The letter of the Master is as follows; it refers to the enquirer in the opening sentence.

LETTER OF K.H. TO ANNIE BESANT

A psychic and a prāṇāyāmist who has got confused by the vagaries of the members. The T.S. and its members are slowly manufacturing a creed. Says a Thibetan proverb "credulity breeds credulity and ends in hypocrisy." How few are they who can know anything about us. Are we to be propitiated and made idols of. . . . The intense desire of some to see Upasika reincarnate at once has raised a misleading Mayavic ideation. Upasika has useful work to do on higher planes and cannot come again so soon. The T.S. must safely be ushered into the new century. . . . No one has a right to claim authority over a pupil or his conscience. Ask him not what he believes. . . . The crest wave of intellectual advancement must be taken hold of and guided into Spirituality. It cannot be forced into beliefs and emotional worship. The essence of the higher thoughts of the members in their collectivity must guide all action in the T.S. . . . We never try to subject to ourselves the will of another. At favourable times we let loose elevating influences which strike various persons in

various ways. It is the collective aspect of many such thoughts that can give the correct note of action. We show no favours. The best corrective of error is an honest and open-minded examination of all facts subjective and objective. . . . The cant about "Masters" must be silently but firmly put down. Let the devotion and service be to that Supreme Spirit alone of which each one is a part. Namelessly and silently we work and the continual references to ourselves and the repetition of our names raises up a confused aura that hinders our work. . . . The T.S. was meant to be the corner stone of the future religions of humanity. To accomplish this object those who lead must leave aside their weak predilections for the forms and ceremonies of any particular creed and show themselves to be true Theosophists both in inner thought and outward observance. The greatest of your trials is yet to come. We are watching over you but you must put forth all your strength.

K. H.

There are only a few of us now living who can create for ourselves the atmosphere among Indian members in 1900. Though Adyar was the Society's Headquarters, yet the major focus of activity for India was in Benares, where Brother Besant had established herself.

H.P.B. passed away in 1891. Some of us knew that she had taken the physical body of a youth, but that she did not intend to take part in the new life of the Theosophical Movement by returning to it immediately as a leader. She was certainly in touch with all that was happening, but she did not desire to direct the work any longer; its development was now in the hands of

others whom she had trained. Nevertheless, curiously enough, there were rumours in Benares that she had returned and was occupying the body of a little girl, and much gossip was the result.

Evidently, from the Master's remarks, the members in India at that time had fallen into many wrong conceptions about Them. This had happened earlier in 1883-4 when many members began to consider Them as Devatās or "minor Gods" to whom appeals could be made for material help and guidance. I fear that even now many a member of the School in India looks upon his Master as one more Devatā added to that group in the Hindu pantheon which he has selected for worship.

The Masters from the beginning have deprecated the use of the word "Masters" to describe Them. They have preferred the term "Brothers". Yet following the ancient ideas, and because They did give wonderful teaching, it seemed natural to use the word "Master". It is only little by little that we are beginning to understand Them as great Executive Chiefs, whose first pre-occupation is not with individual disciples, but with the millions of humanity who are in Their charge.

The Master K.H. draws attention to the danger evident in 1900 of creating a creed within the Society. I take up this point in another article in this number. There undoubtedly has been much injudicious and unwarrantable use of Their names, and the strong word "cant," which the Master uses to describe this behaviour, has been justified. Their names have been used to sway policies in the Society with the statement that "the Master wishes this". Undoubtedly a member may be quite right in his intuition that the Master does desire a particular line of action; but to use the Master's name to buttress his plans is utterly foreign to the habits of those pupils who know what the Masters are in reality.

I desire to draw attention to another part of the letter which deals with "weak predilections for the forms and ceremonies of any particular creed." It must be well known to all how, in the Path of Holiness, the third fetter is "reliance upon purifications and ceremonies"—*Silabbata-parāmāsa* (*Shilavrata-parāmarsha*). The Masters have never denounced ceremonies, as such. What They have declared to be a fetter is a *reliance* upon them as necessary to salvation. In the occult path, the soul must rely upon himself alone, and the craving to be supported by Pūjas of any kind must be surmounted.

This does not mean that the great rituals of the religions are utterly useless or have no value. They have certainly a value to the masses of mankind, who can be induced to enter into spiritual conceptions only gradually. The routine and ritual of ceremony, with the invisible forces generated, do help the mass of mankind to feel something of the higher life. But the usefulness of ceremonies to an aspirant is a different matter. There is no use in ceremonies as such for the occult student for the unfoldment of his inner life. That is to say, if in the slightest manner he feels he cannot do without them, he is handicapping himself with such a belief.

But there is a use in them when he performs such rites and ceremonies not for himself but for others. Brother Besant explained in 1927, at an address given at Ommen Camp, how ceremonies to her were a means of doing a work with economy of force. But she was not dependent on ceremonies, and they had no essentially inspirational value to her.

It is the attitude of relying upon ceremonies, as a factor necessary to spiritual growth, which must be cast aside by the would-be occultist. There are still many, particularly in India, who feel that they

must perform their Pūja in the strict orthodox manner directed in various rituals. By all means let a member follow a ritual, but it should be done as a means of distributing force to the world, and not as a means of drawing force and inspiration to himself. He should be sufficiently awakened in his spiritual life to do without ritual and ceremony. But if the opportunity comes to him, and his temperament is congenial towards rites and ceremonies, he can use them for work, provided he keeps clearly in mind that he is then only an agent for the distribution of force to help mankind. When he has such an attitude, he certainly cannot be described as having "weak predilections" for rites and ceremonies, for he can do without them. I have myself, under orders, written the Ritual of the Mystic Star. It is now being performed in several places in India, Australia, New Zealand and Holland. It gives a beautiful setting for devotion, but it is not necessary for spiritual unfoldment. It serves, however, the chief purpose of rituals: it distributes forces to the community.

The Ceremonial Ray is one of the seven great modes of bringing down the force of the Logos to mankind. But the real force of this Ray, in doing the work of the Logos, is not due to any reliance upon ceremonies as necessary, but to a scientific understanding of the operation of forces, particularly with the help of the Devas, to produce certain specific results. The true ritualist is a spiritual engineer and architect who is all the time constructing not for himself but for others.

O. J.

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FROM THE DIARY OF BROTHER LEADBEATER

1909

- Feb. 10. Wed. Reached Egmore 7.25 a.m. Met by Mrs. Besant and the whole Headquarters staff—more garlands.
- Feb. 11. Thurs. Established in octagon room.
- Mar. 6. Sat. Good E.S. Master looked in.
- Mar. 12. Fri. Went to Blavatsky Gardens after an alleged ghost.
- April 2. Fri. Koilon.
- April 5. Mon. Koilon and the sun.
- April 8. Thurs. Koilon and evolution.
- April 20. Tues. Mahachohan visited us.
- June 13. Sun. Nityananda's thread ceremony.
- Aug. 29. Sun. Walked to St. Thomas's Mount.
- Sept. 14. Tues. Lessons.
- Oct. 28. Thurs. The Lord Maitreya.
- Nov. 19. Fri. Krishna came at one o'clock in the morning with bad colic—slept most of the day and spent the following night here.
- Dec. 5. Sun. Krishna at morning meeting. The Star shone forth, and the Lord Maitreya and five Masters came.
- Dec. 6. Mon. A Message from THE KING.
- Dec. 14. Tues. Mrs. Besant left at 6 p.m. We all drove down with her. Krishna and Nitya slept for the first time in her room.
- Dec. 21. Tues. Cycles came.
- Dec. 23. Thurs. Krishna rode to Mount Road.

1910

- Jan. 1. Sat. K. accepted.

- Jan. 11. Tues. Krishna's Initiation by the Lord Maitreya—afterwards a visit to Shamballa to present him. He was taken as a Son by the Master, and Nitya was accepted.
- May 24. Tues. Wesak Day—The Lord Maitreya satisfied.
- May 25. Wed. Krishna's fourteenth birthday.
- Aug. 12. Fri. Moved upstairs.
- Nov. 27. Sun. Mrs. Besant read Krishna's book in the E. S. Meeting.
- Dec. 23. Fri. Foundation of Order.

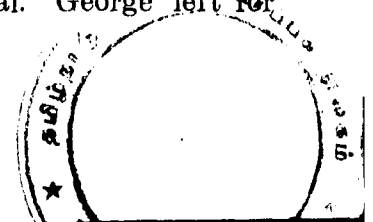
1911

- Jan. 1. Sun. Closing lecture of Convention—magnificent.
- Oct. 10. Tues. Conversation with the Master about possibilities for the pupils.
- Dec. 2. Sat. Raja and the Kirbys arrived by special mail.
- Dec. 28. Thurs. K. took first copy *Herald* to Lord Maitreya—Master Morya—took chair at Star meeting—wonderful meeting for admissions, tremendous power.
- Dec. 29. Fri. President spoke at Esoteric Section meeting about marvellous display last evening.

1912

- Jan. 11. Thurs. Krishna's hair cut.
- Jan. 13. Sat. Left Benares 7.56 a.m.—Dwarkanath accompanied me.
- Jan. 15. Mon. Spent morning writing and buying. Sailed 7 p.m.
- Jan. 31. Wed. Reached Catania 8 a.m. Macbean met me.
- Feb. 13. Tues. Reached Brindisi 1 p.m.

- Feb. 14. Wed. *Isis* arrived 12.30 p.m. Train started 3.30—accompanied party to Foggia—left there by 11.25 p.m. train.
- Feb. 16. Fri. Arrived at Taormina—went to Naumachia. Examined Villa Fichera, and rooms at Zuccaro and Belvedere.
- Feb. 22. Thurs. Received telegram from Mrs. Besant accepting Naumachia.
- Mar. 26. Thurs. Arrived Taormina Hotel Naumachia.
- Mar. 27. Wed. Raja, Krishna and Nitya arrived.
- April 1. Mon. Second Initiation of Krishna and Raja at night. The full moon of the month of Chaitra.
- April 11. Thurs. Met the President and Macbean.
- May 18. Sat. Greek Theatre in afternoon—President took down the speech of Pythagoras.
- May 30. Thurs. Nitya's 14th birthday. George passed the First Initiation at night, the Master Morya officiating, and Masters K. H. and the Count presenting.
- May 31. Fri. The Buddhic part of the work done by Krishna at night.
- June 16. Sun. Nitya's Initiation in the early morning. Account of it read, and notes of Master Morya's advice.
- June 18. Tues. George described a test of courage and devotion, and an interview with the Chief.
- June 27. Thurs. This being George's anniversary, the Master accepted him as a Son in the early morning.
- June 29. Sat. The Asala Festival. George left for Brindisi.
- July 4. Thurs. Mrs. Besant left.



- Oct. 25. Fri. Arrived Saidapet 7.16 a.m.; met by President, Schwarz, Van Manen, Hubert. Reception on arrival at Adyar. Another reception and three addresses at 4.30 p.m.
- Dec. 6. Fri. Talked with Sir Subramania Iyer about the law case.

NOTES OF OBSERVATIONS CONCERNING MERCURY

BY C. W. LEADBEATER

LOOKING up through the roof of the cave I see as through water. A difference between that and looking through air. Looking up, the sun is perfectly visible, at night stars visible. Can see the sun through the body of the planet even at night. A difference however. The thickness of the planet makes the light duller.

There is a perceptible difference in the size of the sun at different times of the year.

An inner round man examined. Some people about are obviously teachers. A child examined; sees through the ground; is watching a worm wriggling underground. The child looks as if he might be 6 or 7. They call him 35. Grown people run into hundreds. Short years, about one-fourth of ours.

Went outside. Large field sown. They look at the seed in the ground to see how it is getting on. Observes a sick man. Doctor is diagnosing him by sight. Sets up etheric currents to cure him.

The Adepts appear to have gone over there as part of the work of the Lodge.

No towns. Clothes seem adopted rather for decorative purposes than for any other reason.

There is a perpetual sound going on like the swish of the sea far away, but it is not that. When people speak you hear the overtones as well. The prevailing sound changes with night and day. The sun is the cause. The same thing perceptible here in a minor degree. The noise of the sun tremendous.

Sounds generally are softer. With ordinary physical hearing you would hardly hear the people talk.

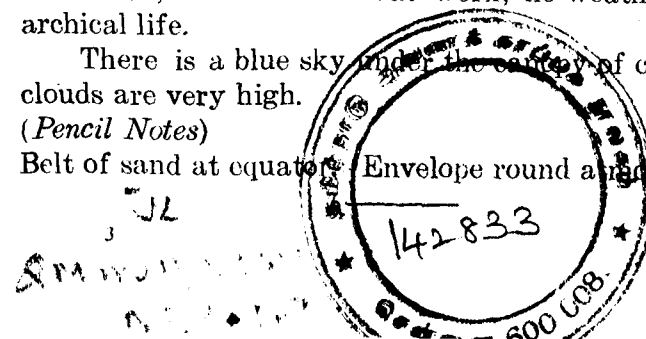
A slender delicate people. The grown man about 4 foot 6. Not stronger in proportion to the conditions than ourselves. Lighter build. Do not see beards. The sexes are the same as with us, no fundamental difference. Men of effeminate build. Bones softer, more like gristle. Muscles much lighter—child-bearing quite easy. More etheric matter in the build. A pretty people like antelopes. Golden-brown complexion. Not all dark hair. One woman has a gorgeous mass of copper-red hair. The system seems to be to dot down a few houses together and cultivate round them. Great spaces are uninhabited. The people seem very friendly. Relations of sexes play a small part in life. Plenty of affection, strong ties, but normal life not the marital life. The teacher seems to give directions when a body is wanted for a soul.

There is nothing to call out immense devotion or exertion. For slow steady development it is very good, equable, no violent ups and downs. There is no question of station, no trouble about work, no weather, a patriarchal life.

There is a blue sky under the canopy of cloud. The clouds are very high.

(Pencil Notes)

Belt of sand at equator. Envelope round atmosphere.



AN ADDRESS TO PLEDGED MEMBERS

BY G. S. ARUNDALE

THIS is a Degree meeting, and therefore we are all of us definitely, either consciously or unconsciously, nearer to the Masters. We have taken a very special obligation, and the taking of that obligation is, of course, a call to the Higher Self to take more interest in the lower. Every time we take a sacred obligation of the nature of the First Degree, the Higher Self draws nearer to the lower. There is a step taken towards identification.

When an individual takes the first of the great Initiations, there is an actual, though only temporary, identification. Then the Higher Self unites with the lower and himself takes the vow that all take who pass through the first great portal.

To facilitate the coming of the Higher Self into the lower, there are these various steps. Membership of the Theosophical Society is one definite step. Then when we become members of the Esoteric School, that is another step. When we take the First Degree pledge there is a very definite proximity. Step after step through the School, the Higher Self draws increasingly near to the lower. So is the way made clear for the Higher Self to identify himself with his lower vehicles at the step of the first great Initiation.

That identification is only temporary. It is a flash and it is gone. If it were a permanent identification, we should be Elder Brethren, which we none of us are. The vow of the Initiation is taken by the higher and the lower Selves combined, and then inevitably they draw apart again.

Another effect of taking the first of the great Initiations is to vivify the astral body, because the astral

body is associated with it as the mental body is associated with the second, and so on. You begin to make a roadway very definitely between the higher and the lower Self in astral terms, in the higher or more heavenly regions of the astral plane. Then as you go on, the same thing happens in the lower mental, the higher mental and the various supra-mental planes of consciousness.

But before one can take the first of the great Initiations, one must, so we understand at present, have a positive relationship with one or another of the Elder Brethren, and it is on that particular subject I should like to talk to you this morning.

What are the essential qualifications for discipleship? There are many, and to a certain extent they vary according to the times, according to the age. For example, in this particular age of storm and stress and strife, some people, as it were, will be excused that perfection of the qualifications, the flowering of which would normally be necessary. You have numbers of people pushed into discipleship, some of them not always reaching and maintaining the levels that normally would be required from them. In these days you can make very rapid progress. It is much easier to grow today than it will be in thirty or forty years' time, or than it was forty or fifty years ago. This is one of the peak periods of the world. If an individual is lacking in certain of the qualifications which normally he should have, and yet has something in him outstanding, the Elder Brethren may make use of him, and trust to the spirit of the age to help him to achieve, with the leverage of his outstanding quality, the qualifications in which he may possibly have been deficient.

So we find quite a number of people, whose qualifications may not to the ordinary eye appear equal to the

qualifications set forth in our books, as members of the higher degrees in the School, probationary and accepted pupils, and perhaps even members of the Brotherhood. One realizes that these are exceptions, taking into account the spirit of the times and the immense pressure forward which is involved in such spirit of the times.

You who are members of the Theosophical Society, who have entered the Esoteric School, have a definite inclination along the lines of the Path. That being understood, have you something outstanding that sets you definitely apart from the crowd?

When I say "outstanding," I am not thinking of mental nor emotional ability. It is really not so much mind faculty that we want in these days. There is plenty of high mind development in the outer world. In fact one might almost say there is too much of it. One of the English Bishops suggested a moratorium in scientific advance. That is a very strange idea—that we should shut down all experimentation and scientific unfoldment; but there is an indication we are going fast enough along the lines of the lower mind. You do not, therefore, see among members of the Society, nor among disciples, so much the mind in excelsis, highly developed.

What I think personally is most vital is magnetism. We all have magnetism, of course, but I mean the magnetism that allures, that attracts, that causes people to gather around. You cannot quite describe it. It can be expressed in another term—"personality". Supposing you are in the Esoteric School, supposing you are a probationer or an accepted pupil, and you want to move on, you need more of this personal magnetism, so that certain types of people tend to revolve around you, just as other types of people will revolve, of course, around somebody else.

That is why you always find in the Theosophical Society different types of leadership. Some types revolve around X, other types revolve around Y, and still other types around Z, so that you get a lot of people to revolve around different outstandingly magnetic types. Sometimes these various satellites of one sun quarrel with other planets of another sun. They say: "My sun is a far more magnificent sun than the sun around which you are revolving. You had better come and revolve around mine rather than round the one to which you are attached." It is quite absurd. The more suns there are in the Theosophical Society, the more planets there will be, and the more universally will we be able to attract various types of people.

Each one of you who aspires to move on should endeavour to develop some magnetic quality. You cannot say: "I will sit down in my chair comfortably and start developing a personality." It is not accomplished in that cold-blooded way.

Suppose you want to become magnetic. You have it in you to do so, otherwise you would not be members of the Esoteric School. There may be a very large bushel hiding your light. Never mind the defects, that which hides the light. We all have them. You will not overcome them until you are able to live on the other side of the Himālayas instead of abiding in these uncomfortable regions. What is necessary to acquire magnetism? Study people who have it. Not necessarily our own particular leaders alone, H. P. B., Colonel Olcott, Dr. Besant, Bishop Leadbeater, who have their own magnetisms. Also go outside looking into the outer world and see what magnetism is in terms of outer world leadership.

Take any great man in any part of the world, or any individual who exercises influence, there is

something indescribable, something which causes him to exercise that influence. Not necessarily is he endowed with brains so that he becomes intellectually overwhelming; not necessarily is he endowed with great emotional power. Not necessarily any of those more ordinary aspects of consciousness, but he has in him that which is generally characteristic of all people who are magnetic, whether they are positively or negatively magnetic, and that is a certain power to live in a universal. They are not restricted by the smallnesses of things. They live in a large world, no matter of what nature that world may be.

It is those people who have a certain aspect of the quality of universality about them, even though it is a restricted universality, who are magnetic. Each one of us wants to escape really from his less, whatever that less may be, into his more, whatever that more may be. Everybody wants escape, release, and if there is somebody who is breathing a larger atmosphere, then that person seems to afford release. So you find thousands of people passionately attracted to Mussolini, not really because of his politics or his principles, but because he lives in a larger world. It is not necessarily a higher world, but a larger world. It is the same thing with every other leader.

If you yourself have in you the spiritual aspect of life more or less dominant, then only those larger worlds will attract you which are spiritual worlds. You will not be attracted by a Mussolini, a Hitler, a Stalin. You will be attracted by the world of a Dr. Besant, by a Lord Baden-Powell, by some great philanthropist. It was extremely interesting to me when at Geneva to enter the larger world of the Duchess of Hamilton and of Miss Lind-A. Hageby, extraordinarily refreshing. I was immensely attracted and began to

revolve around them in one part of my being. There they were, they stood head and shoulders towering above us, so far as their own particular worlds were concerned.

Each one of us has his qualities and his weaknesses, his foolishnesses, his angers, though probably not hatreds. He has all kinds of defects. He must, if he is going to be magnetic, from time to time escape from out of them, so that the individual who is attracted to him may say: "Yes, of course, I know he has this, that and the other defect, I know these defects quite well, but when he escapes from them from time to time, he is splendid." The individual who revolves around a great sun does not bother about these small defects.

When you are thinking of the Masters, of course, there are no defects to notice. There would be something very much the matter with us if we thought we could perceive defects.

If instead of living in your own particular small world of whatever nature it may be, if you would cease to allow yourself most of the time just to be constricted within the particular mode of life which is your ordinary self, but went out often into your own real larger world and lived in that, you would soon become magnetic.

Most people rather oscillate between little qualities and little weaknesses. They perform little oscillations. Others may do things far worse than the little oscillators, but they can do things far more splendid. They may be able to contact hells, which the little oscillator could never contact, for he is too proper, too prim, too conventional, to contact a real hell. He can only touch a little respectable hell and a corresponding little respectable heaven, but these people who live in the larger life and consciousness can get right up to the heights even though they descend into the depths.

Are you just content to lead ordinary humdrum lives or do you want to burst, to get free from humdrumness so that while perhaps you will repel more than you are now repelling, at the same time you will attract more, because you show people the sunshine where normally they would only see clouds.

Each one of you is destined to be the king of a larger world of your own particular construction, and you must try to live in the larger consciousness. Partly by studying, entering into the spirit of the lives of great men, which remind us we can make our lives sublime, and we can. We can make them magnetic to start with,—splendid with the intimations of greatness as displayed in the lives of magnetic people.

Then you must try to know yourselves. What type of individual are you? Only the other day I was talking with the Outer Head, and we were agreeing that it is a curious thing that the average E. S. member, even sometimes pupils, have no definite realization as to who his Master is. He feels attracted to all the Masters. Of course, he does. I hope he does. But he ought to have a sort of sense of expansion of consciousness with regard to One, even though that individual may not necessarily be his Master. That was exactly my case. When I first joined the Esoteric School very many years ago and stood to recite the pledge, I was overwhelmed by the picture of the Master K. H.; so much so that I could not recite the pledge. The then Outer Head was standing before me and I was in a row with others. I was not on the Master K. H.'s line, but He was to give me an education of a certain type which is vital to every individual of whatever type he is. Since that time adjustments have taken place. Each one ought to have some feeling that he is near to some particular Master. Of course, to the Master K. H. and to the Master Morya,

we should all feel near. If you can in meditation feel your way to Him who is to be even for the time being your Guru, it will help you enormously on your way. It helps Him to contact you, if you on your side are helping by reaching up to Him. I should strongly urge you to clarify your situation, so far as that goes. Move in the direction of making up your mind. "So and so is my Guru, even for the time being."

Then apart from your more exoteric activity, as far as esoteric activities are concerned, cannot you feel in yourself what you really are? Cannot you allow the future to cast its light right down into the present and to illumine your time-restrictions? We are all of us imprisoned in terms of time. Never mind your defects. Let them go. What are you? What are you going to do eventually? Cannot you discover the seed of your future greatness, even if it is only a seed, even if it is sleeping within these time-restrictions? It is a tremendous thing when you do at last contact your eternal functions amidst your temporary scaffolding. You may say, I cannot do it in this life; it is hopeless. It is either too late or too early, there are a number of reasons why you cannot achieve in this life. Never mind the "can't." Let the "can" overwhelm even that "can't," which is only of time.

What is your larger world? Taking my own case for an example, my larger world consists in being just a channel. I am not at all interested in teaching anybody anything in the Wisdom aspect of Theosophy. I hope you will understand what I mean when I go a little further. Being President of the Theosophical Society means nothing to me, though I am glad to be of use. What I am interested in is being the kind of channel that the Masters can make of me now. What it is does not matter in the least. I am President today. Tomorrow

I may cease to be President. That is perfectly all right, provided I can be a channel for the particular force that is needed.

Sometimes people say: "Oh I do hope I shall become a member of the Theosophical Society in my next life." I do not care. I want to be of use. I know that my own growth in my own personal case depends on my use to the Masters, not my own particular way in terms of my own Monadic rhythm. So what form the utility takes I do not care, so long as it is not necessary for Them to say: "We cannot use you this life; you had better go into the outer world and get straight again."

Are you going to be unique, outstanding, standing on your own feet, and if I may use the expression without hurting anybody's feelings or being misunderstood, caring for nobody. Most people must lean on somebody. Some lean on Dr. Besant, some on Bishop Leadbeater, some on Krishnaji, and he of all people hates to have others lean on him. The only person who is right for oneself is oneself. I am always right when I am expressing the theme of my eternal being, not somebody else's. I can get help from A.B., from C.W.L., from H.P.B., and many others. I can become inspired by others' rightness.

If you have the same Theosophy as I have, there is something the matter with your Theosophy. We derive inspiration from other people's truths, but we must have our own, even though we will discover some day they are the same reality as anybody else's, but in our own terms.

What you have to do is to cease to be a slave and try to be a free man, in your spare time at all events. You may be engaged in business and have work and duties of various kinds. I am engaged as President of the Theosophical Society and have to restrict myself to the duties of that office, and sometimes I should like to

be outside them. We all have to pursue in a way special kinds of lives. There must be times when one can be free and in that freedom one must try to know oneself. That is your real eternal value—to be distinctly different, free in your own individual unique way, not resembling Dr. Besant or Bishop Leadbeater or anybody else's freedoms. They have their beautiful freedoms. You must have your own beautiful freedom. You can only be free in your own freedoms; you cannot be free in other peoples'.

Therefore, as pledged members of the E.S., being nearer to Those who are really free and who are extraordinarily different one from another, taking different points of view from time to time, you must learn to know yourselves as you were designed to be from time immemorial. And no less in order to enter into the spirit of your larger Selves, you must dwell in one way or in another among those who themselves have entered into their larger Selves, so that you may have the practice of contact with the Great through books, through any means which may be available to you. In perceiving greatness outside you and its constituent elements, your own greatness will be stirred from sleep into wakefulness, and then your membership of the Society and of the School will at last begin their fulfilment.

ESOTERICISTS FIRST

EVER since 1895, when I was admitted by Brother Besant to the E.S.T. to its then Third Degree, I have been familiar with the work of the School. Since 1914, when she asked me to be her lieutenant, I have been aware of the inner side of the work of the School and of its members. With my new responsibility since the departure of Brother Leadbeater, I have been greatly aware of the need to get all our members to be conscious of the real purpose of the School.

Many have accepted the School as a kind of "side show" to Theosophy, and often as a sort of "annexe" to their religious practices. This is particularly the case in India, where many Indian brethren of a deeply religious nature have made the Esoteric School merely an annexe or additional Pūja room to the ordinary shrine or temple of their worship. They have been duly obedient to the usual orthodox religious ideas, with the minimum possible of change in their standpoint required by their membership of the School. They have observed, like the orthodox around them, all the usual religious practices, and have indeed rather avoided being marked in any way as different from those around them.

Membership in the School does not exact that a member should give up his religion or his practice. But it does require that he should have a new attitude towards them. This attitude is best described by a word which H.P.B. used, "esotericist". He who is an esotericist has gained a vision of the Wisdom, as also a direct vision of God, even if it is only partial. Therefore, to him, religions and religious practices are useful, not in themselves, but only because they help him to achieve the main task before him, which is to create a *work*, which can be incorporated into the plans of the Great

Hierarchy. In other words, to the esotericist, his religion is merely a tool for his work; it is not a means of spiritual satisfaction or salvation.

But, for want of this realization, many religious E.S. members are very little differentiated from the ordinary orthodox men and women around them. Instead of being determined reformers in religion, trying to open new channels for the spiritual life to flow from on high to the people, they have accepted the ordinary narrow channels, sometimes accepting blindly what the orthodox say concerning them. They have therefore excused in their religion all kinds of practices which are fundamentally to the detriment of mankind. Unfortunately, such religious practices have become involved in social customs, so that often social injustices are perpetrated in the name of religion. Where this happens the orthodox E.S. member must share in the karma of the evil, whereas his actions should be to denounce such practices, and to show in his life that he discountenances them vigorously.

It is because Indian members in the past have excused all kinds of reprehensible customs in Indian religions that the Master K.H. spoke severely on the matter in the following words:

"Be accurate and critical rather than credulous. The mistakes of the past in the old religions need not be glossed over with imaginary explanations."

I hope that members who have joined the Liberal Catholic Church and have taken up its work will avoid the dangers mentioned above. The Church is part of the plan of the Lord Bodhisattva with regard to certain changes which He desires in one noteworthy form, the sacramental, of Christian worship. Some day the form of services, sacraments, etc., which have been approved by the Lord for the L.C.C. will become the accepted

form in all Christian churches which work by ritual methods. The call made upon the School to provide pioneers has been well answered; but the pioneers must remember that they are in the L.C.C. for the sake of a special work. While the forms of the Church are so closely akin to those of the older Churches, the new and young Church must not carry with it to the future the evils of the older methods.

Nor should it ever be forgotten that the Lord Himself called the Liberal Catholic Church "the Theosophical Church". This does not imply that it is a Church which is endorsed by the Theosophical Society, or that there is no spiritual progress possible unless a Christian joins the L.C.C. The meaning, as explained by Brother Leadbeater, is that the Wisdom which we know as Theosophy is intended by the Lord to be incorporated into such teachings as the Church offers to its adherents. A fundamentally disastrous mistake was made in the early centuries of the Christian religion by excluding the tradition of the Gnosis or Wisdom from Christian teaching. The result was to develop a form of Christianity where many fundamental Theosophical truths such as Karma and Reincarnation could find no place. It will be disastrous if the new Church in its development commits the old blunder, and little by little excludes the Theosophical teaching from the religious ideas which it has to offer.

To sum up, whether we are Hindus or Christians, Buddhists or Zoroastrians, or of any other faith, or Freemasons, we must remember that our first duty is to be esotericists. Our usefulness in the world is because our first instinctive thought and action is from the occult standpoint, as servers in the plans of the Great Hierarchy.

A MESSAGE FROM THE OUTER HEAD TO A CONFERENCE OF E.S. MEMBERS

ADYAR, MADRAS.

February 19, 1937.

MY BROTHERS,

There is only one goal which a member of the Esoteric School can place before himself. It is that of training himself to be a server of humanity. I believe all of you have placed that goal before yourselves, for otherwise you would not have been attracted to the path of Occultism. It is now a matter of going forward on that path and neither halting nor slipping back.

This work of going forward must be done by each for himself. It is very much like a traveller who must cut his path through a tangled jungle. He has a compass, giving him his direction, and an axe with which to carve his way through the obstructions. But he must cut his way through by himself and not wait till somebody comes along and does the work for him.

Similarly, though much teaching is given to you in the School, nothing can happen until you yourself put the teaching into practice. Of the many teachings, I want to draw your attention to two, which sum up the main teachings. The first is in that phrase of the Master K. H.: "Step out of your world into ours." Think over this and see what are the ways in which you must change your attitude to everything, so that you see life not from the standpoint of your world, but only from the standpoint of the world of the Masters. But this comes not by any intellectual training. Your whole character, that is, thoughts, feelings and actions,

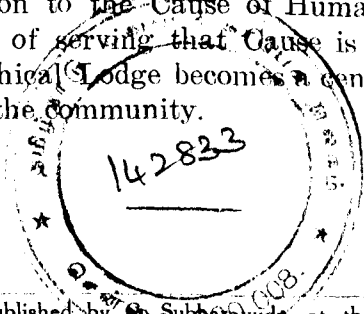
must be brought to bear to step out of your world into Their world.

The second teaching is that which was given to us long ago in *Light on the Path*. I quote it again and again, because in it is a steady light which never diminishes so long as you keep your eyes upon it. The words are :

“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. Then do you enter into a partnership of joy, which brings indeed a terrible toil and profound sadness, but also a great and ever-increasing delight.”

The path of Occultism is one of self-unfoldment. The true unfoldment comes not by listening to what others say, or even to what the Master may say. You must grasp the problem of life for yourself and produce a result which can be tested with the measuring rod of the two teachings which I have quoted. It is you yourself who each day go forward or mark time or go backwards.

I send you my brotherly greetings and hope that you will depart from the Conference all charged with greater devotion to the Cause of Humanity. The best way just now of serving that Cause is to work so that every Theosophical Lodge becomes a centre of light and inspiration to the community.



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THE DISCIPLE



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THE CHOHAN K. H.

EACH Adept—one who has taken the Asekha Initiation—has developed all the aspects of the Triple Ātman, those of Ātmā, Buddhi and Manas. Yet each is individual, and shows some characteristics which no other Adept reveals.

We know that an Adept is on one of the Seven Rays. As we group the Adepts into three main types, those of Power, or of Wisdom, or of Love, we must be careful not to keep the groups so separate that we imagine that an Adept whose primary revelation is that of Power is less capable of Wisdom or of Love. These two latter attributes are fully developed in Him, or He would not be the Adept. But the Triple Ātman manifests one aspect as more dominant in the nature than the other two. The Manus, the Bodhisattvas, and the Mahāchohans, while so distinct in Their natures and in

All articles in this number may be read to Candidates and Shrāvakas, except "From the Diary of Brother Leadbeater" and "An Address to Pledged Members".

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Their work, are yet all alike in this, that They meet each individual with either Power or Wisdom or Love, as is best for the individual.

The aim of the Adepts on the Second Ray is to achieve Buddhahood. The Master K. H. will be the sixth Buddha on this globe, succeeding the present Bodhisattva, the Lord Maitreya. In His past lives, the lives best known to history are when He was Pythagoras, and centuries later Nāgārjuna, the Buddhist philosopher of the Northern School of Buddhism. In His lives, He appears primarily as a teacher, either as a priest or philosopher. But He has been a warrior too, as may be noted in the 28th life in *The Lives of Alcione*. But as a warrior, His military action would be different from that of the Master M., whose primary characteristic is that of Power. It is in Their *technique* of action that the Adepts differ, for Power, Wisdom and Love are all blended in Their natures to an exquisite unity.

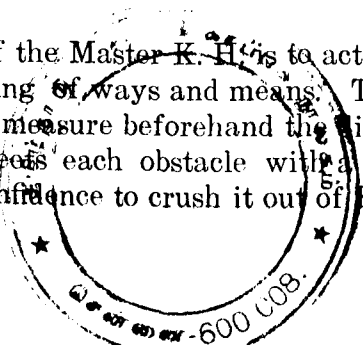
The supreme Adept of the Second Ray is the Lord Gautama Buddha. The characteristics which His disciples best noted in Him were a "supreme wisdom"—*Sammāsambuddho*—and a radiant world-enveloping compassion. As we read *The Light of Asia*, one of the best works describing His life and character, His tender compassion shines out to such a marvellous degree that He seems the highest embodiment of Love. Yet it is noteworthy that one of the well-known epithets describing Him speaks of Him as "endowed with power and energy," and another as "perfect in the mastery of wisdom and action".

The technique of the Master K. H. is to act with an adequate understanding of ways and means. The First Ray Adept does not measure beforehand the difficulties in His way; He meets each obstacle with a sense of power, and with a confidence to crush it out of His way.

He goes direct to His goal without swerving, without seeking the "easiest way". His action is like lightning which strikes, with no art visible as a part of its technique. Yet it is Perfection. But the Second Ray Adept needs for His technique a precise knowledge of ways and means, and He plans ahead how to meet obstacles. His technique requires a quality of art in His action, and therefore He uses all the knowledge at His service to plan ways and so as to be ready to meet obstacles.

A marked characteristic in the Master K. H. is this quality of beautiful action. That He is intensely compassionate goes without saying; once the Master M. described Him as "Buddha-like". The wonderful attribute which we term "Compassion" radiates from Buddhas and Bodhisattvas as sunlight radiates from the sun. And as the sunlight gives life to all growing things, so similarly this compassion so characteristic of Adepts of the Second Ray rouses the Buddhi in each who approaches Them. The man finds strength born within him for his struggle, because compassion has opened the door to his inner self. But in addition to this compassion, there is in the Master a fineness of action, a technique so beautiful, that the art in it is veiled by the Wisdom and Love which radiate from Him.

As an Adept of Wisdom, He is "literary," that is to say, He loves the great achievements of science, philosophy, religion and art, as they are presented with beauty. He is a knower of the best books, and possesses a select library. He is the custodian of the museum of the Adept Brotherhood. As an exponent of any subject, He is a perfect model of what a lecturer should be, handling a vast and complicated material to build out of it a fascinating picture which enthralls the listener. One instance of this technique of the Master was put on record



by Brother Leadbeater, who wrote out the lecture which the Master gave on the migrations of the Fifth Race.¹

It is this literary sense in the Master which makes Him appreciate keenly the "French touch" in thought and expression—clarity, precision, and sometimes, an exquisite wit. Not only does He appreciate them, He is Himself largely endowed with them, particularly the last. There is a delicate and subtle touch in His sayings which only those who understand what is called "esprit"—wit—in France can appreciate. Again and again we find this touch in the letters written to A. P. Sinnett and others. It is this same touch which appears in the instruction which He gave to some young Australian disciples: "The Initiate is first of all and most of all a gentleman."

One aspect of Him of which we know little is His devotion to music. The creations of the great master-musicians of the West are known to Him. I heard long ago that He has an unusual organ which He plays, which is so constructed that the music played is given back again, but sublimated as no modern organ has yet been constructed to do.

I have mentioned that the Master is full of compassion. Tenderness is therefore inseparable from His technique. But we must not therefore imagine that He is not *strong*. An unique instance of how He acts with strength, as the situation necessitates, is in the letter which follows, written by Him to a pupil on Probation. This pupil, in spite of his link with the Master, was about to do an action whose heinousness can only be imagined by the Master's words.²

¹ This was published in *The Link* of November 1910.

² In transcribing the letter, I had to leave out parts which the Master would not ever wish to be made public.

LETTER XXIV¹

So then, you really imagined when you were allowed to call yourself my chela, that the black memories of your past offences were either hidden from my notice or that I *knew* and still *forgave*? Did you fancy that I connived at them? Foolish . . . thrice foolish! It was to help save you from your viler self, to arouse in you better aspirations; to cause the voice of your offended "soul" to be heard; to give you the stimulus to make *some* reparation . . . for these *only* your prayer to become my chela was granted. We are the agents of Justice, not the unfeeling lictors of a cruel god. Base as you have been, vilely as you have misused your talents . . . blind as you have been to the claims of gratitude, virtue and equity, you have still in you the qualities of a good man—(*dormant* indeed, so far!)—and a useful chela. But how long your relations with us will continue depends alone upon yourself. You may struggle up out of the mire, or glide back into depths of vice and misery now inconceivable to your imagination . . . Remember . . . that you stand before your Ātmā, which is your judge, and which no smiles, nor falsehoods, nor sophistries can deceive. Hitherto you had but bits of *chits*² from me and—*knew me not*; now you know me better, for it is I who accuse you before your awakened conscience. You need make no lip-promises to *It* or me, no half-way confessions. Though . . . you shed oceans of tears and grovel in the dust, this will not move

¹ *Letters from the Masters of the Wisdom, First Series.*

² Short notes or memoranda.

a hair's breadth the balance of Justice. If you would recover the lost ground do two things: make the amplest, most complete reparation . . . and to the good of mankind devote your energies . . . Try to fill each day's measure with pure thoughts, wise words, kindly deeds. I shall neither order, nor mesmerize, nor sway you. But unseen and when you have perhaps come—like so many others—to disbelieve in my existence, I shall watch your career and sympathize in your struggles. If you come out victorious at the end of your probation I shall be the readiest to welcome you. And now—there run two paths before you, *choose!* When you have chosen you may consult your visible official superior—H. S. Olcott, and I will instruct him thro' his Guru to guide and send you on . . .

You aspire to be a missionary of Theosophy; be one—if you can be one in *fact*. But rather than go about preaching with a heart and a life that belie your professions—*conjure the lightning to strike you dead*, for every word will become your future accuser. Go and consult with Col. Olcott—confess your faults before *that good man*—and seek his advice.

K. H.

As the successor of the Lord Maitreya, the Master is closely identified with educational reform, and with all that concerns children. He continually stresses that tenderness and beauty should surround them. When speaking to children, He urges them to be refined in word and deed, to eschew all coarseness and vulgarity, however much they may be the fashion. Utter cleanliness, refinement, delicacy, a desire to be perfect in

whatever needs doing, these He appreciates in His disciples, both young and old. Wherever children have earned the opportunity of discipleship (through service in past lives), it is the Master who takes charge of them in the beginning, though their true Guru may be on another Ray.

So closely identified in a common work are our two Masters M. and K. H., that whoever follows one is, in a manner, following the other also. They have said that it does not matter to which of the two an aspirant is drawn at the beginning, for both Masters are a unity. The teaching and direction which either of Them gives is also from the other.

One significant fact describes the Master K. H. better than any other description. It is His action in the Sixth Race Community. The religious work of the people takes place in the rose, blue, green and yellow temples—the temples of love, devotion, sympathy and intellect. It is the task of the officiating Deva in each temple to link the worshipper with the Logos. On certain occasions the Master acts as the officiant *in all the four temples*. For such is the wonder of His nature as a Buddha-to-be that He leads men to the highest of which they are capable along any one of these four and other roads to Achievement and Liberation.

C. J.

THE MAHATMA K.H.'S LETTER OF 1900

IN the year 1900 the Master K.H. took the opportunity of a letter written to Brother Besant by an enquirer to add to that letter His comments on the general Theosophical situation among Indian Theosophists in

1900. I have given a photographic reproduction of the letter in the May number of *The Theosophist*. I have omitted from the letter certain parts that deal with Brother Besant's occult life, which is a matter between her and the Master.

But there are certain points in the letter worthy of very special note by us all. The letter of the Master is as follows; it refers to the enquirer in the opening sentence.

LETTER OF K.H. TO ANNIE BESANT

A psychic and a prāṇāyāmist who has got confused by the vagaries of the members. The T.S. and its members are slowly manufacturing a creed. Says a Thibetan proverb "credulity breeds credulity and ends in hypocrisy." How few are they who can know anything about us. Are we to be propitiated and made idols of. . . . The intense desire of some to see Upasika reincarnate at once has raised a misleading Mayavic ideation. Upasika has useful work to do on higher planes and cannot come again so soon. The T.S. must safely be ushered into the new century. . . . No one has a right to claim authority over a pupil or his conscience. Ask him not what he believes. . . . The crest wave of intellectual advancement must be taken hold of and guided into Spirituality. It cannot be forced into beliefs and emotional worship. The essence of the higher thoughts of the members in their collectivity must guide all action in the T.S. . . . We never try to subject to ourselves the will of another. At favourable times we let loose elevating influences which strike various persons in

various ways. It is the collective aspect of many such thoughts that can give the correct note of action. We show no favours. The best corrective of error is an honest and open-minded examination of all facts subjective and objective. . . . The cant about "Masters" must be silently but firmly put down. Let the devotion and service be to that Supreme Spirit alone of which each one is a part. Namelessly and silently we work and the continual references to ourselves and the repetition of our names raises up a confused aura that hinders our work. . . . The T.S. was meant to be the corner stone of the future religions of humanity. To accomplish this object those who lead must leave aside their weak predilections for the forms and ceremonies of any particular creed and show themselves to be true Theosophists both in inner thought and outward observance. The greatest of your trials is yet to come. We are watching over you but you must put forth all your strength.

K. H.

There are only a few of us now living who can create for ourselves the atmosphere among Indian members in 1900. Though Adyar was the Society's Headquarters, yet the major focus of activity for India was in Benares, where Brother Besant had established herself.

H.P.B. passed away in 1891. Some of us knew that she had taken the physical body of a youth, but that she did not intend to take part in the new life of the Theosophical Movement by returning to it immediately as a leader. She was certainly in touch with all that was happening, but she did not desire to direct the work any longer; its development was now in the hands of

others whom she had trained. Nevertheless, curiously enough, there were rumours in Benares that she had returned and was occupying the body of a little girl, and much gossip was the result.

Evidently, from the Master's remarks, the members in India at that time had fallen into many wrong conceptions about Them. This had happened earlier in 1883-4 when many members began to consider Them as Devatās or "minor Gods" to whom appeals could be made for material help and guidance. I fear that even now many a member of the School in India looks upon his Master as one more Devatā added to that group in the Hindu pantheon which he has selected for worship.

The Masters from the beginning have deprecated the use of the word "Masters" to describe Them. They have preferred the term "Brothers". Yet following the ancient ideas, and because They did give wonderful teaching, it seemed natural to use the word "Master". It is only little by little that we are beginning to understand Them as great Executive Chiefs, whose first pre-occupation is not with individual disciples, but with the millions of humanity who are in Their charge.

The Master K.H. draws attention to the danger evident in 1900 of creating a creed within the Society. I take up this point in another article in this number. There undoubtedly has been much injudicious and unwarrantable use of Their names, and the strong word "cant," which the Master uses to describe this behaviour, has been justified. Their names have been used to sway policies in the Society with the statement that "the Master wishes this". Undoubtedly a member may be quite right in his intuition that the Master does desire a particular line of action; but to use the Master's name to buttress his plans is utterly foreign to the habits of those pupils who know what the Masters are in reality.

I desire to draw attention to another part of the letter which deals with "weak predilections for the forms and ceremonies of any particular creed." It must be well known to all how, in the Path of Holiness, the third fetter is "reliance upon purifications and ceremonies"—*Silabbata-parāmāsa* (*Shilavrata-parāmarsha*). The Masters have never denounced ceremonies, as such. What They have declared to be a fetter is a *reliance* upon them as necessary to salvation. In the occult path, the soul must rely upon himself alone, and the craving to be supported by Pūjas of any kind must be surmounted.

This does not mean that the great rituals of the religions are utterly useless or have no value. They have certainly a value to the masses of mankind, who can be induced to enter into spiritual conceptions only gradually. The routine and ritual of ceremony, with the invisible forces generated, do help the mass of mankind to feel something of the higher life. But the usefulness of ceremonies to an aspirant is a different matter. There is no use in ceremonies as such for the occult student for the unfoldment of his inner life. That is to say, if in the slightest manner he feels he cannot do without them, he is handicapping himself with such a belief.

But there is a use in them when he performs such rites and ceremonies not for himself but for others. Brother Besant explained in 1927, at an address given at Ommen Camp, how ceremonies to her were a means of doing a work with economy of force. But she was not dependent on ceremonies, and they had no essentially inspirational value to her.

It is the attitude of relying upon ceremonies, as a factor necessary to spiritual growth, which must be cast aside by the would-be occultist. There are still many, particularly in India, who feel that they

must perform their Pūja in the strict orthodox manner directed in various rituals. By all means let a member follow a ritual, but it should be done as a means of distributing force to the world, and not as a means of drawing force and inspiration to himself. He should be sufficiently awakened in his spiritual life to do without ritual and ceremony. But if the opportunity comes to him, and his temperament is congenial towards rites and ceremonies, he can use them for work, provided he keeps clearly in mind that he is then only an agent for the distribution of force to help mankind. When he has such an attitude, he certainly cannot be described as having "weak predilections" for rites and ceremonies, for he can do without them. I have myself, under orders, written the Ritual of the Mystic Star. It is now being performed in several places in India, Australia, New Zealand and Holland. It gives a beautiful setting for devotion, but it is not necessary for spiritual unfoldment. It serves, however, the chief purpose of rituals: it distributes forces to the community.

The Ceremonial Ray is one of the seven great modes of bringing down the force of the Logos to mankind. But the real force of this Ray, in doing the work of the Logos, is not due to any reliance upon ceremonies as necessary, but to a scientific understanding of the operation of forces, particularly with the help of the Devas, to produce certain specific results. The true ritualist is a spiritual engineer and architect who is all the time constructing not for himself but for others.

O. J.

1937] FROM THE DIARY OF BROTHER LEADBEATER 161

FROM THE DIARY OF BROTHER LEADBEATER

1909

- Feb. 10. Wed. Reached Egmore 7.25 a.m. Met by Mrs. Besant and the whole Headquarters staff—more garlands.
- Feb. 11. Thurs. Established in octagon room.
- Mar. 6. Sat. Good E.S. Master looked in.
- Mar. 12. Fri. Went to Blavatsky Gardens after an alleged ghost.
- April 2. Fri. Koilon.
- April 5. Mon. Koilon and the sun.
- April 8. Thurs. Koilon and evolution.
- April 20. Tues. Mahachohan visited us.
- June 13. Sun. Nityananda's thread ceremony.
- Aug. 29. Sun. Walked to St. Thomas's Mount.
- Sept. 14. Tues. Lessons.
- Oct. 28. Thurs. The Lord Maitreya.
- Nov. 19. Fri. Krishna came at one o'clock in the morning with bad colic—slept most of the day and spent the following night here.
- Dec. 5. Sun. Krishna at morning meeting. The Star shone forth, and the Lord Maitreya and five Masters came.
- Dec. 6. Mon. A Message from THE KING.
- Dec. 14. Tues. Mrs. Besant left at 6 p.m. We all drove down with her. Krishna and Nitya slept for the first time in her room.
- Dec. 21. Tues. Cycles came.
- Dec. 23. Thurs. Krishna rode to Mount Road.

1910

- Jan. 1. Sat. K. accepted.

- Jan. 11. Tues. Krishna's Initiation by the Lord Maitreya—afterwards a visit to Shamballa to present him. He was taken as a Son by the Master, and Nitya was accepted.
- May 24. Tues. Wesak Day—The Lord Maitreya satisfied.
- May 25. Wed. Krishna's fourteenth birthday.
- Aug. 12. Fri. Moved upstairs.
- Nov. 27. Sun. Mrs. Besant read Krishna's book in the E. S. Meeting.
- Dec. 23. Fri. Foundation of Order.

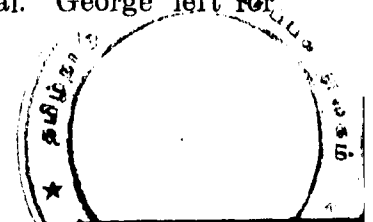
1911

- Jan. 1. Sun. Closing lecture of Convention—magnificent.
- Oct. 10. Tues. Conversation with the Master about possibilities for the pupils.
- Dec. 2. Sat. Raja and the Kirbys arrived by special mail.
- Dec. 28. Thurs. K. took first copy *Herald* to Lord Maitreya—Master Morya—took chair at Star meeting—wonderful meeting for admissions, tremendous power.
- Dec. 29. Fri. President spoke at Esoteric Section meeting about marvellous display last evening.

1912

- Jan. 11. Thurs. Krishna's hair cut.
- Jan. 13. Sat. Left Benares 7.56 a.m.—Dwarkanath accompanied me.
- Jan. 15. Mon. Spent morning writing and buying. Sailed 7 p.m.
- Jan. 31. Wed. Reached Catania 8 a.m. Macbean met me.
- Feb. 13. Tues. Reached Brindisi 1 p.m.

- Feb. 14. Wed. *Isis* arrived 12.30 p.m. Train started 3.30—accompanied party to Foggia—left there by 11.25 p.m. train.
- Feb. 16. Fri. Arrived at Taormina—went to Naumachia. Examined Villa Fichera, and rooms at Zuccaro and Belvedere.
- Feb. 22. Thurs. Received telegram from Mrs. Besant accepting Naumachia.
- Mar. 26. Thurs. Arrived Taormina Hotel Naumachia.
- Mar. 27. Wed. Raja, Krishna and Nitya arrived.
- April 1. Mon. Second Initiation of Krishna and Raja at night. The full moon of the month of Chaitra.
- April 11. Thurs. Met the President and Macbean.
- May 18. Sat. Greek Theatre in afternoon—President took down the speech of Pythagoras.
- May 30. Thurs. Nitya's 14th birthday. George passed the First Initiation at night, the Master Morya officiating, and Masters K. H. and the Count presenting.
- May 31. Fri. The Buddhic part of the work done by Krishna at night.
- June 16. Sun. Nitya's Initiation in the early morning. Account of it read, and notes of Master Morya's advice.
- June 18. Tues. George described a test of courage and devotion, and an interview with the Chief.
- June 27. Thurs. This being George's anniversary, the Master accepted him as a Son in the early morning.
- June 29. Sat. The Asala Festival. George left for Brindisi.
- July 4. Thurs. Mrs. Besant left.



- Oct. 25. Fri. Arrived Saidapet 7.16 a.m.; met by President, Schwarz, Van Manen, Hubert. Reception on arrival at Adyar. Another reception and three addresses at 4.30 p.m.
- Dec. 6. Fri. Talked with Sir Subramania Iyer about the law case.

NOTES OF OBSERVATIONS CONCERNING MERCURY

BY C. W. LEADBEATER

LOOKING up through the roof of the cave I see as through water. A difference between that and looking through air. Looking up, the sun is perfectly visible, at night stars visible. Can see the sun through the body of the planet even at night. A difference however. The thickness of the planet makes the light duller.

There is a perceptible difference in the size of the sun at different times of the year.

An inner round man examined. Some people about are obviously teachers. A child examined; sees through the ground; is watching a worm wriggling underground. The child looks as if he might be 6 or 7. They call him 35. Grown people run into hundreds. Short years, about one-fourth of ours.

Went outside. Large field sown. They look at the seed in the ground to see how it is getting on. Observes a sick man. Doctor is diagnosing him by sight. Sets up etheric currents to cure him.

The Adepts appear to have gone over there as part of the work of the Lodge.

No towns. Clothes seem adopted rather for decorative purposes than for any other reason.

There is a perpetual sound going on like the swish of the sea far away, but it is not that. When people speak you hear the overtones as well. The prevailing sound changes with night and day. The sun is the cause. The same thing perceptible here in a minor degree. The noise of the sun tremendous.

Sounds generally are softer. With ordinary physical hearing you would hardly hear the people talk.

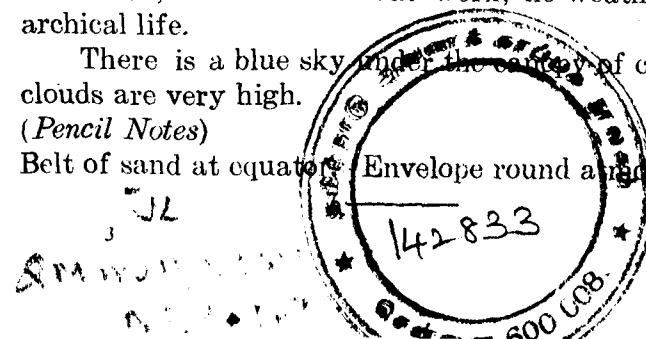
A slender delicate people. The grown man about 4 foot 6. Not stronger in proportion to the conditions than ourselves. Lighter build. Do not see beards. The sexes are the same as with us, no fundamental difference. Men of effeminate build. Bones softer, more like gristle. Muscles much lighter—child-bearing quite easy. More etheric matter in the build. A pretty people like antelopes. Golden-brown complexion. Not all dark hair. One woman has a gorgeous mass of copper-red hair. The system seems to be to dot down a few houses together and cultivate round them. Great spaces are uninhabited. The people seem very friendly. Relations of sexes play a small part in life. Plenty of affection, strong ties, but normal life not the marital life. The teacher seems to give directions when a body is wanted for a soul.

There is nothing to call out immense devotion or exertion. For slow steady development it is very good, equable, no violent ups and downs. There is no question of station, no trouble about work, no weather, a patriarchal life.

There is a blue sky under the canopy of cloud. The clouds are very high.

(Pencil Notes)

Belt of sand at equator. Envelope round atmosphere.



AN ADDRESS TO PLEDGED MEMBERS

BY G. S. ARUNDALE

THIS is a Degree meeting, and therefore we are all of us definitely, either consciously or unconsciously, nearer to the Masters. We have taken a very special obligation, and the taking of that obligation is, of course, a call to the Higher Self to take more interest in the lower. Every time we take a sacred obligation of the nature of the First Degree, the Higher Self draws nearer to the lower. There is a step taken towards identification.

When an individual takes the first of the great Initiations, there is an actual, though only temporary, identification. Then the Higher Self unites with the lower and himself takes the vow that all take who pass through the first great portal.

To facilitate the coming of the Higher Self into the lower, there are these various steps. Membership of the Theosophical Society is one definite step. Then when we become members of the Esoteric School, that is another step. When we take the First Degree pledge there is a very definite proximity. Step after step through the School, the Higher Self draws increasingly near to the lower. So is the way made clear for the Higher Self to identify himself with his lower vehicles at the step of the first great Initiation.

That identification is only temporary. It is a flash and it is gone. If it were a permanent identification, we should be Elder Brethren, which we none of us are. The vow of the Initiation is taken by the higher and the lower Selves combined, and then inevitably they draw apart again.

Another effect of taking the first of the great Initiations is to vivify the astral body, because the astral

body is associated with it as the mental body is associated with the second, and so on. You begin to make a roadway very definitely between the higher and the lower Self in astral terms, in the higher or more heavenly regions of the astral plane. Then as you go on, the same thing happens in the lower mental, the higher mental and the various supra-mental planes of consciousness.

But before one can take the first of the great Initiations, one must, so we understand at present, have a positive relationship with one or another of the Elder Brethren, and it is on that particular subject I should like to talk to you this morning.

What are the essential qualifications for discipleship? There are many, and to a certain extent they vary according to the times, according to the age. For example, in this particular age of storm and stress and strife, some people, as it were, will be excused that perfection of the qualifications, the flowering of which would normally be necessary. You have numbers of people pushed into discipleship, some of them not always reaching and maintaining the levels that normally would be required from them. In these days you can make very rapid progress. It is much easier to grow today than it will be in thirty or forty years' time, or than it was forty or fifty years ago. This is one of the peak periods of the world. If an individual is lacking in certain of the qualifications which normally he should have, and yet has something in him outstanding, the Elder Brethren may make use of him, and trust to the spirit of the age to help him to achieve, with the leverage of his outstanding quality, the qualifications in which he may possibly have been deficient.

So we find quite a number of people, whose qualifications may not to the ordinary eye appear equal to the

qualifications set forth in our books, as members of the higher degrees in the School, probationary and accepted pupils, and perhaps even members of the Brotherhood. One realizes that these are exceptions, taking into account the spirit of the times and the immense pressure forward which is involved in such spirit of the times.

You who are members of the Theosophical Society, who have entered the Esoteric School, have a definite inclination along the lines of the Path. That being understood, have you something outstanding that sets you definitely apart from the crowd?

When I say "outstanding," I am not thinking of mental nor emotional ability. It is really not so much mind faculty that we want in these days. There is plenty of high mind development in the outer world. In fact one might almost say there is too much of it. One of the English Bishops suggested a moratorium in scientific advance. That is a very strange idea—that we should shut down all experimentation and scientific unfoldment; but there is an indication we are going fast enough along the lines of the lower mind. You do not, therefore, see among members of the Society, nor among disciples, so much the mind in excelsis, highly developed.

What I think personally is most vital is magnetism. We all have magnetism, of course, but I mean the magnetism that allures, that attracts, that causes people to gather around. You cannot quite describe it. It can be expressed in another term—"personality". Supposing you are in the Esoteric School, supposing you are a probationer or an accepted pupil, and you want to move on, you need more of this personal magnetism, so that certain types of people tend to revolve around you, just as other types of people will revolve, of course, around somebody else.

That is why you always find in the Theosophical Society different types of leadership. Some types revolve around X, other types revolve around Y, and still other types around Z, so that you get a lot of people to revolve around different outstandingly magnetic types. Sometimes these various satellites of one sun quarrel with other planets of another sun. They say: "My sun is a far more magnificent sun than the sun around which you are revolving. You had better come and revolve around mine rather than round the one to which you are attached." It is quite absurd. The more suns there are in the Theosophical Society, the more planets there will be, and the more universally will we be able to attract various types of people.

Each one of you who aspires to move on should endeavour to develop some magnetic quality. You cannot say: "I will sit down in my chair comfortably and start developing a personality." It is not accomplished in that cold-blooded way.

Suppose you want to become magnetic. You have it in you to do so, otherwise you would not be members of the Esoteric School. There may be a very large bushel hiding your light. Never mind the defects, that which hides the light. We all have them. You will not overcome them until you are able to live on the other side of the Himālayas instead of abiding in these uncomfortable regions. What is necessary to acquire magnetism? Study people who have it. Not necessarily our own particular leaders alone, H. P. B., Colonel Olcott, Dr. Besant, Bishop Leadbeater, who have their own magnetisms. Also go outside looking into the outer world and see what magnetism is in terms of outer world leadership.

Take any great man in any part of the world, or any individual who exercises influence, there is

something indescribable, something which causes him to exercise that influence. Not necessarily is he endowed with brains so that he becomes intellectually overwhelming; not necessarily is he endowed with great emotional power. Not necessarily any of those more ordinary aspects of consciousness, but he has in him that which is generally characteristic of all people who are magnetic, whether they are positively or negatively magnetic, and that is a certain power to live in a universal. They are not restricted by the smallnesses of things. They live in a large world, no matter of what nature that world may be.

It is those people who have a certain aspect of the quality of universality about them, even though it is a restricted universality, who are magnetic. Each one of us wants to escape really from his less, whatever that less may be, into his more, whatever that more may be. Everybody wants escape, release, and if there is somebody who is breathing a larger atmosphere, then that person seems to afford release. So you find thousands of people passionately attracted to Mussolini, not really because of his politics or his principles, but because he lives in a larger world. It is not necessarily a higher world, but a larger world. It is the same thing with every other leader.

If you yourself have in you the spiritual aspect of life more or less dominant, then only those larger worlds will attract you which are spiritual worlds. You will not be attracted by a Mussolini, a Hitler, a Stalin. You will be attracted by the world of a Dr. Besant, by a Lord Baden-Powell, by some great philanthropist. It was extremely interesting to me when at Geneva to enter the larger world of the Duchess of Hamilton and of Miss Lind-A. Hageby, extraordinarily refreshing. I was immensely attracted and began to

revolve around them in one part of my being. There they were, they stood head and shoulders towering above us, so far as their own particular worlds were concerned.

Each one of us has his qualities and his weaknesses, his foolishnesses, his angers, though probably not hatreds. He has all kinds of defects. He must, if he is going to be magnetic, from time to time escape from out of them, so that the individual who is attracted to him may say: "Yes, of course, I know he has this, that and the other defect, I know these defects quite well, but when he escapes from them from time to time, he is splendid." The individual who revolves around a great sun does not bother about these small defects.

When you are thinking of the Masters, of course, there are no defects to notice. There would be something very much the matter with us if we thought we could perceive defects.

If instead of living in your own particular small world of whatever nature it may be, if you would cease to allow yourself most of the time just to be constricted within the particular mode of life which is your ordinary self, but went out often into your own real larger world and lived in that, you would soon become magnetic.

Most people rather oscillate between little qualities and little weaknesses. They perform little oscillations. Others may do things far worse than the little oscillators, but they can do things far more splendid. They may be able to contact hells, which the little oscillator could never contact, for he is too proper, too prim, too conventional, to contact a real hell. He can only touch a little respectable hell and a corresponding little respectable heaven, but these people who live in the larger life and consciousness can get right up to the heights even though they descend into the depths.

Are you just content to lead ordinary humdrum lives or do you want to burst, to get free from humdrumness so that while perhaps you will repel more than you are now repelling, at the same time you will attract more, because you show people the sunshine where normally they would only see clouds.

Each one of you is destined to be the king of a larger world of your own particular construction, and you must try to live in the larger consciousness. Partly by studying, entering into the spirit of the lives of great men, which remind us we can make our lives sublime, and we can. We can make them magnetic to start with,—splendid with the intimations of greatness as displayed in the lives of magnetic people.

Then you must try to know yourselves. What type of individual are you? Only the other day I was talking with the Outer Head, and we were agreeing that it is a curious thing that the average E. S. member, even sometimes pupils, have no definite realization as to who his Master is. He feels attracted to all the Masters. Of course, he does. I hope he does. But he ought to have a sort of sense of expansion of consciousness with regard to One, even though that individual may not necessarily be his Master. That was exactly my case. When I first joined the Esoteric School very many years ago and stood to recite the pledge, I was overwhelmed by the picture of the Master K. H.; so much so that I could not recite the pledge. The then Outer Head was standing before me and I was in a row with others. I was not on the Master K. H.'s line, but He was to give me an education of a certain type which is vital to every individual of whatever type he is. Since that time adjustments have taken place. Each one ought to have some feeling that he is near to some particular Master. Of course, to the Master K. H. and to the Master Morya,

we should all feel near. If you can in meditation feel your way to Him who is to be even for the time being your Guru, it will help you enormously on your way. It helps Him to contact you, if you on your side are helping by reaching up to Him. I should strongly urge you to clarify your situation, so far as that goes. Move in the direction of making up your mind. "So and so is my Guru, even for the time being."

Then apart from your more exoteric activity, as far as esoteric activities are concerned, cannot you feel in yourself what you really are? Cannot you allow the future to cast its light right down into the present and to illumine your time-restrictions? We are all of us imprisoned in terms of time. Never mind your defects. Let them go. What are you? What are you going to do eventually? Cannot you discover the seed of your future greatness, even if it is only a seed, even if it is sleeping within these time-restrictions? It is a tremendous thing when you do at last contact your eternal functions amidst your temporary scaffolding. You may say, I cannot do it in this life; it is hopeless. It is either too late or too early, there are a number of reasons why you cannot achieve in this life. Never mind the "can't." Let the "can" overwhelm even that "can't," which is only of time.

What is your larger world? Taking my own case for an example, my larger world consists in being just a channel. I am not at all interested in teaching anybody anything in the Wisdom aspect of Theosophy. I hope you will understand what I mean when I go a little further. Being President of the Theosophical Society means nothing to me, though I am glad to be of use. What I am interested in is being the kind of channel that the Masters can make of me now. What it is does not matter in the least. I am President today. Tomorrow

I may cease to be President. That is perfectly all right, provided I can be a channel for the particular force that is needed.

Sometimes people say: "Oh I do hope I shall become a member of the Theosophical Society in my next life." I do not care. I want to be of use. I know that my own growth in my own personal case depends on my use to the Masters, not my own particular way in terms of my own Monadic rhythm. So what form the utility takes I do not care, so long as it is not necessary for Them to say: "We cannot use you this life; you had better go into the outer world and get straight again."

Are you going to be unique, outstanding, standing on your own feet, and if I may use the expression without hurting anybody's feelings or being misunderstood, caring for nobody. Most people must lean on somebody. Some lean on Dr. Besant, some on Bishop Leadbeater, some on Krishnaji, and he of all people hates to have others lean on him. The only person who is right for oneself is oneself. I am always right when I am expressing the theme of my eternal being, not somebody else's. I can get help from A.B., from C.W.L., from H.P.B., and many others. I can become inspired by others' rightness.

If you have the same Theosophy as I have, there is something the matter with your Theosophy. We derive inspiration from other people's truths, but we must have our own, even though we will discover some day they are the same reality as anybody else's, but in our own terms.

What you have to do is to cease to be a slave and try to be a free man, in your spare time at all events. You may be engaged in business and have work and duties of various kinds. I am engaged as President of the Theosophical Society and have to restrict myself to the duties of that office, and sometimes I should like to

be outside them. We all have to pursue in a way special kinds of lives. There must be times when one can be free and in that freedom one must try to know oneself. That is your real eternal value—to be distinctly different, free in your own individual unique way, not resembling Dr. Besant or Bishop Leadbeater or anybody else's freedoms. They have their beautiful freedoms. You must have your own beautiful freedom. You can only be free in your own freedoms; you cannot be free in other peoples'.

Therefore, as pledged members of the E.S., being nearer to Those who are really free and who are extraordinarily different one from another, taking different points of view from time to time, you must learn to know yourselves as you were designed to be from time immemorial. And no less in order to enter into the spirit of your larger Selves, you must dwell in one way or in another among those who themselves have entered into their larger Selves, so that you may have the practice of contact with the Great through books, through any means which may be available to you. In perceiving greatness outside you and its constituent elements, your own greatness will be stirred from sleep into wakefulness, and then your membership of the Society and of the School will at last begin their fulfilment.

ESOTERICISTS FIRST

EVER since 1895, when I was admitted by Brother Besant to the E.S.T. to its then Third Degree, I have been familiar with the work of the School. Since 1914, when she asked me to be her lieutenant, I have been aware of the inner side of the work of the School and of its members. With my new responsibility since the departure of Brother Leadbeater, I have been greatly aware of the need to get all our members to be conscious of the real purpose of the School.

Many have accepted the School as a kind of "side show" to Theosophy, and often as a sort of "annexe" to their religious practices. This is particularly the case in India, where many Indian brethren of a deeply religious nature have made the Esoteric School merely an annexe or additional Pūja room to the ordinary shrine or temple of their worship. They have been duly obedient to the usual orthodox religious ideas, with the minimum possible of change in their standpoint required by their membership of the School. They have observed, like the orthodox around them, all the usual religious practices, and have indeed rather avoided being marked in any way as different from those around them.

Membership in the School does not exact that a member should give up his religion or his practice. But it does require that he should have a new attitude towards them. This attitude is best described by a word which H.P.B. used, "esotericist". He who is an esotericist has gained a vision of the Wisdom, as also a direct vision of God, even if it is only partial. Therefore, to him, religions and religious practices are useful, not in themselves, but only because they help him to achieve the main task before him, which is to create a *work*, which can be incorporated into the plans of the Great

Hierarchy. In other words, to the esotericist, his religion is merely a tool for his work; it is not a means of spiritual satisfaction or salvation.

But, for want of this realization, many religious E.S. members are very little differentiated from the ordinary orthodox men and women around them. Instead of being determined reformers in religion, trying to open new channels for the spiritual life to flow from on high to the people, they have accepted the ordinary narrow channels, sometimes accepting blindly what the orthodox say concerning them. They have therefore excused in their religion all kinds of practices which are fundamentally to the detriment of mankind. Unfortunately, such religious practices have become involved in social customs, so that often social injustices are perpetrated in the name of religion. Where this happens the orthodox E.S. member must share in the karma of the evil, whereas his actions should be to denounce such practices, and to show in his life that he discountenances them vigorously.

It is because Indian members in the past have excused all kinds of reprehensible customs in Indian religions that the Master K.H. spoke severely on the matter in the following words:

"Be accurate and critical rather than credulous. The mistakes of the past in the old religions need not be glossed over with imaginary explanations."

I hope that members who have joined the Liberal Catholic Church and have taken up its work will avoid the dangers mentioned above. The Church is part of the plan of the Lord Bodhisattva with regard to certain changes which He desires in one noteworthy form, the sacramental, of Christian worship. Some day the form of services, sacraments, etc., which have been approved by the Lord for the L.C.C. will become the accepted

form in all Christian churches which work by ritual methods. The call made upon the School to provide pioneers has been well answered; but the pioneers must remember that they are in the L.C.C. for the sake of a special work. While the forms of the Church are so closely akin to those of the older Churches, the new and young Church must not carry with it to the future the evils of the older methods.

Nor should it ever be forgotten that the Lord Himself called the Liberal Catholic Church "the Theosophical Church". This does not imply that it is a Church which is endorsed by the Theosophical Society, or that there is no spiritual progress possible unless a Christian joins the L.C.C. The meaning, as explained by Brother Leadbeater, is that the Wisdom which we know as Theosophy is intended by the Lord to be incorporated into such teachings as the Church offers to its adherents. A fundamentally disastrous mistake was made in the early centuries of the Christian religion by excluding the tradition of the Gnosis or Wisdom from Christian teaching. The result was to develop a form of Christianity where many fundamental Theosophical truths such as Karma and Reincarnation could find no place. It will be disastrous if the new Church in its development commits the old blunder, and little by little excludes the Theosophical teaching from the religious ideas which it has to offer.

To sum up, whether we are Hindus or Christians, Buddhists or Zoroastrians, or of any other faith, or Freemasons, we must remember that our first duty is to be esotericists. Our usefulness in the world is because our first instinctive thought and action is from the occult standpoint, as servers in the plans of the Great Hierarchy.

A MESSAGE FROM THE OUTER HEAD TO A CONFERENCE OF E.S. MEMBERS

ADYAR, MADRAS.

February 19, 1937.

MY BROTHERS,

There is only one goal which a member of the Esoteric School can place before himself. It is that of training himself to be a server of humanity. I believe all of you have placed that goal before yourselves, for otherwise you would not have been attracted to the path of Occultism. It is now a matter of going forward on that path and neither halting nor slipping back.

This work of going forward must be done by each for himself. It is very much like a traveller who must cut his path through a tangled jungle. He has a compass, giving him his direction, and an axe with which to carve his way through the obstructions. But he must cut his way through by himself and not wait till somebody comes along and does the work for him.

Similarly, though much teaching is given to you in the School, nothing can happen until you yourself put the teaching into practice. Of the many teachings, I want to draw your attention to two, which sum up the main teachings. The first is in that phrase of the Master K. H.: "Step out of your world into ours." Think over this and see what are the ways in which you must change your attitude to everything, so that you see life not from the standpoint of your world, but only from the standpoint of the world of the Masters. But this comes not by any intellectual training. Your whole character, that is, thoughts, feelings and actions,

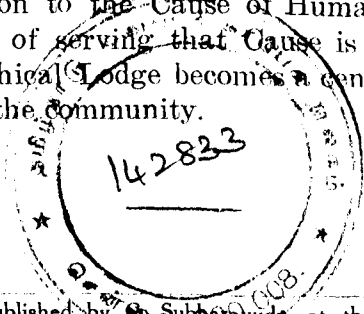
must be brought to bear to step out of your world into Their world.

The second teaching is that which was given to us long ago in *Light on the Path*. I quote it again and again, because in it is a steady light which never diminishes so long as you keep your eyes upon it. The words are :

“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. Then do you enter into a partnership of joy, which brings indeed a terrible toil and profound sadness, but also a great and ever-increasing delight.”

The path of Occultism is one of self-unfoldment. The true unfoldment comes not by listening to what others say, or even to what the Master may say. You must grasp the problem of life for yourself and produce a result which can be tested with the measuring rod of the two teachings which I have quoted. It is you yourself who each day go forward or mark time or go backwards.

I send you my brotherly greetings and hope that you will depart from the Conference all charged with greater devotion to the Cause of Humanity. The best way just now of serving that Cause is to work so that every Theosophical Lodge becomes a centre of light and inspiration to the community.



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