

The Upper Triad Material

Topical Issue 0.5

Articles 3

Theosophy



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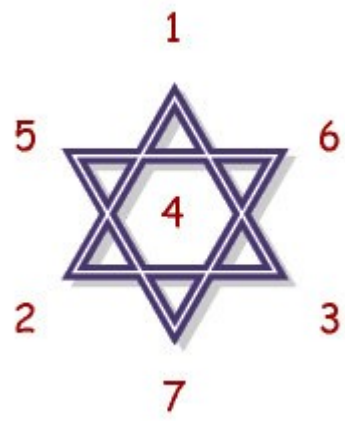
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Chapter 0.5

Articles 3



Theosophy

- Theosophy is the ageless wisdom, the core of which can be found within the deeper teachings of every major religion and spiritual philosophy. Theosophy embraces and evokes the knowledge, understanding, and wisdom that is needed by the evolving human being as he or she approaches and embraces the spiritual path. Theosophy is not limited to any organization or source of truth. In the final analysis, theosophical material comes from within, from the truth of the inner Self (the soul). How that material is understood (or misunderstood) by the mind and personality is something else. Thus the student needs to be discerning, gradually transcending the ego (intellect) (personality) as the truth is embraced in its broader and deeper context.

Theosophy 1

Theosophy is the ageless wisdom, a body of knowledge (and means of insight) pertaining to underlying reality, including the entire meaningful scope of metaphysics. Theosophical insight can be found reflected in the mystical and occult core of religion, philosophy, and science. The name theosophy means divine wisdom. It includes the accumulated wisdom of the ages. It is often called esoteric or occult because it deals with what is hidden and essential. Much of the esoteric teachings have not yet been revealed, but are available to those who are able to embrace them on the higher planes of consciousness.

Theosophy includes information and insight concerning the source and purpose of life, metaphysical principles, laws, and processes which uphold the universe. It concerns the mystery of God, and the mystery of the human being. It gives great insight into cosmogenesis (the origin and development of the universe), and into anthropogenesis (the origin and development of humanity), including human purpose and the means of spiritual evolution. In more recent times, theosophy has been widely identified with teachings advanced by Helena Petrovna Blavatsky and The Theosophical Society, founded in 1875 as a revival of theosophical thought and carried forward today by a number of theosophical and metaphysical groups.

The tradition, however, is ancient. When human beings first individualized, i.e., became nominally self-conscious, they were guided in their development and experience by super-human beings who shared with them knowledge and understanding according to their capacities. These super-human beings passed through the human stage well in advance of the present humanity (there is a continuum of lives, races, lifewaves, kingdoms).

As humanity evolved in consciousness and was increasingly able to experience without need for direct guidance, the "teachers" gradually withdrew to the higher planes and now only provide gentle and subjective encouragement. And as human beings have evolved onto those higher levels, the super-humans have been replaced by the pioneers among humanity, those who have become more than human (having completed the requirements at this level), and the others

have withdrawn to even higher levels. But the body of esoteric knowledge continues from ancient times.

Generally, wisdom teachings consist of three major levels. The lowest level is that of exoteric teachings that are freely available to and comprehensible by the bulk of humanity. These teachings in their higher sense are limited, veiled, and often in the form of parables or aphorisms, but in their lower, more practical sense, are more-or-less self-evident to most of humanity. The intermediate level is that of the so-called lesser mysteries, includes metaphysical teachings above and beyond the conventional. The highest level is that of the so-called greater mysteries, that which is purely esoteric and in its truest sense is available only on soul (causal) levels and cannot be written, spoken or brought down into the concrete mind without great distortion and misunderstanding. The bulk of humanity are simply not sufficiently developed in experience and consciousness to understand. There is no judgment implied in this. The higher teachings are readily available, to anyone who can approach that place on the higher levels of consciousness. Few can. But anyone can, in principle, provided the student is clearly devoted to the quest.

The various so-called “esoteric teachings” are actually teachings derived from the lesser mysteries, and the translation and expression of these ideas into the concrete mind can vary widely in quality, depending on the character and quality of the intermediary.

† Article No. 36

Theosophy 2

Purely esoteric knowledge carries with it a great responsibility, as well as power that can be misused unless the recipient has a well developed conscience and sense of propriety. Therefore esoteric knowledge and insight is protected, inherently. It is not so much a matter of secrecy as it is a matter of most people not being able to comprehend it. However, as humanity evolves, knowledge which was once considered esoteric becomes, by degrees, exoteric and available to all, as humanity's consciousness, quality, and abilities grow. Today, for example, most of the lesser mystery teachings are generally and readily available for a serious spiritual student to use to teach himself the basic

principles. The greater mysteries, however, remain secret, except to a very small number of people who are able to work through soul contact.

Even in the outer, orthodox teachings of religion, philosophy, and science, although the exoteric tenets may vary considerably according to perspective and culture, at the core of each is found the very same shining esoteric truths. At the highest level, all share the same (one) reality and truth, for all is one. The founders of all the great religions were initiates of the mysteries and taught some aspect of the esoteric tradition. A rich and profound source of theosophy has come from India, and The Vedas (Hindu scriptures), including The Upanishads, and The Bhagavad Gita. Aspects of theosophy may also be found in religions such as Buddhism, Sufism, and Taoism, as well as in The Kabbalah of the Jewish teachings, and in esoteric Christianity. Theosophy has no dogma, creed, or ritual. It simply presents certain ideas for one's own consideration and evaluation, and emphasizes the source of unity underlying all expression. In spite of diversity of approach and cultural differences, theosophical teachings generally contain certain basic principles.

(1) There is One Life, eternal, boundless, and immutable, from which the universe arises. From this One God are differentiated all lives and all forms, with God being both immanent (within each life) and transcendent (external, more than each life). (2) Everything in the universe throughout all of its kingdoms is conscious to some degree, a consciousness of its own kind and on its own plane of perception. This consciousness is evolving, as the universe is not the product of chance, but rather the outworking of a divine plan of inner guiding principles and purposiveness in progressive evolution of consciousness.

(3) Universes and the lives within them manifest and disappear according to a natural cycle, or cosmic law of periodicity. This process includes progressive incarnation (reincarnation) and is seen everywhere in nature, of periods of activity and growth alternating with periods of rest and assimilation. The universe and everything in it is temporary compared with the eternal, immutable One. (4) Life is conditioned by the Law of Karma, known as the law of cause and effect, which for man yields learning experiences and encourages evolution as a consequence of free will.

Theosophy also teaches that cosmic manifestation has two phases, involution and evolution. During involution, billions of units of individual spiritual consciousness called monads issue forth from the one undifferentiated source. Reflections of the monads descend more deeply into matter in the mineral, vegetable, and animal kingdoms and through this experience finally gain self-consciousness in the human kingdom. Evolution begins as these self-conscious human beings gradually develop the divine potential within themselves, gain freedom from attachment to matter, and ultimately return to the One from which they emerged.

† Article No. 37

Theosophy 3

As a result of this aeonic journey, there is definite improvement in consciousness and awareness, as human lives achieve relative perfection. Evolution then continues in other ways. Attaining human perfection is eventually within the reach of all people, like those who have already accomplished that ideal such as the Christ, the Buddha, and others who inspire and encourage mankind. Recognizing the essential unity of the major religions, there is no need to convert anyone from or to any religion, but rather people are encouraged to seek to interpret and illuminate the higher, inner meanings of religion and sacred texts.

Theosophy is a synthesis of the deepest thinking (more properly, realization based on inner experience) of the Eastern and Western worlds. It focuses on the broader picture of the totality of existence, all that is, and uses an inclusive, correlative perspective. Though ancient in origin, it is really ageless, and underlies much of modern insight. Throughout the world today, there are many theosophical organizations continuing in the tradition of the ageless wisdom teachings. Whether they are called or considered theosophical matters not. What matters is the quality of consciousness embraced. What matters is the character and quality of the teachings.

While theosophical principles have always been available to the enlightened, there have been cycles over the course of history where the teachings have flourished publicly and then declined. Declinations occur whenever the mass

consciousness becomes materialistic, sense-oriented, or personality-centered, naturally, in response to subtle pressures and qualifications. But a resurgence of the spiritual stimulation and restoration of the ancient theosophical teachings follows eventually (similarly, in response to subtle pressures and qualifications) (as humanity passes through a cycle of responsiveness (often following a period of great distress)).

A revival of theosophical thought in the Western world was begun through the efforts of Madame Helena Petrovna Blavatsky (HPB) and others. Through her many writings, Madame Blavatsky endeavored to collect the various wisdom given to man throughout the ages and to restate them for the Western world. She gathered ideas from the East and the West, going to their esoteric source (to the extent of her abilities and responsiveness), and showing their essential unity. Her magnum opus, *The Secret Doctrine*, was published in 1888 and dealt with cosmogenesis, the origin and development of the universe, and anthropogenesis, the origin and development of man. Madame Blavatsky emphasized that the book was not a revelation but rather a collection of teachings from thousands of books containing ancient wisdom which had appeared throughout the centuries at different times and places. She was non-dogmatic in approach, asking readers to consider these ideas, and accept them only if they seemed valid. Through her efforts and those of The Theosophical Society (and others), the West has been increasingly exposed to the ageless wisdom, and to the religious and philosophical learning of the East, and the compatibility and oneness of both East and West has become more apparent. The brotherhood-sisterhood of humanity was emphasized, as was the unity of all life.

The aggregation of divine wisdom teachings given to humanity over the ages comprises what is known as theosophy. Theosophical truths are not exclusive to any particular group or culture, but rather belong to all of the spiritually awakened within humanity who are therefore and thereby responsive to these teachings.

Section 0.51



Theosophia

- Two classical works from the theosophical literature of particular value are *At the Feet of the Master* and *Light on the Path*. The first is attributed to J. Krishnamurti, the second to Mabel Collins. Both represent the ancient wisdom in meaningful, practical terms for the spiritual student or aspirant.

At the Feet of the Master 1

Discrimination

The first of these qualifications is discrimination; and this is usually taken as the discrimination between the real and the unreal which leads men to enter the Path. It is this, but it is also much more; and it is to be practiced, not only at the beginning of the Path, but at every step of it every day until the end. You enter the Path because you have learned that on it alone can be found those things which are worth gaining. Men who do not know, work to gain wealth and power, but these are at most for one life only, and therefore unreal. There are greater things than these, things which are real and lasting; when you have once seen these, you desire those others no more.

In all the world there are only two kinds of people -- those who know, and those who do not know; and this knowledge is the thing which matters. What religion a man holds, to what race he belongs -- these things are not important; the really important thing is this knowledge -- the knowledge of God's plan for men. For God has a plan, and that plan is evolution. When once a man has seen that and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful. So, because he knows, he is on God's side, standing for good and resisting evil, working for evolution and not for selfishness.

If he is on God's side he is one of us, and it does not matter in the least whether he calls himself a Hindu or a Buddhist, a Christian or a Muslim, whether he is an Indian or an Englishman, a Chinaman or a Russian. Those who are on His side know why they are here and what they should do, and they are trying to do it; all the others do not yet know what they should do, and so they often act foolishly, and try to invent ways for themselves which they think will be pleasant for themselves, not understanding that all are one, and that therefore only what the One wills can ever be really pleasant for any one. They are following the unreal instead of the real. Until they learn to distinguish between these two, they have not ranged themselves on God's side, and so this discrimination is the first step.

But even when the choice is made, you must still remember that of the real and the unreal there are many varieties; and discrimination must still be made between the right and the wrong, the important and the unimportant, the useful and the useless, the true and the false, the selfish and the unselfish.

Between the right and wrong it should not be difficult to choose, for those who wish to follow the Master [soul] have already decided to take the right at all costs. But the body and the man are two, and the man's will is not always what the body wishes. When your body wishes something, stop and think whether you really wish for it. For you are God, and you will only what God wills; but you must dig deep down into yourself to find the God within you, and listen to His voice, which is your voice. Do not mistake your bodies for yourself -- neither the physical body, nor the astral, nor the mental. Each one of them will pretend to be the Self, in order to gain what it wants. But you must know them all, and know yourself as their master.

When there is work that must be done, the physical body wants to rest, to go out walking, to eat and drink; and the man who does not know says to himself: "I want to do these things, and I must do them." But the man who knows says: "This that wants is not I, and it must wait awhile."

Often when there is an opportunity to help some one, the body feels: "How much trouble it will be for men; let some one else do it." But the man replies to his body: "You shall not hinder me in doing good work."

The body is your animal -- the horse upon which you ride. Therefore you must treat it well, and take good care of it; you must not overwork it, you must feed it properly on pure food and drink only, and keep it strictly clean always, even from the minutest speck of dirt. For without a perfectly clean and healthy body you cannot do the arduous work of preparation, you cannot bear its ceaseless strain. But it must always be you who controls that body, not it that controls you.

The astral body has its desires -- dozens of them; it wants you to be angry, to say sharp words, to feel jealous, to be greedy for money, to envy other people their possessions, to yield yourself to depression. All these things it wants, and

many more, not because it wishes to harm you, but because it likes violent vibrations, and likes to change them constantly. But you want none of these things, and therefore you must discriminate between your wants and your body's.

Your mental body wishes to think itself proudly separate, to think much of itself and little of others. Even when you have turned it away from worldly things, it still tries to calculate for self, to make you think of your own progress, instead of thinking of the Master's [soul's] work and of helping others. When you meditate, it will try to make you think of the many different things which it wants instead of the one thing which you want. You are not this mind, but it is yours to use; so here again discrimination is necessary. You must watch unceasingly, or you will fail.

Between right and wrong, occultism knows no compromise. At whatever apparent cost, that which is right you must do, that which is wrong you must not do, no matter what the ignorant may think or say. You must study deeply the hidden laws of nature, and when you know them arrange your life according to them, using always reason and common-sense.

You must discriminate between the important and the unimportant. Firm as a rock where right and wrong are concerned, yield always to others in things which do not matter. For you must be always gentle and kindly, reasonable and accommodating, leaving to others the same full liberty which you need for yourself.

Try to see what is worth doing; and remember that you must not judge by the size of a thing. A small thing which is directly useful in the Master's [soul's] work is far better worth doing than a large thing which the world would call good. You must distinguish not only the useful from the useless, but the more useful from the less useful. To feed the poor is a good and noble and useful work; yet to feed their souls is nobler and more useful than to feed their bodies. Any rich man can feed the body, but only those who know can feed the soul. If you know, it is your duty to help others to know.

However wise you may be already, on this Path you have much to learn; so much that here also there must be discrimination, and you must think carefully

what is worth learning. All knowledge is useful, and one day you will have all knowledge; but while you have only part, take care that it is the most useful part. God is wisdom as well as love; and the more wisdom you have the more you can manifest of Him. Study then, but study first that which will most help you to help others. Work patiently at your studies, not that men may think you wise, not even that you may have the happiness of being wise, but because only the wise man can be wisely helpful. However much you wish to help, if you are ignorant you may do more harm than good.

You must distinguish between truth and falsehood; you must learn to be true all through, in thought and word and deed.

In thought first; and that is not easy, for there are in the world many untrue thoughts, many foolish superstitions, and no one who is enslaved by them can make progress. Therefore you must not hold a thought just because many other people hold it, nor because it has been believed for centuries, nor because it is written in some book which men think sacred; you must think of the matter for yourself, and judge for yourself whether it is reasonable. Remember that though a thousand men agree upon a subject, if they know nothing about that subject their opinion is of no value. He who would walk upon the Path must learn to think for himself, for superstition is one of the greatest evils in the world, one of the fetters from which you must utterly free yourself.

Your thought about others must be true; you must not think of them what you do not know. Do not suppose that they are always thinking of you. If a man does something which you think will harm you, or says something which you think applies to you, do not think at once: "He meant to injure me." Most probably he never thought of you at all, for each person has his own troubles and his thought turn chiefly around himself. If a man speak angrily to you, do not think: "He hates me, he wishes to wound me." Probably some one or something else has made him angry, and because he happens to meet you he turns his anger upon you. He is acting foolishly, for all anger is foolish, but you must not therefore think untruly of him.

When you become a pupil of the Master [soul], you may always try the truth of your thought by laying it besides his. For the pupil is one with the Master [soul], and he needs only to put back his thought into the Master's [soul's]

thought to see at once whether it agrees. If it does not, it is wrong, and he changes it instantly, for the Master's [soul's] thought is perfect, because he knows all.

Those who are not yet accepted by him cannot do quite this; but they may greatly help themselves by stopping often to think: "What would the Master think about this? What would the Master say or do under these circumstances?" For you must never do or say or think what you cannot imagine the Master as doing or saying or thinking.

You must be true in speech too -- accurate and without exaggeration. Never attribute motives to another; only his Master [soul] knows his thoughts, and he may be acting from reasons which have never entered your mind. If you hear a story against any one, do not repeat it; it may not be true, and even if it is, it is kinder to say nothing. Think well before speaking, lest you should fall into inaccuracy.

Be true in action; never pretend to be other than you are, for all pretence is a hindrance to the pure light of truth, which should shine through you as sunlight shines through clear glass.

You must discriminate between the selfish and the unselfish. For selfishness has many forms, and when you think you have finally killed it in one of them, it arises in another as strongly as ever. But by degrees you will become so full of thought for the helping of others that there will be no room, no time, for any thought about yourself.

You must discriminate in yet another way. Learn to distinguish the God in everyone and everything, no matter how evil he or it may appear on the surface. You can help your brother through that which you have in common with him, and that is the divine life; learn how to arouse that in him, learn how to appeal to that in him; so shall you save your brother from wrong.

At the Feet of the Master 2

Desirelessness

There are many for whom the qualification of desirelessness is a difficult one, for they feel that they are their desires -- that if their distinctive desires, their likings and dislikings, are taken away from them, there will be no self left. But these are only they who have not seen the Master [soul]; in the light of His holy presence all desire dies, but the desire to be like Him. Yet before you have the happiness of meeting Him face to face, you may attain desirelessness if you will. Discrimination has already shown you that the things which most men desire, such as wealth and power, are not worth having; when this is really felt, not merely said, all desire for them ceases.

Thus far all is simple; it needs only that you should understand. But there are some who forsake the pursuit of earthly aims only in order to gain heaven, or to attain personal liberation from rebirth; into this error you must not fall. If you have forgotten self altogether, you cannot be thinking when that self should be set free, or what kind of heaven it shall have. Remember that all selfish desire binds, however high may be its object, and until you have got rid of it you are not wholly free to devote yourself to the work of the Master [soul].

When all desires for self are gone, there may still be a desire to see the result of your work. If you help anybody, you want to see how much you have helped him; perhaps even you want him to see it too, and to be grateful. But this is still desire, and also want of trust. When you pour out your strength to help, there must be a result, whether you can see it or not; if you know the law you know this must be so. So you must do right for the sake of the right, not in the hope of reward; you must work for the sake of the work, not in the hope of seeing the result; you must give yourself to the service of the world because you love it, and cannot help giving yourself to it.

Have no desire for psychic powers; they will come when the Master [soul] knows that it is best for you to have them. To force them too soon often brings in its train much trouble; often their possessor is misled by deceitful nature-

spirits, or becomes conceited and thinks he cannot make a mistake; and in any case the time and strength that it takes to gain them might be spent in work for others. They will come in the course of development -- they must come; and if the Master [soul] sees that it would be useful for you to have them sooner, He will tell you how to unfold them safely. Until then, you are better without them.

You must guard, too, against certain small desires which are common in daily life. Never wish to shine, or to appear clever; have no desire to speak. It is well to speak little; better still to say nothing, unless you are quite sure that what you wish to say is true, kind, and helpful. Before speaking think carefully whether what you are going to say has those three qualities; if it has not, do not say it.

It is well to get used even now to thinking carefully before speaking; for when you reach initiation you must watch every word, lest you should tell what must not be told. Much common talk is unnecessary and foolish; when it is gossip, it is wicked. So be accustomed to listen rather than to talk; do not offer opinions unless directly asked for them.

One statement of the qualifications gives them thus; to know, to dare, to will, and to be silent; and the last of the four is the hardest of them all.

Another common desire which you must sternly repress is the wish to meddle in other men's business. What another man does or says or believes is no affair of yours, and you must learn to let him absolutely alone. He has full right to free thought and speech and action, so long as he does not interfere with any one else. You yourself claim the freedom to do what you think proper; you must allow the same freedom to him, and when he exercises it you have no right to talk about him.

If you think he is doing wrong, and you can contrive an opportunity of privately and very politely telling him why you think so, it is possible that you may convince him; but there are many cases in which even that would be an improper interference. On no account must you go and gossip to some third person about the matter, for that is an extremely wicked action.

If you see a case of cruelty to a child or an animal, it is your duty to interfere. If you see any one breaking the law of the country, you should inform the authorities. If you are placed in charge of another person in order to teach him, it may become your duty gently to tell him of his faults. Except in such cases, mind your own business, and learn the virtue of silence.

† Article No. 63

At the Feet of the Master 3

Good Conduct

The six points of conduct which are specially required are given by the Master as (1) self-control as to the mind, (2) self-control in action, (3) tolerance, (4) cheerfulness, (5) one-pointedness, and (6) confidence.

1. Self-Control as to the Mind

The qualification of desirelessness shows that the astral body must be controlled; this shows the same thing as to the mental body. It means control of temper, so that you may feel no anger or impatience; of the mind itself, so that the thought may always be calm and unruffled; and (through the mind) of the nerves, so that they maybe as little irritable as possible. This last is difficult, because when you try to prepare yourself for the Path, you cannot help making your body more sensitive, so that its nerves are easily disturbed by a sound or a shock, and feel any pressure acutely; but you must do your best.

The calm mind means also courage, so that you may face without fear the trials and difficulties of the Path; it means also steadiness, so that you may make light of the troubles which come into every one's life, and avoid the incessant worry over little things in which many people spend most of their time. The Master [soul] teaches that it does not matter in the least what happens to a man from the outside; sorrows, troubles, sicknesses, losses -- all these must be as nothing to him, and must not be allowed to affect the calmness of his mind. They are the result of past actions, and when they come you must bear them cheerfully, remembering that all evil is transitory, and that your duty is to remain always joyous and serene. They belong to your previous lives, not to

this; you cannot alter them, so it is useless to trouble about them. Think rather of what you are doing now, which will make the events of your next life, for that you can alter.

Never allow yourself to feel sad or depressed. Depression is wrong, because it infects others and makes their lives harder, which you have no right to do.

Therefore if ever it comes to you, throw it off at once.

In yet another way you must control your thought; you must not let it wander. Whatever you are doing, fix your thought upon it, that it may be perfectly done; do not let your mind be idle, but keep good thoughts always in the background of it, ready to come forward the moment it is free.

Use your thought-power every day for good purposes; be a force in the direction of evolution. Think each day of some one whom you know to be in sorrow, or suffering, or in need of help, and pour out loving thought upon him.

Hold back your mind from pride, for pride comes only from ignorance. The man who does not know thinks that he is great, that he has done this or that great thing; the wise man knows that only God is great, that all good work is done by God alone.

2. Self-Control in Action

If your thought is what it should be, you will have little trouble with your action. Yet remember that, to be useful to mankind, thought must result in action. There must be no laziness, but constant activity in good work. But it must be your own duty that you do -- not another man's, unless with his permission and by way of helping him.

Leave every man to do his own work in his own way; be always ready to offer help where it is needed, but never interfere. For many people the most difficult thing in the world to learn is to mind their own business; but that is exactly what you must do.

Because you try to take up higher work, you must not forget your ordinary duties, for until they are done you are not free for other service. You should undertake no new worldly duties; but those which you have already taken upon

you, you must perfectly fulfill -- all clear and reasonable duties which you yourself recognize, that is, not imaginary duties which others try to impose upon you. If you are to be His [God's] [the soul's] you must do ordinary work better than others, not worse; because you must do that also for His sake.

3. Tolerance

You must feel perfect tolerance for all, and a hearty interest in the beliefs of those of another religion, just as much as in your own. For their religion is a path to the highest, just as yours is. And to help all, you must understand all. But in order to gain this perfect tolerance, you must yourself first be free from bigotry and superstition. You must learn that no ceremonies are necessary; else you will think yourself somehow better than those who do not perform them. Yet you must not condemn others who still cling to ceremonies. Let them do as they will; only they must not interfere with you who know the truth -- they must not try to force upon you that which you have outgrown. Make allowance for everything; be kindly towards everything.

Now that your eyes are opened, some of your old beliefs, your old ceremonies, may seem to you absurd; perhaps, indeed, they really are so. Yet though you can no longer take part in them, respect them for the sake of those good souls to whom they are still important. They have their place, they have their use; they are like those double lines which guided you as a child to write straight and evenly, until you learned to write far better and more freely without them. There was a time when you needed them; but now that time is past.

A great teacher once wrote: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things." Yet he who has forgotten his childhood and lost sympathy with the children is not the man who can teach them or help them. So look kindly, gently, tolerantly upon all; but upon all alike, Buddhist or Hindu, Jain or Jew, Christian or Muslim.

4. Cheerfulness

You must bear your karma cheerfully, whatever it may be, taking it as an honor that suffering comes to you, because it shows that the Lords of Karma think you worth helping. However hard it is, be thankful that it is no worse. Remember that you are of but little use to the Master [soul] until your evil karma is worked out, and you are free. By offering yourself to Him [God], you have asked that your karma may be hurried, and so now in one or two lives you work through what otherwise might have been spread over a hundred. But in order to make the best out of it, you must bear it cheerfully, gladly.

Yet another point. You must give up all feeling of possession. Karma may take from you the things which you like best -- even the people whom you love most. Even then you must be cheerful -- ready to part with anything and everything. Often the Master [God] [the soul] needs to pour out His strength upon others through His servant; He cannot do that if the servant yields to depression. So cheerfulness must be the rule.

5. One-Pointedness

The one thing that you must set before you is to do the Master's work. Whatever else may come in your way to do, that at least you must never forget. Yet nothing else can come in your way, for all helpful, unselfish work is the Master's work, and you must do it for His sake.

And you must give all your attention to each piece as you do it, so that it may be your very best. The same teacher also wrote: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." Think how you would do a piece of work if you knew that the Master was coming at once to look at it; just in that way you must do all your work. Those who know most will most know all that that verse means. And there is another like it, much older: "Whatsoever thy hand findeth to do, do it with thy might."

One-pointedness means, too, that nothing shall ever turn you, even for a moment, from the Path upon which you have entered. No temptations, no worldly pleasures, no worldly affections even, must ever draw you aside. For you yourself must become one with the Path; it must be so much part of your

nature that you follow it without needing to think of it, and cannot turn aside. You, the Monad, have decided it; to break away from it would be to break away from yourself.

6. Confidence

You must trust your Master [God] [soul]; you must trust yourself. If you have seen the Master, you will trust Him to the uttermost, through many lives and deaths. If you have not yet seen Him, you must still try to realize Him and trust Him, because if you do not, even He cannot help you. Unless there is perfect trust, there cannot be the perfect flow of love and power.

You must trust yourself. You say you know yourself too well? If you feel so, you do not know yourself; you know only the weak outer husk, which has fallen often into the mire. But you -- the real you -- you are a spark of God's own fire, and God, who is almighty, is in you, and because of that there is nothing that you cannot do if you will. Say to yourself: "What man has done, man can do. I am a man, yet also God in man; I can do this thing, and I will." For your will must be like tempered steel, if you would tread the Path.

† Article No. 64

At the Feet of the Master 4

Love

Of all the qualifications, love is the most important, for if it is strong enough in a man, it forces him to acquire all the rest, and all the rest without it would never be sufficient. Often it is translated as an intense desire for liberation from the round of births and deaths, and for union with God. But to put it in that way sounds selfish, and gives only part of the meaning. It is not so much desire as will, resolve, determination. To produce its result, this resolve must fill your whole nature, so as to leave no room for any other feeling. It is indeed the will to be one with God, not in order that you may escape from weariness and suffering, but in order that because of your deep love for Him you may act with Him and as He does. Because He is love, you, if you would become one with Him, must be filled with perfect unselfishness and love also.

In daily life this means two things; first, that you shall be careful to do no hurt to any living thing; second, that you shall always be watching for an opportunity to help.

First, to do no hurt. Three sins there are which work more harm than all else in the world -- gossip, cruelty, and superstition -- because they are sins against love. Against these three the man who would fill his heart with the love of God must watch ceaselessly.

See what gossip does. It begins with evil thought, and that in itself is a crime. For in everyone and in everything there is good; in everyone and in everything there is evil. Either of these we can strengthen by thinking of it, and in this way we can help or hinder evolution; we can do the will of the Logos or we can resist Him. If you think of the evil in another, you are doing at the same time three wicked things:

1. You are filling your neighborhood with evil thought instead of with good thought, and so you are adding to the sorrow of the world.
2. If there is in that man the evil which you think, you are strengthening it and feeding it; and so you are making your brother worse instead of better. But generally the evil is not there, and you have only fancied it; and then your wicked thought tempts your brother to do wrong, for if he is not yet perfect you may make him that which you have thought him.
3. You fill your own mind with evil thoughts instead of good; and so you hinder your own growth, and make yourself, for those who can see, an ugly and painful object instead of a beautiful and lovable one.

Not content with having done all this harm to himself and to his victim, the gossip tries with all his might to make other men partners in his crime. Eagerly he tells his wicked tale to them, hoping that they will believe it; and then they join with him in pouring evil thought upon the poor sufferer. And this goes on day after day, and is done not by one man but by thousands. Do you begin to see how base, how terrible a sin this is? You must avoid it altogether. Never speak ill of any one; refuse to listen when any one else speaks ill of another, but

gently say: "Perhaps this is not true, and even if it is, it is kinder not to speak of it."

Then as to cruelty. This is of two kinds, intentional and unintentional. Intentional cruelty is purposely to give pain to another living being; and that is the greatest of all sins -- the work of a devil rather than a man.

You would say that no man could do such a thing; but men have done it often, and are daily doing it now. The inquisitors did it; many religious people did it in the name of their religion. Vivisectionists do it; many schoolmasters do it habitually. All these people try to excuse their brutality by saying that it is the custom; but a crime does not cease to be a crime because many commit it. Karma takes no account of custom; and the karma of cruelty is the most terrible of all. In India at least there can be no excuse for such customs, for the duty of harmlessness is well-known to all. The fate of the cruel must fall also upon all who go out intentionally to kill God's creatures, and call it "sport."

Such things as these you would not do, I know; and for the sake of the love of God, when opportunity offers, you will speak clearly against them. But there is a cruelty in speech as well as in act; and a man who says a word with the intention to wound another is guilty of this crime. That, too, you would not do; but sometimes a careless word does as much harm as a malicious one. So you must be on your guard against unintentional cruelty.

It comes usually from thoughtlessness. A man is so filled with greed and avarice that he never even thinks of the suffering which he causes to others by paying too little, or by half-starving his wife and children. Another thinks only of his own lust, and cares little how many ... he ruins in satisfying it. Just to save himself a few minutes' trouble, a man does not pay his workmen on the proper day, thinking nothing of the difficulties he brings upon them. So much suffering is caused just by carelessness -- by forgetting to think how an action will affect others. But karma never forgets, and it takes no account of the fact that men forget. If you wish to enter the Path, you must think of the consequences of what you do, lest you should be guilty of thoughtless cruelty.

Superstition is another mighty evil, and has caused much terrible cruelty. The man who is a slave to it despises others who are wiser, tries to force them to do

as he does. Think of the awful slaughter produced by the superstition that animals should be sacrificed, and by the still more cruel superstition that man needs flesh for food. Think of the treatment which superstition has meted out to the depressed classes in our beloved India, and see in that how this evil quality can breed heartless cruelty even among those who know the duty of brotherhood. Many crimes have men committed in the name of the God of love, moved by this nightmare of superstition; be very careful therefore that no slightest trace of it remains in you.

These three great crimes you must avoid, for they are fatal to all progress, because they sin against love. But not only must you thus refrain from evil; you must be active in doing good. You must be so filled with the intense desire of service that you are ever on the watch to render it all around you -- not to man alone, but even to animals and plants. You must render it in small things every day, that the habit may be formed, so that you may not miss the rare opportunity when the great thing offers itself to be done. For if you yearn to be one with God, it is not for your own sake; it is that you may be a channel through which His love may flow to reach your fellow men.

He who is on the Path exists not for himself, but for others; he has forgotten himself, in order that he may serve them. He is as a pen in the hand of God, through which His thought may flow, and find for itself an expression down here, which without a pen it could not have. Yet at the same time he is also a living plume of fire, raying out upon the world the divine love which fills his heart.

The wisdom which enables you to help, the will which directs the wisdom, the love which inspires the will -- these are your qualifications. Will, wisdom, and love are the three aspects of the Logos; and you, who wish to enroll yourselves to serve Him, must show forth these aspects in the world.

Light on the Path 1

These rules are written for all disciples: Attend you to them.

Before the eyes can see they must be incapable of tears. Before the ear can hear it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters it must have lost the power to wound. Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart.

1. Kill out ambition.

Note (I): Ambition is the first curse: the great tempter of the man who is rising above his fellows. It is the simplest form of looking for reward. Men of intelligence and power are led away from their higher possibilities by it continually. Yet it is a necessary teacher. Its results turn to dust and ashes in the mouth; like death and estrangement it shows the man at last that to work for self is to work for disappointment. But though this first rule seems so simple and easy, do not quickly pass it by. For these vices of the ordinary man pass through a subtle transformation and reappear with changed aspect in the heart of the disciple. It is easy to say, "I will not be ambitious." It is not so easy to say, "When the Master reads my heart he will find it clean utterly." The pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist, who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire, and transferred his interest to the things which concern his larger span of life. The same principle applies to the other two seemingly simple rules. Linger over them and do not let yourself be easily deceived by your own heart. For now, at the threshold, a mistake can be corrected. But carry it on with you and it will grow and come to fruition, or else you must suffer bitterly in its destruction.

2. Kill out desire of life.

3. Kill out desire of comfort.

4. Work as those work who are ambitious.

Respect life as those who desire it. Be happy as those are who live for happiness.

Seek in the heart the source of evil and expunge it. It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. And it is a plant that lives and increases throughout the ages. It flowers when the man has accumulated unto himself innumerable existences. He who will enter upon the path of power must tear this thing out of his heart. And then the heart will bleed, and the whole life of the man seem to be utterly dissolved. This ordeal must be endured: it may come at the first step of the perilous ladder which leads to the path of life: it may not come until the last. But, remember that it has to be endured, and fasten the energies of your soul upon the task. Live neither in the present nor the future, but in the eternal. This giant weed cannot flower there: this blot upon existence is wiped out by the very atmosphere of eternal thought.

5. Kill out all sense of separateness.

Note (2): Do not fancy you can stand aside from the bad man or the foolish man. They are yourself, though in a lesser degree than your friend or your master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame; for you are part of it; your karma is inextricably interwoven with the great karma. And before you can attain knowledge you must have passed through all places, foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. And if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire. Abstain because it is right to abstain -- not that yourself shall be kept clean.

6. Kill out desire for sensation.

7. Kill out the hunger for growth.

8. **Yet stand alone and isolated**, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the eternal, can aid you. Learn from sensation and observe it, because only so can you commence the science of self-knowledge, and plant your foot on the first step on the ladder. Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature.

9. Desire only that which is within you.

10. Desire only that which is beyond you.

11. Desire only that which is unattainable.

12. **For within you is the light of the world** -- the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you; because when you reach it you have lost yourself. It is unattainable, because it forever recedes. You will enter the light, but you will never touch the flame.

13. Desire power ardently.

14. Desire peace fervently.

15. Desire possessions above all.

16. **But those possessions** must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self. The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons. And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

17. Seek out the way.

Note (3): These four words seem, perhaps, too slight to stand alone. The disciple may say, "Should I study these thoughts at all did I not seek out the way?" Yet do not pass on hastily. Pause and consider awhile. Is it the way you desire, or is it that there is a dim perspective in your visions of great heights to be scaled by yourself, of a great future for you to compass? Be warned. The way is to be sought for its own sake, not with regard to your feet that shall tread it.

There is a correspondence between this rule and the 17th of the 2nd series. When after ages of struggle and many victories the final battle is won, the final secret demanded, then you are prepared for a further path. When the final secret of this great lesson is told, in it is opened the mystery of the new way -- a path which leads out of all human experience, and which is utterly beyond human perception or imagination. At each of these points it is needful to pause long and consider well. At each of these points it is necessary to be sure that the way is chosen for its own sake. The way and the truth come first, then follows the life.

18. Seek the way by retreating within.

19. Seek the way by advancing boldly without.

20. Seek it not by any one road.

To each temperament there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labor, by studious observation of life. None alone can take the disciple more than one step onwards. All steps are necessary to make up the ladder. The vices of men become steps in the ladder, one by one, as they are surmounted. The virtues of man are steps indeed, necessary -- not by any means to be dispensed with. Yet, though they create a fair atmosphere and a happy future, they are useless if they stand alone. The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his whole individuality firmly, and by the force of his awakened spiritual

will recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality. When he knows that for this his wonderful complex separated life exists, then, indeed, and then only, he is upon the way. Seek it by plunging into the mysterious and glorious depths of your own inmost being. Seek it by testing all experience, by utilizing the senses in order to understand the growth and meaning of individuality, and the beauty and obscurity of those other divine fragments which are struggling side by side with you, and form the race to which you belong.

Seek it by study of the laws of being, the laws of nature, the laws of the supernatural; and seek it by making the profound obeisance of the soul to the dim star that burns within. Steadily, as you watch and worship, its light will grow stronger. Then you may know you have found the beginning of the way. And when you have found the end it slight will suddenly become the infinite light.

Note (4): Seek it by testing all experience, and remember that when we say this we do not say "Yield to the seductions of sense in order to know it." Before you have become an occultist you may do this; but not afterwards. When you have chosen and entered the path you cannot yield to these seductions without shame. Yet you can experience them without horror: can weigh, observe, and test them, and wait with the patience of confidence for the hour when they shall affect you no longer. But do not condemn the man that yields; stretch out your hand to him as a brother pilgrim whose feet have become heavy with mire. Remember that great though the gulf may be between the good man and the sinner, it is greater between the good man and the man who has attained knowledge; it is immeasurable between the good man and the one on the threshold of divinity. Therefore be wary lest too soon you fancy yourself a thing apart from the mass.

When you have found the beginning of the way the star of your soul will show its light; and by that light you will perceive how great is the darkness in which it burns. Mind, heart, brain, all are obscure and dark until the first great battle has been won. Be not appalled and terrified by this sight; keep your eyes fixed on the small light and it will grow. But let the darkness within help you to

understand the helplessness of those who have seen no light, whose souls are in profound gloom. Blame them not, shrink not from them, but try to lift a little of the heavy karma of the world; give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory. Then do you enter into a partnership of joy, which brings indeed terrible toil and profound sadness, but also a great and ever-increasing delight.

21. Look for the flower to bloom in the silence that follows the storm: not till then.

It shall grow, it will shoot up, it will make branches and leaves and form buds, while the storm continues, while the battle lasts. But not till the whole personality of the man is dissolved and melted -- not until it is held by the divine fragment which has created it, as a mere subject for grave experiment and experience -- not until the whole nature has yielded and become subject unto its higher self, can the bloom open. Then will come a calm such as comes in a tropical country after the heavy rain, when nature works so swiftly that one may see her action. Such a calm will come to the harassed spirit. And in the deep silence the mysterious event will occur which will prove that the way has been found. Call it by what name you will, it is a voice that speaks where there is none to speak -- it is a messenger that comes, a messenger without form or substance; or it is the flower of the soul that has opened. It cannot be described by any metaphor. But it can be felt after, looked for, and desired, even amid the raging of the storm. The silence may last a moment of time or it may last a thousand years. But it will end. Yet you will carry its strength with you. Again and again the battle must be fought and won. It is only for an interval that nature can be still.

Note (5): The opening of the bloom is the glorious moment when perception awakes: with it comes confidence, knowledge, certainty. The pause of the soul is the moment of wonder, and the next moment of satisfaction, that is the silence. Know that those who have passed through the silence, and felt its peace and retained its strength, they long that you shall pass through it also. Therefore, in the Hall of Learning, when he is capable of entering there, the disciple will always find his master.

Those that ask shall have. But though the ordinary man asks perpetually, his voice is not heard. For he asks with his mind only; and the voice of the mind is only heard on that plane on which the mind acts. Therefore, not until the first twenty-one rules are past do we say those that ask shall have.

To read, in the occult sense, is to read with the eyes of the spirit. To ask is to feel the hunger within -- the yearning of spiritual aspiration. To be able to read means having obtained the power in a small degree of gratifying that hunger. When the disciple is ready to learn, then he is accepted, acknowledged, recognized. It must be so, for he has lit his lamp, and it cannot be hidden. But to learn is impossible until the first great battle has been won. The mind may recognize truth, but the spirit cannot receive it. Once having passed through the storm and attained the peace, it is then always possible to learn, even though the disciple waver, hesitate, and turn aside. The voice of the silence remains within him, and though he leave the path utterly, yet one day it will resound and rend him asunder and separate his passions from his divine possibilities. Then with pain and desperate cries from the deserted lower self he will return.

These written above are the first of the rules which are written on the walls of the Hall of Learning. Those that ask shall have. Those that desire to read shall read. Those who desire to learn shall learn.

† Article No. 66

Light on the Path 2

Out of the silence that is peace a resonant voice shall arise. And this voice will say, "It is not well; thou hast reaped, now thou must sow." And knowing this voice to be the silence itself thou wilt obey.

Thou who art now a disciple, able to stand, able to hear, able to see, able to speak, who hast conquered desire and attained to self-knowledge, who hast seen thy soul in its bloom and recognized it, and heard the voice of the silence, go thou to the Hall of Learning and read what is written there for thee.

Note (6): To be able to stand is to have confidence; to be able to hear is to have opened the doors of the soul; to be able to see is to have attained perception; to be able to speak is to have attained the power of helping others; to have conquered desire is to have learned how to use and control the self; to have attained to self-knowledge is to have retreated to the inner fortress from whence the personal man can be viewed with impartiality; to have seen thy soul in its bloom is to have obtained a momentary glimpse in thyself of the transfiguration which shall eventually make thee more than man; to recognize is to achieve the great task of gazing upon the blazing light without dropping the eyes and not falling back in terror, as though before some ghastly phantom. This happens to some, and so when the victory is all but won it is lost; to hear the voice of the silence is to understand that from within comes the only true guidance; to go to the Hall of Learning is to enter the state in which learning becomes possible. Then will many words be written there for thee, and written in fiery letters for thee easily to read. For when the disciple is ready, the master is ready also.

1. **Stand aside in the coming battle**, and though thou fightest be not thou the warrior.

2. **Look for the warrior and let him fight in thee.**

3. **Take his orders for battle and obey them.**

4. **Obey him not as though he were a general**, but as though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself. Look for him, else in the fever and hurry of the fight thou mayest pass him; and he will not know thee unless thou knowest him. If thy cry meet his listening ear then will he fight in thee and fill the dull void within. And if this is so, then canst thou go through the fight cool and unwearied, standing aside and letting him battle for thee. Then it will be impossible for thee to strike one blow amiss. But if thou look not for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow uncertain, and in the dust of the battle-field thy sight and senses will fail, and thou wilt not know thy friends from thy enemies. He is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth. When once he has entered thee and become thy

warrior, he will never utterly desert thee, and at the day of the great peace he will become one with thee.

5. Listen to the song of life.

Note (7): Look for it and listen to it first in your own heart. At first you may say, "It is not there; when I search I find only discord." Look deeper. If again you are disappointed, pause and look deeper again. There is a natural melody, an obscure fount in every human heart. It may be hidden over and utterly concealed and silenced -- but it is there. At the very base of your nature you will find faith, hope, and love. He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul. He does this because he finds it easier to live in desires. But underneath all life is the strong current that cannot be checked; the great waters are there in reality. Find them, and you will perceive that none, not the most wretched of creatures, but is a part of it, however he blinds himself to the fact and builds up for himself a phantasmal outer form of horror. In that sense it is that we say to you -- All those beings among whom you struggle on are fragments of the divine. And so deceptive is the illusion in which you live, that it is hard to guess where you will first detect the sweet voice in the hearts of others. But know that it is certainly within yourself. Look for it there, and once having heard it, you will more readily recognize it around you.

6. Store in your memory the melody you hear.

7. Learn from it the lesson of harmony.

8. **You can stand upright now**, firm as a rock amid the turmoil, obeying the warrior who is thyself and thy king. Unconcerned in the battle save to do his bidding, having no longer any care as to the result of the battle, for one thing only is important, that the warrior shall win, and you know he is incapable of defeat -- standing thus, cool and awakened, use the hearing you have acquired by pain and by the destruction of pain. Only fragments of the great song come to your ears while yet you are but man. But if you listen to it, remember it faithfully, so that none which has reached you is lost, and endeavor to learn from it the meaning of the mystery which surrounds you. In time you will need no teacher. For as the individual has voice, so has that in which the individual

exists. Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry: it is a song. Learn from it that you are part of the harmony; learn from it to obey the laws of the harmony.

9. Regard earnestly all the life that surrounds you.

10. Learn to look intelligently into the hearts of men.

Note (8): From an absolutely impersonal point of view, otherwise your sight is colored. Therefore impersonality must first be understood.

Intelligence is impartial: no man is your enemy: no man is your friend. All alike are your teachers. Your enemy becomes a mystery that must be solved, even though it takes ages: for man must be understood. Your friend becomes a part of yourself, an extension of yourself, a riddle hard to read. Only one thing is more difficult to know -- your own heart. Not until the bonds of personality are loosed, can that profound mystery of self begin to be seen. Not till you stand aside from it will it in any way reveal itself to your understanding. Then, and not till then, can you grasp and guide it. Then, and not till then, can you use all its powers, and devote them to a worthy service.

11. Regard most earnestly your own heart.

12. For through your own heart comes the one light which can illuminate life and make it clear to your eyes.

Study the hearts of men, that you may know what is that world in which you live and of which you will to be a part. Regard the constantly changing and moving life which surrounds you, for it is formed by the hearts of men; and as you learn to understand their constitution and meaning, you will by degrees be able to read the larger word of life.

13. Speech comes only with knowledge. Attain to knowledge and you will attain to speech.

Note (9): It is impossible to help others till you have obtained some certainty of your own. When you have learned the first 21 rules and have entered the Hall of

Learning with your powers developed and sense unchained, then you will find there is a fount within you from which speech will arise.

14. Having obtained the use of the inner senses, having conquered the desires of the outer senses, having conquered the desires of the individual soul, and having obtained knowledge, prepare now to enter upon the way in reality. The path is found: make yourself ready to tread it.

15. Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this.

16. Inquire of the holy ones of the earth of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.

17. Inquire of the inmost, the one, of its final secret, which it holds for you through the ages.

The great and difficult victory, the conquering of the desires of the individual soul, is a work of ages; therefore expect not to obtain its reward until ages of experience have been accumulated. When the time of learning this seventeenth rule is reached, man is on the threshold of becoming more than man.

18. The knowledge which is now yours is only yours because your soul has become one with all pure souls and with the inmost. It is a trust vested in you by the One. Betray it, misuse your knowledge, or neglect it, and it is possible even now for you to fall from the high estate you have attained.

Great ones fall back, even from the threshold, unable to sustain the weight of their responsibility, unable to pass on. Therefore look forward always with awe and trembling to this moment, and be prepared for the battle.

19. It is written that for him who is on the threshold of divinity no law can be framed, no guide can exist. Yet to enlighten the disciple, the final struggle may thus be expressed:

Hold fast to that which has neither substance nor existence.

20. Listen only to the voice which is soundless.

21. Look only on that which is invisible alike to the inner and the outer sense.

