

725

NC-14



THE DISCIPLE

MARCH - 1940

JL

QMM 211, N34 D1.

N40.1.14.

142838.

555 JJ

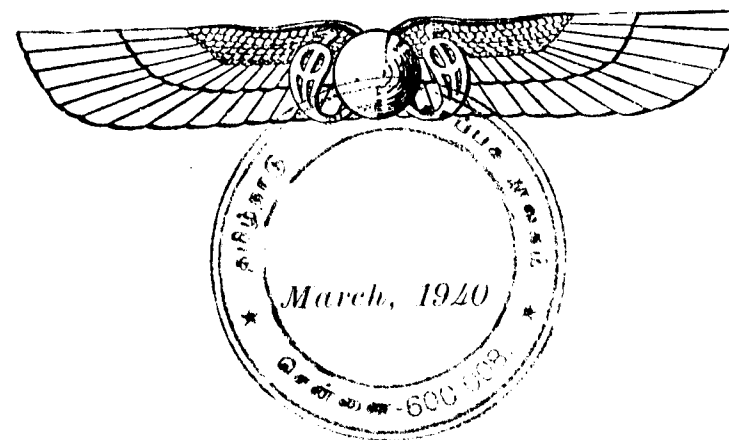
PRIVATE

(4225)
No. 14
(New Series)

E. S. T.



THE DISCIPLE



ISSUED BY THE O. H.

ADYAR, MADRAS, INDIA



All articles in this number may be read to Candidates and Shrāvakas.

JE
Q11-27
14-11-14

PRIVATE

Issued by the O. H.

For use in THE ESOTERIC SCHOOL of THEOSOPHY only



THE DISCIPLE



VOL. I

MARCH, 1940

No. 14

AN ELDER BROTHER'S ADVICE

(Recorded by our late Outer Head C. W. Leadbeater in July 1933).

VERY much can be done *through* you, but there is also much that you yourselves can do. Yet the nearer you draw to Us, the more clearly will your every action, your every word, bear tacit testimony that you stand on the side of good as against evil, of truth as against falsehood, of nobility as against baseness, of beauty as against ugliness, of altruism as against selfishness, of kindness as against cruelty. These are times of trial, times of testing.

I would have you all filled with the fire of enthusiasm, one-pointed, utterly unselfish. Therefore I call you into action; not excited, ill-considered action; but rather the adoption of a definite attitude, an attitude that does not vary. It is not well to be aggressive, to thrust one's opinions upon everybody, but whenever suitable opportunity offers, calmly but steadfastly to oppose cruelty, vulgarity, laxity and ugliness in all its forms. Stand quietly but decidedly for all that is noble, pure and beautiful, remembering always that example

is more effective than precept. Refinement and perfect cleanliness are of course taken for granted.

I counsel you to be careful in every action, lest unwittingly you hurt the feelings of a brother. Even more must you be careful in speech. One of the greatest of your poets has written :

“Govern the lips
As they were palace-doors, the King within ;
Tranquil and fair and courteous be all words
That from that presence win.”

If you will all live up to those glorious words, a great victory will have been won already. I would not have you stiff and sanctimonious ; that would be disastrous ; be natural, but remember that loudness, coarseness and vulgarity are *not* natural at your stage. Let your speech be temperate and unexaggerated, your words well chosen ; avoid utterly the loathsome slang which is one of the greatest curses of your modern civilization. You who are artists, do not think that you can improve upon Nature by rough, coarse and careless work ; there should be beauty in every line, else are you failing in your mission, which is to add joy to life. Do not think that these of which I tell you are minor points ; there are *no* minor points for the practical student of Occultism. Remember what a Christian apostle once wrote :

“Whatsoever things are true, honest, just, pure, *lovely*, of good report, if there be virtue, if there be praise—think on these things.”

Never forget that We stand behind you. The Hierarchy works ceaselessly, and uses all that is good in many movements and in many workers where you would recognize that good with difficulty. You know (or should know) with what patience Our opponents watch for evil tendencies which they can strengthen, for weaknesses upon which they can play, and you must be ever upon your guard against them ; but do you not think that *Our* agents are equally vigilant and active on

the side of good ? Mistakes are made, reverses happen ; that is inevitable, for instruments are imperfect ; but never fear, never allow yourselves to doubt or to be dismayed. The laws of Nature remain unchangeable ; the great truths which We have taught you are still true, whatever any one may say.

On this point let Me give you a word of warning. Some who should have stood firm have wavered, have allowed themselves to be shaken ; yet must you not condemn them ; later they will learn once again the wisdom of the ages which they have now cast aside ; they will gather strength to take the next opportunity.

Let each do the utmost that he can ; then, through you all, can be done much more than you imagine.

VAISĀKH (WESAK) AND ĀSHĀDHA (ASALA)

The times of the two full moons in 1940 are as follows :

In London : Vaisākh, May 21st : 1.33 p.m.

Āshādha, July 19th : 9.55 a.m.

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

For India, *Standard Time*, May 21st : 7.03 p.m. and July 19th : 3.25 p.m. respectively.

For the O. H.
N. SRI RAM.

AN E. S. TALK BY OUR LATE OUTER HEAD C. W. LEADBEATER

(The following is a report (unrevised) of a talk given very many years ago to an E. S. Group by our late Outer Head, in reply to a question, and will be read with very great interest by the members of The School.)

QUESTION : *I have always found it difficult to understand the relation between Prāna and Kundalini. Could you explain this ?*

BROTHER LEADBEATER: I can tell you how each of them works¹; but when you speak of the relation between them, you probably mean really their origin. It is not easy to state that, merely because no definite information has been given to us by the Masters, and our own investigations have all to deal with what are really the lower planes in comparison to those very much above. We can reach only certain planes and we find many forces, many manifestations of Divine Power, descending into these planes from above. Seeing only the lower ends of the thing, as we do, it is not easy to pronounce as to their origin.

I think I can safely say this much without misleading you in any way. All power of any sort is Divine Power, in that it comes forth from one of the Logoi (practically Gods, one might as well use that word) who stand above us. Now, of Those to whom that title can be applied, the nearest to us is clearly the Deity of our Solar System. Where His work begins, I am not quite certain; when the Solar System came into existence, it was He who defined its limits, and it was He certainly from whom came the Three Outpourings of which we speak. That much is clear, but when He made His Ring-Pass-Not and founded His System, He already found certain laws to which He, like all others, must conform. He already found pre-existing conditions to which I will refer in a moment.

Before He made that limitation, the whole plan existed in His mind. You would say that it is only a thought,

¹ Much information on this subject is to be found in his book on *Chakras*.

only a plan. Supposing you were an architect and made a plan of a building; or supposing you were a great musician and made in your mind the plan of a great opera or an oratorio; or if you were a painter and conceived the idea of a great picture—remember that that conceiving of an idea does bring the thing into actual and obvious existence on the mental plane. Now, the thought of the Logos, when He plans a Solar System, unquestionably makes on some higher plane, possibly the cosmic mental, an image of that System. The Greeks made themselves a little difficult to be followed by recognizing that as the first manifestation of a system or scheme, and they called that the Intelligible World, the world of thought which was called into existence by the Logos by that act of thinking the whole thing out.

There are quite certainly Logoi higher than the Deity of our Solar System. T. Subba Row once told us an isolated fact which would be illuminative: It was that our Sun is a Sun of the fourth order, and when we asked him what that meant, he said it is a manifestation of a Logos of the fourth order of Logoi, and that means that it is dependent upon a Logos of the third order, and that our physical plane Sun is also dependent upon the physical Sun which is the manifestation of the Logos of that third order, possibly revolves round it. Then the Logos of that third order would be in the same way dependent upon a Logos of the second order, and He in turn on one of the first order. Probably Those of the first order stood close to, were the court of, the Logos of the whole physical universe. That would come close to a Supreme Deity. These different stages between that Supreme Deity and the Deity of the Solar System (whom the Greeks clearly recognized as having a representative down here, the Demi-urges) were suggested.

From this arises the further question as to whether there are other universes outside of all we can see. Astronomers, merely guessing, of course, hold that it is possible, because

it is possible in certain directions to look out into the outer darkness beyond all known stars, and there seems a possibility that in *that* other universes may be floating. We have no certainty, nothing occult has been said on that matter.

At any rate each of these Logoi in this descending scale imposes His will in certain ways on Those below Him; it may be not His will but His nature perhaps, and that is what I meant when I said that our Solar Logos finds certain general rules of nature, certain laws in existence, under which He works. But it is almost impossible for us down at the bottom of the scale here to say which of the laws coming from above are imposed only by our Solar Logos and which extend beyond and are imposed by other and higher Logoi. For example, whatever is the law which we call gravitation appears to be universal. We observe movements taking place among far distant stars which are perfectly explicable on that law of gravitation, but if we suppose it not to be operating out there, we should have to invent some other law to account for the movements of those bodies. We have assumed (it is only an assumption but it is a strong possibility)—that it is the law of gravitation which is pressing upon those other distant stars. That is only a hypothesis. We have made many calculations as to the probable size of those distant stars, as to their distances one from another when they form a system. We observe how they act upon one another, and supposing gravitation to be the cause there as it is with us, we can deduce their relative weights and a great many facts about them. The strong probability is that that is something imposed upon the whole universe, therefore perhaps by the Logos of that universe.

Then we read in *The Secret Doctrine* that Fohat digs holes in space. Those holes are the bubbles in the universal aether of space which in occult chemistry we had to call *Koilon*, only because we had already used up the word "aether" for certain physical manifestations which carry light to our

eyes. There is an aether of space which must exist through the whole visible universe. We cannot tell you whether it extends beyond it or not; that is to say, whether there can anywhere be such a thing as empty space. We do not know. It is conceivable that the aether extends only through our universe; that outside of that there may be space in which other universes filled with their own kind of aether or *Koilon* float, or the blank space may also be aether. We cannot tell so far as any test of which we know anything, either occultly or astronomically, can be applied; it would seem that aether extends everywhere. At any rate *some* Logos has blown bubbles in that aether, that *Koilon*, bubbles so inconceivably minute that the mind cannot even reach to the conception of their numbers. You have heard of the ultimate physical atom, the smallest thing on the physical plane. It does not seem to correspond to the electron of science, because the numbers that they give, although only tentative of course, do not agree with the numbers that we have been able to arrive at by other and perhaps more exact methods. But the numbers they give are closely agreeing with the number of astral atoms, and so it is *possible*, I dare not say more than that, that their electron may be the astral atom, and that some of those methods of differentiation and rarefaction, which scientific men carry out, really do succeed in breaking up physical matter and reaching behind into astral matter.

When you have to deal with such pin-points as those, you are getting far back. Now, when our Logos of the Solar System makes His ring and begins His System, He finds those bubbles already blown, already there, and it is out of those bubbles that He builds His matter. That is the very curious reality that lies behind the Hindu statement that matter is not real, that there is no such thing as matter. I believe they still think in science that matter is built out of electrons, and I think they still hold that an electron is a charge of electricity, and a kind of (I do not know what to call it)

piece of electricity. I do not think they say that electricity and matter are practically the same thing. However, in one way, it does not so very much matter, because they also are steadily experimenting and advancing. Their views now are radically different on all these questions from what they were when I was a boy at school, and in fact they are very different from what they were twenty years ago. They are constantly widening out their conceptions. I do not think we need be disturbed, because their conceptions and ours do not agree. Either of us may make further discoveries and eventually we shall converge upon the truth up to a certain point.

So you see there are certain conditions, and certain laws which bind even the Logos of a System. He finds a *status quo* within which He has to work, and He proceeds to do His work. It is said, but there are very little means of verifying it, that He also finds certain forces available for His use, forces flowing presumably from other Logoi higher than He.

How can we tell down here, when forces present themselves to us, from which of these exalted sources they come? They certainly come to us from the Logos of the Solar System, and in many cases they come to us from His subordinates. He has many subordinates, and there are many lines through which force may flow, but we cannot actually say, when we find forces in operation here, whether they *originate* from the Logos of our System or come through Him from some higher source.

We find that a great many of what we call forces down here are all variants of one force. You know that light, heat and electricity, and further than that, some other rays, various rays described in scientific experiments of sorts, appear to be variants of the same thing, and can under certain conditions be changed one to the other. We find entirely apart from that group of forces, another force which we call life; that also comes down from the Logos

and unquestionably from Him, but we cannot turn it into electricity or heat or light or any of these other manifestations, nor can we change any of these manifestations into life down here on the physical plane. When I said life, you must not confuse it with vitality. The vitality which pours forth from the Sun is again another thing. It seems to be necessary for the support of life, but itself is not life. You cannot make a vitality globule and ensoul a form with it. You cannot make a plant by means of vitality-globules; you could kill a plant by shutting out all vitality globules from it, or a man, so far as that goes. But that vitality, which is another force, which is not the same as either heat or light or electricity, and yet is different from life, is necessary apparently to the maintenance of life in a form. You spoke of *Prāna*. *Prāna* is simply the Indian name for this vitality. It is not the same as the life in you, the soul! In you we call that the Divine Life. These others must be equally Divine, but they are force at any rate, but we do not know how their origin is different. It may well be that what we call life comes from the topmost of all, and that these other forces come into existence at a lower level, but we cannot say. It is only speculation.

There is also down here on the physical plane another force which is not the same as life; not the same as vitality; not the same as the heat-electricity group, and that other force is the serpent-fire, the Indian name for which is *Kundalini*. We find, as far as I know with certainty at any rate, that there is only the one manifestation of that in every one of us. We have this serpent-fire sleeping. To awaken it is one method of making progress occultly—progress of a sort. It is not a method that I should recommend to you to try, unless especially ordered so to do, because the use of it is dangerous. But here is a force which is not any of those to which I have previously referred, and as far as we know (remember that is very limited) it cannot be changed into any of these, but it just exists. It rests in all of you, as

you know, in what is called the *chakram* at the base of the spine. In the Indian books they represent it as a fiery serpent. It is capable of breaking out, and instead of a small glowing fire it may become a great conflagration and may produce many startling results. I cannot say with certainty that there is any method of converting it into any of those other forces. So far as the relation to *Prāna* goes, we know them as two distinct forces, but you must not take that to imply that they have no connection at a higher level.

We know nothing of our personal knowledge above the Nirvānic plane, but our Masters can reach higher than that, and They have given us some information. It is no use asking us for detailed information about planes higher than the Nirvānic, because what is told to us cannot be re-interpreted into our thought. There is very much that you think and know on higher planes that you cannot put into language down here. We must be content to wait, but in the meantime none of that comes into immediate touch with us, none of that is necessary for our progress. All our metaphysical speculations about the action of the Logoi do not make any difference to us down here. It might enable us to make our scheme more intellectually perfect, but we can live our lives and do our work and make our progress putting all that aside until later on, as the Lord Buddha told His people to put that aside until they got to the level where they could understand it. I fancy sometimes it has been the tendency of some of our people rather to waste time in speculation over the unattainable. I do not say it is a bad thing to speculate on the unattainable; you do increase your power. You raise the consciousness, but to spend too much time over it would become a waste. The Lord Buddha is very wise when He says: "Veil after veil will lift, but there must be veil upon veil behind." Never mind, we can lift them only one by one, and it is quite well that sometimes we should try to do so, but not to the neglect of the practical work down here.

LITTLE THINGS

BY THE O. H.

ALL who have any realization of the life of the Spirit know that the hardest task of all is to "live the life" here below. With some intellectual training, it is not difficult to know, *mentally*, what "the Spirit" signifies. Nor is it difficult at times to feel deeply that there is a part of ourselves always living within the circle of Eternity. But while everything seems so simple when we turn our imagination upwards or inwards, it is far otherwise when we have to act "in the outer world," as is the phrase. The real battlefield of the Spirit is not so much in great spiritual struggles, when far-reaching decisions have to be made and heroic actions to be done, but far more in the little annoyances and decisions which confront us every day. The life of the occultist, which is the life of the Spirit, means in practice daily adaptations to the *little* things of life.

It is because of this fundamental fact that the Great Teachers ever simplify the great laws of life, and state them in formulae easy to understand and memorize. But the very simplicity of the precepts often deceives the would-be occultist, for he thinks that such formulae are for "child souls," but not for him who has grown and now desires to achieve great things.

"Spirit" means not only what is "above" but also what is "below". That is the fundamental teaching of the Great Ones concerning Ātman. If the Adept is Mahātman, "great-souled," it is because he has blended above and below into an Unity. On whatever plane he lives, he is The Self, at all times and towards all things. But he lives at the top of the mountain because he has climbed from the bottom; he is the Adept because he lives *at the bottom also*.

We who desire to be occultists must therefore remember that, often, it is our reactions to the *little* things of life which

mould our destiny, and not so much apparent great issues. That is why *Sīla*, "conduct," is made by the Masters the first and supreme qualification, and not *Yoga*, "mystical practice".

In various forms the Great Ones try to make us little ones understand that if only we will live rightly the "life in the world," then, with regard to our dreams of spiritual heights to be reached, "all these things shall be added unto you". The Lord Buddha gives the Five Precepts, so easy to memorize. But what struggle daily to apply each of them. Purity in thought and word and deed, teaches the Lord Zarathustra; but how difficult to be pure each hour of the day. "Love thy neighbour as thyself," says the Lord Christ; thence the daily struggle to "love the neighbour," doing towards him all that we desire that he should do to us. "Whatever thou doest, eating or sacrificing, giving gifts, praying or fasting, let it all be done for Me, as Mine." But how, in the Kurukshetra of little things, to remember to make the sacrifice of all things to Him?

Many of our members often feel that there is so little new in the teachings of The School. All that is said has been said before; and there are so few or none of "revelations" these days. The Masters would be more real to many if constantly messages and new teachings were announced from Them. And because there are none, many, especially in Western lands, who have not the Eastern tradition as to the Great Ones, run round from one "teacher" to another, who proclaims teachings labelled as from the Masters, or finally leave The School to attach themselves to someone who gives them the "revelation" which seems to put them into closer contact with spiritual things than they have been able to achieve within The School. Where a teacher dwells on philosophical or occult ideas, and says little about daily and hourly conduct towards our "neighbour," he quickly draws round him those who think they are seeking the Spirit, when in reality they are seeking an intensification of their sense of selfhood.

I desire here to quote what the Master K. H. wrote to Mr. A. P. Sinnett about 1883. Mr. Sinnett was immersed in the "worldly life"; he was the editor of the largest newspaper in India, practically the mouthpiece of the Government of India; it was necessary that he should be "in society," go to dinner parties and give them, and in various ways entertain and be entertained. To be a successful editor, to provide for a wife and child, to keep his place in a competitive world, he had to fall in line with the world's ways. Yet he longed for another life, after his knowledge of who and what the Master K. H. was. And so, to comfort and encourage him, the Master wrote as follows:

"Does it seem to you a small thing that the past year has been spent only in your 'family duties'? Nay but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me, my 'pupil,' the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindness, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice, and Charity to all Humanity—what better paths towards the enlightenment you are striving after than the daily conquest of self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage—since good and evil are not to be measured by events on the lower or physical plane. Be not discouraged that your practice falls below your aspirations, yet be not content with admitting this, since you clearly recognize that your tendency is too often towards mental and moral indolence, rather inclining to drift with the currents of life, than to steer a direct course of your own. Your spiritual progress is far greater than you know or can realize, and you do well to believe that such development is *in itself* more

important than its realization by your physical plane consciousness. I will not now enter into other subjects since this is but a line of sympathetic recognition of your efforts, and of earnest encouragement to hold a calm and brave spirit toward outward events in the present, and a hopeful spirit for the future on all planes—

truly yours,

K.H."

In the work which the Outer Head has to do for the members of The School, the most important part is not to give "teachings" on Occultism, but practical advice and encouragement concerning little things. For, just as a beautiful curve is only a succession of infinitesimal points, so is "the great life" the result of little acts of daily and hourly living. The very perfection and greatness of the Masters consist in just that—that They know the beauty of little actions and reveal that beauty in all They say and do.

I now pass on to others what I have had to say recently to some members. There is nothing new in them, nothing that an aspiring man or woman could not say to himself or herself. But just as when the sun rises every day, it is the same sun, and yet every day is a new day, so all old and eternal truths become new when mirrored in the heart and mind of one more person. And since I too must be a mirror, as is my duty to The School, I pass on to you what that mirror shows.

C.J.

I

(Note.—Madame Zelma Blech, to whom I wrote the following letter, is the last surviving member of the three—Madame Z. Blech, Monsieur Charles Blech and Mademoiselle Aimée Blech, whom Brother Besant used to call "my three stalwarts in France". Monsieur Blech was General Secretary of The Society in France for over 25 years. Madame Blech, the eldest of the three, was long Corresponding Secretary of the E.S.T., until old age and serious illness made it impossible for her to do her work efficiently. The younger sister, Aimée Blech, was a confirmed invalid, yet conducted a beginners' class in Theosophy each week for twenty-five years. The father of the three, Monsieur

Charles Blech senior, was also a member. The Blech family has given hospitality to us all—Brothers Besant and Leadbeater, Brothers George and Rukmini, Mr. Krishnamurti and myself, whenever we visited Paris. For forty years, whenever I have been in Paris, Madame Zelma Blech has given me a mother's care. She has suffered greatly for several years, and now waits in patience for her release. The Theosophical Society in France owes to the Blech family much assistance given financially. Adyar owes to the Blechs our Alsace Grove, a donation in the name of Alsace, the French province once in the control of the Germans, but since 1918 once again France. The Blech family comes from Alsace.)

13th November, 1939

I realize deeply how much suffering you are having during this period of waiting for your release. I would like to say that in spite of what you are suffering, you have still a use for the helping of others, because of the resigned serenity which characterizes you.

The Masters use us in many ways, and particularly as a kind of radio station to send through our vehicles comfort and blessing. It was curious that with the old Chief, who in her last years slowly faded away like a flower, even to the end her physical body was so used. Though she could do nothing on the physical plane, nevertheless something was still being sent through her to help in the world's affairs. Similarly, where one of Their pupils has a serene centre, then the Master can still use that person, in spite of the horrible physical suffering of his body. You have been a very great help to all the French members, as those who have seen you will testify, because of your courage and serenity; and so it will be to the end.

In a similar way, I am staying here not so much for anything special that I can do to help in the important situation of the War, as I have all kinds of physical handicaps; yet like yourself there is in me a centre of deep serenity. Because of that, the Masters can use me for the strengthening of the situation in this country. That is the main reason of my staying on here in these difficult times.

So you will see that in spite of our appearing utterly useless for the work of the Masters, should illness strike us

down, yet there is in us a continued value for Their work provided we are what They truly desire us to be, that is, an unshakable rock of ages in spite of the stormy seas around us.

II

TO BELGIAN MEMBERS OF THE SCHOOL
AT LIÈGE

28th November, 1939

MY BROTHERS,

The inauguration of a building for the Theosophical Lodge, with a Shrine Room dedicated for the use of The School, is a significant event in the history of the services which we are rendering to the Masters and to the cause of humanity. Our Theosophical Lodge, though it may have only a few members definitely committed to Theosophy, nevertheless represents in miniature all humanity, because we meet not for our personal salvation or welfare, but in order to understand the needs of mankind, and how best to serve them. Those of us who are committed to a belief in the existence of the Elder Brethren, and have pledged ourselves to come nearer to Them, are more at the centre of these ideals of service for mankind, because we have undertaken a special responsibility to be loyal to those ideals, and to serve our fellowmen.

Each country has its particular needs. The duty of each group of the members of The Esoteric School is to study these needs, and plan the work so as to produce the greatest output of good to serve those needs. As we in The School so plan and work, the Masters, who to our eyes seem far away, yet are indeed very near, keep us under Their observation, and give us Their encouragement and blessing always, and wherever we give an open channel, Their definite aid in our plans.

With these thoughts always present in our minds, and especially on an occasion like this, let us consecrate ourselves more devotedly than ever to the great work of relieving the pain and distress of humanity.

III

A LETTER TO A YOUNG ASPIRANT IN INDIA

© 28th November, 1939

It is indeed beautiful that you should have a strong spiritual aspiration to come nearer to the Masters. But the word *darshan*¹ must be understood not in the usual sense, but more in accordance with the laws under which the Masters work, because though They are liberated, yet They work always in harmony with the laws of the Great Brotherhood.

Each Adept is full of intense compassion, and wherever an appeal is made, there is always a response, in the same way as when you open a window in a shut room the light comes streaming in. But *darshan*, in the sense of a recognition by the Master in a fuller sense, requires that the individual should fulfil certain qualifications of Occultism. The Gurudevas who are our Masters are not the traditional Hindu Rishis, who live in Ashramas surrounded by pupils performing sacrifices and meditations. In the old idea, the Guru was there in his Ashrama, to be found by any one who came to him. Indeed, he was, as it were, waiting for pupils to come to get *darshan* of him. But our Masters are busy with the helping of tens of thousands of millions of humanity, and have great departments of work for their welfare. Night and day, each moment, They are administering various affairs for the masses of mankind. They have said that Their responsibility is with the millions, and that if any individual desires to have Their attention, the individual must prove by his work that it is worth

¹ A Samakrit word meaning "the sight of" a person.

JL
Q 4 m 2 1, 1134 11 1240 1. 11

the while of the Masters to turn towards him some part of Their attention, which is so greatly needed for the schemes for the millions.

How are you to draw to you the attention of a Gurudeva? The answer to this was given in the year 1884 to Brother Leadbeater, who asked the same question of the Master K. H. I quote from the letter which the Master then wrote :

"To accept any man as a chela does not depend on my personal will. It can only be the result of one's personal merit and exertions in that direction. *Force* any one of the 'Masters' you may happen to choose; do good works in His name and for the love of mankind; be pure and resolute in the path of righteousness (as laid out in *Our* rules); be honest and unselfish; forget yourself but to remember the good of other people—and you will have *forced* that 'Master' to accept you."

You will therefore see that *darshan* is not a gift which the Master can give you because it is asked for. To use my previous simile, you must not merely remain seated in a shut room, you must get up and go to the window or door and exert yourself to open it so that the light may come in. In the same way, while your hunger for *darshan* of the Master is beautiful, you must make that aspiration practical. Try to forget your own need in looking round to see whether there is not some one else who has some need which you can satisfy. Live in the world as the Master said, "In His Name and for the love of mankind."

If you so live, as all of us have been trying to live, you will know for yourself that the Master has indeed noted your efforts, and is giving you such help as you deserve by your karma. *Darshan* is of many kinds. Sometimes it means some psychic experience which makes you remember seeing the Master. At other times it means a strengthening of your spiritual nature, so that steadily you become more unselfish

and of use to others. It is this second kind of *darshan* which is the most helpful, as its effect is the most lasting. If you will try to live according to the ideal which the Master K. H. placed before Brother Leadbeater, you will prove, as he did, that the Master allows you always the *darshan* which your heart longs for.

IV

TO A BROTHER IN SUFFERING

January 16, 1940

For us, who are dedicated to ideals, and desire always to serve to the utmost, life is definitely an adjustment of our karma by the Lords of Karma, in order to equip us with the necessary tools. We are called upon to pay off a larger account of karma than would be the case if we did not plan to serve. Hence tribulations, and some of them sometimes seem past our strength to bear. All the same, there are two truths we must do our best to remember; first, that it is only because we do have in us the strength to bear, that such a great load is placed on our shoulders. We think we shall go under, but They know that we shall not, *if we remember* this second truth, that the Masters *know* that we are in tribulation and surround us with Their sympathy. They cannot lessen our karma for us, for that means we shall not be ready for the work which in our inmost heart we *want* to do. But They know and They help us.

"Never a sigh of passion or of pity,

Never a wail for weakness or for wrong,

Has not its archive in the angels' city,

Finds not its echo in the endless song."

So, my brother, trust that within you is the strength to bear your load; and that from far off the Elder Brothers send you Their message, to strengthen you, and to give you some comfort in your tribulation.

NOTES FROM E. S. TALKS AT ADYAR

BY G. S. ARUNDALE

I AM perfectly certain The Theosophical Society was given to us, as also its life, Theosophy, in 1875, to meet in part the need of such times as these. Those who really know knew there would be these two wars. They knew how the spirit of war would be aroused, how the world would need the peace and strength of Theosophy. And we, who represent the Inner Government of the World in these days, are Their agents. We have a duty, and I wish I could impress on every one how vital that duty is, how we must tirelessly endeavour to be true to the work we have to do. So many things we must let go as of less importance. Many plans we may have had must wait. There is no time for them at the moment. We must spread Theosophy. We must spread The Theosophical Society, and all the peace that both of these mean. We must, of course, very specially array ourselves on the side of the freedom for which France and Britain are working so splendidly.

* * * *

The other day I looked upon a picture of the intentions, as one may put it, of the Inner Government of the World as to the future of India and of Britain, and of the very great splendour that there might be for India and Britain together. It clearly was intended that the last war should put an end to war for a very considerable period, but a number of circumstances intervened to frustrate that intention. I do not want to go into these circumstances. It is very, very clear to me that one of the greatest purposes of the war is to ensure the mutual equal comradeship of India and Britain. There are other purposes, but that is one of the greatest.

I should like to say, speaking exclusively to yourselves, that we must never forget to try to understand the will and intentions of the Regent of India. We often speak of the Hierarchy

and try to understand the will of the Inner Government of the World, but our immediate Superior Officer, and a very Superior Officer He is, is the Rishi Agastya, the Regent of India. The Indian people are His people, whether they be Muslims, Hindus, Christians, Buddhists or members of any other faith; whether they belong to one community or another. The whole of the Indian people are *His* people, and He is concerned with guiding them, in so far as they are capable of being guided, to fulfil that which is best for them.

I only wish I could in some way reproduce for you the atmosphere of such a Teacher, that inconceivable calm, that peace beyond all power to probe, that will, so irresistible from one point of view, and yet so extraordinarily sensitive, from another point of view, to honouring the freedom of individuals and of peoples, so that you have One who is a King in a sense which few of us can understand. He is the Regent of India, the Ruler of India, the spiritual King of India, but it is a Kingship of so comprehensive a nature that it lifts up each individual into closer access and propinquity to his own Kingship. This Kingship of the Regent of India is a Kingship He shares, a Kingship by means of which He inspires us to our own Kingship, so that His Will, His Power, His Wisdom, His Activity are a will, a power, a wisdom and an activity which are as universal in their nature as they are individual to Him.

I know that India's hour has struck, I know that Britain's hour has struck, and that as their respective hours sound in unison, they are to draw into equal and understanding comradeship. The world needs them both *together*. Each needs the other.

* * * *

The more we can transform this Society into a truly spiritual Society, the better it will be, and the more widely we can cast our nets to draw in individuals to membership, even though there may be quick entering and quick leaving. I doubt whether the silver link between the individual who

has joined The Society and the Elder Brethren ever disappears. I believe this link endures, however much he may enter lightly into membership of The Society and in a short period find that such membership does not satisfy him any longer, and so leave as lightly as he entered it.

I cannot and will not believe that an individual in fact as well as in form ever really enters lightly into membership of The Theosophical Society. I am personally certain that it is his Higher Self that draws him in, that it is the nobility in him that makes the link, even though it may be the ignorance in him that causes him to break, as he thinks, the link. I have the profoundest conviction that once the blessing is bestowed upon an individual, as it is bestowed by the Elder Brethren Themselves when They admit an individual to Their Society, that blessing is never withdrawn, it is always a channel between the Elder Brethren who gave the blessing and the individual who received it.

* * * *

I should say with regard to the weekly meetings of our Esoteric School, their real purpose is not to give information in order that each one of you may leave your own particular road and enter upon the road of the speaker, but that you may be either inspired or moved or even irritated into more active growth on your own respective ways, so that by whatever may be said, be it by the Outer Head or any other appointed speaker for The Esoteric School, you are stimulated and stirred upon your own lines to think, to will, to feel into your larger consciousness, so that with the help of these weekly talks each one of us has a larger kingdom of feeling, of thought and of will. Do let us remember that we grow in our own individual ways, and that the ways in which we are growing for the moment are only temporary ways of growing.

If I look at all of you and think of you in terms of your next incarnations, it would be quite in order for me to imagine

you as essentially different in your next incarnation from what you are in the present one. It ought to be very clear that we are all of us jewels of one type or another, and that the Jewel-Self of each one of us is fashioned into almost innumerable facets, and any particular incarnation is only one facet and one alone.

* * * *

If there are those of you here who have a real belief in the existence of the Elder Brethren, not a mere intellectual belief, nor yet a mere emotional belief, you will have the opportunity of drawing nearer to Them, and of knowing Them as otherwise it might be impossible for you to know Them. I have very good reason to know how near They are, not only how near the Elder Brethren Themselves are, but how near our two great leaders¹ are to us at the present time. I have never felt their propinquity stronger than I am constantly feeling it day and night.

All this is open to each one of you individually. I speak to one and to all. You can take the Kingdom of Heaven by storm, in the sense of determining in this catastrophic, critical and splendid time to be with Them, the Masters, for ever, to have no thought for the moment for your personal conveniences, your personal desires, convictions, judgments, your personal interests, but simply to give yourselves as you are, with whatever you have, for Them to mould to Their present urgent purposes.

* * * *

Do you perceive that there are tremendous surgings of the Masters' life flowing through the whole world, indiscriminately as to the whole of the world, discriminately as to certain specific needs here, there and elsewhere? Do you realize, those of you who live at Adyar or have contact with Adyar in one form or another, that this place is being energized

¹ Dr. Besant and Bishop Leadbeater.

as never it has been energized before, save in 1914 or in other critical times, exoteric or esoteric ?

These are splendid times, marvellous times, times for mountaineers. As for others, let them stay in their valleys, It is for us who are mountaineers to give them our blessing where they are, but to go on with the work. Every single member of The Esoteric School should be a mountaineer. If he is not, he has no place in The Esoteric School at a time like this at all events. At other times he can placidly move on his way, doing no harm and doing little good. But now there is no time for sitting on the fence. We have reached the fence. We may sit on it for a moment, if you like, but we must the more quickly get on to the other side.

* * * *

I wonder to what extent each individual member has a positive, definite personal sense of the nearness of the Elder Brethren, or of one or another of Them, to him, so that the Elder Brethren become in a measure available to him in his work, whatever that work may be.

At this time I do not think there is anything more important than that we should live in Their presence, in Their midst, and never allow the outer world in all its complexities in any way to dissociate us at any time from Them. It is easy in these days with the rush and hurry of life, with the speeding up of life that we have in times like these, for us to forget the Elder Brethren. It is easy for us to dissociate ourselves from Them, to be swept away from Them, because of the rush, the hurry, and all the tremendous problems that confront us so constantly in the outer world itself. It is very easy for us to be swept off our feet and away from our centre. Yet it must surely be true that there is no centre for us who are members of The Esoteric School other than that of the Elder Brethren. It is surely incumbent upon every one of us without exception to keep strong the link that has been forged between us and the Elder Brethren, first by

our admission to The Theosophical Society, and second by our admission to The Esoteric School.

Especially in times such as these when the Elder Brethren are more than ever close to the earth in Their guidance and direction of the world in its present crisis, we ourselves should not only draw more closely the links between us and the Elder Brethren with whom we are associated, but should have them constantly in our minds, in our hearts, in our wills.

The day should never begin without our offering it to Them. The night should never begin without our offering it to Them. And throughout the day, and no less throughout the night, there should be at least a constant reference to Them of the work we may happen to be doing, no matter whether it be work dealing with details or work dealing with larger issues.

So can we help to make the Elder Brethren increasingly effective in the outer world. It sounds almost as if it were a blasphemy to suggest that in any way They need us, yet They do need us, and we can make Their work more effective by reason of our constant remembrance of Them.

I do not think I could give any better advice to any member of The Esoteric School, any advice more true for any member of The Esoteric School, than that wherever he may be, whatever he may be doing, whatever may be his opinions, his activities, his outlooks, his weaknesses or strengths, he should try to make the Elder Brethren more of a reality in his daily individual life, in the very details of his life. If we could draw near to Them and draw Them near to us in the little things, our lives would be easier and increasingly real. We should become increasingly happy and full of peace, and so be able to help the world a little more than we do at the present time to pass through this period of crucifixion, inspiring it to enter in due course into its period of resurrection.

A MESSAGE FROM THE O.H.

*(Read at the Theosophical Convention at Adyar,
December 1939)*

MY BROTHERS,

Only a few words are needed to explain why I am not with you, according to my plan when I left Adyar two years ago. On May 8th—the anniversary of H.P.B.'s new birth—Brother Arundale and I started an additional centre in London for the Masters' work. For thirty-nine years our School has not had a place of its own; it has occupied rented rooms in various places. At last the School has a permanent residence, with an adequate and beautiful Shrine Room, in addition to offices for the workers. The house which we have leased also provides me with two rooms. We have in addition a large room for ceremonial work, where now one or more priests of the Liberal Catholic Church celebrate the Holy Eucharist on five days of the week. The Mystic Star ritual will work here. If any of you when in London desires to perform the Bhārata Samāj ritual, you will be welcome.

In order to strengthen the new aspects of the work initiated last May, my plan was to leave Adyar again soon after Convention, and after very brief visits to Java and Australia, to return here to London in May next. But if I were to leave England now, I certainly could get a passport to come to India, as that is my home, but I could not return to England, owing to passport restrictions. My contribution of work is more needed here just now than in India, where Brother Arundale is with you. After two years of continuous travel and lecturing in South, Central and North America, and Europe, you can well imagine my eagerness to be back in Adyar. But I miss meeting you all at Convention, and I need hardly say how greatly I miss Adyar—its beautiful park where every tree is my friend, the river where I can swim, and the sea which always gives me rest and inspiration.

WHAT WE CAN DO

WHAT can we do, during this War, to help? Exactly what we have to do at all times—Our Duty.

Our duties reveal themselves in ever new aspects, as we grow, and according to the needs of the world's work. We are no longer children, to be told what to do. We have studied Theosophy, and know (or should know) what is the Great Plan in general outline. We have enough unselfishness in us, and eagerness to be of service, for our intuitions to manifest, if we remove the barriers which stand between them and us. On all occasions of "What is my Duty?" ask no one's advice, but go within and try to listen to the voice of the intuition. If there seems to be no voice audible, follow the dictates of commonsense and do the best you can, and leave the results to Karma. We have not yet earned the right to "perfect wisdom," and so must do the best "according to our lights". If one's heart is charitable, mental mistakes, though they create troublesome karma, are not fundamentally irreparable.

We can contribute in two especial ways. First, by making ourselves radiating centres of affection and love. Those whom we love, because of ties already established, we must love all the more. As for those whom we dislike, we are not at the stage where we can "love your enemies"; but we can regard them without hostility, and in addition feel towards them a deep regret that men capable of so much good are misusing their talents; we can send to our enemy understanding always. Even that will help him to see the light which he needs.

The second way of helping is to determine, as we go to sleep, to be of help, especially to those who are plunged just now into great suffering, on sea and on land, both combatants and non-combatants, among our countrymen and our enemies.

To radiate tenderness, understanding and compassion—strongly, without sentimentality—makes of us centres through

which the Great Ones can send comfort and strength to a world in pain.

C. J.

MACROCOSM AND MICROCOSM

When Time began and God descended,
And *Verbum caro factum est*,¹
Who saw in man the God, ascended
By God's own road to God's own rest.

Each day the Holy Mass is spoken
By him who greets in man the God ;
On lowly flesh He stamped his token,
When once the earth as man He trod.

Whoso the sinner swift embraces
And *Hic est Corpus Meum*² says
He holds the thread through all life's mazes,
He hails with joy the Word's great ways.

C. J.

THE RITUAL OF THE MYSTIC STAR

THE ritual is for public use, and there is nothing to prevent the various parts being taken by one of the public who is sincerely committed to the ritual. It is only in these early years, and in order to prevent emendations and changes, that I decided to entrust the ritual to a group of not less than five E.S. members who could associate with them others. In one case I had to modify this to one E.S. member. But the ritual is not to be conducted only by E.S. or even T.S. members. As there is no consecration of any officer, the ritual can be worked by any group of people who accept the main ideas embodied in it.

C. J.

¹ The Latin phrase in the apostles' creed, "The Word was made flesh," which states the mystery of the Divine Incarnation.

² The Latin words signifying "This is My Body," used by Jesus Christ when instituting the sacrament of the Holy Eucharist.

142838

32

RM m211, 23401

N40.1.14.

