**SANNYASIN**

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DINA 1:136. It will take several years to bring about the adaptation of the group members to each other so that effective work can be made possible, to produce that inner synthesis and unified effort which will enable me to give these disciples in training some definite task to perform —work which may affect the governing forces of the world in subtle and unrecognised ways. These we can later elaborate when the required synthesis and understanding is achieved. Strive not to understand what I mean by this work as yet. There is much to do and much to study and explain before the work can come to fruition. There are many groups, working under the Masters, who have been in training for years, fitting themselves for the task to be done. Slowly and gradually, the new concepts and the new techniques of civilisation and of group work—suitable for the New Age—are emerging in the consciousness of the disciples in the world.

As for you, brother of mine, you are entering a phase in your life cycle in which you may become—if you so wish—the true **sannyasin**, the one who (freed from the more active tasks of the younger man who is starting out into the field of his life [Page 137] activity) can use the experience gained, the hard won knowledge assembled and the wisdom garnered in active service of the Hierarchy and of humanity. You can now live for the sake of others and find in our work the reward, interest and compensation for all the struggle of the past. To serve has long been your aim for you have loved your fellowmen and have struggled to retain this love for humanity in the face of disillusionment, disgust at the general world selfishness and a tendency (strongly marked in you, my brother) to feel the futility of things and the uselessness of effort when confronting the present world debacle and the weight of human pessimism. Against this you must struggle.

I shall be glad to have your cooperation in this difficult work we are planning to do together. I would ask you right at the beginning for your voluntary acquiescence in the suggestions I shall make to you, at any rate until you see more clearly whither I am seeking to lead my disciples and get a more definite picture of the work which it is possible to do. I do not think that at the end of a few years you will regret temporarily falling in with my plans for the group.

In connection with my disciples, complete frankness is an essential and the good points and the weaknesses must be recognised with equal readiness. Among those whom I have been training for some time there is no attempt to hide anything from each other. They themselves would be the first to tell you of the importance, the difficulty and the value of setting up this frank relation. It is necessary that from the start of your association with my group that you should aim at a similar clarity of vision where they are concerned and they will have the same attitude towards you.

DINA 1:138. To my fellow disciple, F.C.D., who works in that loneliness which is so difficult for the second ray type, I would say the following: Your problem is twofold and when it yields to solution then your field of service—already large—will increase. You have the problem of a devitalised etheric body and also of a heart attached to many and hence unduly strained and taxed by others. There are many demands upon your sympathies. By the time you have reached the age of fifty years you should have achieved the difficult undertaking of becoming the **sannyasin** [Page 139] in the Western world. This B.S.W. has already achieved and could help you if you, with frankness, cared to correspond with him. You have somewhat to give him too.

The problems of the etheric body will yield to treatment if the suggestions made to C.D.P. are noted and if the diet (in your case) is carefully controlled and regulated.... It is not my intention to indicate to those who work in my group the methods they should follow as regards diet. Such things differ for each individual.

You have necessarily at this stage the vices of your second ray virtues. You suffer from attachment and from a too rapid identification with other people. This can be handled if you stand steadfast as a soul and do not focus as a personality in dealing with people—both in your home circle and in your world service. You need to bear in mind that your relation is with souls and not with temporary forms and so you must live detached from personalities, serving them but living ever in the consciousness of the soul—the true **sannyasin**.

DINA 1:204.

I am glad, my brother, to have you associated with this group and I believe that you will benefit much, as well as bring much of benefit to others. Such work as you are now undertaking brings with it its own difficulties and problems. These are not yet particularly apparent as the group is only in process of integrating and the true group problems (to which I am here referring) can only emerge after the group brothers have worked together for some little time. They are problems of temperament and occasionally of injudicious action, problems of understanding and of interpretation, and also problems of application of the peculiar New Age teachings to the present time. This latter problem involves also the problem of right compromise, and a true sense of the time values.

The life period ahead of you is that of the **sannyasin**, of the one who—having tasted to the full of life experience—is now dedicated to the life of spiritual values and to their teaching to others. Ponder on this.

I am assigning you no special work. I would ask you to study the instructions I have given to this group with care and with as much speed as is consistent with careful study and understanding. You can then take up the work intelligently along with the other group members, and proceed with them to the next step and the next unit of teaching.

DINA 1:253. One thing I seek to say to you, but I can only convey my thought in words that are necessarily vague. It is not my task to cast too much light into the future. This I will say, however: Mould your life upon the pattern of the **sannyasin** and hold on to no physical plane attachments. If you do, they will fail you and the pain in thus holding will hinder your feet as they stumble upon the Path. Walk free, my brother, and hold to nobody and hold no person to you in the bonds of attachment. Can you be a true **sannyasin** and stand in life alone or with only your brother disciples as comrades and friends? In the developments of the next two years see that these words of mine constantly recur to your mind, for thus will you handle the eventualities [Page 254] of life relationships in a spiritual manner. Should you be able to see life's circumstances rebuilt around you or see them crumble to nothingness with equal equanimity, then your field of service can enlarge. You will have no interest in the affairs of the little self. Seeing this, the many little selves will come to you for help.

DINA 1:294. I am not interested in much writing, or in the use of words and phrases which will intrigue the aspirant, or give to him a sense of my keen personal interest. I would not help that way. But I do seek to word these instructions—general and personal—so that they may embody a thought and offer food for mature consideration. The time both of teacher and of taught is today so valuable that there is no need for me to explain a necessary brevity.

I will call to your notice for closer attention the instructions I earlier gave you. Quiet concentration upon the life of the **sannyasin** and the achieving, therefore, of that inner detachment which is his outstanding characteristic, should be your main thought and control your hidden life during the next [Page 294] six months. With the growth of that detachment, a deeper love and a deepened esoteric expression of that love should normally be developed.

The bringing about of a better alignment would also release more fully the love of your soul into your personality life and render you more radiant and attractive in the spiritual sense. This would increase your usefulness in service and supply a need. It is more a need in expression than a need in fact. This release of love will come through alignment, decentralisation from the things of the personality and a more loving attentiveness to the service of others. Continue, therefore, with the meditation work already given, but dedicate two or three minutes before starting to definite work in order to produce alignment. See to it that, as far as you may, you "stand in spiritual being," that you are one with the soul and that there is a clear channel from soul to brain, via the mind. Then forget the differentiations which are mental in their origin and useful in their right place, and do your work as a soul. Work at establishing a close rapport with your group brothers. You are new in the work but are integrating into the group life rapidly and have much to give.

DINA 1:295. Speaking symbolically, the Path of Discipleship is now real to you; the hitherto dim and distant portals of the Golden Gate which lie ahead are not so dim and distant. Their outline is more clear and the "sound which issues forth" conveys now somewhat to your inner sense of hearing.

You are, as I believe I earlier told you, a pledged **sannyasin**. That carries with it joy, but responsibility; discipline but realised gain. The work to be done by a **sannyasin** lies ever in the realm of increasing realisation. He has to become aware and conscious of each step that he takes and its result, of each motive that impels and its effect, and of each objective gained and its consequence. The fruits of discipline have to be clearly understood by him without any attachment to the results of the work. This alert awareness must be fostered by you, my brother. A condition of increased sensitivity in yourself to yourself and to others must be increasingly developed. A conscious approach to the goal must be induced in you so that you are ever aware of contact in two directions: you are aware of the inner subjective life and also aware of the outer objective world; this must be undertaken and developed by you as a synthetic, dual activity. Ponder on this.

Before indicating your meditation work for the next few months, I would suggest (forget not that it is only suggestions that I ever make) that you give the next six months to close consideration of your effect as a worker upon those you seek to help. This is a very valuable exercise for all disciples and involves a self-discipline but little emphasised in the usual books on discipleship. The impact of ray force upon people embodying differing aspects of ray energy will be one of the coming developments in the field of esoteric psychology; you would find it of interest to watch the impact of your second and fourth ray energy upon people, and also of that first ray power which you brought over from a previous incarnation. In this way you will learn the easy way to serve, for it will be that which will evoke the least resistance from those you serve, [Page 296] and you will not have to undo or rebuild; you will also take the first steps in becoming proficient in the science of force.

DINA 1:312. There are, in my group of disciples, certain people who are outstandingly called to live the life of the **sannyasin**, the life of [Page 314] the one who—having fulfilled the duties of the scholar, of the householder, of the family man, and of the business man—is now called to that attitude of life and that orientation to other purposes and goals which we technically call that of the **sannyasin**, or the teaching disciple. In the olden times, such a man left his home and his business and went out into the world, following the gleam, seeking the Master, and ever teaching as he went. Today, in the life of our Western civilisation and under the dawning influence of the New Age, the call remains the same but the disciple goes not out, leaving all the familiar scenes behind and negating his outer usefulness. He remains where he is, continuing with the outer and physical fulfilment of duty, but within a great change and a definite re-orientation takes place. His attitude to life and affairs is basically altered. His whole inner life tendency becomes that of a planned withdrawing. He is passing through that stage upon the Way to which Patanjali refers in The Yoga Sutras under the term "right abstraction." It differs somewhat from the process called "detachment," because that process or motivated activity is applied primarily to the astral-emotional nature, to the desire life, whatever those attachments or desires may happen to be. This is a mental activity; it is an attitude of mind which affects primarily the entire life-attitude of the personality. It involves not only the detachment of the desire nature from that which is familiar, desired and appropriated from long habit, but it involves also a complete readjustment of the entire lower threefold man to the world of souls.

It is here that right habits and attitudes in life to the world of business, and of family relations play their part, enabling the **sannyasin** to "continue on the upward way with heart detached and free," and yet to do so whilst performing right action, through right habit and right desire, to all with whom his lot is cast. To this difficult task your soul is now calling you. It constitutes your major life problem: To stand free whilst surrounded; to work in the subjective world whilst active in the exterior world of affairs; to achieve true detachment whilst rendering to all that which is due. An understanding of your ray types may greatly aid in this process of release, of relinquishment, and of final renunciation. [Page 315]

The ray of your mental body is the fifth, and because it is the same ray as that of your personality, you will have to guard with care against mental crystallisation, and the undue influence of the critical mind. This ray gives you ability in the field of knowledge, but it must be balanced by the unfoldment of the intuition; it gives you the power to master your chosen field of knowledge, but that power must be balanced by the simultaneous mastering of the world wherein love and wisdom control.

DINA 1:391.

This practice of the Presence can be dealt with in so many different ways and there are many techniques of contact. For you, the practice should connote simplicity, peace, and joy. Cultivate simplicity of thought and remember that bewilderment and undue concern as to conditions and people and a puzzled attitude towards life indicate mind activity but not soul understanding. It is soul activity towards which you should strive.

You are a **sannyasin** and as such must work towards an increasing release from ties of any kind, though (and herein lies a subtle distinction) not from release from environing conditions and responsibilities. What is required is an inner attitude of complete abandon to the will of your soul which is the Will of God, as far as any individual is concerned. This release will give you much that I have waited to see expressed in your life.

DINA 1:393. You have had a year of strain and of much anxiety. But you have grown much thereby and there is a greater measure of freedom to be seen in you subjectively than ever before. You are learning to detach yourself from people and from the clinging hands of those demanding presences who are to be found clamouring for your attention in their lives. This freedom must increase as you endeavour to meet perfectly the need of those around you, yet at the same time you must go on with increasing power detaching yourself from their inner hold upon you. They must fail to reach you in the inner fortress of your soul. There you must learn to stand, detached and unafraid.

I cannot too strongly urge this detachment on you and beg you to live henceforth more bravely the life of the **sannyasin**. Two years ago I could not have spoken thus, for you would not have understood; but you have advanced far since those days, my brother, and are beginning to enter into the realm of freedom, e'en though your freedom is as yet but relative and incomplete.

DINA 1:454. Forget not, brother of old, that a consecrated personality must not loom so large that it shuts out, at times, that to which it is consecrated; neither must a realisation of your failure to achieve your high ideals afford you a handicap.

The time comes now in your life wherein you must conform to the ancient rule and become the **sannyasin**, the detached follower of the Way. You are now in the world but are not of the world; you must now dwell in that high and secret place where [Page 455] divinity is ever sensed. Some call this the practice of the Presence of God; others regard it as walking in the light of the soul; still others term it the conscious treading of the Path. It matters not the name. For you, it is the steady transference out of the heart into the head and this, I think, you know.

DINA 1:464. You have passed across the burning ground and now it lies behind you, but the smoke which hovers round it still obscures your vision. Pass on with rapidity into the clear light of day and leave behind remembrance of pain, of the heart-searching and the problems and —lifting your face to the light—for the remainder of this earthly way be a tower of strength and a radiant light to others. This you can do.

If I could summarise my thought for you, my brother, I would clothe it in words of great simplicity and would say to you: Be happy. Be happy as the **sannyasin** is happy who (through detachment from the little self and attachment to the greater Self in all) has left behind all that might hinder and hamper his service. Henceforth, you belong not to yourself or to any earthly friend or claim. You belong to the servers of humanity and to us.

DINA 1:504. Etheric weakness also exists and I suggest to you that in your meditation work you imagine to yourself the pouring in of divine energy (which is a creative function, my brother) and that you send it on a mission to the etheric counterpart of the spleen. Find out from a diagram where the spleen is located; visualise not the physiological organ but the etheric area surrounding it and picture it as bathed in pure golden prana. This should prove an exercise of value to you. Long experience in meditation should enable you to do this with facility....

Be the **sannyasin** for the remainder of your life and in detachment seek to serve the Plan. Ponder on this last sentence, because for you it holds the secret of release.

DINA 1:515. There is little that I need to do or can do. Until "the sun moves northward," your work is difficult and yet of so simple a nature (when put into words) that perhaps you may not regard it as of adequate importance. Yet I tell you with love and not a little concern that upon your achievement much rests—both to yourself and to the group. It might be of value if I touched here upon a question which oft arises in the minds of disciples working together in group formation and in a Master's Ashram. Just how far does the progress or non-progress of any individual disciple help or hinder the group of disciples? Because of the [Page 516] innate sincerity of the true disciple, the next question that arises is: Which do I do—help or hinder? Let me answer this last question in connection with you. You do not hinder. Your gentle nature and your loving unselfish attitude militate powerfully against what you yourself are inwardly recognising—a slowly growing spirit of criticism. You are deeply loved by your fellow disciples and the gentleness of your vibration—with its persistent note of service and of love—have an unconscious "holding" effect even upon those disciples in my group whom you do not personally know. I ask you to remember this. But you could help more definitely and consciously if you could free yourself from ties and begin to function in your home and in all your relationships as a true **sannyasin**. This I earlier pointed out to you. I called you definitely to the Path of the **Sannyasin**. But you are still only playing around the fringe of that idea. For you, it is a symbol of a detachment which you erroneously feel you cannot achieve. You under-rate yourself, my brother. You have a persistence which is undaunted and which has guided you from your early days until now. This persistence is the hall mark of the pledged disciple. Will you remember this? You have never wavered in your search for light and for a field in which to serve your soul and to evidence your devotion to humanity and to the Great Ones Who guide the destiny of the race of men—and Whom you truly love.

DINA 1:519, For you the group meditation is peculiarly suited and useful; it brings the strength to you that is needed and serves to clear both your vision and your path. Adhere, therefore, to it with closeness and attention.... And, my brother, follow the occult exercises indicated and return again to your garden which still can be found—serene and fair—within the world of thought. The summit of its tower pierces the world of souls and, when you mount the steps which lead there, you will find yourself in the realm of clear vision, wide wisdom and universal love.

Stand with steadfastness during this coming year and stand detached. Let not the lesser voices crowd out the voice of your [Page 520] soul or my voice. Keep the channel clear. This is my final word to you: Keep the channel clear. If you will do this, then the decisions of moment which may come your way will be faced in the light of the soul and clear, prompt action supervene with good results. The advice which you may be called upon to give will not then be based on fear or any weakness of personality love but will carry the triumphant note of the soul who knows. Break through, my brother, from the trammels of the past and be the true **sannyasin**, desiring nothing for the separated self, and carrying that true selflessness—which you have ever evidenced—to the heights of full surrender.

DINA 1 599, Be not in any way discouraged, brother of old, if you find the upward way stiff and hard to climb. You are in good company and are not alone. Out of the present situation, true wisdom is born. Before the full light of the sun can shine at the time of dawn, there has to be the dissipation of the mist—a mist which distorts and hides. This is done not by any function of the mist itself, but by the growth in power of the rays of the rising sun. Therefore, for you there must be the steady growth of the light of your own soul, fostered by meditation, expressed in selfless service, and increasing in radiance through the intensification of your soul's life. Live, therefore, as a soul and forget the personality. Give not so much time to the consideration of the faults and mistakes of the past. Self-depreciation is not necessarily a sign of spiritual growth. It is often the first result of a soul contact and means the revelation of personality limitations covering many years. That has a temporary value, provided you again turn your eyes to the soul. Forgetting the things that lie behind let the light of your soul lead you where it will. Be, as I have told another of my disciples in the group, the **sannyasin**—living in the world of men, yet having your interests in the world where the Great Ones work. You are not alone. You have found your own company of souls. You are not walking in the dark, for there is a light upon your way. Stay within the radius of that light and wander not down the accustomed by-ways. These words may sound to those who read them platitudes, applicable to anyone. You yourself know, however, how intensely applicable they are to you.

DINA 1:617. You have struggled for years to overcome the glamours and illusions which overwhelm you with such frequency. Your major gain has been to recognise more consciously the danger and a more swift reaction to it when it appears. Late last summer [Page 617] and early in the autumn, you very nearly succumbed to an old rhythm. Suspicion of yourself, an uneasy conscience and much outer plane work tended to safeguard you. See to it most carefully that this contact with me and with your brothers in the inner group does not re-awaken into activity well-trained tendencies, old forms of wishful thinking, and old desires for power.

For you, the remainder of this life must be given to the steady adherence to the duty of the day and to an intense inner life of meditation. Be consciously the **sannyasin**. Also, my brother, cooperate in all that proves itself (to your intuition) to be group activity and to which you can contribute power (gained in meditation) and understanding help. All else must be ruled out for this life; meditation and group service must, and will, provide adequate expression for all the powers of your personality and your soul. Find time for that service and be not entirely overwhelmed with the business of the physical plane. Your daily business, your daily service in your environment, your sensitivity to my impression (which can increasingly be developed) and your relation with the inner group on the mental plane will give you scope for loving, fruitful living and prepare you for the freer service of the next life.

You have had a gruelling and a testing time, my brother. Your improvement has been slow but real. You can be trusted more definitely now than in the past and it is for this reason that I again offer you a more conscious contact with myself. I here tell you my name—a fact that you already intuitively know. I am, by doing so, telling you of your status upon the Path—that of an Accepted Disciple. This carries with it, its encouragement, its responsibilities and its risks.

DINA 1:624. Since your entry into my group of disciples there is a growing evidence of the awakening of the heart centre and this should give you encouragement. Let us work more definitely at that. I seek not to interfere at this time with your meditation but you have recognised that, in the press of work and for the period of the next few years, your work can be directed by me, if so you will, and thus, for a brief period, you have voluntarily submitted to the suggestions of a second ray disciple, myself. The pressure of work on the Masters Morya and K.H. is such that some of us are lifting what we can off Their shoulders. In the same way the Master Hilarion is lifting a good deal of the work of training sixth ray disciples off the shoulders of the Master Jesus. A number of inner adjustments are going on in the exigencies of the stress of this cycle. It is one work, my brother, and all forces are expressions of the energy of love and the potencies of wisdom.

To the wisdom force of the Buddha, you easily respond. To the militancy and devotion of the Master Jesus and to the vibration of His organism, the Church militant, you vibrate also with facility, for the priesthood had long been your chosen field of service. An ancient **sannyasin** are you. To the understanding and the inclusive love of the Christ aspect, as it expresses itself in the "fire of divine compassion," you only respond in a secondary sense. The awakening of this compassion should be one of your objectives in meditation. It will lead [Page 625] to inclusiveness and the power to "see things as others see them."

DINA 1:649. You have handled life with courage, with inspiration and with temper. Is this not so? If you will endeavour, in the [Page 650] future, to leave the last named quality out, your life of service will flow with greater freedom, and with less impediments and hindrances, and consequently lost time. I realise that there have been times when the temper has been a great relief. You have now reached the stage of the pledged worker and of the **sannyasin**, and you have proved your mettle in the fire of difficulty. Much dross has been burned out. Your courage has carried you through and the inspiration of your soul (which you can with such facility touch) has held you steady and sweetened your personality. See to it, for the sake of the service which you can render, that you add to these two fine capacities, the sense and power of Rest, for that is what you need.

Study the keynotes of your life. They should and can be your outstanding characteristics, and that for which you can be known before your term of service ends.

DINA 11:542. he disbanding of the outer Ashram need in no way disturb the rhythm you are achieving and many of your group brothers and fellow students will look to you for aid and comprehension. Say not always the nice or loving thing, but learn to say the hard things with unalterable love. This is not easy for you.

Being now the **sannyasin** and free, I would ask of you something practical and needed. The Arcane School stands at a point of real expansion; it is adequately staffed at its key points. I would ask you undeviatingly to stand by A.A.B. (as you do), and also by F.B., when need arises. The work in the world will grow in every land, and behind all the various activities stands the Arcane School. The Triangles and the Goodwill work will spread. But the Arcane School must continue as the heart of all the other activities. The staff is sound and can do much, but all of us need the cooperation, the co-inspiration and the use of a sustaining mind other than our own. Will you act in that capacity with them?

This will require on your part extended vision, for that has been somewhat lacking in your general attitude, as I think you would be the first to admit; you have prided yourself (and rightly) on being realistic and factual, but your realism must extend also to the inner realities and to the subjective, which are more important than the objective. You need to live more subjectively. It is this blended realism which I would ask you to cultivate, for it creates—when achieved—the understanding work with vision, a capacity for long-range planning, and yet withal the feet are truly planted on the earth.

DINA 11:658. 3. Your major need (and this you know) is freedom, is liberation. I do not mean freedom from incarnation or liberation from the pressures of life, but the freedom which the **sannyasin** knows as he roams free in the three worlds—unsupervised or unintruded upon by aught but his own soul. It is the freedom which gives mental help, emotional response and physical time as and when the disciple chooses. These are not evoked by habit or by the demand of others, but are the free contribution of the soul to a current need. Your response is not always to need, is it, my brother? Ponder on this.

In the six seed thoughts which I gave you a year ago, this theme of liberation, of a desirable divine loneliness, and of a search for a note that could bring freedom was a dominant one. They still should be the major subject of all your meditation work. I would suggest that for the coming year you take them as the seed thoughts for your definitely planned morning meditation. I am leaving you to do the planning, but would make one suggestion. These six thoughts will need to be taken one each month for six months, and then repeated for another six. For the first six months reflect upon them from the angle of your subjective realisation as a soul; [Page 759] for the second six months study them from the angle of practical expression in your daily life.

I am anxious for you to make the grade this life, my brother, and here I am speaking technically. I am anxious for you to take the initiation planned by your own soul, and to take it this life, so that you can enter into your next incarnation with the initiate consciousness (of the grade desired), and thus start with greatly increased assets for service. I would remind you that initiation is taken alone; hence my emphasis to you during the past few years upon the need for you to travel alone—spiritually and mentally speaking. From other angles you travel not alone. The spiritual life is full of paradoxes. We set out to develop a sense of unity and of oneness with all beings, yet at times we must learn the lessons of loneliness and of isolation. A great "aloneness" is the supreme test of the fourth initiation. Remember this. Yet never, my brother, will you be alone, and this too you must have in mind. It is, in the last analysis, a question of recognitions. Let me assure you: I recognise you and, my brother and close friend on the inner side, I know you and love you.