

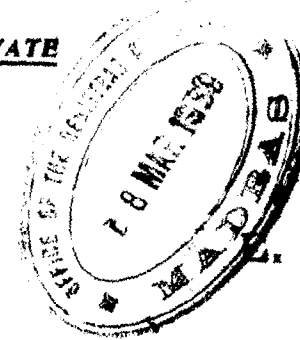
THE DISCIPLE

JANUARY - 1939

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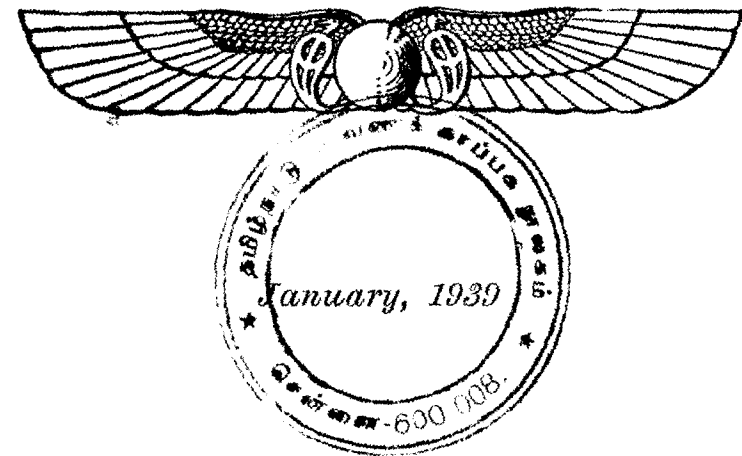
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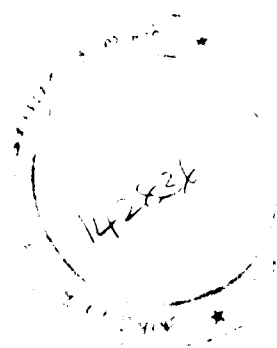
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# THE DISCIPLE



ISSUED BY THE O. H.

ADYAR, MADRAS, INDIA



All articles in this number may be read to Candidates and Shrâvakas, except the second of the "Two Messages from the O. H."

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**PRIVATE**

Issued by the O. H.

For use in THE ESOTERIC SCHOOL of THEOSOPHY only

## THE DISCIPLE



VOL. I

JANUARY, 1939

No. 14

**FROM THE O. H.**

### **Readmissions**

A MEMBER who left the E. S. lately, rebelling against the School in an emotional outburst, has applied to rejoin. My decision is for all such cases :

" If a member of the E. S. has voluntarily left it, he or she cannot be readmitted, until after many years have passed, during which the blunder of the past has been to some extent rectified by faithful devotion of years to the Society."

C. J.

### **The Office of Corresponding Secretary**

IN several countries of Europe, laws have been passed against secret societies like Masonry. The E.S. has therefore been dissolved in these countries as an organized body, though there seems to be no decree against the members meeting as a group of friends for spiritual studies, provided they do not meet as a secret society or group.

I am slowly applying the general principle that a Corresponding Secretary of the E.S. should not be the General Secretary of the Section. If the members of the Society wish a Corresponding Secretary as the Section Head, it is advisable that a new Corresponding Secretary should be responsible for the work of the School.

I desire to make clear that the Society and the School are two different organizations, not identified officially in any way. The Society does not recognize the School's existence, except in the matter of its rooms at Adyar; on the other hand, the School not only recognizes the existence of the Society, but also its supreme value to Humanity, by requiring three years' dedication to the Society's interests in applicants to its membership.

I have been surprised to note that in places E.S. members have spoken publicly of "The Esoteric School of the Theosophical Society."

I desire once again to emphasize that at Federations and Congresses, where circulars and programmes are issued to T.S. members and the public at large, the meetings of the School should *not* be announced on such programmes. This was a rule established long ago by Brother Besant. As at Adyar, a slip should be printed, to be given to E.S. members *only*, containing the times and places of the meetings of the E.S.

C. J.

## RACE PREJUDICE WITHIN THE E.S.

(The following was sent to the members in a country, where the School has since been disbanded, owing to laws against secret societies.)

DEAR BROTHERS,

When the Esoteric School was first organized, it was the intention of the Inner Head that its members should pledge themselves to *live*, and not merely speak of, the

First Object of the Society. That Object is given as an ideal to the members of the Society, but no member can be forced to live it. The freedom from the narrowness of heart and mind which is expressed in the ideal of Universal Brotherhood, without distinction of *race, creed, caste, sex or colour*, must cease to be a mere ideal with those who place before themselves as their goal the service of the Masters. They must *practise* it, if they are to use the opportunities which the School gives. Within the School, no attention is paid whether the member of the School is of this or that race, Christian, Hindu or Jew, man or woman, or high caste or low, or an outcaste. All are equal in the sight of the Masters, which is the viewpoint towards which each member must aim.

Any member therefore who feels himself or herself still moulded or guided by the forces existent in the outer world of these prejudices, and of race particularly, has really no part in the School. He can little use its benefits, and is obstructing its true purpose.

The work of the School is vital in the development of each Nation. It is through the School that the forces of the Masters flow, first to the Society, and through it to the Nation, to help it towards the realization of the plan destined for it in the Plan of the Logos. Members of the School are therefore expected to work for the Plan, and not to hinder it.

I desire to know from each member if he or she can accept Brother X. as the Corresponding Secretary, with an absence of those prejudices to which I have alluded, and which must not characterize a member of the School. No member is asked to accept Brother X. as an infallible authority in matters Theosophical or esoteric. But each member who desires to continue in the School must pledge himself to work in cordial co-operation with Brother X., retaining of course always freedom of opinion, in all that concerns the common work, and to leave the School when frankly such co-operation becomes a mere farce.

C. J.

## AN ADDRESS BY THE O. H.

(To Members of the School at the American Convention, Wheaton, Illinois, June 1938.)

AS I am once again in the New World, though in a part of it thousands of miles from you, my thoughts are with you during the meetings of your Convention. Brothers George and Rukmini will give you all much inspiration, and I am delighted that you have them with you for a while. Our Theosophical world is so extensive that none of us, who have on our shoulders so much of the burden of the work, can be with any groups of workers for long. I have therefore to be in many parts of the world to help.

Once that we are in the Esoteric School there is only one goal before us—to go to the end. But that is easier said than done. We come into the work of the Masters handicapped in many ways; first, we are so deficient in really great capacity, in spite of our earnest good-will; we seem to achieve so little. Secondly, we are in the midst of a kind of battle, and life seems to consist in warding off the attacks of this or that enemy. Of course these enemies are our old selves reincarnated; they are the vices which we developed long ago, and the kârmic obligations which we foolishly undertook following the bent of our desires. All this cannot now be helped; we must now “face the music,” as is the graphic saying.

We are willing to “face the music,” or we should not have joined the School, and placed before ourselves the goal of Service. But all the same, we would like a “breath of fresh air,” as it were, some inspiration that will act as a fillip to our over-taxed energies.

Now, there is a proverb which says: “There is always life for a living one.” That is to say, till we are actually dead we need not despair of continuing to live. In the same way I should like to coin a new proverb: “There is always

inspiration for one who is giving it.” It is only another way of saying: “Give and it shall be given unto you.” It is one of the precious experiences which we older workers have to share with you that once the heart is rightly “tuned in” to the Great Heart of the World, there is always something to inspire us every day. That inspiration does not come to us only as the Ancient Wisdom or as the Guru; sometimes it comes as a flower, or the light in a cloud, or the smile on someone’s face, or as a child who passes us by.

Of all the sources of inspiration, the greatest and the most perennial is the inspiration of the Great Work. In that phrase, “the Great Work,” lies everything. For, the Great Work is the Master; it is the Logos; it is ourselves, as we shall live and act in the glorious far-off future. To be one with the Great Work, that should be our dream. In the realization of that dream little by little comes that “breath of fresh air,” which brings with it spiritual vitality, which gives us courage to be brave, and light to illuminate our path.

All that the School is trying to teach you is to make you understand the nature of the Great Work, and *that you are that Work*. The Wisdom which is presented to you is to help you to open the eyes of your mind and intuition, to see in one vast sweep the wonder of the Plan. If only once you see that Plan in its grandeur and beauty, you can never revert to your little self, which seeks satisfaction and happiness for itself first of all. The thought of all self vanishes in becoming one with the splendour before you. You then know only one thought and feeling; but it is so complex that many thoughts and feelings are required to describe it. You can never forget the crying need of Humanity as one whole; you begin to understand how all Nature, which is the “Garment of God,” is whispering to you words of peace and revealing beauty after beauty; you know the grandeur of your Captain, the Master to whom you have pledged yourself; you glimpse, with awe and love, with

delight and worship, just a little of that splendour which is the sacrifice of the Logos, who is eternally giving Himself to His universe in order that it may live. All these realizations must become for you, not mere beautiful beliefs, but an indescribable something which you are learning to become.

We, who are in the School, have many burdens which those who are not with us do not have. In addition to the many tasks in life, to support ourselves and those dependent on us, we are called upon to support many tasks in connection with the transformation of the world planned by the Masters which is called "the Theosophical Movement." We have on our shoulders the responsibility for the steady development of that movement. So often there are so few of us; there is not enough money, not enough help. Our work is an up-hill task.

Well, that is the way we are being trained so as to be useful to the Masters. They want us to be individual, and to work from our own centre, though all of us must fit into their general plans. For this, we have as it were to juggle with what we have and what we have not in the way of means, with what we are and what we are not in the way of character, so as to produce out of our schemes success for the Great Plan. But we are not left completely alone. Though the Masters cannot make our tasks easier, They do not forget us. They give us Their sympathy as we struggle, and so long as we are loyal to Their Work—which is the Work of the Logos—They send us Their Blessing. That Blessing is not something vague; it means Their strength, Their wisdom and Their love. They are always *for* us and *with* us, as we are always *for* and *with* the Great Work.

Be loyal to the Great Work and all will then be fundamentally well with you in all worlds. It was said of old in India: "The Self, that am I." I think for us the teaching is: "The Work, that am I."

My affectionate greetings to you all.

Your brother,  
C. JINARĀJADĀSA

## TWO MESSAGES FROM THE O. H.

(These were sent by him to be read at the E. S. gatherings at Benares at the last International Convention of the T.S.)

### I. GENERAL

WHEN I left Adyar on December 31st of last year,<sup>1</sup> on this long tour in South and Central America, it was my intention to return to Bombay on December 15, so as to be with you now at Convention. But I saw last June that if I were to carry out that plan, I should have to give very little time to some of the countries where I proposed to lecture. Owing to the fact of the great distance of these countries from India, and specially to the great cost of travel, it is only rarely that I can come here to help in the work. Also, there is just now no one "from the Centre," from Adyar, who can deliver lectures in Portuguese and Spanish to help in the work. Once therefore that I am here, it seemed a pity to curtail the work, even if thereby I lose the opportunity of being with you all at the annual Convention of the Society. When Convention meets I shall be in the Dominican Republic, in between visits to Cuba and Porto Rico. However, I shall certainly be in India for the Convention of 1939.

Most of you are tied by your karma to the land of your birth. Many rarely get the opportunity of visiting even the principal cities of India. But you are Theosophists, and more than that still, you are members of this Occult School, which does its work with the special blessing of the Great Hierarchy. The work of the School is for the world as a whole, not for any one country, or religion, or community. This thought of the work for the world as a whole must form the horizon of your work and aspirations.

Now, it is very difficult for most of you to live consciously in this thought, that your own life and work are part of a

<sup>1</sup> 1937.

greater life and a greater work. Each of us is acutely conscious of the pressure of his karma; usually, the duties which he performs limit his attention to a small circle, composed of family, Lodge and town. Even in our meditations, when our thoughts go to the Masters, we are apt to think of Them in Their personal relation to us, and not of Their relation to the world as a whole.

You are in this School not merely to be a member during this life, but to be a member of the occult organization of the Masters life after life, till you attain the level of the Adept. I take for granted, now that you are a member of the School, that it is your aspiration to be with the Masters, that is to say, to live in Their presence all the time. But the only way of realizing that end is to be united to and to live in Their work all the time.

It is very difficult for most people, even for members of the School, to understand that the Master does not regard Himself as an individual, but only as a part of the machinery of a Great Work. Many, especially in India, who believe in the Masters, think of Them as a kind of "*Devatas*" or Divinities whose primary function is to grant boons to Their devotees. They desire to invoke the blessing of the Masters on their children, if not on themselves. It has happened that, when there is the marriage of a son or daughter, a member has written to me to ask for the Masters' blessing on the young married pair. There exist already arrangements, established by the World Teacher in His many religions, for the pouring out of His blessing through His appointed channels. But it is not the chief function of the other executive Heads of Departments of the Hierarchy to distribute blessings.

Of course the Masters are full of blessings, and They will give it, if that is what you ask for. But you are in this Esoteric School for a different purpose, which is, to be trained to look at the world as They see it, and to help Them in Their work with what abilities you have. The

realization of what a Master is, and of what He can do for you, depends solely on yourself. Suppose, because of some weakness in your eyes you are forced to wear dark glasses; you are certainly looking at the world, just as a person without glasses is doing. Both of you will see the same trees, clouds and faces. Yet you, with your glasses, cannot see certain beauties of colour and shading which the person with normal sight will see. In a similar manner, if you think of the Master only in His relation to you, as your Gurudēva for instance, as your Guide and Saviour, you will realize only a small part of what He is in His totality. For, the Master exists not to serve you primarily, but first of all and last of all to help the millions of whom you are but one. Therefore, if your desire is to get a true glimpse of what He is, you must get a glimpse of what is the world in which He lives and works.

Let me give you an instance of the limited outlook that some members have of the Masters and Their work. This Esoteric School has for its Head a Chohan of the Great Brotherhood; from its beginning in 1889, a vast amount of instruction about the Occult Path has been given through the documents of the School. That teaching is still with you. Nevertheless, Occultism, in the true sense of the word, is not real to many, unless there is a steady stream of instructions. If *The Disciple* does not appear frequently, if there are no new instructions describing once again the various aspects of the occult life, then the occult life loses something of its reality and connection with our difficulties and duties.

The truth about such persons is that they have not yet seen what the occult life really is; for once a man gets a true glimpse of the occult life, he can never forget it. He does not then need reminders from others as to what he should think and feel and do; his own heart's urge will keep the vision before his mind and imagination all the time. It is said in an occult esoteric manual:

"When one enters the path, he lays his heart upon the cross; when the cross and the heart have become one, then hath he reached the goal."

It is towards this state of spiritual illumination that the School hopes to lead you. But you must co-operate with it on your side. You must do what the Master K.H. asked Mr. Sinnett and others of the Simla group to do: "Step out of your world into ours." You must therefore resolutely turn your back on that aspect of Occultism which affects you personally. This is a hard thing to do; for each of us, just because of our dedication, finds life harder to live. We would therefore like some encouragement from the Great Ones, some recognition of our efforts to serve Them. For, after all, we are still human, and need comfort, advice and encouragement.

But if we are to succeed in the occult life, we have to be more than human; we have to be super-human. We must place before ourselves one standard, and one only, of thought and action—that of the Masters. We must determine to become as They are. Of course we shall fail miserably again and again. But we must not accept any lesser ideal than to become what They are.

There are some who feel too humble, too conscious of their weaknesses, to dare to think of themselves as striving even now towards such a high goal. They much prefer to be humble disciples, to obey and to follow, but not to lead. But the Masters do not want followers, in the sense of devotees who intone praises in Their honour and give Them worship. They have not renounced Nirvāna to accept worship. They are intent on pouring out Their hearts and minds towards the millions of our helpless Humanity, the great "Orphan". But They do want you, and want you eagerly, as one of Their workers.

But you do not become one of Their workers by turning to Them constantly, and asking for Their attention to be

directed to you. Such a view of the spiritual life is only a form of refined selfishness.

I know that it is hard for most of you, born as you are into certain limited spheres of action, to gain a vision of the world as one whole. It has been easy for me, but then, I have earned that karma from past lives, and life has put me in contact with many lands.

But you too can obtain this world vision, and see the world as the Masters see it. It is for that purpose that the Wisdom has been given to you; if you will only make that Wisdom your own, you will live not in one land but in all lands. And more than the Wisdom, you have been given a work. Wherever is that work—in your Theosophical Lodge, in the Bhārata Samāj, or Liberal Catholic Church, or Co-Masonic Lodge, or Theosophical School (there are others I need not mention), that work of yours is inseparable from the welfare of the world as a whole.

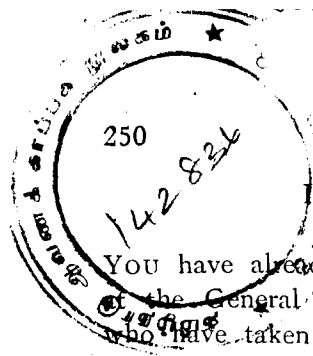
Try to sense this aspect of your life and work—that your life and work are a part of your Master's life and work—and then you will sense that the world is with you, even with all its peoples.

In some ways, the occult life is a lonely life. There will always be some aspects of your hopes and dreams that no one will seem to understand. You must therefore tread your path alone, being to yourself "the Way, the Truth and the Life". And yet, if you are pure in heart and ask for no reward, a subtle peace and a tender joy will be with you always. They are the result of the gratitude which the Orphan Humanity gives you because you have forgotten yourself to give yourself in service to that sad but exquisite Child.

And with that Child are all the Masters. That Child's smile and Their smile will gladden your toil, if only you will forget your needs and plan to serve the needs of others.

*Mexico City*

November 4, 1938.



## IS TO PLEDGED MEMBERS

YOU have already heard what I had to say to all members of the General Meeting. I now address you as members who have taken a solemn pledge, invoking your Higher Self.

Now, a pledge is not a matter that concerns only the person who pledges himself. It concerns two persons, him who gives the pledge and him who receives it. You gave the pledge to the Masters, all of Them are represented in an especial way by the Inner Head of the School. It was He who received it. That pledge binds you to Him; but it also binds Him to you. And He is ready to keep His side of the contract, provided that you keep yours. It is therefore necessary that you should understand what it means to be a pledged member.

You know from your studies that our Society, which is Their Society, was organized by the Masters for certain aims. Of these many aims, the two principal are: first, to usher in a world civilization, where all the affairs of the nations shall be directed in the friendliest spirit by a Council of the whole world; and secondly, to gather the workers who will co-operate with the Manu and the Bodhisattva of the Sixth Root Race. It is on this second aspect that I shall speak, as it specially concerns each of you as a pledged member.

Of course you know by now that you are not in the School for your benefit, but to "try to lift a little of the heavy karma of the world". When once you have seen the Plan of the Masters, or glimpsed even dimly what is Their intense tenderness and compassion poured forth by Them on Humanity, you forget all about yourself, and become absorbed in Them and in Their plans. It is therefore obvious that, since you are in an Occult School, you should adapt yourself to the aims of the Head of that School.

He is intensely occupied with His plans for the starting of the new Race, and with its expansion throughout hundreds

of thousands of years. He is gathering His workers, marking them in His lists as useful for this or that department. He is, so to say, preparing His staff of officers and administrators. It is your opportunity to be entered by Him on His lists as one of His workers in those vast plans of His.

Now, never forget that He, as all the Masters, is ever intent on organizing the world. The Masters are organizers, not sages who expound an abstract Wisdom. They are embodiments of the Eternal Wisdom; that is to say, They are that *Wisdom in action*. Your attainment of Liberation, on the Path of Occultism, is consequent on your being an expert in action.

The Inner Head is selecting His engineers and builders, His priests and school-teachers, His cultivators and gardeners, His inventors and machinists, His child-welfare and maternity-welfare workers, and all the other groups of organizers and developers who are necessary for an advancing civilization. I do not think He will have much need for lecturers and writers of books. The more we approach His ideal of a worker—it does not matter in what department—the more He can give us His strength and inspiration. You will realize from this fact that our duty is to organize the community in which we live.

I know that each of us is handicapped in various ways. We lack this or that ability. But what matters is not that we lack ability, as that we lack energy. So many of us are apt to drift, like logs carried on by a current. We like a spiritual life that allows us to grow in peace. We prefer to sit down to study the *Gītā* to undertaking some unpleasant task of reform in the village or town where we live.

Now, this School is not a school for Sannyasis or contemplatives. It is a drilling ground for recruits, to be drafted into battalions of workers, who are trained and specialized. Though all the Seven Rays are represented in the School, the First Ray dominates it in an especial

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way. Your success as a pledged member depends on how much *action* you can create out of your heart and mind.

I do not want to particularise the many fields of action where you can organise the world. Your imagination should tell you in what ways the Light of God should manifest in more Justice, more Beauty, more Friendliness in the inter-relations of men. Consecrate your energies to be not merely a student or a contemplative, but primarily to be an organizer.

You will perhaps think that my life as a writer and lecturer has been largely intellectual, and has little to do with organization. But I can assure you that every one of my lectures is really a call to organize. Wherever I travel, and note the broken and unrepaired roads, the untended parks, the ugliness of this or that building, the horrible advertisements that pollute the countryside; wherever I note the ill-fed or ill-clad children, the heavy and depressed faces of men and women due to over-work, or lack of work, to underfeeding and drink, there is only one thought in my mind: "We *must* change all this; we *must* organize." Every such ugly or depressing sight gives me a keen vision of what ought to be, and my imagination flames up not only with indignation but with all sorts of plans of betterment.

So, my brothers, my special "charge" to you is: Make good use of the opportunity which your pledge gives you. He who has received your pledge is always ready to give you His strength, provided you accept His plan and work for it. To work in that plan in the far future, you must work for it in the present. You must grasp the world with your imagination, see its needs, and then, with all the ideas of reform which Theosophy has given you, go out and be an organizer. Inspire others with your enthusiasm; make them share your vision.

I know all the difficulties which you will meet—apathy often, hostility at all times. At the moment of writing, as I go from place to place in Mexico, the Roman Catholics

have organized an opposition, and at the doors wherever I lecture leaflets are being distributed denouncing my heresies, and, in a clever way, pointing out that my ideas about God are the reverse of H.P.B.'s, who denied the existence of God. Our brothers in these Catholic countries have to struggle with a fierce opposition. Active Theosophists have always been confronted with opposition; we have to accept that penalty of being pioneers. Among some communities there is a deep-rooted apathy against any change; we have to override that and initiate the necessary reforms.

It is in these combats that we prove ourselves, whether we are only followers of someone else who does the real work, or are ourselves leaders under the banner of our own idealism. The Inner Head watches these combats of ours to note of what stuff we are made. Where we fail, He understands; what He notes with displeasure is laziness and timidity.

During these last months my thoughts have often gone to St. Paul. He travelled in small sailing vessels from port to port of the Mediterranean; I fly from country to country in swift aeroplanes. He visited the infant Christian communities; I visit the Theosophical Lodges, some of which are "infant" indeed. He, poor man, had constantly to upbraid his flocks for their quarrelsomeness; happily I have not that task. At the end of his long and weary years, he says in one of his epistles: "I have fought a good fight; I have run my course; I have kept the faith." Twentyfive years ago, I wrote for myself an epitaph in three verses, which my friends can inscribe on my memorial, with those lines as their theme. There can be no nobler memorial to any one of us than those words of St. Paul: "I have kept the faith." We are supremely privileged that, after the search of many lives, we have at least found the Eternal Faith which we sought. Let us see to it that we keep that Faith to the end.

*Mexico City,*  
November 19, 1938.

## THE VULGARIZATION OF THE IDEA OF THE MASTERS

THERE is one aspect of Krishnaji's work which puzzles us all and confuses some. It is the definite stand which he has made against the idea of the Masters, denying that They can in any way be useful to the searcher after Truth. Obviously, if his consciousness is at all related to that of the Lord, any denial of the existence of the Great Ones and of Their work for Humanity means the very negation of that link. It has occurred to me that perhaps there is a reason for his denunciation. I cannot of course be positive on the subject, but I share with others the idea which has occurred to me.

During this long tour among the peoples of South and Central America, Mexico and Cuba, I have noted with great alarm what a number of organizations have sprung up in the wake of the Theosophical Society, proclaiming the same ideas, but *with a twist to them*. There is one organization in U.S.A., known as "Amorc," which claims to be the one and the only genuine source of Rosicrucianism, which advertises largely in U.S.A., and also here in Cuba. I am told it sends out pictures of the two Masters. I have seen their advertisement in the most popular magazine in Cuba announcing in large letters: "You can influence others with your thoughts." There is one man in Mexico who claims to be a Tartar prince and a representative of the Great Hierarchy; he declares himself to be the Master K.H., and is sending out communications with those initials. All the Masters are announced as having Their channels through this or that group or individual. Thus, the Venetian Master, the Master Hilarion, the Comte de St. Germain, the "Tibetan Master" (whoever he may be) are supposed to be behind this or that organization.

Four years ago in Cochin China I found a worthy body of spiritualists who proclaimed that they were followers of

the Masters. They get their communications through "basket turning," and claim to get directions not only from the Masters, but also from the Lord Maitreya, and even from, as one of their devotees assured me, "the four Sanats"—that was the phrase which he used. They all have read *The Masters and the Path* in its French translation and quote it. In some countries of South and Central America, some of these organizations are aiming to capture the young Theosophical Lodges, promising the new members teachings on how to develop powers.

When years ago Brother Leadbeater published *The Masters and the Path*, I could not help feeling a sense of repugnance, lest the wonderful and inspiring facts which he revealed about the Masters and Their work might become vulgarized. The publication of those facts, reserved once to a few trusted members of the E. S. only, has undoubtedly helped thousands of Theosophists to a more vivid and intimate realization of this most wonderfully inspiring fact in Nature—that the Masters exist and are working for Humanity. Our Brother's work has been translated into many languages and of course into Spanish.

The facts which it revealed about the Masters have had one unexpected and unfortunate result, which is to induce a blind credulity in many who now accept as truth any assertion about Occultism, provided it claims to come from the Masters. There are thousands ready to believe blindly about Occultism, as once they were ready to believe blindly the assertions of their religious leaders, especially in the countries where I have been recently. That is the unfortunate part; for their credulity is being exploited.

I fear that in this matter we Theosophists are not without blame. We have said that within the Society each is free to accept or reject any teaching; yet, in this matter of the existence of the Masters, many a Lodge almost enforces a belief in Them. I have been present in a Lodge where,

with the general public present, proceedings began with an invocation to the Masters. Naturally the public present will go away with the impression that the Theosophists also have their saints, whom one must accept before becoming a member of the Society.

There are Theosophical Lodges named Maitreya, Morya, Koot Hoomi, Mahāchōhan ; but also Lodges called Blavatsky, Olcott, Besant, Leadbeater, Dāmōdar, Arundale, Shrimati Rukmini, Jinarājādāsa. Wherever I can interfere, I prevent a Lodge being named after me, for it gives a personal element to the teachings of Theosophy. For if we permitted Lodges to be named after us, and then permit Lodges to be named after the Masters, do we not bring Them down to the level of Their pupils? This is what has happened. Of course the members who name Lodges after the Masters do so to express their fervent attachment to the Society and to its unseen Leaders. All the same, there is already a kind of superstition about Them—against which They warned us long ago.

Of course in all this I refer to the work of a Lodge, where a presentation is given to the public at large of what is Theosophy, and not to Groups of the Esoteric School.

We know that for many centuries the facts as to the existence of the Masters, and the way to Them, were divulged only in the Mysteries; the door to Them was not only unknown to the world at large, it was further closely guarded. Then, in order to offset the deadening influence of scientific materialism and to prevent its triumph, the way to Them was once again proclaimed. They came out of Their retreats to tell the world of Their existence. But the pendulum has swung too far.

Perhaps it is necessary now, in order to safeguard humanity, that the pendulum should swing back again. And that perhaps is one part of Krishnaji's work. His teaching, "Away from Masters, Away from Occultism," is perhaps to restore the balance, and to prevent the terrible exploitation

of the thousands who are seeking a higher life, but whose excess of blind faith will lead them to disaster.

Those who really aspire to the higher life, especially of service to suffering Humanity, will always find the door to the Mysteries. They will be guided there. The knowledge published in such a work as *The Masters and the Path* will always exist for the true seeker. But since so many want to come near to the Masters not for the sake of serving Humanity, but simply to gain power or instruction from Them, it is perhaps salutary that scepticism regarding Them, and the Way to Them, should once again be the orthodox creed of the men and women who represent public opinion.

C. J.

*Santiago de Cuba*

December 25, 1938

## OUR PLEDGES AND OBLIGATIONS<sup>1</sup>

BY G. S. ARUNDALE

I AM going to be bold enough to call the attention of everyone here, and certainly no less of myself, to the very grave importance that the Elder Brethren, as you already know, attach to the pledges and obligations which we take in such profusion. You see I am especially concerned, because I think I have taken more pledges than anyone here. I have taken more obligations, have made more promises, and I wish to call to my attention and to your attention the urgency of our remembering those promises in their details.

We belong to the Theosophical Society to start with. What are our obligations *vis à vis* to the Society? We must not forget our duties to ourselves and to others in terms of our membership of the Theosophical Society.

<sup>1</sup> Report of an address delivered to the Esoteric School at Adyar on 15-1-39.

Then we come to the membership of the Esoteric School and there are a number of obligations, one after another, which, I think, we tend to forget. Do you remember your Shrāvaka promise? If you are a First Degree member, the further promises you took and their implications?

It is very important to realize that whether overtly or not, we invoke our Higher Selves. The Higher Self is involved in the taking of every obligation. Either we flout our Higher Self by forgetting it, or we encourage our Higher Self to dwell within the limits of the lower by trying to remember it.

Some of us are Masons. There is an invocation of the Higher Self also in Masonry.

The relationship between ourselves and the two great Masters who founded the Society is established definitely when we join the Theosophical Society. When we join the Esoteric School there is a relationship positively established with the Inner Head, a more intimate relation than that which already exists through our membership of the Theosophical Society. Then in joining Masonry we naturally have a special and positive attachment to the Master the Prince in charge of that particular department of the Hierarchy's work.

By joining these various activities we gain these greater Friends, and if I may say so without misunderstanding, we must make the most of Them. They are quite willing, even eager, to make the most of us. We are members of these organizations in order to be of service to Them.

Each one of us here who is a member of the Theosophical Society is a friend of the Master K. H. and the Master Morya. He cannot say: "I do not know Them." It is not so much a question as to whether he knows Them as to whether They know him. But it is about time he should know Them. He *does* know Them, only he allows himself to be confined within the limitations of his physical waking

consciousness. It is his business to try to break that limitation, that imprisonment, so that he may know Them.

There is no difficulty where there is really the positive and constant will. It is those terrible and devastating words, "I can't," that make all the difficulty. Each time we say "I can't," we add a bar to our prison, so that at last with the innumerable "can'ts" we utter, we have really a very substantial prison, out of which it is impossible for us to escape, at all events in this particular incarnation. When you say "I can and I will," even if nothing happens for a long time, you are breaking down those prison bars, you are becoming free; and you must have confidence in God's great gift of Time to bring to you all these things that are precious to you, even though you do not possess them for the moment.

If you could establish much more firmly the reality of the Masters in you, then you could be very much more helpful to Them, because They would form a much more active part of your consciousness and that would be of inestimable benefit to you in the work that you have to do.

It may be that one or more of you has at last found his place in the great Government of life—not as a Governor but as an apprentice. If you have found that place, then you are in touch with the particular older Friend who is in charge of your department. That is a very personal matter, which belongs to you alone; but it is more than marvellous that through the initial membership of the Theosophical Society so much is opened out to us.

That is one of the very great strengths of the Society. That is what makes true the fact that it is indeed dangerous (I am not using this word lightly but with a real understanding of its meaning)—to oppose the Theosophical Society. It is a great spiritual movement and no one can interfere with it or seek to thwart it without danger to himself. That is literally true, whether he thwart it consciously or through ignorance, as very many of us probably do. Of

course the danger of unconscious thwarting is as nothing compared with a definite standing in the way. Our Theosophical Society, apart from you and me who are simply casual labourers in it, will move on of its own inherent spiritual power. That which obstructs it from without will gradually move out of the way. That which obstructs it from within will similarly be moved out of the way. One is immensely thankful that such is the case, for each one of us who is a member of the Society, still more if he is a member of the School, should be the first to desire he should be moved out of the way rather than that through his ignorance, stupidity or pride the Society should find difficulty or obstacle.

So I am venturing to hope that you will take an early opportunity of becoming recollected with regard to the obligations you have taken in connection with all the activities to which you belong. It is well worth while and is a safeguard which I think we all of us need. Otherwise we forget, and I am afraid one must say quite frankly that forgetfulness of an obligation with which the Higher Self is concerned is a crime. While I am not one of those who believe in not undertaking obligations because one lacks strength or courage, I do feel that we must try to take them as literally as possible for our own sakes, and that we must try to fulfil them. In that way we can become much worthier members of the various activities which the Masters allow us to take part in.

Let us look over from time to time our armoury and brighten all the pieces that have become a bit dull, especially when we do not use them as much as we should. Let us have an armoury so bright that it almost makes light even more than it reflects. Let every obligation be shining with power within us. Let every membership be shining with activity within us. Then we shall go on to the higher and more splendid things, because we have fulfilled the lesser things which have been entrusted to our care.

## ADMISSION OF CANDIDATES

THE Outer Head has given the following instructions for the admission of Candidates :

Each Candidate, when accepted by the Corresponding Secretary, will repeat verbally his Promise, before the brethren, at the first meeting which he attends, whether it is a General Meeting of the School, or a meeting only of Shrāvakas.

After the opening Meditation, the Shrāvaka Warden, if the meeting is of Shrāvakas only, or the Warden or Corresponding Secretary, if the meeting is of all Degrees, will announce :

"Brethren, Brother——— is joining us as a Candidate for the Shrāvaka Order of the School. He will repeat before us the Promise which he has already signed.

"Rise, Brethren."

The Candidate will stand before the Pictures, and read the following Promise :

"1. I am prepared to work for the Objects of the Theosophical Society, and I desire to enter the Esoteric School in order to purify and spiritualize my life, and render myself more efficient in service.

"2. I accept the condition that my physical life must be pure and clean, as laid down in the Rules of the School.

"3. I accept the truth of the main teachings of the Esoteric Philosophy : the One Existence whence all proceeds ; the Law of Evolution and the Great Plan ; Reincarnation ; Karma ; the existence of the Great Brotherhood and the Inner Government of the world.

"4. I recognize that H. P. Blavatsky was a Messenger of the Great Brotherhood and that this School, which she founded, is under Their protection. I recognize Annie Besant and C. W. Leadbeater as her successors in the Headship of the School under Them. I accept C. Jinarājadāsa as the present Outer Head of the School appointed by Them.

"5. I promise to show to no one outside of the E. S. T. any papers which I shall receive. I further promise to return to the Outer Head of the E. S. T., or to his agent, on demand, all papers I have received or shall in future receive, and to regard as private to myself only any instruction or information received, should I leave the E. S. T.

The Warden (or Corresponding Secretary) : "Brethren, you have heard Brother——'s Promise. Let us remember always to give him our earnest goodwill that he may soon reach the goal whither we are all travelling.

Brethren, be seated."

NOTE : The Sacred Word is *not* chanted either at the beginning or close of this brief ceremony.

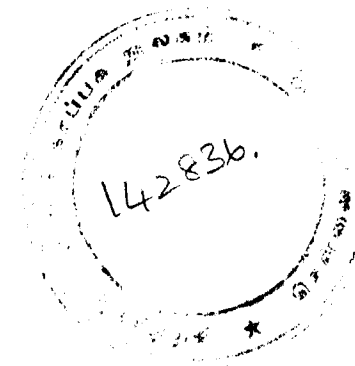
### THE O. H.'S TRAVELS

The Outer Head had planned to sail for England from Habana, Cuba, after finishing his long tour in South and Central America, on January 21st. He must have arrived in Liverpool on February 4th and was to proceed thence to London. He intends to remain in Britain during the greater part of this year, making excursions to other places as may be necessary or desirable.

N. S. R.

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