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The DISCIPLE

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E. S. T.

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THE DISCIPLE



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



All articles in this number may be read to Candidates and Shrāvakas, except the article on "The Dark Powers".

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Issued by the O. H.

For use in THE ESOTERIC SCHOOL of THEOSOPHY only

THE DISCIPLE



VOL. I

JANUARY, 1938

No. 10

FROM THE O. H.

It is my earnest desire to know every individual member of the School. This is scarcely possible on the physical plane, first, because of the size of the School, and secondly, because of the many countries in which the members live. This does not mean, however, that I am not in touch with them. It is a part of the work of the Outer Head of the School to be in touch with the members from the inner planes, and especially with those who have taken the Pledge.

Sometimes a member complains that little individual attention is paid to him. That may be the case on the physical plane, owing to the very strenuous era in which we are living, where much has to be accomplished in a short time. But every member of the School in a special manner, but also those who are true idealists, are being influenced by the Masters.

Brother Leadbeater has explained how a part of the work of the Great Ones is to shine out with Their Light of the

Nirvanic plane on various types of advanced souls, who have awakened to the possibility of a response to higher influences. If a member of the School has in very truth lit his lamp of aspiration and utterly unselfish service, he has been noted by Them, and Their influence is steadily being directed towards him.

This does not mean that the Master undertakes to guide him or makes decisions for him. That is absolutely a matter for the aspirant himself. But just as the sun will shine into a room the moment a door or window is opened, and any plant which is in the room gains the light which it needs for its growth, so the moment the aspirant is pure in heart and eager to serve, the light of the Master streams towards him all the time.

It is for each member to prove this for himself. No amount of assertion by myself or by any other that the Master has observed him is any true proof. The proof must come from his own personal experience. This is Occultism, which is action that is direct and purposeful, because the action is the manifestation on outer planes of the truths built into his Self on the inner planes.

THE PICTURES

I HAVE had inquiries regarding the Pictures of the Masters which are being offered for sale by various persons. I refer to unauthorized copies of the Pictures which are the property of the E. S. T., and not to fancy portraits published in certain books.

From H. P. B.'s days, the Pictures were *lent* to E. S. members, under a pledge of honour to return them, and never to reveal them. But the pledge has been broken. After the division in the Society created by W. Q. Judge in 1894-5, one

group of his partisans, Dr. F. Hartmann and his followers, published the Pictures, and they, or others after them, offered copies for sale. Since then, they have been copied again and again. Mrs. K. Tingley published the Picture of the Master K. H. as the frontispiece of a book. Since each copyist retouched the portraits, and since each lens is apt to distort a little, the final result in some of the copies is repellent to those of us who know what the original portraits are like.

After the attack on the work of the Masters in 1922 in Sydney, some who left the School refused to return the Pictures. I hear that copies from them are on sale.

It should be clearly realized by all that a Picture is not a Master. Even His physical embodiment, were we to meet Him, reveals very little of His real grandeur. To possess a Picture is like possessing a telephone; if one wants to call another, the telephone is not enough, for one must know the person's "number". Now, a Master answers *every* call for *help* instantly, and gives what aid He can. There is no need of a Picture; all depends on the call sent out by the person in need, and on his receptivity to the help sent to him. But the Pictures issued by the E. S. T. are *authorized*, that is, there is a link between each and the Master whom it represents. There is no such link with the unauthorized Pictures. These latter do not serve, for the special purpose of the link.

What use an E. S. member makes of the link (for which a Picture may be a help, but it is not essential) depends on himself alone. I have known E. S. members make of the Pictures new kinds of deities to worship, and imagine that they were nearer to the Masters than others who did not possess Pictures. I have known some of these at last reject the Masters at a crisis, and work against Them.

I must recall to all to whom the Pictures have been lent, that they are under an obligation *not to copy them*, make them smaller for their convenience, etc. The breaking of a

promise in Occultism entails serious consequences, if not immediately in this life, then later.

The value of a portrait, whether of a Master or of any one else, is to go *beyond* the portrait to the reality of the Divine Atman.

C. J.

METHODS OF YOGA

SOME members feel that the School has not given them sufficient instruction concerning meditation practices. They feel eager to unfold their hidden nature, and believe that, if they could be given definite guidance in this matter, they would have a greater satisfaction than they get now from the School.

Because of what they consider a lack in the School, many are drawn to the teachings of various individuals who are offering forms of instruction which seem to give them precise information as to what they should do in meditation. Though there is no prohibition in the School against members examining and studying the teachings of other teachers, the prohibition does exist regarding any member attempting any practice of meditation, other than that of the School. But it is a fact that in several countries some of our members, though in the School, are still dissatisfied, and are "running after" various teachers one after another.

There is a teaching about meditation in the School, but certainly not so detailed as some may wish. I desire to explain why it is not more detailed. The explanation will be understood only by those who realize the nature of the School.

The School has two objectives. First, and the most important, is to gather that band of souls who are going to throw themselves heart and soul into the work of the Manu of

the Sixth Root Race and His Brother. A preliminary part of that work is the work to be done today for the Theosophical Society, and for the various allied activities which the Masters want done through those pledged to Their service. The second objective is to give all possible help to the unfoldment of the spiritual nature of those who come into the School. Of these two, the first objective is always more predominant in my mind. For, if a member can enroll himself by his devotion and service into the band of the workers for the Manu, then he is "safe," and the spiritual growth which he desires will take place in future lives with fewer impediments than now, and under happier conditions.

When the member has "become one" with the work of the Masters, as it is being done through *Their Society*, then "all these things shall be added unto you," as Christ declared. If the goal is set clear before him, he will find there is as much as he is likely to succeed in with the meditation given to him in the School. To put matters briefly, if the member has oriented himself rightly in the School he does not bother himself about his expansion of consciousness, for he feels that his first and foremost duty is to be efficient in the work which needs to be done here and now.

If there are those who feel that not sufficient instruction is given to them, I regret the situation. But my task is not to be a spiritual Guru, helping the members of the School to expand their consciousness, but far more to be as the Colonel of a regiment, who can assure the General that he and his captains, lieutenants and soldiers are trained and ready for instant obedience to carry out orders.

What makes for realization in the spiritual life is the shining out of the Atma and the Buddhi within ourselves. It is when this phenomenon happens that then the member finds both the strength and the wisdom which he needs. The purpose of the School is not to teach, but to guide the member to discover his "work". Our work for the Great

Plan and for the "great orphan, Humanity," is the Yoga which will swiftly lead us to Realization. We shall then discover by ourselves the meditation practices which we need; for the Great Work is the Guru who will teach us.

C. J.

A SCHOOL FOR TRAINING

MANY members have not realized that the School is a School which is a place where a training is offered. You are all aware that there is a discipline which you promise to follow. That discipline is arranged for meditation and study. But many members think that the regularity as to meditation and study is *really unimportant*, refusing therefore to carry out to the best of their ability, and in spite of difficulties, the discipline offered; they stay on in the School, but not really growing into that inner life which is one purpose of the School. The spiritual life is certainly one of growing "as the flower grows". But this slow growth will require several hundreds of lives in the course of the remainder of this Round and the next Round. But the intention of the School is to give opportunities for hastening this process of growth. The School is like a gymnasium where a man whose physique is weak is to be made strong. The work in the gymnasium is not a matter of sentiment but of definite regular exercises performed day after day. But if a person wanting the stronger physique will continually omit his exercises in the gymnasium, the result is that his physique is very little changed. In exactly the same way, if a member will not carry out the discipline, the result is that slowly the whole problem of occultism becomes little by little unreal to him, and the School has no vital message any longer.

So long as a member of the School is devoted to the work of the Masters, and is active in various ways, I am willing

that he should remain in the School. But he must not blame the School or its officials if little by little everything in connection with the School appears mechanical and uninteresting. The School offers an opportunity but it leaves to each member the duty of making the fullest use of that opportunity.

C. J.

THE MASTER AND THE WORK

WHEN the Lord Buddha explained, in His first sermon on the full moon of Asala, what are the steps of the Noble Eightfold Path, He stated that the first step is "Right Vision". To see correctly what are the facts of life, and to see clearly where lies the goal of Liberation, these were the first essentials in the problem of man's search for happiness. It is this same insistence, that there should be clear vision and definition of the Goal, which characterized Krishnaji's message some years ago.

The need of clear vision and definition, as the first essential, applies to each member of the Esoteric School. Each of you must be perfectly clear what it is that you desire to achieve in the School, what it is that the School has to offer, and what is the goal which you have placed before yourself. I cannot tell you what is the goal which you have placed before yourself; for that, I should need to know you intimately. But I can tell you what *ought* to be your goal, for that is the duty of the Outer Head of the School.

Now, the purpose of the School is dual: first, to bring you to your Master, and second, to bring you to your work. These two problems, the finding of the Master and the discovery of your work, are inter-related. They are indeed inseparable, like the two sides of a medal, the obverse and the reverse. Perhaps a better simile to describe how the Master and the work are related is by the relation which exists between

electricity and magnetism. The two forces are distinct; yet when electricity flows along a wire, then, another force, that of magnetism, is caused to appear by what is termed induction. In a similar fashion, magnetism by its movement can generate an electric current in a wire. The Master and the work—these two are so intimately related that each leads to the other, and more truly still, each creates the other.

I take for granted that each of you aspires to become the pupil of a Master some day. On your application to join the School, you stated: "I am convinced of the main teachings of the Esoteric Philosophy. . . . Reincarnation, Karma, the existence of the Great Brotherhood." There are hundreds of Theosophists who are not in the School, but who also are convinced of the existence of the Masters; millions in India have that belief. But obviously you joined the School for something more, which is, that you desired to follow up your belief and, if possible, come to the Masters. At any rate, the School asserted that possibility by its very existence, and it offered a training which, so said the Head of the School, would lead you to the Masters. Therefore you joined the School.

But before you were allowed to join, something more than your belief in the existence of the Masters was asked of you; you had to give a proof that the work done by the Theosophical Society and its Lodges had so appealed to you that, during three years' membership in the Society, you had helped in that work. Two members of the School had to be your sponsors and to state that you had shown an enthusiasm for the dissemination of Theosophical truths, and had helped in the work of the Lodge or Section.

Once you are a member of the School, your duty is to tread the Path to Liberation or Adeptship. I want to make the thought both of the Path and the goal very precise; the word Liberation is too vague. The better way of stating the matter is to say that your duty is to find the work which is

awaiting you, and also to find the Master-Worker who is waiting to train you. The School gives that double opportunity.

I said at the beginning that Right Vision is the first essential. Therefore you must see rightly what is the work and what is the nature of the Master-Worker.

What is the work? It is that of the Logos. He is working in and through everything to make it perfect. His goal is to bring all the millions of men who compose our humanity to the stage of Adeptship. He has planned the work with precision and detail; we get a glimpse of His Plan as we study Theosophy. Furthermore, as He works, He is associating with Him all those who volunteer to work for His Plan. The Masters, who are perfect and have achieved Liberation, have so volunteered, and through long service They have become His agents.

Among the advanced souls of humanity, a certain number sense through their intuitions something of the Plan of the Logos; these are the idealists of humanity who work to relieve distress, for freedom, for adding beauty to life, and in hundreds of other ways. But these idealists are working with no definite consciousness of the Plan of the Logos. They know only intuitively the purpose of the Plan; nevertheless they sacrifice their energies for some cause of human betterment.

Now, you who have studied Theosophy for at least three years, are expected not only to be an idealist, but also one who works with a clear consciousness of the Plan. You must become ten times more effective than the ordinary idealist, because you have linked your sacrifice to the sacrifice of the Logos who created and sustains the evolutionary scheme. In other words, you have to pass beyond the stage of the idealist and become the occultist.

It was said beautifully by St. James: "Every good gift and every perfect gift is from above, and cometh down from

the Father of Lights, with whom is no variableness, neither shadow of turning." Everything in evolution, whether it relates to men or animals or plants, is being directed in its growth by the agents of the Logos. All good work, that is, all work which aids the success of the Plan, is work that is needed. All the idealists of the world are the workers of the Logos. But in the course of development of the work of the Logos, there are times when a special work needs to be done, and therefore special workers are called to do it. That is the position of the Esoteric School. It is a special body of workers for a special purpose.

The special work before you, and before those of the earlier generations who gathered round the first Outer Head of the School, H.P.B., and round her successors, is to initiate certain changes in civilization. Any one who has watched attentively the work of the Society from its commencement can note those changes for himself. But I will describe them briefly. The work to produce those changes has proceeded from stage to stage.

The first stage of the work was to bring back to the world—at least to those who cared to listen and understand—the knowledge that a Wisdom exists. This Wisdom includes all the truth contained in all the religions, sciences and philosophies. Many, to whom religion gave no inspiration, who were repelled by the materialism of science, but nevertheless sought for some guidance in their spiritual life, were suffering for want of knowledge. It was the Society's first task to proclaim that that knowledge could be found by those who sought earnestly.

The second stage was to revive all that is best in each religion, and to bring about a brotherhood among truly religious men and women. Then came a stage when a pioneering work had to be done for education, to apply the truths of the Wisdom to the training of children. Next came the work of opening wider the channels for the descent of the invisible

forces, as is done through Co-Masonry, through the amended rituals of the ceremonies of the Liberal Catholic Church, and in India through the work of the Bhârata Samâj. Slowly a new work along this line is being begun through the Ritual of the Mystic Star. I will only mention here the work only partly begun to influence political thought, so as to make politics become an action to co-ordinate men's activities in accordance with the Divine Plan. Another stage of the work is that which deals with reforms in social service, for purer living, for the abolition of cruelty, and for beautifying life in all its modes. The work begun at each stage is not finished. Our special task is to start the work, and to see that its foundations are well and truly laid.

It is the duty of the member of the School to give his aid to this work which I have described. He is not asked to work in all of them; but he must be a worker, guided by an ideal of service.

It is as he works, that is, as he gives himself to some work for others, that he begins to discover his true inner Self. For, among the many kinds of work, he will find one which appeals to him most, a work which seems natural to him, one which arouses in him such deep enthusiasm that no sacrifice for it seems too great. Perhaps, with some members, there is not yet this discovery of their special work. While they are active in many kinds of work, they feel no enthusiasm for a special work. That is one stage, for these members. But they will pass into another stage when after several experiments, they will find their true work, the thought of which accompanies them night and day.

Now, this realization by you of what is your work is a vision both of your eternal Self and of the Master who will train you and guide you on the Path. You can find the Master through your work, if you know how to work in the right manner. I will speak of that later.

Just as it is necessary to understand clearly what is the work, it is similarly necessary to understand what is the Master. The phrase "the Master" has been used to mean so many things: one, that He is a kind of magician who will change your imperfect nature to perfection because you offer yourself to Him; another, that He is a teacher who has all the knowledge which you want to resolve your doubts and to explain your puzzles; and yet another, that He is a kind of owner or proprietor who will accept you as His servant and tell you exactly what you are to do, and so relieve you from the burden of deciding for yourself. All these notions have to be put aside.

The Master is first and foremost a minister of the Logos. His work is to distribute the forces of the Logos in such a manner that the greatest good is produced for mankind. Just as an engineer uses the water of a river to divert it to make canals for irrigation, so the Master has to use the forces of the Logos, directing it in this or that manner. The Master is responsible for the force which He uses; He must produce from that force as great a result as possible. In other words, the Master needs to concentrate on His work for the millions of mankind. The Master is not a teacher, a kind of professor who explains the problems of the spiritual life. The Master is a worker, and the teaching which He has to give you is not by His talk but by His action.

The Master's work is so immense that the pressure on His mind is greater than that on the mind of the most powerful organizer and worker on earth. A man who directs the vast operations of a dozen companies and a hundred factories can at least find rest from the pressure of his responsibilities during one third of his day when he sleeps. The Master works night and day. He has a certain number of assistants, though not as many as He would like. He is therefore willing to receive volunteers who offer to enter His service.

But the Master will not accept every one who offers. He will not accept inefficient people who will be wanting His attention all the time asking for orders, or who need to be taught all the time how to do their tasks. The Master's first responsibility is the care of the millions entrusted to His charge, and He will not devote His energies to an individual unless the individual proves to be one who will develop rapidly as a worker capable of higher tasks. The mere vague desire to be a pupil of the Master, to serve the Master, is not enough. You must have some clearly defined capacity to offer to the Master; and as you do your work, you must show that you know what is meant by efficiency. The Master wants efficient workers as His pupils; He will then train them swiftly to take posts of higher responsibility in His department.

Though the Master asks such a high standard, He wants you in His work. He can use you with whatever ability you have, great or small, provided you know exactly what you can do and how to do it well. The Master can often use children in some parts of His work, for an eager child will do the simple thing he is told to do with enthusiasm and directness; but the Master cannot use a man or woman who has all sorts of ideas of doing things and can do nothing efficiently. What is needed, in one who asks the Master to receive him, is capacity which is definite and concentrated, and not diffuse and vague.

The members of the School fall into two main types: (1) those to whom the Master is a reality, and (2) those to whom the Master is only a general idea, but to whom on the other hand what is real is a work of philanthropy which needs to be done. It does not matter, in the beginning, if the Master is not real to you, provided you see clearly the need of a work to be done, and your heart is set to do it. If only you work in the right spirit, you draw the attention of the Master to you, and when the time comes, He will call you to Him as a disciple. Whether your brain will record that fact or not

depends on many factors which are out of your control. But you should know that the Master has called you by the change in yourself.

I have said: "If you work in the right spirit". What is meant by "right spirit"? First, that you work *for the work's sake*, and not for the sake of any *reward*. You must not plan for any reward, not even that of recognition by the Master of the work you are doing in His name. You must do the work because it is a work which your judgment says needs doing. From the moment you have determined to do that work, you must be loyal to it.

You must do the work in the best possible manner. You must study the methods used by experts in that type of work, and steadily improve yourself, so that your work is more powerful and of a better quality. If, as you work, you feel you can say, "In His Name," thinking of the Master, that is certainly an advantage. But if the Master is not real to you, it does not matter, provided you do the best work of which you are capable to help your fellowmen. The Master knows, and He will aid you, whether you recognize His aid or not.

But in addition to doing good work, you must find out what is the work that needs doing *in the Master's plan*. If you mean to be the occultist, it is a waste of time to do work, however good it may be, which the Master cannot incorporate into His work at the moment. It is here that the Esoteric School can help. Through its teachings you can find what are the kinds of work which the Masters are urgently asking from us. You must always keep in mind Their plan.

I come now to those members to whom the Master is real. What brought these into the School is not so much a noble work to do, as the proclamation that the Masters exist. There are some of us who can certainly do good work by ourselves, yet we feel a kind of spiritual fire as we work if we can make our work an offering to a Master, as a flower which we lay in His hands, in token of our realization that life is

nobler and more beautiful because He exists. You can imagine that the sun as he shines expects no thanks from the flowers; but also you can imagine how a flower may be intoning a hymn of praise when the sun rises. It is like that with those who turn instinctively to the conception of the Master, as they work for humanity.

But they also must be efficient in their work. They must not excuse any work which is slovenly done, because of their feeling of devotion to the Master. From all, the Master wants good work, and the best work of which they are capable.

Whether you begin the first stages of the Path with an *impersonal* dedication to good work, or with a dedication which is centred on the personality of the Master, the end is the same. It is to become a disciple of a Master who is on your Ray, or of One on whose Ray you desire to be, for you can slowly change your Ray.

In order to help you to attain this goal of discipleship, the School provides you with a training. It is a training of the mind through meditation and study; your mind must be open to direction by the Higher Self, and meditation is essential for that. Your mind must commune with the Divine Mind, and for that study is absolutely essential. There is also a training of your emotions, outlined for you in the instructions of the School. In addition, there is training given to you to develop method, to bring regularity and precision into your life by the School discipline. A specially valuable training provided for you is by your being brought to study with others, as in a Group. If you mean to work for the Master, you must learn to work with all who are workers in His vast plans. Whether you feel affectionate to your fellow-workers or are indifferent to them, you can acquire a valuable training, if you will learn to work with them. We have to learn to work without our personalities, and that lesson is taught us in the Group.

My brothers, our lives are hard. There are very few of us placed in easy circumstances. We have to work for our

bread and butter, for the support of those dependent on us. We meet with many difficulties—difficulties of uncongenial environment, in the home, of health, of want of means, loss, disappointment, and so on. All these difficulties are our Karma. But equally is it the result of Karma that we have obtained a philosophy that explains life, that gives us courage, resignation and enthusiasm. It is impossible now to think of ourselves as without Theosophy. But we must each of us be our own doctor to cure our maladies. We must ourselves write out the prescription necessary, how we are to be courageous and self-controlled and pure, how we are to reorganize ourselves so that, in spite of every handicap, we produce only good work for the Plan of the Masters. We must reconstruct the plan of our life until it becomes a mirror of the Great Plan of the Logos.

The work before us is hard, and it never ceases. There is no rest for us. But also there is no cessation of inspiration for us. On the contrary, the inspiration steadily increases, so that, even if the battle seems to be raging more fiercely, we are singing all the more loudly the song of victory.

In conclusion, my brothers, we must make certain virtues our watchwords. First, duty; every duty must be done, with enthusiasm or with dispassion, according to the Karmic situation. Next, we must enter into the spirit of sacrifice. We must withhold nothing; if as we offer, there is pain, we must realize that the pain is of the vehicle which holds back, and not of our Highest Self who is springing forward.

A third attribute which we must possess is cheerfulness. I have said that life is hard for us; it becomes harder as we go swiftly onward on the Path. We cannot therefore be happy all the time. But we can train ourselves to keep the unhappiness to ourselves, and give to others always only serenity and sympathy. That, too, is a kind of cheerfulness which helps others, when we cannot give that other cheerfulness which radiates happiness.

And lastly, there is one virtue which we must practise night and day, whether we are on the physical plane or on any other. It is watchfulness. We must be ready to respond to any one in need of help instantly and automatically, just as the sun shines into a room the moment the window or door is opened. It is then that the life of the Master begins to dwell in us, and that the Light of the Logos, who desires to make each His channel, shines through us.

This is real Occultism. Work, and you will find the Master. Be loyal to the Master, and He will lead you to your work. All the rest of Occultism follows upon these two truths. Take then the opportunity which the School gives you of finding the peace for which you long; for in addition, you will find the supreme joy of being a server in the Great Plan.

C. J.

VAISAKH (WESAK) AND ASHADHA (ASALA)

The times of the two full moons in 1938 are as follows:
In London: Vaisakh: May 14th, 8.39 a.m.

Ashadh: July 12th, 3.5 p.m.

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

For India, *Standard Time*, May 14th, 2.9 p.m. and July 12th, 8.35 p.m.

THE E. S. T. IN RELATION TO THE T. S.

BY G. S. ARUNDALE

(AT the meeting of the School held on the 28th December last, the Outer Head called on the President to address first and said how glad he was the President was able to attend the meeting and "give us something of his strength and wisdom.")

It is not only a pleasure for me to address this gathering, but it is of value to me in the work that I have to do, that I should address such a gathering as this—a gathering which in part forms the Second Section of our Society, the Masters forming the First Section and the membership generally the Third.

We have been permitted to help to constitute the Second Section. That to me is a very great honour and a very great responsibility. Now why do we so constitute in part that link between the Elder Brethren and the outer world? We constitute that link in part so that it may be all the safer for us to do the work that is expected from us.

Every member of the Esoteric School is expected to do more. He is expected to be more of a leader than anyone else in the outer world. He is expected to be in the vanguard of the Theosophical Movement.

Now to be a leader, to do more, to be in the vanguard, is in a measure to live dangerously. That is to say, you are utilizing more power, more force. The moment an individual begins to utilize more power and force than the normal that is available to everybody, naturally there is more danger. The greater the power, the greater the danger. So is it we are brought within the safety of the Esoteric School in order that we may wield that power effectively and as little dangerously as possible.

Each one of you ought to be asking yourselves whether you are in the vanguard, whether you are leading in whatever

your department or activity of life. Are you leading, are you helping to go where your fellow members of the Theosophical Society who are not members of the Esoteric School should follow? That is a challenge to each one of you.

You have your disciplines, you have your meditations, you have your various rules and regulations, all of them intended to help you to become more safe to wield the power of leadership more than normally an individual is expected to wield it.

You will remember that I suggested yesterday at the beginning of the Indian Section Convention that this should be a great Indian Section year; that every single member of the Indian Section should bestir himself to make the Indian Section stronger than it has ever been before. He must begin with himself. As a member of the Esoteric School he has immense opportunities to strengthen himself. If he ends with himself, then he is indeed more in danger than if he had never had the power and opportunity. The contact with this opportunity and failure to grasp it is shattering to an individual not only in this life but possibly for other lives to come. Therefore, we must do everything in our power, having the opportunities, to utilize them, fulfilling the rules and regulations, entering into the spirit of the meditations, and becoming as much one with the discipline as we possibly can.

Doing all that, we must let the power and understanding generated flow into our outer surroundings, our immediate surroundings to start with—the Lodge one thinks of at first, because the Lodge is so vital. It is a place into which the Masters can pour Their own power up to a certain point. It is a little nucleus; the Society is a great one. You must make your Lodges strong, vibrating, active, scintillating with happiness, harmony, and with helpfulness too. Unless the Lodges in your Section are what they ought to be, the Section cannot be what it ought to be. Each one of you belongs, I suppose, to a Lodge. You have a duty towards that Lodge.

You must take back from this Convention with you that which will generate life, more life, in your Lodges.

I do hope that every Lodge which is blessed with the membership of one who belongs to the Esoteric School is all the better for it, all the stronger for it, and radiates out both impersonally as light and personally in the form of activity of one kind or another.

Then there is the Federation and the Section. Remember how I told the General Secretary of the Indian Section that the next Convention at Benares should be the Indian Section's Convention pure and simple. Under the rules there are certain duties which have to be performed by the International organization. In one sense the Convention must be an International Convention, but I want it to be dominated by the Indian spirit in 1938, so that the Indian Section and every single member of it in particular may the better fulfil his duties to India as she passes out of the darkness into the light. *And she is so passing* but she needs the help of Theosophists and of members of the Theosophical Society, and even more she needs the help of members of the Esoteric School.

You know how the Masters have said that They are grateful for services rendered, and India is a country which is the Motherland of so many of Them. If this be the Masters' School, as we know it is, and it has been the Masters' School from the beginning, it is now the Masters' School, and the present Outer Head is appointed by the Inner Head, the School being the Masters' School, we owe a tremendous debt of gratitude and that means service and activity, not merely manifest but activity of one kind or another.

Each one of you should look upon your membership, especially those of you who belong to the Indian Section, as a membership to be dedicated to the strengthening of the Indian Section which in many ways is the heart of India. Do not retire into yourself. Do not think your work is done however

old in years you may be. We cannot, all of us, be as physically active as perhaps we used to be when we were younger. There are many other things we can do that we could not do when we were younger. We can give inspiration, experience, so much that age alone can give and youth cannot possibly give. Let us know that we can give provided that we are not old in other forms of our consciousness even though we may be old in years. While we are only too delighted that younger people should join the Theosophical Society and take an increasing part in its activities, we need the older generation no less, and the older we grow in membership the stronger should we be in changed ways for the service of the Theosophical Society.

So I very especially beg of you all to remember that you do constitute the link between the Masters and the membership generally of the Theosophical Society, and that you have been given certain privileges by the Inner Head. He has, in fact, admitted you into His School. It is His School. You have been given certain opportunities to wield the power of leadership safely, on whatever plane you wield it. You have, as I have already mentioned, your rules and regulations which are not arbitrarily conceived but which are intended to help you to draw your own finer future down to dominate this more undeveloped present. You have your meditation to help you to draw down the forces of the higher consciousness, and then you have the particular disciplines which are congenial to you for your own individual development. You have immense opportunities here. You must seize them, build them into yourselves and then send them forth to strengthen the Masters' work in the outer world, to make the Indian Section the heart indeed of India, and to help the whole world on its way.

THE RITUAL OF THE MYSTIC STAR

A COPY of the Ritual of the Mystic Star goes to each Pledged member of the School, with this issue of *The Disciple*.

About the year 1912, an organization was created in London called the Temple of the Rosy Cross. I believe its originators were Bishop J. I. Wedgwood and Mrs. M. R. Hotchener. Dr. Besant heartily approved the work proposed, and the three formed a "triangle" as the chief officers. They gathered others round them as "Grand Officers" to form a Supreme Council. The aim of the T.R.C.—as it was called for short—was to aid in the preparation for the coming of the World Teacher.

The organization was a secret body; it had an elaborate ritual, with a striking robe and head-covering of cerise. The ritual was somewhat long, usually taking two hours and a half. I was admitted to the Temple in London, and a little later Krishnaji and his brother.

Bishop Wedgwood was not satisfied with the ritual, and so when he was in Australia in 1915 with Bishop Leadbeater, he asked for directions from his Master, the Master R. The Master spoke at length about the T.R.C. and its ritual: that He appreciated the devotion shown by its members; that He had used the ritual, so far as He could; but that there were serious defects both in the organization and in the ritual. The Master strongly disapproved of the use of the name of one of His great Temples in Freemasonry; and He made clear that if the T. R. C. was to be reorganized, all its work should be under the direction of the Triangle appointed at Shamballa in 1914—Dr. Besant, Krishnaji and myself. The Master stated that the members of the T.R.C. had two alternatives before them: the first, to work as a secret body, for the helping of the few; the second, to work a ritual publicly, for the helping of the many.

When Dr. Besant, who was the head of the "triangle" of the T.R.C., received the report, she decided that it was impossible to continue the ritual, and that its organization had to be completely changed. She therefore suspended the Temple of the Rosy Cross, and then gave me the task of re-shaping the ritual. My idea was to make the ritual a public ceremony; I planned to use as far as possible the material of the T.R.C. The task was difficult; for, apart from the fact that I was told to "do it," and no hints were given, my energies were taken up with the work of Adyar and India. The anxieties at the time were great. I had to avoid any imitation of Freemasonry. During 1915-16 I set to work, writing and re-writing. I changed the name of the organization from the Temple of the Rosy Cross to the Brotherhood of the Mystic Star. I can now continue the story, by quoting from letters of Bishop Leadbeater.

C. W. L. TO C. J.

Sydney, March 4th, 1916.

It is indeed good news that you are writing a new ritual for the Temple of the Rosy Cross, and changing its name to one which is both beautiful and sensible. There is no one better qualified than you to undertake such a work; and I think that you need not be bound at all by the old form, but simply insert whatever seems to you best and most beautiful. I am sure that it will come out a very fine thing. If I be of any use in any way in the matter I am entirely at your service. I can hardly make any suggestions until I know much more about it; possibly I could see a copy of it and then make suggestions. The worst of that is that it takes so long to exchange letters, and in these days post seems so uncertain. I feel sure however that you will make a first-rate thing of it. One or two.

suggestions occurred to me. Is this order in its new form to be a secret society? There seems no real reason why it should be. If its ritual is to be for the public, could it not be used at Star meetings when desirable? It might in this way become the nucleus of the ritual that He will use when He comes.

C. W. L. TO A. B.

Sydney, August 8th, 1916.

Some very interesting points emerged in a recent conversation with the Bodhisattva. [Here C.W.L. described the Lord's instructions regarding the "Three Activities".]

Raja's new ritual of the Brotherhood of the Mystic Star will probably afford a form of service which will strongly attract one section of the religiously-minded public—that which is out of sympathy with ordinary Christian forms.

C. W. L. TO A. B.

Sydney, February 19, 1917.

He [the Bodhisattva] made it quite clear that He expected the Temple of the Rosy Cross to be entirely superseded by the Brotherhood of the Mystic Star . . . and that its ritual should be performed for the public.

C. W. L. TO C. J.

Sydney, February 20th, 1917.

He [the Bodhisattva] quite clearly showed that He expected the Brotherhood of the Mystic Star to supersede the Temple of the Rosy Cross; its name is

to be changed, and its services are to be for the benefit of the public. It is not to be a secret society, though I presume its members may have private as well as public meetings if they wish. But it exists not for itself and its members, but for the outer world.

The Ritual of the "Brotherhood of the Mystic Star" was complete in 1917, and I read it at a meeting at Adyar in 1918. When, after the War, I was in Sydney for the first time, the ritual was worked twice, for Bishop Leadbeater to note its general effect on the invisible worlds. Soon after, the Master R. approved the ritual; His remarks were as follows:

THE STATEMENT OF THE MASTER R.

I like your Ritual of the Mystic Star. Not only is it in many respects novel, but it supplies a missing link in your arrangements, and so will do much good if you can get it used.

The time approaches when the relation between Devas and men shall be closer and more fully recognized; and this will be done in many ways and at various levels. The Bodhisattva has ordained that in the services of His Church, men shall be brought into relation with the nine orders of the Angels and the Heads of the Seven Rays, so that each may gain from that relation such profit as he can, and thus may better help in the tremendous outpouring of power which He has made the central feature of those services. In Freemasonry a quite different department of Angelic help is called into play, the Angels of the elements and their subordinate hosts being invoked, and their energy being gathered and distributed somewhat as was the other, though the special and personal downpouring is called forth only when a candidate is i...d, p...d

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

At the end of my work in Australia and New Zealand, I went direct from Sydney to London in 1920; I was, however, able to have one day in Adyar, while the steamer proceeded from Colombo to Bombay, where I rejoined her. At Adyar, Dr. Besant instructed me to place the ritual before the "Grand Officers" of the T. R. C. Her message to them was brief: "Tell them to take it up."

In London, I called a meeting of the chief officers of the T. R. C. following her instructions. I was not a member of this Supreme Council. I described the ritual to them. Obviously I could not read them the message of the Master R.; I had no right to force them to accept the ritual. I did however state that it had been "approved". Much to my surprise, I found them all still clinging to the old T. R. C. Ritual, though they had no objection against mine. They wanted the old organization and its private ritual, and they were apathetic to any modification. A very great opportunity was lost; I believe all were members of the School.

There was thus nothing to be done, except to allow the T. R. C. to expire gradually. It could hold no meetings, as Dr. Besant had suspended it. After the lapse of several years, in 1935 I printed the Ritual, but discarded the idea of a "Brotherhood," which was the form the T. R. C. was to

take, on the supposition that they would adopt the ritual. There was of course no objection to the Brotherhood having secret meetings, signs, passwords, etc., so long as their main object was to perform a public ceremony.

I took from the old ritual the idea of the offering of candles to the great Teachers, but following the instructions of the Master, I made a clear distinction between the religions founded by the Lord Buddha and those by the Lord Maitreya. This is done not only by the readings but also by the two altar cloths, that for the Fourth World-Teacher and that for the Fifth. The old ritual used Dr. Besant's "Star Invocation"; it was the climax of the ritual. I have similarly made it the climax, but altered the wording, since the Lord is "come," though not altogether as we had imagined the coming.

I introduced the new conception of the professions, as representing aspects of the Mystic Star. In all my work for Theosophy it has been my aim to show not only that the Divine dwells in man, but that man can commune with the Divine by his *daily work*. God is Vishvakarman, the "all-worker" as says the Vedic phrase, and He can be found in each profession, provided the human worker is an idealist in his work. The distribution of water is of course an Indian idea; Dr. Besant used once to distribute water after the evening meditation in the Shrine Room, to those whom she invited to attend.

The Ritual is working in Adyar, Bombay, Ahmedabad and Bhavnagar in India; in Malang in Java; in Sydney, Adelaide and Perth in Australia; in Auckland in New Zealand; and in Amsterdam in Holland. There is no consecration of any officer; anyone can take any part. As the work is still at the beginning, I have asked that the five principal officers should be, for the time being, till others are ready to take their places, members of the E. S. T.

C. J.

A MESSAGE FROM THE O. H. TO THE E. S. T. IN JAVA

27th February, 1937.

I TAKE the opportunity of your gathering for Convention to send you a few lines.

The work in Java has become more prominent in my mind since my last visit to you. Before coming to Java I saw the Hindu ruins at Angkor in Cambodia, and since my return to Adyar I have studied the general question of Hindu migration towards Cambodia and Java. Evidently it was carefully planned by the Lord Vaivasvata in order to Aryanize both by race and by culture certain of the peoples of those countries. The second definite purpose in the mind of the Manu was to stamp out the relics of the crushing Atlantean magic which had rooted itself in Java and the islands near by. Brother Leadbeater has already spoken to you on this subject, so I need not dwell more upon it. In brief, all of us who are in the Esoteric School are pledged to do our best to carry out the plans of the Great Hierarchy. One part of the plan is entrusted to you, and that is, to work towards the end of banishing the fear of the occult, which, as you know, is one of the most depressing elements in the character of the inhabitants of Java and the Islands.

As you can well imagine, it is not merely by chance that the Dutch nation has been brought to Java, or that a certain amalgamation has taken place here and there between the two races. The final purpose is, as here in India, to bring about the cordial co-operation of the East and the West. In Java this co-operation has also the important aim of putting an end to the vestiges of Atlantean magic.

How you are to work is a matter for your judgment. But I can say that I do appreciate the splendid work which has been done through the Training College and the Arjuna

Schools which have been fostered by you as Theosophists. The more that teachers can be given the Theosophical attitude to life of believing in all that is good, and pledging oneself to the highest form of culture, the more each teacher will become the centre of the spiritual forces of the Teacher of teachers.

I have on other occasions expressed my particular appreciation of the Dutch nation, with its unusual combination of mental and executive ability with deep devotion. But as Brother Leadbeater noticed, I also have observed the tendency among some to exaggerate the divisions due to variations in mental outlook and judgment. This difference is very valuable in the outer Theosophical work, but you must see that the differences are not exaggerated to such a point that resistance is offered to the forces which the Masters desire to send through you as a body of members of the School in Java. Of course if They were to give clear and definite orders, I have no doubt you would do your best to carry them out. But the Masters do not desire Their workers to be like servants who obey an order blindly, but rather intelligent men and women who know what differences are, but realize the differences must be carried only up to a certain point and no further. In all our work for the Masters, not the best of us can know what is the most perfect plan to put into operation. Therefore it is largely a waste of energy to insist on the predominance of one plan to the exclusion of all others. We need much understanding and tact to fit together to be a united band. This union is not necessarily one of opinion but of aim and, after decisions are taken, of loyal co-operative action. When all is said and done, what is most important is not that we ourselves should act but that the Masters should act through us. There is of course great danger in imagining that we are the channels of the Masters' wisdom and force. On the other hand, there is no greater privilege in life than to be such a channel. But for this there

must be a blending of self-reliance and humility, and the union of the critical intellect with a tender regard for all who are one's co-workers.

The life of Occultism on which we have set our feet is a difficult one, requiring an adjustment of our whole nature, every hour of the day. However difficult this task be, it is still always a comfort to know that so long as we are one-pointed in our dedication to serve the will of the Great Hierarchy, and are pure in aspiration, the Masters not only watch our efforts to serve Them but also send Their inspiration and strength in so far as we do not shut the door towards such gift from Them to us.

With my cordial and affectionate greetings to you all,

C. J.

THE DARK POWERS

I ALWAYS dislike speaking of these brethren of the left-hand path, who are always on the look-out to resist the work of our Masters. Nevertheless, they are realities, and cause many complications in our work. None of us are exempt from their insidious attacks; they are remarkably clever in finding out our weaknesses and playing upon them.

No one who is pure in heart, selfless in aspiration, blameless in character and one-pointed to serve the Masters is likely to bring upon himself the attention of these opposing brethren. But very few of us are without some failing which gives them an opening. In all countries, and not only in the Esoteric and Theosophical fields, they are striving to create obstructions to the Great Plan.

One glimpse of their work in Java appears in a letter of Brother Leadbeater to me in 1929:

Bandoeng, 24th May 1929.

There is a very great deal of work opening up here, but I cannot hope to do more than to set certain currents in motion, so that my part in affairs could probably be compressed. These Islands were through many ages a great stronghold of the old Atlantean magic, and though several efforts have been made by the Great White Lodge to improve matters they have been only partially successful. We are now to inaugurate another which we have every reason to suppose will uproot the remnants of the evil. It seems that there is an ancient prophecy to that effect and we are to begin the work, though it said that it will take at least half a century to effect a full purification. I shall have much to tell you with regard to this when we meet, and I may even be able to send you some interesting notes before that, for I am acquiring new information all the time, but there is so much to be done that I am afraid to make any promise. Some of us made a physical plane expedition on the Wesak day to one of the strongest of the Atlantean Centres and I think we have exorcized it fairly thoroughly. Of course the dark people are making determined efforts to maintain their hold and protect themselves, so we are quite likely to have exciting times.

Their attacks on The Manor Centre in Sydney culminated in the action of 2 G. B. to obtain a permanent hold on The Manor through its radio masts; happily the work was finally safeguarded, though it meant much strenuous effort on our part and many an anxious time. Their attack in 1936 on the young centre in Rio de Janeiro founded by me in 1935 was a complete success. Both the E. S. Corresponding Secretary and the General Secretary of the Section resigned from both the School and the Society, and took several workers with them, with consequent damage to the whole of the South

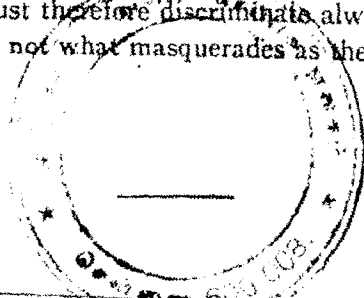
American work. It is to re-start the centre that I am now on my way to South America.

We who are *workers* must note that there is this constant opposition. Our devotion and industry may be great, but we must be equally great in *discrimination*. Unfortunately for us, these opposing powers are clever; they fasten upon some germ of an evil quality in us—pride, jealousy, envy, sloth, timidity, inability to keep our minds still so that we gossip, doubt, mistrust in ourselves, and so on—and they feed it till the germ begins to flourish. Our very virtues are played upon by them, so that when we think we are “saving the Masters’ work,” they use us to injure that work. They distend our sense of self-importance, and make us “leaders,” to carry out their plans. When we have served their purpose, they fling us aside like empty skins.

Of course there are always the elders to “give a lead”. But under these dark influences we find reason to believe that the elders are subtly influenced by various persons and are no longer their true selves. We find many excellent reasons for going right as we think, when unfortunately our action is fundamentally going wrong.

Occultism is not a path of contemplation in āshramas; it is being in the thick of a Kurukshêtra battle, as was Arjuna’s Dharma, where our very friends are on the opposing side. We must therefore discriminate always, and follow the *real* Plan, and not what masquerades as the Plan.

C. J.



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