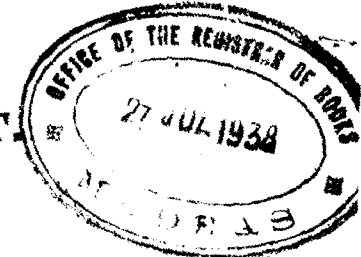




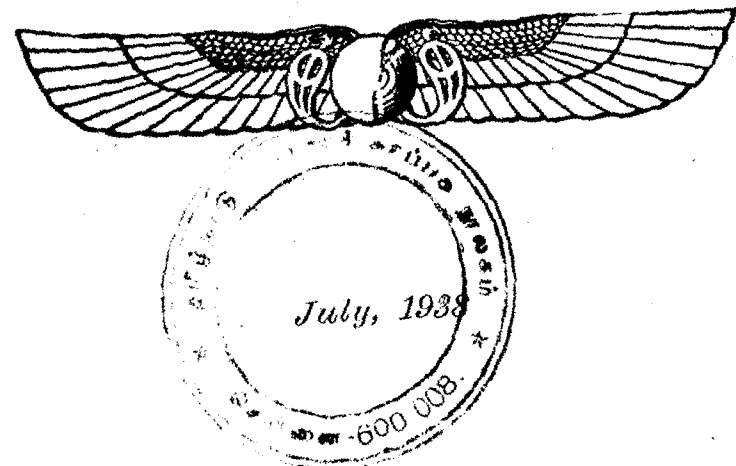
PRIVATE

No. 11
(New Series)

E. S. T.



THE DISCIPLE



ISSUED BY THE O. H.

ADYAR, MADRAS, INDIA

NO. 11

THE DISCIPLE

July 1938

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in Him utterly, as a little child puts his hand into his mother's hand.

But, let come what may, be loyal to His work. Do not mind if old age or ill health prevents you from doing as much as you would like. He knows. But think of the *Work*, and not of your ill health or of your old age. Think of Him night and day.

Then, whatever Karma brings you, you will know that all is well, for your heart is one with the Heart of the Logos, and that is all that matters.

This is Occultism.

C. J.

THE LITURGY OF THE LIBERAL CATHOLIC CHURCH

AMONG the letters from Brother Leadbeater to Brother Besant, lately I came across the following :

4 RAYMOND ROAD,
Neutral Bay,

Sydney, 7th April, 1920.

The Lord Himself stands behind them all, and utilizes to the last ounce every thought of devotion and reverence which arises in connection with any of them ; and He has been more than gracious and condescending in the help which He has given us with this His latest fledgling. He was so kind as to ask us to place the ritual in His hands, thereby instantaneously detecting certain flaws in it which He at once pointed out and instructed us to rectify. The fact that He deigned to take this trouble showed to us how keen was His interest in the work which He had given us to do.

Also He told us to ask questions from the Master K. H. upon points as to which we were uncertain, and the information which we gained in this way was of the very greatest value to us. Much of it I have incorporated in *The Science of the Sacraments*. Afterwards, when it was going through the press, Wedgwood thought it would be desirable in some ways to alter certain parts of it to make them agree more closely with earlier tradition ; but when this was brought before the Lord, He said with a smile : " No ; I inspired you rightly at the time ; you had better leave it alone." We felt very happy about that, because it seemed to imply that He had thought it worth while to set our thoughts moving along the right line from the first.

There is a second letter from him, in which he mentions that the Lord had instructed that the " Chain of Union " which the E. S. uses (" May the Holy Ones ") be included in the Liturgy. As the Chain of Union belonged to the School, he reported the matter to her, as he did not feel he could include it in the Liturgy without her consent. She gave her consent gladly and at once, I think, by cable. It appeared in the Liturgy and became known as the " First Ray Benediction ".

C. J.

We, who serve the Hierarchy, may follow one path or the other, but we never forget the maxim : " One Brotherhood, One Consciousness."—A. B.

FROM A LETTER TO AN INDIAN BROTHER

BY THE OUTER HEAD

YOU must remember that most of the big difficulties must be solved each for himself by experiment and with intuition.

The rule in the E.S. is that no meditation must be practised which is other than that prescribed in the School. If, therefore, taking *Diksha*¹ with any mantram involves any meditation or allegiance to a Guru, such *Diksha* is incompatible with the principles of the E.S.; if the *Diksha* does not involve meditation but only is a kind of preparation by repeating phrases, etc., it is allowable.

About the *Ishta Devata*,² the clause was added for such Hindus as by family and other tradition have some aspect of the Divine as the particular means of worship. But there are many who do not feel drawn to any particular aspect, and in such a case worship of the Divine, and concentrating on Ishvara is sufficient. There is no harm in concentrating on God as Mother provided the thought of the Divine Motherhood is lofty and has nothing akin to certain of the terrible and cruel ideas associated with Kāli, the Mother. There is much danger of falling into the left-hand *Tantra* in connection with the worship of the Mother in India.

If you can make some ideal of the Master, that will serve you far more than concentrating on any Devata. The E. S. member is attempting to enroll himself as a worker under a Master. Therefore, if he can make the link with the Master, all the rest of his spiritual development will follow along the path of Occultism.

You must experiment and decide for yourself which Master you want to follow. I have described in *The Disciple* the two Masters with whom we are closely related. Analyse

¹ Initiation into some rite or mystery.

² The Deity in an aspect or form of one's own choice.

that description and yourself, and then try meditating on one or the other, and see which of the two becomes more real to you.

Since the Congress is in charge of the Nation's development, we shall all try to help it, but reserving our liberty not to follow any line which is contrary to the Great Plan. It is a part of the plan of the Masters that India shall remain within the Empire for the future welfare of India and the Empire also. Any policy of the Congress for complete independence, if it means taking India out of the Imperial Federation, is definitely against the plan. An E.S. member who wants to work for that extreme step must leave the E.S.

Regarding your feeling that you have not sufficient contact with the Masters or myself, you should realize that the only contact that is of permanent value is that which comes on the inner planes. That contact exists always between the O.H. and the members, and through him with the Inner Head. It is there that meditation is necessary to break through from the physical to the higher planes. I would certainly like to enter into the personal life of each member, but seeing that there are 5,000 members in the E.S., you can see the practical difficulties on the physical plane. The work, therefore, can be done only on the inner planes. It depends upon your own spiritual unfoldment whether you are aware or not of the loving watching and guiding which is always given on the inner planes. Make your heart free of all these intellectual problems, and steadily intensify the flame of consecration to an unselfish work to be done for man in the name of the Master. When you make the direct contact through your unselfish work and true purity of heart with the inner requirements, all the questions which you propound will fall into quite a secondary category. What is important is that you should grow daily into a larger communion with the Masters and with the Divine. That you can do, but it all depends on yourself and not on any O.H. or even the Inner Head Himself.

THE PLAN OF THE INNER HEAD

IT was on the 31st October 1928, that Brother Besant suspended the School. She wrote to me, soon after, that she did it in order to ease the tension in the minds of many, who seemed to think that it was not possible to study the teachings of Krishnaji while studying at the same time the teachings of the School. She herself saw no contradiction between the two teachings, but she realized that many members were torn between the two teachings. Hence the suspension.

But, as all know, within a year she ordered the School to resume its work. Why? When she suspended the School, she expected that the members of the School would give their aid, as before, to the work of the Society, in the Lodges to which they belonged. The importance of the Society for the welfare of the world is the first axiom in the teachings of the School. But there happened what she never calculated upon. The members began to ignore the work of the Lodge and of the Headquarters, instead of giving their aid as before. The Society's work was left solely to the few officials, instead of every member of the School taking his part in the common work. A kind of anaemia began to manifest itself in the Lodges and therefore in the Sections; the Society as a whole began to show signs of devitalisation. To prevent further damage to the Society she resumed the work of the School.

I received news of the suspension when in Montevideo in November 1928; and news of the resumption towards the end of 1929. I returned to India in time for the Convention of 1929.

Some time in March of the following year, I awoke one morning with certain ideas as to the future of the School. Brother Besant was feeling the effects of age, and it was only now and then that she cared to go into details. For the most part, I had to carry out the scheme of reorganization which she had outlined, when she resumed the workings of

the School. Nor did I know that my ideas on waking were, anything more than my own. However, I thought I would communicate them to Brother Leadbeater, and sent him the following :

I

FROM C. JINARĀJADĀSA TO C. W. LEADBEATER

Adyar, March 30, 1930.

It has appeared to me that the E.S.—and through it the Society—has to take up the work which the Star dropped. The idea of the Lord Vaivasvata some years ago was that we should emphasize citizenship, in the widest sense of the term, and stand for the ideals of the Sixth Subrace.

While members must of course study, the training aspect of each Group must be more to inspire members to go out and be active in whatever line of social reconstruction is inspiring to them. The Group is to be a centre of report of this kind of work, and an E.S. member shall be considered a "good member" according as he does or does not plan for the new channels for the Manu's forces of reconstruction.

But there are elderly members, and others of a non-active temperament who are better at study and contemplation. These will not be excluded. Members will enroll themselves as in (1) Citizenship work, (2) Theosophical studies, (3) Contemplation—to help definitely by thought.

It seems to me that along such lines the E.S. Groups can once again be made centres of real outpouring energy.

The reports are abolished; but a new type of report can be asked for, not from individual members, but from *the Group as a whole*, say once a quarter or six.

months, as to what line of citizenship work the Group members are helping in.

Along this line, it may be useful to revive H. P. B.'s experiments of *chartering* Groups, making them meet formally, with minutes, etc.—all to make the sense of of the Group's work more real.

I received from Brother Leadbeater the following in reply :

II

FROM C. W. LEADBEATER TO C. JINARĀJADĀSA

Sydney, April, 1930.

Many thanks for your letter of March 30th. I am very glad to hear of the Easter Conference, and also that the President is well enough to see the members without being overtired. I suppose we cannot hope for any considerable prolongation of life; though I should like to see her again in this body if it be possible. The *Oronsay* has changed her date of sailing from the 28th of May to the 24th, in order to go round by Hobart for apples; that will make no difference to the date of my arrival, but it may affect the address for letters.

Regarding the Esoteric School, some little time ago we had the honour of an audience with the Inner Head, at which He spoke at some length about its future, and the notes which you have sent me are a vivid recollection of the later part of that interview, which was somewhat in the nature of an appendix to the earlier part, which comprised the main body of His instructions.

He spoke of "the necessity of your assembling the scattered parts of your dismantled machinery, so that it may once more become an efficient engine. Never

forget what I have already told you—that it is intended to be first of all and most of all the normal gateway to Discipleship, and it must definitely *train* its new recruits in that direction. They must have a general knowledge of Theosophy in order that they may be equipped for the work that they have to do. Each Group must be the heart and the inspiration of the Theosophical Lodge from which its members are drawn; its first duty is to strengthen that Lodge and see that its business is thoroughly done, and that its activities are not cramped for lack of earnest and eager workers. Some will help in one way, some in another; but each should be doing something according to his capabilities".

Collective action by thought was mentioned here, and the definite outpouring of force such as is already being done in Co-Masonry and the Church. A few minutes should be spent at every meeting in the endeavour to do this.¹ Great emphasis was laid upon the necessity of promoting beauty and harmony everywhere, and determinedly resisting in every possible way the modern cult of coarseness and ugliness. Many details flashed through His mind here, in the wonderful way which we have so often seen; I am not strong enough to write it all now, but when I return we can discuss it. Then came in the reference to citizenship which you have brought through; we are encouraged to do everything we can in that direction as soon as our direct Theosophical duties have been fulfilled. A Theosophist should be known as one to whom anyone who is in doubt or in trouble may confidently apply for advice or help—*not* meaning monetary aid, as that is needed for our especial work, which no one else can do.

¹ Brother Besant ordered both these to be done, and hence the present ceremony of closing. C. J.

It is clear that He still expects members to make Theosophical work their first care ; but He is always glad to see them helping forward any kind of good work for the benefit of mankind. We are apparently expected to work out all details very carefully down here ; but good citizenship, absolute unselfishness and honesty, and *sane* patriotism are to be strongly advocated. He regards very favourably such work as Jamshed Mehta has been doing in Karachi.¹ But He also emphasizes that the three methods of work suggested long ago are in no way to be neglected, since they are among the highest forms of altruistic effort.

It seems to me that it may be necessary, or at least highly desirable, to re-adopt a good deal of the old organization, though it must be made much less cumbrous. After all, it has justified itself by a considerable measure of success in bringing people to the Feet of the Master. I wish that we could consult a few of the really earnest members of the School in various countries. Possibly something of that sort might be done. I will make guarded inquiries here ; perhaps you could do the same in India, and we might compare notes when I return.

III

CONCLUSION

The scheme outlined in my memorandum, which reflects a part of the plan of the Inner Head, cannot for the moment be put into operation. For this reason first of all, that if the

¹ The reference is to Brother Jamshed Nusserwanji's work of city reconstruction as Mayor of Karachi—his organization of the city into wards, each with its schools for the communities speaking different languages, its park and playgrounds for children, its maternity ward and hospital, and the promotion of co-operation for housing and other purposes among all classes of people.

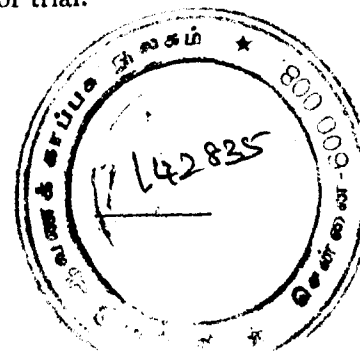
members are to go out into the world of action, they must act there as esotericists and occultists. This presupposes a fairly strenuous *previous* training of the character, by meditation and study. But comparatively *few* among the members of the School have taken themselves in hand, as the School has planned for them. A large number look upon meditation and study as superfluous, since they are "earnest seekers" and consider themselves "pledged to the Masters". Frankly, I am not so sure that many of them, if released from the School Discipline, and directed to work instead in various schemes of social betterment, *without* meditation and study and *self*-training, would not create more confusion than harmony.

Certainly already there are some who are sufficiently well-founded on the ideals of the School who can work as outlined. But the E. S. Groups are small, and in general there are not enough to make one group of Karma-yogis, separate from those who belong to the other Disciplines. Furthermore, the School must function, with the training given by the Disciplines as now for the helping of the newcomers. It is impossible to send them out into the world, *in the name of the School*, until I am sure that they can live with efficiency in both worlds.

I share with the Pledged Members these instructions, which give a vision. When I feel sure that, here and there, the experiment can be made, I shall put the scheme into operation, by way of trial.

C. J.

*May 30, 1938,
Montevideo,
Uruguay.*



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THEOSOPHY AND KRISHNAJI

I HAVE had to make the statement that follows in Brazil and Uruguay, the two countries so far visited. The visit of Krishnaji, accompanied by D. Rajagopal, to South America and Mexico in 1935, produced naturally a kind of shock to the work of the Theosophical Society. This was not due so much to his teachings, as to his emphatic declaration of the utter incompatibility of his teachings with those expounded by Theosophists. His words in Mexico were as follows (I quote from a stenographic report in Spanish, which I translate):

"You cannot give poison from one side and the remedy from the other, that is to say give with one hand what I call poison—organizations, discipleship, Masters; and with the other the remedy—the remedy against fear, against lack of understanding and intelligence. On the one hand you say: Religions are marvellous, necessary; and authority also is necessary for spiritual growth; you say that it is necessary that you should become disciples of the Masters. And then you turn round and speak of Krishnamurti who is opposed to all that. One thing is a poison and the other is something that is real; I do not wish that the two things should be mixed."

In all my Theosophical life, I have never heard the statement that "authority is also necessary for spiritual growth". Authority is necessary, *not* for spiritual growth, which is a matter of personal reactions to the events of life, but for the carrying out of definite plans of *work*, under the direction of a chief of work, under whom one enrolls oneself voluntarily, and whom one leaves when his orders are not to one's liking.

One matter that has surprised me is the creation in Rio de Janeiro of a group by Krishnaji during his stay called "The Krishnamurti Cultural Association". The group is merely to organize the work of disseminating his addresses

through translations; but that he should permit his name to become a distinguishing label for any kind of an organization, even solely for printing and publishing, has surprised me. It has also created a new and unnecessary term in Brazil "Krishnamurtiano"—Krishnamurti-ites, to distinguish such a follower from the term "Tesofista"—Theosophist.

All these matters have necessitated the following statement from me "to clear the air." In Brazil especially, the Society has been seriously weakened; my task, during the ten weeks in the country, has been not only to present Theosophy to the public, but also particularly to strengthen the small band who have remained faithful, but who have to battle against many unnecessary obstacles created by the unfortunate situation.

STATEMENT BY KRISHNARAJADĀSA

I think I may claim to know Krishnaji fairly well. During the two years, 1912-1913, Dr. Besant gave him and his brother into my charge, and I was during that period a kind of father, mother, brother, tutor, nurse and guardian, and we lived in close intimacy. We travelled together, I of course being always in charge of them and their welfare. I think during such an intimacy one gets to know each other well.

Twice, during the period I was with him, I have seen that great change, when for a few moments the boy was the vehicle of Someone greater. The Great Person is called the Lord Maitreya, the Teacher of Teachers. Who is He and what is He? On the right understanding of His nature much depends.

I do not presume to lay down the law for the belief of others; but He has been known to me, at least by tradition, since boyhood, for Buddhism proclaims Him to be the successor of the Lord Gautama Buddha. In occult tradition, He was the Christ who taught for three years in the body of His Disciple Jesus. Later, in my own inner life, I claim to know Him directly for myself.

Now, it is He who has planned to bring about a great change in human affairs, by giving to the world a new embodiment of the Ancient Wisdom. As a preparation for this work, our Theosophical Society was founded by two Adepts, who are His Disciples.

It was a part of His plan that His disciple Krishnamurti should be a channel of the new teachings. When occasion might arise, the disciple would temporarily step aside, and the Lord would speak directly. Such an occasion arose in 1925. I was present on the platform, on December 28, when Krishnaji spoke, and at the end came the startling words:

I come to those who want sympathy, who want happiness, who are longing to be released. I come to reform and not to tear down. I come not to destroy, but to build.

I believe there were two wonderful occasions in 1926 when a similar event happened at Ommen, but I was not then present.

I was never told that every word that Krishnaji would speak would be spoken by the Lord. The Lord has charge of the sixty thousand millions of souls who are our humanity; His influence has to irradiate through every existing religion, and since all prayers to God ascend through Him and the response descends through Him, it is obvious that it would be only occasionally, when a special work needed to be done, that He would manifest through the body of His disciple. Nor must we ever forget that when He so does appear, it is only a fragment of His transcendental nature that can ever be manifested on the physical plane.

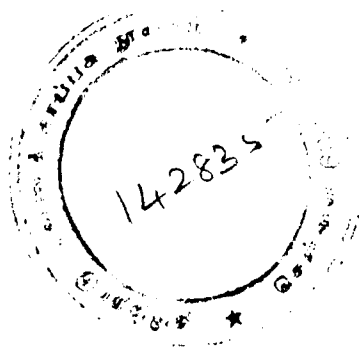
It was, and is, a part of the plan of the Lord that His disciple Krishnamurti should know Theosophy well and intimately, and that he should be the greatest exponent of Theosophy; for, as the Lord Himself said, He came "to build, not to destroy".

In all that has since happened, my criterion of judgment is: Is what Krishnaji is saying and doing helping to

destroy or to build? I do not ask anyone to accept my criterion of judgment. I may be completely mistaken, and I know that many are convinced that I am mistaken. All the same, I believe what I think I know.

Krishnamurti has stated—not in my presence, but others whose word is reliable have told me—that he has had no proof of the existence of the Masters, and that he knows nothing of Them. I think he must have forgotten some of his past experiences. I have, here in Rio, what he wrote in September, 1922, describing the experiences that he then went through, when clairvoyance came to him, and he knew the presences of the Lord Buddha, the Lord Maitreya and his own Master K. H. I have in Adyar letters of his to Dr. Besant which describe his knowledge of the Masters. If today he says that he knows nothing about Them, and that he has had no direct knowledge of Them, I can only presume either that he has forgotten, or that he now thinks that he was deluded when he had the experiences which he has put on record in his own handwriting. When this experience of meeting the Great Teachers happened to him, he was in California; he was then twenty-seven; Dr. Besant was in India and Bishop Leadbeater in Australia.

Krishnaji, to me, is emphasizing one aspect of the Ancient Wisdom. This Wisdom proclaims that there are two modes of arriving at Truth and Liberation. One mode is by concentrating on individual purification and perfection, leaving aside for the time the problem of opening the gates of the Kingdom of Happiness for others to enter. The second mode is by taking one's character as it is, with all its imperfections, and using it to lessen the misery and ignorance of others. Through the experiences gained in such work, there arises slowly a purification of the character, and so Liberation is achieved. Krishnamurti emphasizes the first path; necessarily he ignores the second path, which is represented by the work of Theosophists, who are trying to help to build a new civilization.



All articles in this number may be read to Candidates and Shrâvakas, except the article on "The Plan of the Inner Head".

PRIVATE

Issued by the O. H.



For use in THE ESOTERIC SCHOOL of THEOSOPHY only

THE DISCIPLE



VOL. I

JULY, 1938

No. 11

THE MASTER'S LOYALTY

BE loyal to the Master's work, and He will always be loyal to you. From the moment that you pledge yourself to His work, He watches over you, with a care greater than that of the tenderest of mothers.

As you work for Him, you enter into His circle. Whether thereafter He links you to Himself closer, as a disciple, will depend on what He knows is best for you. For, there are some who are good workers, but who are not yet strong enough to bear the steady pressure of force which radiates from the Master. He knows both your strength and your weakness; He will make you His disciple in this life or in the next, as He thinks it will be most helpful to you.

He will send you back into quick incarnation, if He thinks you have the strength to stand the strain; or He will be with you for centuries in your Devachan, and help you to become strong through happiness. Leave all to Him; trust

I thoroughly disagree with Krishnamurti when he says that the work of the Theosophical Society is an obstacle to the helping of humanity to happiness. We, Theosophists, have many failings, and any criticisms which he makes of us must be well considered by us, for our desire is to work more efficiently in the cause of humanity. But though he criticizes us, he knows nothing of Theosophy and its magnificent outlook; he has never studied it, which is a great pity. If he had studied it, I think he would realize how a preliminary study of Theosophy helps to understand and to elucidate many aspects of his teachings, which without Theosophy remain confused to the mind.

While thoroughly disagreeing with him about what he says concerning our Theosophical work, I am a great admirer of his message. He speaks directly of his own, and does not base himself on any tradition. His imagery is marvellous and full of illumination. He is to me a brilliant exponent of one aspect of Theosophy. The Theosophical Society, however, must not limit the freedom of those who seek to find other aspects of Theosophy as well; and it should not, in my opinion, throw its weight more on the teachings of Krishnamurti, however brilliant and needed they are, than on the doctrines of any other teacher.

What Krishnamurti teaches does not lessen certain facts which I know for myself: that the Masters exist; that because They exist, I am inspired in my struggles to be nobler, purer and a more effective idealist; and that the work of the Theosophical Society has been of immense benefit to millions, helping them to discover the light which is within themselves, and teaching them to work together for the cause of humanity as one whole.

C. J.

(Note: This statement of mine, made in Rio, has already been published in the Section journal. It is not private but for all interested in the topic.—C.J.)

NOTES FROM E. S. TALKS AT ADYAR

BY G. S. ARUNDALE

YOU must try to disentangle yourselves from your time-selves here and now. Do remember what you are dominantly in this incarnation is not necessarily by any means what you are dominantly eternally, because your Monad has to put you down into all kinds of conditions and circumstances in order to make you as all-round as he can make you. He may give you a Second Ray incarnation this life, a First Ray incarnation another life, and so on. This is only a tiny fragment of one's eternal life. You must not judge eternity in terms of the particular time in which one temporarily dwells.

I would especially say to those brethren who are wrapped up in the particular nationality or particular faith to which they belong, those who are very Christian, or very Hindu, or very anything else, those who are very Indian, very American, or very English, that they must not allow themselves to be carried off their feet by the particular faith or nationality to which they belong. Remember that the ardent Christian may have to enter a Hindu body sooner or later for adjustment. The ardent Hindu may have to become an American and get a thorough shaking up in order that he may adjust himself to the whole and not be under the influence of the part.

* * *

I often exhort my fellow-members of the Theosophical Society to take their membership with intense seriousness. How much more should those who constitute the heart of the Theosophical Society, those who are under the direct care of the Chohan Morya, take *their* membership most seriously.

Upon the members of the Esoteric School depends the life of the Theosophical Society, of the Sections to which

they may happen to belong, of their Federations, of their Lodges, of all the 30,000 who at present form the Masters' concentrated strength in terms of human beings living in the outer world.

Each one of you belongs to a Lodge. How are you justifying your membership of the School by helping it?

Each one of you belongs to the Indian Section, to the world Society. The same question may well be asked.

And what is each one of you doing for Adyar, the Centre of the outer Society?

We enter the School to learn, but our learning remains dead save as we use it in service. We are judged by the extent to which we use in service the power entrusted to us as members of the Esoteric School.

And in these days no power may be wasted. There is urgent need for it in this distracted world.

Today is one of the golden ages of the world. We talk of the age of Pericles, the age of Marcus Aurelius, the age of Akbar, but this age is no less wonderful.

The age of the Lord Buddha cannot be compared to any other, because that was quite unique. There has been nothing like it before in our particular scheme of things.

We are living in a golden age, and if we can perceive the gold in the age, we shall be able to minimize its dross. You must have dross when you have gold, and while the gold may rightly outweigh the dross, the dross is inevitably there. You cannot have the brilliant light without the shadows as its background.

The world is moving towards great ideals. It is not accomplishing them yet. It may have to pass through great darkness before it achieves even an infinitesimal portion of those ideals. But we must not mind the darkness, because darkness always precedes an increase in the intensity of light. In the occult world this is literally and fundamentally true.

If you are on the way to a greater light than you have yet known, you may be sure you will pass through a darkness which a' most seems frustration to all your hopes. In spite of all upheavals the will of the Hierarchy is being fulfilled.

If you only came here week after week to hear a talk from the Outer Head or from myself, it would be rather fatiguing. There is nothing much new to be said. Of course, you might be more intrigued if we could give you weekly revelations from the Masters, though this might do you a great deal of harm.

So far as I personally am concerned, my business is to try to create a certain atmosphere. Whether I do or do not create it, in any event here in this Shrine Room, you are living in the most splendid atmosphere the outer world can give you. If that does not change you out of all recognition, no talk of mine can have any effect on you.

It is well worth your while to be here. It is well worth your while that you should feel impressed by the atmosphere which radiates from the pictures of the Masters, that you should feel stirred by the atmosphere radiating from the Akashic records of all that has taken place in these very rooms in the years gone by. As for what X, Y or Z says, well, if anything helps you, take it. If anything does not seem very real to you, leave it. But at least become changed by the world of the future impregnating this place of the present.

I am constantly in receipt of correspondence in which people tell me that they saw night after night increasingly exalted personages. If they did not talk about it, they would be much more likely to see such a personage. The more we talk, the less likely we are to see Them. The very exalted Personages do not choose often to be talked about, still less carelessly to be thought about. It is with great hesitation that our leaders have given us information about the greater Gods,

have allowed certain knowledge with regard to these members of the Hierarchy to come into the outer world.

* * *

The first step is to be attached to the work either through some leader in the outer world or on general principles. The idea of consecrating and dedicating himself to the work, without reservation, holding as little back as he possibly can, that is the foundation of everything.

When you are doing that with full heart in your own way, then you must begin to look for your Chief. You may find intermediate sub-chiefs in the outer world. You might even find in the outer world some one who some day in the far distant future will be your real Guru, your spiritual Guru, your Master. But as that cannot happen yet, you should try to think to which individual Master you feel most drawn. You have to have clarity about yourself. To which particular aspect of the work do you feel most drawn? The First, Second, Third Ray work and so on?

There are various considerations in this regard:

The Master K. H. takes a number of candidates as temporary pupils, because He is the great Teacher of the Hierarchy. Many who will afterwards move in the direction of other Masters will come first to Him. They may feel very attracted to Him and find that He is their inner Guide for the time being. When you are perhaps sufficiently trained by Him, then it may be that you are passed on to the Master who is going to be your Master. That is one consideration.

The second consideration is that the work you may be doing in a particular department influences you to think that the particular Master at the head of the Department is your Master. We are or should be at present doing that type of work which is not merely congenial to ourselves but which is most needed to be done as They see it. Though I have been occupied in the field of education for the greater part of this incarnation in one way or another it is not my department at

all. In the very early days Dr. Besant needed special influences in connection with her educational work and I was drafted on to help to do it. So there are these considerations.

Now suppose you have come to that second stage in which you know who your inner Guru is, then you have to equip yourselves as best as you can with that which will be useful to Him in His work.

* * *

The most tremendous inner experience I have ever had, apart from the audiences of THE KING Himself, which one has had on exceedingly rare occasions, was to see the Master K. H. and the Master Morya in the field behind the Master K. H.'s house, and then the sudden flashing down of the Lord Buddha into Their midst. He, so to speak, for some reason appeared before Them to bring down to the physical plane, as it was apparently necessary to do, some indications as to cosmic formulae of force, which meant nothing to me at all. But I heard Them speak of these things as having to start on the physical plane and go up to the heights the Lord alone can reach.

When you perceive a figure of that magnificence, it is quite overwhelming, and you only think of it afterwards for the steadying influences it can give you from time to time when you need them. I shall never forget the impression it made on me and my saying to Bishop Leadbeater: "I know you will think my imagination is running absolutely riot, as I am perfectly certain it is, for who am I to say I have been somewhere where HE has descended." But it happened to be true.

Those experiences, do remember please, are open to many many people. If only they will live to their utmost; not perfect living—that is not required from us; not continuous success—that is not required. Failures they know well how to condone. But it is the holding of nothing back in the service of the Masters which is a sure admission to Their presence from time to time; such holding nothing back is rare; but it need not be rare among any of us.

A MESSAGE FROM THE OUTER HEAD

(This message was given to a Conference of E.S.T. members in South India; but it applies to all members of the School everywhere.)

WHENEVER I think of the members of the School, I take for granted that each has made clear to himself what is his goal. The goal for us is not any personal liberation, but first, to be an efficient server of the Great Plan under the Masters, and then, secondly, some day to be a Master and in charge of one of the departments of the Great Work. If we rightly understand the nature of the School, then everything that happens in our lives is to be adjusted to that end. That end is to be an efficient worker. But to be efficient, from the standpoint of the work, means the possession of every virtue, and particularly the virtues of self-reliance and tirelessness in action.

Life is for most of us hard, because there are so many obligations from past lives which must be fulfilled; the struggle for existence is not less for us, who are aspirants, than it is to the millions round us. But, on the other hand, as we struggle to be worthy of our ideals, we can have a spirit of enthusiasm charging us steadily with necessary force, whenever we are depleted of vitality after a failure. We must see to it that we never admit any kind of a defeat as the end of a struggle. Each defeat must give us more wisdom to plan more wisely for the final success.

If a member forgets himself utterly, and thinks only of the Great Work, and then will do his utmost, within his limits, to be efficient in that work, he can discover the truth for himself that his Master exists, and is watching and inspiring him also.

For us, the reality of all the great spiritual truths comes not by mere study or mere meditation, nor even by the mere acquisition of occult powers, but chiefly by our growth in capacity as the worker. For work is the great sacrifice, and when a man knows how to work rightly, then he makes his

sacrifice one with the sacrifice of the Logos, who is pouring Himself in life and love to His children every instant of time.

It was said here in India in old days, *Tad Brahma, Tad Asmi*—That Brahman, That Am I. To us in the School, this ancient phrase must be changed to *Tat Karma, Tad Asmi*—That Work, That Am I. This is the message of the School to all who understand the true significance of Occultism.

My cordial wishes to you all, and may the Blessing of our two Masters rest upon you as you work in Their Name.

IN PERFECT SERVICE LIES PERFECT BEAUTY¹

WE have listened to so many addresses from our Outer Head and our President, that it seems hardly necessary at this stage to add anything to all that they have said. Still, as we are on the eve of departing to our respective places, it may be well for us to turn our thoughts to what kind of a life we are going to lead during the coming year; how we are going to perform the work which has been given us to do; and what is the ideal and the aim which should shine before us all the time day and night. I am sure that such would be the thoughts of everyone here present at the closing of this Convention.

I should like first to remind ourselves that though we may be scattered in different parts of the country and the world presently, yet we will not be left alone altogether, because we are all linked to one another in this great mystical organism, of which the Masters are the centre and the life. That is something which each one of us should try to make as vivid as possible in his own consciousness. He is not leading a lonely separate life in reality. He is a sharer in a wonderful spring of life

¹ An address delivered at the closing of the T. S. Convention in December, 1937.

which is in the realms above and which it is possible for him to bring down to the lower planes wherever he may be and whatsoever he may be doing.

We have all been told repeatedly that this School is meant to be a band of workers for the plans of the Hierarchy. We are not here for self-gratification, for the promotion of our own conceit or the development of psychic or other powers which will place us at an advantage over the rest of mankind. All that we must have put completely aside, as we have lived our life as members of the School. We are here for one purpose, and that is to carry out the plans of the Masters in so far as it lies in our power and capacity.

Many of us will be in far away places, perhaps in humble stations, and we may wonder how we are going to take part in these great plans which embrace the whole of mankind and even the other kingdoms of nature, and which extend over centuries. That is perfectly true, but at the same time, from the standpoint of the Masters, no one is really negligible, and no detail of the work is too insignificant to be attended to with precision and care wherever we may be. Each member should think and find out for himself what he can do in Their service, in what way he can pass on something of Their magnetism to his fellow-members, to those whom he meets daily in the course of his ordinary life.

We know the work which we do on the physical plane is not all that we can do, but a great deal can be done on the higher planes and through us if we live our life in the right spirit and attitude. But we must see to it that our life is as perfect as it can be. If we try all the time to make that life perfect in all its parts, in every relationship of life and contact, trying to improve in every way of service, then we are making ourselves channels for the Hierarchy through which They can accomplish far more than we perhaps imagine. I feel no doubt on that point; and it is in the capacity of each member, however small may

be his accomplishments, to endeavour to make his own attitude and his own life more perfect than it has been, more refined, more honourable, more fragrant, more beautiful, in every respect. If he tries to do that, then he is doing all that the Masters expect of him; and even if he does not possess many opportunities for service such as can be recognized by others, his limitations will fall away from him and he will be called to a wider field in which his talents and mind will have ampler scope. That is the plan the Masters have for us; if we prove ourselves in a little sphere to be loyal and faithful servants, then presently we shall find ourselves playing a part in a wider sphere and be able to do much more than we can at present. But all the time we must be preoccupied with the thought of what we can do for Them and for our fellow-men, how more perfectly and increasingly we can identify ourselves with Them, how we can blend our consciousness with the consciousness of our brethren and all the things that we find around ourselves. We should be thinking what we can do for our fellow-beings, how we can understand them better, how to make our relationships more and more beautiful, more tender, and more understanding, as day passes day. If we can live such a life, it will be a wonderful dream, and we will no longer feel the burden of the anxieties that come to us because we are turning everything to account in the service of the Masters, and doing all that we can to serve Them in Their work. Nothing more is expected of us and nothing more can anyone do; and our growth will take place at a marvellous rate, without our thinking of it.

I recall how our late Outer Head C. W. Leadbeater, came to Adyar without any kind of an expectation, prepared to do the humblest thing which came to his hands, and without the slightest desire or conceit of any sort. He was willing to take any place, be anybody's subordinate, do anything in the service of the Masters. If we can give ourselves to the work in that manner without any kind of

a reservation, which is a sacrifice of all that is within ourselves, the E. S. will become a potent band, an instrument in Their hands to help in making the changes They are planning for the world; so that the whole world will soon become a much more orderly, freer, happier place for all its citizens to live in. That is a magnificent possibility, and if we can only help by means of our thought, our meditations, our insight, to have that dream fulfilled, then we should consider ourselves tremendously privileged.

There are many esoteric schools in the world, but the great difference between them and us is that here we do not aspire to any yoga which does not result in perfect conduct and service. The kind of yoga we are taught to practise here is a yoga which brings us nearer to our fellow beings, which makes us look upon them with more understanding eyes, which makes us share all we have with them; and that is really the only kind of yoga worth practising. If by means of such a life we unfold any powers and faculties, then all those faculties are at the service of our Masters, and we gladly use them for it. Perfection of living, perfection of beauty of character, these can only be attained by perfect service; and that was exemplified in a marvellous manner by our late Outer Head Dr. Besant; the one characteristic of her life for everyone to see was the perfection of her service in every field in which she gave herself to her fellow-beings; and that made her the wonderfully beautiful person she was. We may well take from her the lesson that in perfect service to our fellow-beings lies the perfect beauty we seek to achieve.

N. S. R.

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