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The Disciple

July 1939

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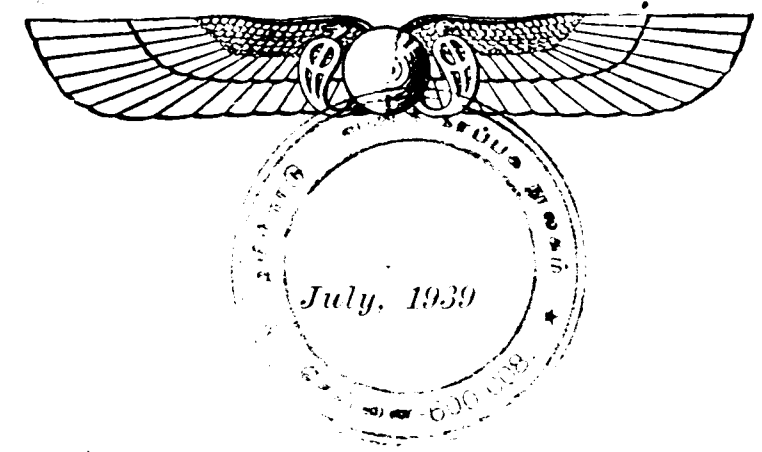
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E. S. T.

THE DISCIPLE



ISSUED BY THE O. H.
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All articles in this number, except "Our Use to the Masters," may be read to Candidates and Shrāvakas.

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For use in THE ESOTERIC SCHOOL of THEOSOPHY only

THE DISCIPLE



VOL. I

JULY, 1939

No. 13

THE OUTER HEAD'S PLANS

(THE following is taken from certain talks in England by the Outer Head, reported in the English E. S. T. *Bulletin*.)

You will note that our common work is not only for the development of the Theosophical Movement in Britain, but also to give an opportunity to our Chiefs, the Elder Brothers, so that They may influence the affairs of Britain towards the furthering of the great plan of establishing World Peace. Whenever I use the word "England" or "Britain," I mean India also. Britain in an especial way is the pivot upon which the future welfare of the world depends, and because of that I desire to be in close touch with every member of the School in Britain and Ireland; for the more united we are as a band, the greater is our use to the Masters as a channel.

For many years the organization of the School has been into "Divisions". The O. H. appoints a Corresponding Secretary for each country; this member is for most purposes the Executive Officer of the Division. He acts under general directions from the O. H., but his task is to be in direct relation with every member, in a way that is impossible for

the O.H. to-day on the physical plane. But because of the special needs of the present, I must change this organization, so far as Britain is concerned. I have yet to work out the details of the changes which I propose; they will be explained to you all when ready.

The aim I have in view is that each of you should feel a direct relation with myself on the physical plane. It is my intention, so far as other work allows me, to be in close touch with the work of the School in this country, because, as I have already intimated, the closer I am to you all, the more effective shall we all be as an instrument which can be used by the Elder Brothers to further Their plans.

* * * *

On April 15th and 16th my work was in Paris, during the Annual Convention of the French Section. At the time of writing these notes, I am about to start for Belgium and Holland to assist at the annual Conventions of those two Sections. I return on the 20th June and sail on the 22nd for U. S. A. A strenuous tour of three months has been planned, with special work at the annual Convention and the Summer School following. I sail from New York on September 30th, and arrive in England about October 8th.

I expect to stay in London for three, possibly four, weeks before passing to France, where I have promised to lecture to Lodges during three weeks. On December 2nd I sail from Marseilles for Bombay.

C. J.

O HIDDEN LIFE

I WANT to draw attention to the fact that I desire the last line to read: "Know he is *therefore* one with every other." This is the original form, as written for the use of Theosophists. The later form: "Know he is also one with every other," was the modified form which Brother Besant gave for use by the Boy Scouts of India.

C. J.

THE GOLDEN STAIRS

I FIND that some confusion exists as to the interpretation of two phrases.

(1) The word "Teacher" referred in the beginning to H.P.B. as the O.H. of the School, and not to the Inner Head nor to any Master of the Wisdom. Since then, the "Teacher" is the O.H. of the School for the time being. "A loyal sense of duty" to a Master requires no affirmation in words. There is, however, little value in being a member of an occult school, if the pupil has no sense of "duty" to the Teacher of the School. The "Teacher" therefore means the O.H.

(2) "Once we have placed our confidence in, and believe that Teacher to be in possession of it." Obviously, the phrase "to be in possession of it" means "in possession of the Truth". I find, however, that the phrase "placed our confidence in" has been construed in some countries as "placed our confidence in the Teacher".

It is true that H.P.B. has not made clear in whom or in what our confidence is to be placed. I desire that the phrase shall *not* mean confidence in me as the Teacher, but rather confidence in the Truth. For once that an aspirant has discovered what is that "Truth" in which he places his confidence, not only will he give "a willing obedience" to "the behests of Truth," he will also place his confidence in the Teacher as a consequence. If, on any matter or occasion, he feels he cannot place any confidence in me, because in his judgment I do not possess the Truth, the mere repetition of phrases will not bring him and me nearer to each other. So, my instructions are that, in translating from the English, the statement shall be taken as "a willing obedience to the behests of Truth, once we have placed our confidence in that Truth, and believe the Teacher to be in possession of it".

C. J.

A WARNING

SINCE the passing to higher planes of Brothers Besant and Leadbeater, I find that, here and there, some members claim to receive directions from them. Sometimes it is through some inner or psychic communion, and at other times through a spiritualistic medium. Not so long ago Brother Besant was said to be giving in London teachings through *two* mediums—in each case, of course, a different "Dr. Besant".

Any member who attempts to communicate with them through a medium or any other form of spiritualism will lay himself open to expulsion from the School. Our teachers when living never believed in spiritualistic communications as a source of knowledge; and, since death makes little difference to them so far as their ideas are concerned, I feel sure they never communicate in any such manner, and that all such supposed communications are false. Some dead or living entity on the astral plane is giving a communication, masquerading as one of our Teachers, with the best of intentions, it may be.

With reference to any personal inner or psychic communion with them by a member, all I can say is: Such a communion *may* be true, or it may be no more than a hallucination. But no member of the School may give to another person any such communication as "a message from Dr. Besant," or as "a direction from Bishop Leadbeater". Where such claims are made, they should be completely ignored. And where any attempt is made to influence any Lodge of the Society with such occult messages, the attempt must be resisted vigorously.

C. J.

You are not weak, you are not foolish, you are not helpless. You are God in human tabernacle, unconscious of your Divinity—A.B.

INFORMAL MEETINGS

WHERE an E. S. Group meets in a Shrine Room—a room used exclusively for E. S. meetings—members of the School cannot hold a meeting there, except as a Group, and under the direction of the local Warden. Often, however, members desire to meet for study and discussion, apart from the authorized meeting as a Group. But such an informal meeting cannot be held in the Shrine Room. The members must meet elsewhere; such an informal friendly study meeting will succeed best if it is held at the home of a member. While the students may begin and end with a meditation, the Pictures must not be used, the Sacred Word may not be chanted, nor the Golden Stairs said at the commencement, nor the Chain of Union at the end. But it will be helpful if "O Hidden Life" is said together, ending with "Shānti".

It must be clearly understood that the attendance at such private voluntary meetings does not free the member from his obligation to attend the meeting of his E. S. Group.

C. J.

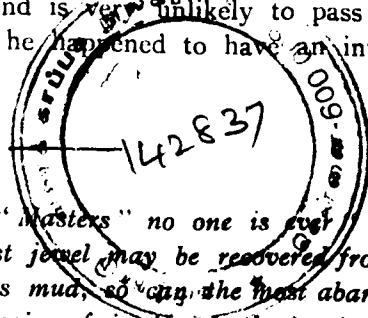
DREAMS AND EXPERIENCES

(THE following is taken from a letter from the O.H. to a correspondent.)

One great difficulty about dreams is that the real and most useful element of a dream is individual to the person. Furthermore, in a sphere like the astral or mental, time and space and the five senses are so different in some ways, that what happens has to be transcribed through the brain in terms of consciousness characteristic of the physical. In so doing, it is only a very carefully trained occultist who can avoid putting the personal equation first. For instance, the Masters who mostly deal with matters on the mental plane do not use words or sentences, but what C.W.L. called "a ball of

thought," which they "shoot out" at you. It is then for the receiver on awakening to unravel the ball. This is the hardest task, and in doing so words and phrases would be used which are characteristic of the individual and his education. For instance, something that happens may be translated as "weeping," "catching the feet," "swimming," and so on. These are nothing more than modes of translating some emotional experience. It is because of this personal nature of dreams, even when they have a real foundation, that very few of them give any real inspiration to a reader. They may affect his imagination, but do not give the inner contact which would be helpful. I know from personal experience how difficult is the adequate and careful transcription of happenings relating to the Masters, and because of that I do not publish detailed scenes but only carry out the essence of the instructions.

Once again, a psychic experience gives its fullest help to the person concerned; paying little attention to the dramatic "dressing" of the dream, due to the brain consciousness, he should enter into the spiritual sub-stratum and profit by it. But another, reading the details of the experience, would note merely the "dressing," and is very unlikely to pass on to that sub-stratum, unless he happened to have an intimate relation with the dreamer.



C. J.

In the eyes of the "Masters" no one is ever "utterly condemned". As the lost jewel may be recovered from the very depths of the tank's mud, so can the most abandoned snatch himself from the mire of sin, if only the precious Gem of Gems, the sparkling Germ of the Atma, is developed. Each of us must do that for himself, each can if he but will and persevere.—LETTERS FROM THE MASTERS OF THE WISDOM.

PEACE AFTER THE GREAT WAR

MEMBERS will recall the incident already mentioned, which took place on August 15th, 1915, when Brother Besant, who was at Adyar, and Brother Leadbeater, who was at Sydney, were called with their Masters to Shamballa. It was then that instructions were given to her concerning her political work, with the order to claim India's rightful place in the Empire. She told me at the time that on that occasion those present were shown pictures of the future. One was an event about 25,000 years ahead, of great cataclysms, when the strip of California where the Sixth Race community will be established becomes the easternmost end of a great continent.

Another set of pictures dealt with certain incidents of the great war then taking place, with the final victory shown of the Allies. One part of that future, which was intended to be carried out in connection with the war, was the signing of peace at Berlin. But as all know, it took place at Versailles, near Paris. It has been a question in my mind why the Allies failed to carry out the plan intended for them. I have found a reference to this in the book *My Experiences in the World War*, by General J. J. Pershing, Commander-in-Chief of the U.S.A. Forces. He states as follows about Germany's application for an armistice to President Wilson on October 6th:

"Instead of requiring the German forces to retire at once, leaving material, arms and equipment behind, the Armistice terms permitted them to march back to their homeland with colors flying and bands playing, posing as the victims of political conditions.

"If unconditional surrender had been demanded, the Germans would, without doubt, have been compelled to yield, and their troops would have returned to Germany without arms, virtually as paroled prisoners of war. The surrender of the German armies would have been an advantage to the Allies in the enforcement

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of peace terms and would have been a greater deterrent against possible future German aggression."

Footnote: "In conversation with M. Poincaré some time after the war, he told me that, as President of the Republic, he was in favor of demanding the surrender of the German armies, but that M. Clemenceau, his Prime Minister, insisted on granting an armistice."

I have since found that others also have the same conviction, that it was the French Prime Minister, Clemenceau, who was responsible for the cancellation of the plan of the Field-Marshal Foch, who was in command of the Allied Forces. It was the plan of the Field-Marshal that the Allied Army should advance to Berlin.

On asking French friends recently why the French Prime Minister should have interfered with the decision of the Commander-in-Chief, the reply given to me is that Clemenceau as a politician was jealous of the military. In France the military have often brought about changes in administration in spite of civilian opposition. It was this fear that the military party might dictate France's policy, rather than the politicians, which, I am told, was the cause of Clemenceau's jealousy.

We must remember that when the Great Ones reveal to us Their plans, it does not necessarily follow that They reveal everything, particularly Their alternative plans, should one plan be not carried through as They hope by Their agents. They reveal to us a part of the plan, which They hope will be carried through, in order that we may be inspired by a great vision. But They have enough knowledge of events and the nature of Their agents to know what are the possibilities of failure, and to have always therefore alternative plans, which They do not necessarily reveal to us. Such an alternative plan, however, means delay, and it is for that reason that those of us who are entrusted with a vision of the plan are called upon to believe in the plan utterly, and work for it as if no other plans exist.

C. J.

AN E. S. ADDRESS GIVEN IN PARIS BY THE O. H.

April 16th, 1939

THERE is one factor in the lives of all of us which steadily moulds our character. It is that we must all act. Whatever may be the character of our thought or feeling, finally the result of both must issue in an action. Each moment, our past thoughts and emotions express themselves in an action; but that very action itself moulds our thought and feeling, so that continually there is a process of sowing and reaping, and sowing again, of our character.

From the moment that we have enrolled ourselves among the band of those who help mankind, our action has a very special value: because our thoughts and emotions are more precise and more powerful, our action becomes therefore more forceful. The good or the harm that we do when we enter the ranks of Occultism are far greater than the good or the evil done by the average man.

But not only must our action be characterized by greater force, it must also become more precise and more swift. Our action must be an intuitive action, that is to say, it must be spontaneous, without any hesitancy regarding the direction of the force which we are going to use. There must be no weighing of pros and cons: the element of weighing the action to be performed in a mental balance as it were must give way to a swift intuitive action. Our action must be similar to the action of the sailor who steers a ship by its compass. The compass ever points to the magnetic north, and the ship's direction is fixed in accordance with the north, when the course to be followed has been decided upon. Once that the ship's direction is marked, the helmsman instantly brings the ship to the direction prefixed, whatever may be the displacement from that direction which the movement of the waves may create. There is no need for the helmsman to think, because all thought is over when the ship's direction has been

determined. From that moment the helmsman's action is instinctive, though his eyes are fixed upon the compass.

In the same kind of a way, our actions must be instinctive and intuitive, if we are to produce the fullest result for the Great Plan.

Of course the man of the world, as we call him, because he does not recognize spiritual values as inseparable from action, acts according to certain principles established by him. An ambitious man has already prefixed his goal, and if his will is strong, there is an instinctive action in all that he does. Similarly, too, the profoundly religious man, whose aim is to please God, will act with an intuitive action. But such action as that of the man of the world, or of the religiously minded man, is limited because only one life is conceived as the field of action. But with us, who are no longer men of the world, our vision of life stretches not only into a long past but also into an endless future. Our actions are directed to vast horizons, which become greater and greater as we grow and live from life to life.

Nevertheless, we are similar to the man of the world because, like him, we have to work in pleasant or unpleasant tasks. Like him, we have our duties which are agreeable or disagreeable. Our life is a blending of satisfactions and disappointments. Perhaps what distinguishes us from the man of the world is that we have a far keener hunger of heart and mind.

In this situation we must act; we are compelled to act in a way that the man of the world is not compelled to act, because we have placed before ourselves certain ideals which we pledge ourselves to obey without the least hesitation. We have gone past that place in evolution when selfishness can direct our action against the claims of unselfishness.

In this life of action—and the occultist is first of all and last of all the man of action—the most essential thing is not so much the action itself, as the direction of the action. As

in the case of the arrow which flies from the bow, what is less important is the arrow and the energy put into it, and more important the direction and the place which the arrow hits. Similarly, each one of us must as swiftly as possible discover and mark for himself the place where our spiritual arrow, if rightly directed, should hit.

It is this eternal North—to use the simile of the compass—which we must discover as soon as possible. There are many phrases by which this eternal North is described. Perhaps the most graphic, as the most precise, is the phrase in *Light on the Path*: "Live in the Eternal." If the final direction, as the final objective of every thought, feeling and action, is what is termed "the Eternal," then every event in our life enters into its particular place in a framework of life prepared by us for it.

Here we must clearly recognize that each one of us must discover for himself what is "the Eternal". A man may have a great Teacher as his Master, but it does not follow that what is the Eternal to the Master is necessarily the Eternal to the disciple. We cannot discover the Eternal through the intermediary of another. Each man must discover the Eternal for himself. This is stated in *Light on the Path* by saying that "Each man is to himself the Way, the Truth and the Life".

Your membership in the Esoteric School gives you an opportunity of discovering the Eternal. The School through its teachings cannot tell you what that Eternal is for you. The School can only provide for you an atmosphere of calm and helpfulness, living in which you can discover for yourself the Eternal. The School can point out in a general way what direction you should follow, but you yourself must walk in that direction on your own feet. The School cannot lead you by the hand to your goal.

We need, if we are to live lives of intuitive action, to bring the sense of Eternity into our daily lives. The first

necessary part of the work towards this end is to free ourselves from the hypnotism of our physical body. Too often, in our reaction to events, we are hypnotised by the body's health or ill-health. Our physical body has far too much influence on our thought and action unless we are on our guard. We know, for instance, how some slight ailment, which depresses our vitality, is apt to make us irritable: sometimes even if we are not irritable we are gloomy in our outlook. That irritability and dark outlook are no part of our real attitude; for instance, if we take a brisk walk and get our blood circulating better, often our outlook changes, and we are brighter in heart and mind. What we need is to be always serene and steady in our reaction, even when we cannot help feeling the handicap of the obstruction which the body makes in our plans.

Constantly I receive letters from members of the School, and am always glad to know all that they have to tell me, even with regard to their want of health. But I note that some, when they tell me about this handicap, do so with a sense of dispassion, merely explaining to me one element in the problem of their work. But there are others who, as they write to me, seem to have an attitude of complaining; the physical body oppresses their consciousness so much that they forget for the time the wonderful avenues of service possible through their hearts and minds, even when the physical body is a nuisance because of the pain it creates in their nerves. We must free ourselves from this domination by the body, and show in our daily reactions that the body is the soul's instrument. After this preliminary part of the work is achieved, it is possible to discover the Eternal by finding an Eternal Work; that is to say, a work to which we are consecrated for ever and ever, and any thought of separation from which is inconceivable.

Let me try to explain what I mean by an Eternal Work. We know in general outline what is the Great Plan of the

Logos. Within that plan we know the Theosophical Society exists for a particular work, and we also know what is our part as members of the School in the work of the Society, and in the development of the various schemes which are termed "the Theosophical Movements".

Now, within the work that we do in this part of the Plan, we must discover the element of Eternity. As we work from day to day, we must have the sense that we are communing, not with the work of any one day, but with a work which is inseparable from our consciousness of eternity.

Our imagination is here greatly helped by the thought of the Masters, because a Master of the Wisdom, an Adept at the level of the Asēkha, is an embodiment of the Eternal. If, through meditation and through profound aspiration we have had any glimpse, however momentarily, of the Master, from that moment we have touched hands with Eternity.

From that moment our plan must be to become one with that Eternity which we have sensed through the Master. But we do not become one with the Eternal by a mere process of thinking or meditation. It is only as we *act*, and in the right manner, that we discover the Eternal and live in it.

But what is meant by right action in this matter of living in the Eternal? We have already much teaching which gives us a vision of various roles created in the Divine Plan for the many types of Monads. The teaching given to us about the seven Rays helps us to get glimpses of Eternity. According to the trend of our inmost aspirations, we can think of ourselves either as the perfect Teacher who is the embodied Wisdom, who reveals its perfection of wisdom and love in every aspect of being, or as an Adept of the First Ray rousing the Ātma nature in man by the power of the manifested Ātman in himself. Organizer, teacher, saint, philosopher, artist, and so on, are the many forms of the Eternal to the various types of Egos.

If we are to live in the Eternal, we must definitely build our character, here and now, to show a quality of Eternity in our action. In this building, there is first the unbuilding of whatever stands in the way from our past. I have already mentioned how we must cast aside the hypnotic quality exercised on us by our physical body. Now, our astral and mind bodies are profoundly influenced by the ideas of race into which we enter at birth. We are part and parcel of the ideas as to nationalism and national culture; but we must free ourselves from the limitations which these ideas often bring with them. We cannot enter upon our Eternal Work till our tenderness goes out not only to our own people but to all peoples, till our love is not limited merely to a few nearest and dearest to us, but streams forth to touch the outermost confines of the circle of all living things.

The second part of the work is to acquire certain qualities which must reflect Eternity. Every virtue is a fragment of Eternity. He who is utterly compassionate is already living in the Eternal. But the religious virtues are not the only embodiments of Eternity. Other aspects of Eternity are the many moulds into which the creative imagination flows through the arts. It is necessary for all of us that we should begin to live in the Eternal through some creation in the field of the arts.

Most of us are so occupied that we say that we have no time for poetry or music and so on. But it is urgently necessary that we build up this aspect of our character, which, through art, takes all life's reactions and creates from them something beautiful which flows into one or the other of the moulds of the arts. If I dwell on this so constantly, it is not because the occultist must be an artist professionally, but because where the occultist senses his artistic nature, he brings into the present his future.

Many of us have thought of Yoga as an expansion upwards of our consciousness so as to receive an outpouring from the Divine. We have thought of concentration and

purification as essential elements of Yoga. But I think very few of us have realized that, in addition to concentration and purification, an act of creation through our purified emotions is also necessary. We know that the *Gita* teaches that the Path of Karma Yoga, or the Yoga of Action, is a necessary complement to the Paths of Jñāna Yoga, or the Path of Wisdom, and the Path of Bhakti Yoga, or the Path of Devotion. But we have thought of Karma Yoga as an action without thought of reward, as also an action with the spirit of offering to the Divine.

But we have not sufficiently realized that the nature of our true self reveals itself in action. In other words, without right action there can be no true understanding. True Karma Yoga is an aspect of Jñāna Yoga also.

Many years ago Bergson made clear that the full expression of our character does not manifest itself so long as we are only thinking or feeling. He pointed out that it is in action that all of our past self is summarized. Briefly, then, as we act we are expressing all that we have been and are. But there is also another part of this mystery of action, which is so to act that we represent the future also. This action, which is indicative of the future, takes place when we create with our artistic imagination.

For instance, every poem which we compose not only summarizes our past experiences, but it can also be made to be a little mirror of what we shall become in the future. As the true poet creates, suddenly flashes of his future self enter into his imagination. It is well known among artists that, as they create, someone else also seems to take part in the creation.

In the same way, in every one of the arts, poetry, painting, song, sculpture, dance, etc., there is a creative element which can mirror something of the future of the person who is trying to create.

We, who are aspirants on the occult path, desire to understand the mystery of our little self and of the Great Self.

While meditation will reveal something of that great mystery, other elements of the mystery are revealed to us as we train our minds and hearts to respond to that mysterious process of creation which is taking place in Nature, visible and invisible, all the time. For all life, in every one of its phases, is creating continuously. When we learn to create through the arts, then our little action—a poem, a song, a painting, a dance—becomes a mirror of the Great Action. We then discover deep truths concerning our little self and the Great Self, which we would not discover merely by studying the experience of others.

As students of the Wisdom, we are all conscious to some extent of our past. When sufferings come to us, there is a dim realization of the past behind that suffering. Little by little we are trying to purify that past, and to build into the present all that was helpful in that past. But most of us little recognize how much our future can influence our present. We think of the future as something developing from the present. It is of course that, but the future is more than that, because the future is capable of moulding the present, if we allow it to do so.

Let me explain the way in which our future can descend into our present, and give us something of that future's strength, purity and greatness. We know that each of us as a Monad is an archetype in the Divine Consciousness. Already from the beginning, there is one aspect of ourselves on the Monadic plane as a fragment of the Divine which is utterly perfect. That perfection of the Monad is waiting to descend into the lower realms, to manifest itself and give its message of perfection. But the Monad cannot do this directly from above. He has to work also from below. The work from below has, in the case of ourselves, come to a point where the work from above can act with great force.

When we create anything that is perfect—whether it is a perfect action of love or sacrifice, or devotion, or something perfect created in any of the arts—what has happened is that while through our effort from below we have shaped a

form, there shines out through that form a message from the Monad above. We have, as it were, opened a door through which he can enter. It is in this training of ourselves to create in some form of art—and let me say once again a perfect devotion or love is also art—that we allow the eternal part of ourselves to enter into ourselves as we act in time.

This action of living in the Eternal is immensely hastened if we have discovered who is our Master. For the Master stands towards the disciple as the disciple's Eternity reflected on to the disciple's nature. For, my Master is not only my Teacher and Guide, He is also one aspect of myself in Eternity. When I commune with Him, I am seeing, feeling and intuiting, more precisely than I can as yet directly for myself, what is my own self as the Eternal.

The life of discipleship is one of danger and difficulty, but it is also one of adventure. For we as occultists have set out on the great adventure of finding the Master, and that means the great adventure of finding our own Eternity.

I do not desire that any member of the School should consider its teachings as anything more than an index or pointer on the road on which he should travel to live in the Eternal. When all is said and done, no teaching and no teacher, not even the Master Himself, can make the aspirant one with his Eternity. The work must be done from within a man's own heart and mind and intuition. Those who have achieved the great task, like the Masters, stand as witnesses that all can achieve; but no Master can do the work which the disciple must do for himself.

Each of you must, therefore, delve deep into yourselves, and try to discover what is the Eternal for you. Once you have discovered it, then you cannot help acting intuitively towards that goal in life, which the Eternal dictates as the one and the only goal.

Once again, no amount of teaching or study in groups, or meditation on philosophical truths will solve this great

mystery of the Eternal. But action can give you the clue. In a very special way, all our sufferings, as we try to create the perfect action, are whispering something of the direction where the Eternal is. Just as when flint strikes the rock, there is born a spark of light, so similarly through the clash of dharma and karma, two elements which for us mean much suffering, there is born suddenly a glimpse of what is the Eternal.

So, my brothers, you must look upon your daily lives of work and service, of difficulty and disappointment, as intended to suggest to your intuition where is the Eternal. Seek it quietly according to your temperament, but with great determination. But this is not a matter that is helpful to discuss with another. Plotinus said that the great discovery which awaits each one of us is "the flight of the alone to the Alone". While then all of us, as workers in the great scheme of the Masters, must consult and collaborate with others as to the work to be done, yet on this matter of the Eternal it is better that we should commune with ourselves alone.

I want very forcibly to convey to you that this present life of yours has a dimension in it of which you are little aware. That dimension is your future. If you can sense even a little of that dimension, you will then find the strength and resistance, the knowledge and inspiration, which you need now where you are surrounded with so many difficulties. It is utterly true that "Each man is to himself the Way, the Truth and the Life". Certainly we know that the great Teachers exist, but They exist to tell us that we are the Way, the Truth and the Life, and that we must discover our own Eternity and live in the Eternal, but not because someone else has told us about that mystery. It is through our sufferings and through what we create out of them of Wisdom, Love and Beauty that we shall have a vision of our Way, our Truth and our Life.

OUR USE TO THE MASTERS¹

IN a manner every one of us who comes into the School, and particularly one who takes the pledge, is like a priest. The characteristic of a priest is that he is consecrated from above, so to say. He gives his pledge and it is received, and from that time there is a possibility that he can be used. A priest has a mysterious "succession," the giving to him for use during his lifetime of certain powers of an occult nature to bring down the forces from above. In the priest who is so consecrated, what is important is his priestly function, his priestliness, *i.e.*, that while it is desirable he should be in his priestly life the highest and noblest, yet it is not his personal life that brings down the power. As long as he has his ordination, the fact that his priestly life is not up to a great standard does not vitiate the bringing down of power, any more than a tap which conducts the water but may happen to be rusty outside or inside—turn the tap and the water pours. With us, however, who are going to be used as instruments, the most important part is the life, for until our own personal lives are pure, are brought completely up to the mark set by the Masters, our usefulness as a channel is limited. Therefore, you see that while in a sense we too have a succession, the power that can be sent through our succession does not depend upon the mere taking of a pledge, but rather on the personal life we lead from day to day. The use the Masters can make of us in Their great schemes is a use which we must retain. The fact that we have taken the pledge gives us the opportunity of being used, but if we break the pledge in spirit or letter, particularly in spirit, then we put barriers to Their using us.

C. J.

¹ Extracted from an address delivered by the O. H. at Adyar.

NOTES FROM TALKS IN THE E.S. AT ADYAR

BY GEORGE S. ARUNDALE

EVERY time I come to these Sunday morning meetings I feel a considerable sense of responsibility because I am not the official who is responsible to the Elder Brethren for the Esoteric School, and one is eager to be very careful not in any way to disturb or modify the particular stream which it may be necessary for the Outer Head to try to establish between the School and its Inner Head. There is a very definite technique, one which only some one who has been officially placed in the position of Outer Head can expect to understand and to manipulate. Naturally any one can fill up the time and take a meeting, and do one's best at such a meeting, but it is quite a different matter to really intuit what the official concerned desires to effect, the forces with which he is dealing and their manipulation.

I feel very sorry for Wardens and all others who may be spread about the world and have the responsibility for the conduct of E.S. meetings. It would be very good if the Outer Head could materialize and multiply himself so that he could address every meeting of the School! In the meantime we have to get on as best we can. One does not want in the slightest way to interrupt even in a very small measure the flow of force from below to above and from above to below.

* * * *

I suppose there are not very many members of the Esoteric School who can say: "I have personal knowledge of the Elder Brethren." Yet many members have been in the School for years. One could hardly expect such personal knowledge among those who have been in the Esoteric School for a year or so. But when a member has been in the

School, let us say, seven years, he ought to begin to approach some experience of the Elder Brethren.

* * * *

The student of Theosophy, when he begins his Theosophical career and is on his way to membership of the Esoteric School, should make his Theosophy a channel between himself and the outer world, between himself and every kingdom of life, not in terms of any outer science or understanding, but in his own terms. He must come face to face with the mineral, the vegetable, the animal, the human kingdom, in his own way, and not be bound by the way of another.

I am sometimes nervous lest the smaller-minded member of the Esoteric School thinks that if he observes the rules and the regulations, the disciplines, the meditation and the study, he will grow automatically. There are members of the Esoteric School who say: "I have been so many years in the School; I have always conscientiously observed the disciplines and sent in my reports; and I have attended the meetings. Why have I not achieved?" It is all very well to have done these things. But what have you taught yourselves to do? To what extent have you been your own teacher, possibly with the inspiration and the stimulus of the Esoteric School?

* * * *

There is a great deal of very heavy work on just now and naturally one has to do one's share of it, especially in connection with the political situation throughout the world generally, and particularly in Europe where there is so much to be done night after night, and in a slightly different manner day after day. There is to a certain extent a sense of fatigue, and not only a sense of fatigue but a sense of the obstacles against which one has to contend. It all works out within the Plan, but at the same time an individual must work both on this and the other side of sleep as if his were the whole of the responsibility.

* * * *

When there are difficulties, we must be cheerful in the midst of them; when there are troubles, we must be confident in their midst; and when there are obstacles, we must be courageous in their overcoming. We do not want people who are in a condition of constant pessimism. All members have their weaknesses. You can imagine how the Elder Brethren might be pessimistic. Look at the whole world and its condition! Yet *They* are not pessimistic, but rather tremendously optimistic. When you enter Their presence, you become an optimist, if never before. *They* are perfectly confident. Let us be, at least comparatively, imperfectly confident.

* * * *

The will of the Inner Government is round about you all the time. It is in every stone, in every seed, flower, bush, tree, mountain. It is in every creature—sub-human and human. In all life the will of the Inner Government is being fulfilled, so that you will not have to go far away to intuit it. Its reality is pressing upon you. All you have to do is to open yourselves to it. This is a science not of one but innumerable life-times. If we can begin to dig a conduit pipe between ourselves and this all-pervading reality of the Inner Government of the World, then will we begin to know and our judgment will be an intuitive more than a reasoned judgment. What we *think*, even our conscience, is not enough. Intuition is the conscience of the future being brought down into the present, the future impinging upon and making its presence felt in the present.

* * * *

Each world, as well as each individual, has its own sound—its own song. Other worlds have different songs from the song of this world. Man does not hear the "song of Nature," because he is busy with his own affairs. When Bishop Leadbeater asked me to go to the moon once, I was startled at the difference in its sound from that of this world.

This great world-harmony, the world-song, is but the "shadow" of the song of God, for He has His great harmony, His great song also. Each one has his own note, at first as an echo, far off, his own harmony; the pronouncement of his true name brings it forth. But at present we sound some notes too much and some not enough, and so our harmony is not complete.

* * * *

I am trying in these days, with the help of a friend of mine, a disciple of the Master K. H. who has not yet reached the Adept level, an authority on education who views with the utmost disfavour all the educational activities down here, I am trying to see if I cannot somehow, leaving my mind alone entirely, bring down the *real* spirit of education and perhaps find some little place for it in India with the aid of a few understanding and perceiving parents. It is exceedingly difficult, because, in the first place, my friend is a little impatient of training anyone as ignorant as myself. He will put pictures before me, as, for example, a picture of a lot of little children being educated according to what he would regard as a *real* system of education. When I want to ask questions, he has vanished. It is not easy to get the thing down, especially when you are perverted by years and years of wrong education. Distorted as you are, you have to throw away everything and begin fresh. However, as I say, I am trying, and I am hoping that there may be a possibility of carrying the scheme through, with the aid of a few teachers, though where to discover the teachers is another great problem, for the average person is so full of himself. The average teacher always has ideas, methods, principles, and wants to impose himself upon the children. He does not want to educate; he wants to instruct. I am hoping we may be able to put this system of education into effect if we can get a dozen children to participate in it. It will involve instrumental music, singing, dancing and all the amenities of

emotional life with, of course, a strong groundwork of physical well-being. We shall leave the mind alone, for the mind can wait and the emotions cannot, nor can the physical body. I am hoping we shall have a small number of young people able to enter into the spirit of nature in all her various aspects and kingdoms, not merely acquainted with the form side.

NOTES OF AN E. S. TALK GIVEN BY THE O. H. AT ADYAR

THERE are many of us in the E. S. Groups who are dedicated mentally; who think of everything from the mental standpoint, but have not gone beyond, who if they look to the Masters, if they aspire for service, are working not with the deeper faculties of their soul, using their mind merely as an instrument, but so to say have pushed themselves up only to the level of the lower mind. They are fascinated by problems of the lower mind, by certain solutions, but they have not yet penetrated deeper into the great problems. Take for instance the thousands of philanthropists in the world, who have the noblest ideals of dedication to the service of mankind. Many of them are philanthropists purely from a mental standpoint; they feel certain things ought to be done, and then for worldly renown, purpose of gain, the admiration of the public, and so on, they work at various schemes. Others are philanthropists because they see certain reforms necessary and the need for justice, but still they work purely from the analytical standpoint. Another group of philanthropists work from the heart, they feel the injustice of the world, they join all kinds of organizations, but work so sentimentally that they are not strictly in accordance with facts in their propaganda. All these philanthropists have a love of mankind within them, but it is a love which

functions either from the mental standpoint or from the emotional nature. All idealists are noted by the Masters; wherever anyone is forgetting himself for others, at once he lights a light, and as he is in the service of the world he is seen to shine out.

But we have to be philanthropists with a distinction, and that is that we are working for the love of humanity and for the Great Plan. It is that which has to characterize us, and it is on that that the Master K. H. laid emphasis in the first instruction which he gave to Brother C. W. Leadbeater. Our Brother asked how he could become a Chela, and the Master K. H. said: "Choose any one of the Masters and force Him to accept you; do all good works in His Name and for the love of mankind." We have to link our philanthropy to the ideals of the Masters, to the philanthropists of the Great Plan. We have to change our vibrations to the rates of vibration of the Great Brothers behind. In other words, we have to link all that is highest in us with the scheme of the Masters. There is a phrase which is being used now in connection with broadcasting (not a pretty one but graphic): When a message is going to be given in the U.S.A. by its President, the various radio stations all arrange for a "national hook-up". All the stations are linked together and the air cleared, so that everybody can listen in. In the same way there is a great broadcasting of love and tenderness and understanding throughout all the planes, and we have our ideals with which to link up with it. Our rate of vibration has to be slowly modified so that we synchronize with that inner rate which is represented by the Masters.

Now, how? There are several ways, but I will only touch upon two. If you have clear in your mind the desire to be a disciple of one of the Masters, and if you are steadily sitting at it, trying in your meditation to come to the Master by your thought of Him as a great Server, by your persistent aim to bring your character to the ideal which is

the Master, then you do link up all the time with that rate of vibration which comes from Him. So that anyone to whom the thought of the Master as the ideal, or as a person, is real is tuning himself to that rate struck by the Master.

But there are others to whom the thought of the Master, the personality of the Master, is not real. They are still undecided, the Masters are to them still pictures, what Krishnaji called "turbaned Masters"; to many the Masters are just thought-forms and they feel that unless the Master's picture is there before them they cannot come near to him. To these also there is the opportunity of linking up with the great forces, and that is through Theosophy. If the Wisdom is to you something which is not only just laws, but a great scheme of the operation of the Divine Mind, it will bring you into communion with the great rates of vibration; for you then link up, not through the Master, but separately, directly, to the great thought of the Logos as it is pouring out in the reconstruction of all things.

There is also another group of people to whom all these occult things are real because of the life lived by certain leaders to whom they are brought. To some people Occultism is real only because, say, of Dr. Besant; to some Occultism is represented by C. W. Leadbeater. It is the personality of a leader which is the window through which they look into the ideal world.

There are many ways of making a "hook up" or link with the inner world. But all these things must be known at first hand. To so many of us, these things, the thought of the Masters, the idea of Theosophy as a great Wisdom, the idea of Theosophy presented by the great Masters, are still at second-hand. They have committed themselves to certain ideas which have not yet been made their own. It is that, which is being tested all the time—whether these professions, these pledges, are only mental pledges. This testing is taking place every day, is happening to us all.

We are still at the mental development of the world, but there is slowly appearing the sixth great principle of Buddhi. As you bring in that quality, you will be able to give out to the world your own truths, your own realizations; you will find through the eternal truths the great love and power which the Brotherhood pours out; then as you go forth you are indeed a priest; you represent Them. And it is indeed one of the greatest privileges in life that in spite of your limitations, as you are in the world for Their sake, others feel, not you, but *Them*. The greatest thing is just to be of service in that way. You give your own contribution; you are the cup but the drink is not yours. One of the very very lovely things for us, with our very difficult karma, is that in spite of what we are, we can be of use; then, who knows, even if you go from place to place, flying in this rapid modern way, you represent Them. That is the privilege for each of you, and each of you has asked for that privilege. It is yours, not because you are in the E. S., not because you have taken pledges, but because you are striving to make the great truths your own, and because you see for yourself the goal of dedication to the great purpose, the goal which you accept, not because it has been presented to you by a teacher, but because out of your own inner strivings you have seen for yourselves.

RIGHT SPEECH¹

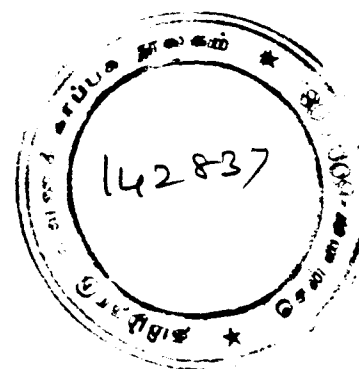
GREAT stress has been laid in all schools of occultism and mysticism on the control of the tongue, "the unruly member". Right Speech is given as the third step on the noble eight-fold path. Three tests are given in *At the Feet of the Master* for rightness of speech. First, whether it is necessary. Necessary means helpful. Speech can be effective, beautiful, only when it is deliberate or purposeful, not a ceaseless involuntary

¹ The summary of an E. S. talk at Adyar.

chatter. It must proceed from a background of silence. The production of melody requires absence of noise. One must start with the negation of everything which is not wanted. This negation is blankness, but not emptiness. The silence is a pregnant silence. In meditation we come to a state where the mind is quietly alert, intense, but without any particular thought. Only in the atmosphere of such silence is there room for the genius in each to shine out, for the divine seed to sprout up. Next, "is it kind?" "Before the voice can speak in the presence of the Master it must have lost the power to wound." In the region of unity the tongue of separateness cannot speak. It may be necessary to warn or reprimand, but even then the effect must be helpful—to awaken, encourage, alter, not leave the person in a state of collapse. The Master may be sharp (sometimes), but the effect is to make the realization of the fault all the more pointed and clear. He strengthens at the same time. Lastly truth. Bishop Leadbeater tells us in clear concrete terms what truth means in speech. Accuracy, careful choice of words, and clarity. The use of speech is a constant means of self-training. Because speech is easy, almost too easy, for most of us and affords thought (though not also feeling) an almost complete range, it is a means of self-expression which affords constant training. We are familiar in Hinduism with the idea of sound creating the universe. Sound there stands for every type of vibration. Therefore it is considered to have a special potency. When we speak something goes out of us irrevocably. It is symbolical of all effects we produce, action of every sort. In this extended sense, we must learn every time to strike the pure and accurate note, to be in tune, not out of tune. This is a high ideal, but in our ideals and our attempt to live by them, we must not step down the truth. There must be no compromise with that tendency of *Tamas* which opposes effort, which grudges sacrifice. N.S.R.

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