

# THE WORK OF THE MASTERS

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## PUBLISHERS' NOTE

WE have collected these studies from Volume II. of *The Path*, and publish them in this series because they present the Masters as living men active in human evolution, and as such they may be valuable to many who at the present time are seeking a Master by means of spiritualistic phenomena.

An understanding of the nature of the work of Masters is necessary in order to comprehend the events of history and the significance of the cyclic rise and fall of civilizations. Spiritual impulses and inspirations reach humanity through those of the race who have mastered the forces inimical to its progress, and who have attained individual consciousness of the laws and principles governing evolution.

No alteration of these articles, as they were written in 1911 and 1912, has been made, except a rearrangement of some paragraphs and the deletion of a few irrelevant passages consequent in a serial publication.

*THE PATH SERIES*

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## INTRODUCTION

IN writing these studies on the Masters of Wisdom and their differing ideals, I have no wish to dogmatize. I am merely offering my conceptions of these ideals as I have come to look upon them through reading the works of H. P. Blavatsky, and by the traditions which have been current among one group of esoteric students who look to her as their teacher. I may be wrong in detail, but I believe that in the main I am presenting a true picture of the various Dharmas<sup>1</sup> with which I shall deal.

I make no claims to finality or to any truth which is to be taken as dogma, and I hope my readers will bear constantly in mind that my statements are to be considered in the light of hints for thought, not as statements of exact knowledge. Any dogma is dangerous. Truth

<sup>1</sup> Dharma. That duty which is imposed on each man and woman of the race by his or her own highest ideal of right.

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is a quality of consciousness, not a statement in formal terms. H. P. B. said that one of the functions of the Theosophical Society in the twentieth century was the breaking of all thought-habits, good, bad and indifferent. Habit is an obstacle on the path of progress which grows higher the longer it is maintained. Hence I hope no one will make a dogma of my utterances concerning our great Comrades in the work of the Lord of Life in the spiritual evolution of mankind.

The Masters of Wisdom are teachers and protectors of various phases of the life of man. Some have religion, some science, some the cultivation of intellectual power, some of spiritual insight, under their particular care, but each is bringing to perfection the quality of the perfect man which is lacking in the present.

The names which are given to certain of these Brothers of Light and Compassion are not so important as that we should realize that they are immortal and continuing centres of divine humanity. They are real and living men, and are always active and alert for the preservation and quickening of the *principle* or ideal which is their own.



In these studies I am dealing with the individualized consciousness of these great ones, not with any mayavic or spook forms on the etheric, astral or even the mental levels. It is so easy to build forms in these regions, and there are probably hundreds of spooks, calling themselves K. H. or some other Master appearing to clairvoyants and manifesting through passive mediums, giving trifling messages, some of which are true, but mixed always with the error of limited points of view and personal prejudice. A spook that looks like K. H. or any other master may be no more than an animated photograph on the reflecting ether, and very far from having any connection with the *consciousness* of the true Mahatma, or with the real work he is doing in the world.

There is one Self, in whom each centre is individualized in a different way. Each centre is dynamic and is evolving capacity to energize over an ever-increasing area. From the lowest and most animal centre to the highest and least animal centre are all degrees of evolving consciousness which make up humanity. Man *in toto* is threefold in the aspects he presents at present, Animal, Human, Divine. Evolution is from the brute through humanity into

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conscious Divinity. Now for each centre from the brute upward there is one Dharma<sup>1</sup> which seems best, and which constitutes the duty of that centre. This applies to the Masters of Wisdom just as much as to the young egos, savages or criminals. Each master has a different dharma, each initiate has a different dharma, each disciple has a different dharma, and for the disciple the dharma of his particular Master is for a long time the guiding influence; for the dharma of the Masters is longer in time and is a necessary dharma for a great number to follow, on *their* path upward. That is, the Dharma of the perfect man is yet very different in different centres, though all perfection of all dharmas is needed in the plan of the Logos, with His expression as Manus of races, Rishis of evolutionary changes, Deva activities, etc. Now the disciples are, as centres, just as important as the Masters, hence the difference is not a qualitative one, but only a quantitative and temporal difference of power to create and of purpose to fulfil. The Masters have the whole race to consider and their purpose is to bring every man of the race under a certain

<sup>1</sup> See p. 1.

ideal, but this ideal differs with the Master, and the perfect man in the consciousness of K. H. is not at all the perfect man in the consciousness of, say, Hilarion. The disciples of K. H. express the forces calculated to bring the perfect man of K. H. into material manifestation, while the disciples of Hilarion strive to bring the perfect man of Iamblichus into manifestation.

This leads to confusion sometimes, though the Master of masters who sees further into the past and future, modifies this strife when it becomes a menace in any way to the evolution of the race in *His* plan, He being one of the Buddhas or supreme Masters in the Lodge.

The Masters themselves are very often bewildered, but they have long learned the lesson that action is their part and that the result of action lies in a deeper and wider plan than they can compass. Each acts in accordance with his own dharma, and each acts as an expression of a Dharma which includes all dharmas. Each loves the others very dearly and each continually aids the others, because, although their dharmas differ in ideal, they do not differ in holding the evolution of humanity as of supreme importance. But in

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sending their ideals outward into less evolved centres there is a great clash very often, and the disciples have in their folly often burned at the stake a fellow-disciple of the one Lodge who was a disciple of another master in that Lodge.

For the Masters the personal equation does not exist and there is never the slightest jealousy in any way over the respective positions the respective disciples may choose to impose upon them. They are not in the least angry gods nor jealous gods, nor aught save great loving centres of wisdom and power in the inner worlds. Incarnate they are ordinary men, very beautiful physically, very noble in their personalities, very tender and compassionate in their attitude to the sins and errors of their lesser brethren, but not expressing at all, or very little, to the physical world the purpose and life force of their being as man.

And indeed none recognizes more than they do the difference which must exist in the individual dharmas, and they know that the last may become first and the first last. The Masters cannot pierce beyond this round into the life of the centres. The Buddhas do this

under the revelation of the Maha-Buddha, and so they know what centres to use in their greater work, though the Masters and Initiates may be at fault and unable to see the reasons which lead to such an expression.

This was so in the case of the Master Jesus. K. H., Hilarion, the Venetian and hosts of others had been Masters and lovers of man for ages, and yet Maitreya did not use them, but a young untried initiate, for the basis of His embodiment in the teaching He wished to give the sixth sub-race. The Masters were bewildered. They have hardly yet found themselves in regard to the significance of that event Maitreya now teaches them and they are working into their own dharmas the wider and more universal note. At the present time they are all striving to bring about the unity which is the characteristic of this coming race ; the sub-race, of course, only being a pale shadow of the reality of the glorious days, far distant, of the sixth great race.



# I

## K. H.

THE specific ideal of the K. H. is that of intellectual development, the cultivation of clear thinking, and unemotional rationality. This ideal does not mean that he is unloving or absolutely cold, but rather that he lacks all sentimentality and false perspectives when teaching his pupils how to think for themselves. He is said by some to be an embodiment of the same great wisdom-prakriti which shone through Pythagoras. There is some weight given to this belief by the very names. Pythagoras comes from the two words Python-Guru, meaning the Great Serpent teacher, and phonetically Koot Hoomi is Kaa Thumi, meaning the Great Serpent Breath, or the great python breath. The Great Serpent is the name given in the ancient writings to the supreme initiator into the Wisdom of Love,

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or Philosophy, that pure one who through the power of the higher manas dissipated the veils of illusion and gave the clear-sight, the white flame of love, an opportunity to illuminate the problems of anthropology and cosmogony. He works continually in all the intellectual movements of mankind, but always behind the veil, and even the Adepts are not always taken into his confidence.

The ideal which he is expressing is a continuation of the ideal of Intellectuality under modern conditions, the great mental power, the glory of man's cool and perfect poise in the higher manasic planes. His is the ultimate word of all science and all philosophy, and according to the power of manasic attainment in the disciple does he quicken his mental outlook. *Jnani*<sup>1</sup> is his note in its fullest and widest sense. He is the inspirer of all philosophers and scientists and one may be a very fine and true disciple of K. H. without expressing any particular religious bent. In fact in their development at one time his disciples may look upon all religion as superstition and have no patience with the emotional man or woman.

<sup>1</sup> Wisdom.



We see his ideal as one which embraces every college and university in its care, every educational movement in the advancement of science and the spread of the seeds of manasic energy through the masses. We may thus look upon the Scranton Correspondence schools and Cambridge University, the manual training schools and Leipzig University, the technical schools and Harvard University, as all parts and centres of the activity of K. H. Education in mental development is his work, and at the present time under the universalizing tendency we are told his ideal reaches into the whole university system to make of it a unit with the teaching systematized from the kindergarten to the entrance of the occult Hall of Learning ; a universal university system, with centres everywhere in the three great divisions of the world which we call North, East, and West. You understand that these terms do not necessarily refer to directions of the compass.

Mahatma K. H. gave the intellectual impulse to the Theosophical Society, and was aided in his work in this organization by a Master of a very different type, or rather, of a different dharma. This was the Master Morya.

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K. H. was the Master of H. P. B. in her great intellectual work and the production of that most wonderful of all eclectic, manasic disciplines, *The Secret Doctrine*. Side by side with him in the production of that work were the Masters Morya, Hilarion and Jesus, and associated with these four were those we name the "Venetian," the "Austrian," and "He of the Baltic."

*Jnani* is never complete until *Bhakti*<sup>1</sup> becomes unified in it, because wisdom, as the Master Hilarion defines it, is the right use of knowledge. The right use is always guided by *Bhakti*; nor can *Bhakti* ever be complete until it is unified with *Jnani*.

So when we speak of K. H. as the great Master of *Jnani* we do not mean that he lacks love, but rather that he has a great deal of knowledge unified in a mighty plan and clear system, and with it wisdom in the right use of his capacities for the aiding and upbuilding of man in his evolution. He is a mighty centre of sympathy and compassion for each and every soul who is earnestly striving for light and knowledge.

<sup>1</sup> Devotion.

## II

### MORYA

H. P. BLAVATSKY tells us that this Master is the great over-guardian of the warrior caste of mankind. He is the fighter and warrior—the Master of strength and heroic action. He inspires courage and loyalty in the hearts of men. His disciples are marked by valour, fearlessness, inflexible determination in the performance of duty. He watches continually those who are thinking and acting with courage, and it is said that he quickens in those he loves a fiery zeal for the ideals of human progress to which they give themselves. Being the leader of the Kshatriya caste of unified humanity he inspires soldiers and statesmen with love of family, flag and race. He is the political guide and guardian of national well-being. He is particularly the Master of the noble

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qualities, whether showing through man or woman, of uprightness, integrity, honour of person, and respect for that which makes for evolution. He is the soldier's lover when the soldier fights for some cause held dear, and he loves equally the brave soldiers in both armies, seeing only the good the soldier is developing in his character by his fighting, and being, of course, far above the illusion and fallacy which is the motive in most warfare on both sides. He does not demand of his disciples that they should see beyond the fallacy of the strife, but that they should fight fearlessly in the cause they have espoused.

His ideal at the present time, working with the Manu of the coming day, is the unification of all nations into one great human sodality. He is working to tear down the fences of separation between and around countries and communities. He is working that through political union, men may know the earth as their birthplace and have the great pride in humanity as a whole, which they now feel for a flag or a country.

Each man and woman of the sixth race will feel this, and the great absurdity of fighting one's brother man will be evident in his or her

mind. Then will we all become unitary warriors, fighting as a great human army the foes of the evolution of man, of the development of that true spirituality which is the characteristic of the seventh far-distant race.

There will be one language, one government, one great ideal, namely, the well-being of the whole of mankind, and the nucleus of this Universal Brotherhood may be the present Theosophical Society, if it remain true to the first object, for which indeed it was projected.

The disciples of Morya have come into clash during the last two thousand years with the foolish interpretation of the words of the Master Jesus. When the Supreme Wisdom, the divine Maitreya, spoke those words, "If one strikes thee on one cheek turn to him the other also," he was inculcating into mankind the great lesson of sympathy and understanding of the other man's view point ; he was teaching self-control, and love to the other ; he was teaching quiet dignity and *non-resentment*. If one does thee any injury do not resent it. It is a much deeper thing than any physical action, but the very superficial grasps at the letter

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and not the spirit of the text have used that verse as a cloak for cowardice, hypocrisy, cant and a great many other vices.

If when one comes against you and does you any injury and you feel a bitter and evil resentment, you control your hands, but hate inwardly, you are not obeying the spirit of the truth of Jesus. It is much better to smash out on the physical plane and then feel free from any resentment, but loving to the combatant, than to control the physical and fill yourself inwardly with hatred and evil. It is not what a man does with his physical form that hurts him, but what he does with his mind, imagination and emotions ; this hurts him and those around whom his evil imaginations and emotions are centred.

He who fights bravely for his country, even though it be blindly, will in another incarnation, having developed the quality of impersonal fearlessness, fight bravely for a principle and with clear sight ; and later will be a strong warrior in the battle against the forces opposing spiritual evolution.

The Master Morya is in the work of all diplomats whose energies are directed to the unity of nations, and many of these great

diplomats and statesmen are his disciples and very close to his council. Do not lose this view of him in the trifling sphere of spook visions.

### III

#### HILARION

THIS Master is an incarnation of the great spiritual guide and protector of the Neo-Platonic movement in the early Christian centuries. Then he was known as Iamblichus. He follows the school of Pythagoras, bringing with him the pure gnosis, the Divine Wisdom which had been maintained for centuries in the temple of the Sun, the wise priesthood of An, at Heliopolis in Egypt. He was the inspirer and spiritual guide to Plotinus, and Porphyry, and in our society his work is seen in the early books of his beloved disciple Mabel Collins. *The Idyll of the White Lotus* is said to have been an incident in one of his earlier lives in the Lodge in very ancient Egypt. The last few chapters in *The Blossom and the Fruit* reveal his presence in that book, and he



personally inspired *Light on the Path*, which has been a veritable beacon to so many struggling souls.

In his physical form of thirty-five years ago he was an Englishman, highly educated and of the best social position. I have heard that he had a good deal to do with keeping alight the fires of spiritual knowledge in Cambridge University.

Perhaps just here is a good place to answer a question often asked regarding the vow of poverty under which every Master of Wisdom must of necessity work, and whether a statement like the above regarding good social position does not clash with it.

The vow of poverty is a vow of non-attachment to anything personal. It is a vow that nothing shall be looked upon as personal property, but that everything shall be viewed as belonging to the whole race for their helping and development, and that what appears as personal possessions shall be, in the mind of the servant, only the responsibilities of his stewardship to the Lord of Life, the supreme Master in the heart of all men. With this outlook any man may possess to outer appearance millions of pounds, but inwardly not a

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penny is owned by the personality in whose hands the responsibility rests. He puts no claim whatever upon his position or wealth, but like a wise and faithful steward he administers the Master's property according to his loving dharma. A beggar on the street having one penny and refusing to share it with a hungry brother, is cursed by a wealth which shuts him out of the kingdom of heaven, more, far more, than a lover of mankind who may have millions in the bank, not a halfpenny of which would he grudge to the helping of his brothers. This digression was necessary to clear up the misunderstanding regarding the very high social positions in which many of the Masters work. As we become more efficiently impersonal, we may be very sure greater apparent responsibilities of wealth and position will be placed on our shoulders by the Lord of Evolution, who values each man of the race equally in the development of the spiritual nature.

Now the dharma *par excellence* of Hilarion is Theology, and the spread of theological knowledge. He has defined wisdom as the right use of knowledge. Theosophy is Theoi Sophia, that is, the right use of the knowledge

concerning the Gods. It is said that there is no Master who embodies in himself a greater knowledge of the Gods, both the form-building Gods who make stable the bodies to be used by the Logos in manifestation, and the form-destroying Gods who break up the forms when they have fulfilled their purpose.

He teaches his disciples in all religions the inner meaning of the symbols they use in their outer ceremonies. He teaches the inner and spiritual truths behind all sacraments and forms in all religions. He is the great interpreter of the religious symbolism of the world. Though working, in his teaching, through forms, he does not value nor hold in reverence any form *as form*. He sees all forms as sacrificial images. In teaching he uses symbols just as a school-teacher uses chalk-marks on the board, but he has no more attachment to the form than the teacher has to the chalk-marks  $2 + 2 = 4$  in teaching the lesson behind those glyphs.

Another very important aspect of his dharma is his teaching regarding the evils of necromancy, spiritualistic *séances* and the lower visions of the astral plane.

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He was asked by a seeker for true knowledge regarding those entities which are by nature fraudulent, taking all forms and various, and who assume the appearance of the Gods, the Masters of Wisdom, and the souls of the deceased, and who do not contribute any true good either to the spiritual nature or to the mind of man, but on the contrary abuse, deride and frequently impede those who are aspiring towards virtue.

His answer, which I shall quote loosely, and not in full, is very well worth earnest consideration.<sup>1</sup>

Such Gods as are truly divinities are alone the givers of good : alone associate with good men, and with those that are purified by the sacred wisdom, and from these they cut off all knowledge of evil, and every personal, emotional attachment. When these, therefore, shine forth in their pure radiance, all the qualities of darkness are dissipated and vanish as the night before the day, nor can the shadows disturb the true devotee to the divine work, who receives from this Light every virtue, knows to act rightly in every action, is liberated from personal desires, purified from past

<sup>1</sup> *Vide Iamblichus, On the Mysteries.*

mistakes and given faith in the certainty of immortality and the ever-living presence of the Gods.

Each one attracts to himself the influences and entities like to his own nature. Some men therefore, being full of passions and vices, attract to themselves through alliance depraved spirits, and are excited by them to every kind of iniquity. Also those who have intercourse with astral entities who are fraudulent and the causes of excesses, either magnifying unimportant details out of all proportion or minimizing the truth as of no account, are undoubtedly hostile to those who perform the divine work, because from those devoted to the performance of action under the spiritual law of evolution the depraved entities depart or, if present, are entirely subverted.

There is no need in this divine work of any arbiter or medium, because it illumines inwardly, is exempt from gratification by external things, has an eternal existence which is before any action on your part, because it is of itself liberated and uniformly precedes all activities. And to this it is requisite that you and every one who is a genuine lover of the Gods should give himself wholly to the divine work, without

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any personal desire or aversion, free from all bondage of self-seeking, for by this means the pure truth will be divined and the perfect virtue be established in the soul.

H. P. Blavatsky tells us that this Master has said that no dark room is required by the pure Gods, nor any incense, for their manifestation, and that those entities which require darkness for the production of their phenomena are evil and fraudulent. He has emphasized that the Gods are to be approached by raising our consciousness to their level, that the qualities inwardly are the potencies of the white magician in performing the divine work.

The Emperor Julian loved and honoured the memory and person of Iamblichus, and said of him, "he was posterior to Plato in time only, but not in genius." H. P. Blavatsky loved and honoured the person of Hilarion and spoke with the greatest reverence always of the dharma of this wonderful Master of Wisdom.

Some of the lesser disciples of Hilarion have left the Theosophical Society from time to time because they did not understand the purpose and absolute universality of its platform, and because they thought certain other

members were caught in a web of psychic delusion woven by the evil daemons, but we may be very sure that while the society remains wide and free from prejudice, the Master Hilarion will work and perform his Theurgic dharma within it.

## IV

### THE AUSTRIAN

H. P. BLAVATSKY and W. Q. Judge referred to this Master as the Austrian, because, I suppose, his work thirty-five years ago may have been associated with a physical body born in Austria and connected with an occult school or activity proceeding into the world from that country. But the country in which the physical body of a Master is born, although giving its name sometimes to that Master in our outer literature, does not in the least make local the work or activity of the great one.

Every Master of Wisdom is a child of the whole human race, and by the very nature of his being must work for the total evolution without any distinctions of race. There can be no patriotism for him, though he may encourage patriotism as a virtue in the less evolved.



Art and the production of beautiful things, the stirring of the emotions to respond to harmony of colour, line or sound, the cultivation of aesthetic values, the ever-watchful guardianship lest man should despise the body and hold that manifestation of wisdom and love in contempt,—these are the tasks of the Austrian, this is the dharma of this great lover of man.

His ideal has clashed, naturally, with the ascetic and body-despising hater of God's good flesh and blood. He has taught his disciples to glory in the body and hold it holy and righteous altogether. He has never taught that the gates of the body are unclean, but has made men reverence the world of sex as they would their mothers.

Never can man or woman look upon the productive energies of nature in himself or herself as unclean, without dishonouring the whole universe in which we live.

"Oh thou dupe of to-morrow's promises, know that he who does not behold God in the fair symmetry of the body, in the beauty of this sweet garment of divinity—hath not the truth-seeing eye, and the God in him is blind."

The Austrian does not represent any ascetic

ideal, but projects always the Golden Mean, the law of balance and harmony in all departments of human life. He does not teach his devotees to overcome the body, but to overcome the ugliness of the body, the ugliness of thought that produces the ugliness of the body, and the ugliness of the education which produces the environments of supreme ugliness in which men are contented to live.

He has always represented the true men who look upon their bodies as temples of the living God, and who enjoy and love their kind in the fulness of their productive power.

He is the Master of Artists, not of humanity, hating fanatics.

Looking at his work through the ages we see him as the guiding power in Greece, behind Pericles as organizer and Phidias as producer, behind Aeschylus and Sophocles, behind the joy of the Greeks in human life in form and thought. We see him in the Moorish scrolls and the mosaics, we watch him guiding the hands illuminating the precious manuscripts, we see him almost, if not quite, incarnate in Michael Angelo. We feel his presence moving serene and gracious through the renaissance, we see him as the Master behind the Eliza-

bethan literature, working through the adepts and Rosicrucians and spreading beauty over the cradle of the printing-press, that child of Rosicrucian activity which is now so powerful a youth, and which will as the next two centuries roll on enter into the realization of adult duties and put away more and more the childish things which now claim so much of its attention.

He is in a physical form always, but seldom does he take a high place in the art world. He is the hidden heart pumping the life blood of beauty through the veins of humanity, inspiring and quickening, and occasionally teaching a new technique, a new use of colour, a new set of sound values, thus forming the various schools of art and music and drama, and carrying forward evolution according to the type and need of the egos incarnate in any particular time. We find him in India, Persia, Japan, and through and in all older civilizations. In the mystic conclaves of China he is found in the body of the Great Dragon of Wisdom, for he is a very old and long-serving Master, and his initiations into the condition of Maha-Atma were taken in old Atlantis.

The more a Master of Wisdom acts as a heart to civilization in any great ideal, the less

does he appear on the surface and the harder it is to identify him with any of those the world sees as great. His greatness is seen through the work produced, and not through the personalities producing it, though we may be very sure that every great artist is close to his council on the inner planes and is helped and inspired in his individual expression by this great one.

Again, remember that no Master of Wisdom will ever obsess or take control of any human being. The preservation of individuality and the protection of individual freedom are essentials which no Master of Wisdom can ever forget or in the slightest degree ignore.

The great artists who produce are producing from themselves and their own ideals, though they are helped and loved and encouraged by the Austrian.

A series of studies like this dealing with those at the head of various departments of human endeavour, might, if <sup>(this)</sup> understood, lead the reader to suppose that we were merely automatons in the hands of beings behind the scene. This is not true. Each man is as essentially divine and, in his limited field, creative as is any Master of Wisdom.

It is by developing the qualities within our-

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selves by our own ideals and efforts that we grow into the knowledge of the Master likeliest unto ourselves. We cannot refuse the help of the Masters because they live to help, and they always help in every activity which makes for human development; but our work is our own work and we are responsible for it. We are not passive mediums to "controls" unless we are selfish and self-seeking, but in human service *we may mediate positively, in our divine individuality, the thought of a Master according to our OWN DHARMA.*

## V

### THE VENETIAN

THE Venetian has been called a "Master of Masters," and we must consider him under three aspects. Again I must remind the reader that I am stating only traditional beliefs and nothing final or authoritative. On the page of history you will find the names of Venetian adepts, centralized figures standing as focal points for various occult organizations, mysterious and wonderful comrades, with strange powers and fulfilling a destiny which the vast majority of men perceive not at all, and which the beginner, the tyro in occultism, perceives very dimly and distorts to suit personal prejudgments in his interpretation of the world's work. Every occult school in Europe worth the name can point to at least one member of its *alumni* or *illuminati* who

has had to do with Venetian life, and who in that school may be referred to as the Venetian. So we have the names of Signor Gualdi and Ludovico Cornaro, both undoubtedly occultists, each teaching and causing wonder by their lives and knowledge.

I wish, however, to go behind the adepts to the dim occult figures whose ideals are embodied in the great evolutionary movements rather than in the outer personalities who may be identified with a certain time and place.

Looking at the problem in this larger way let us consider the significance of Venice and why the Venetian should be called a Master of Masters.

There is nothing exoterically authoritative on the origin of the name, but to students of *The Secret Doctrine* there is at once the apparent similarity to Venusian. Now the Lords of the Flame came from Venus to instruct the infant humanity, and to develop those who afterwards became the Masters of Wisdom and Compassion, and who have stayed and will stay with the human race until the lessons are learned and the whole of the Bharashad life shall have been redeemed. It is rumoured

that one of the Lords of Venus remained as an adviser and helper in the life of man.

Such an one would of course be a Master of Masters, a great entity whose advice and wisdom would be sought after constantly. Moreover, this wonderful hermaphrodite would have no special dharma in the human ideals, and would lend himself with all his energy to any of the Masters in the carrying out of some particular work.

This, we are told, is what the Venetian does, and that, in the formation of the Theosophical Society, he gave himself for the time to K. H. and Morya in the projection of the Society, which if it succeeds in maintaining the first plank of its platform through the twentieth century, is to be a nucleus of the sixth-root race or the unified human family. The greatness of the ideal embodied in the first plank of its platform, in its first object exoteric and esoteric, made it essential that Masters from each of the seven great departments of the Lodge should have to do with its formation, and also that this great Servant of all Masters should be identified with it.

The Master Jesus said that He was rightly to be called Master, for He was the servant of



all men ; and from this hint we may perceive that the title Master of Masters, may in the Venetian's case be rendered Servant of the Servants of all men.

Continuing this analogy between the two words Venus and Venice, we find a true symbolism. Remember a symbol is an outer and visible sign, a garment of an inner and spiritual truth. Venus is mistress of the sea ; which in mystic parlance means that the astral plane is under her dominion through manas or mind, and that the flow and turmoil of the emotions are turned by the mind into definite channels and made subservient to the plan of the Manu or out-thinker of human destiny. The emotions are not evil, but should be governed, and Venus the celestial mother is, in the Greek Pantheon, the ruler of this ocean. Venice is also called the mistress of the sea, and we have the old symbol of the Doge each year dropping a ring into the waters as symbol that Venice held the ocean in subjection, and this espousal again took place on Ascension Day.

Now the Lords of the Flame in their earlier efforts to raise mankind had to stir and quicken his emotions and to make his sensational life a more pleasurable and unpleasurable thing.

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Pain was introduced and inflicted in that teaching and when the astral or emotional consciousness had become quickened then the emotions of man were used to quicken his mentality. This process has continued and is the process now in vogue in practically all departments of human education. We may expect then to see in the Venetian's work this play of emotion, and to find associated with him the Master Seraphis, who is Master of re-births, of periods of renaissance, and the Rajah, who is Master of those cosmic forces which quicken and intensify the activities mental and astral of the disciples or comrades with whom he associates himself.<sup>1</sup>

Venice was the door through which flowed the life currents of the Greek renaissance in Europe, and the whole of our modern culture and development has been affected and moulded by the work done in that city from 1475 to 1575. The Venetian Master was in and through it all and we may see him as the comrade and friend of Aldus Manutius, very close to the councils of that great Rosicrucian in his marvellous work of printing practically the whole of the Greek classics and restoring

<sup>1</sup> *Vide* the chapters dealing with these Masters.

to the awakening mind of man that priceless birthright of beauty and profound thought. We may see him guiding and guarding Marco Polo in his far searching journeys and bringing him back into Venice to quicken, delight and widen the mental horizon of his townspeople and through them ultimately the whole world; we may see him, having projected the great impulse to Greek letters, gathering up the Latin literature through the younger Manutius and making Venice the bridge between these two literary periods and the bridge also over which Europe must pass in going back into both of these literary realms.

He is identified in name and function with the renaissance and the building and preservation of the library of St. Mark's, and we realize how in centralization there is world-power, when we consider what this mighty Master did for human development by the concentration of his energies in that city for one century.

Looking back to an earlier period we see him close to Pot Amun, in the projection of that great eclectic theosophical movement which ultimately gathered within itself the Therapæutæ, the Chaldean, the Assyrian, the Egyptian, the Greek and the Italian (Crotona)

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theosophies, and which, when the day was done, retired to rest through fifteen centuries to spring forth again in these days into new life. Because we are the resurrected child, in the present Theosophical Society, of that grand parent, we may say we have another link with the Venetian from that far time.

We are told then that his ideal is to help the other Masters in their work, to aid and quicken, and to be always alert to strengthen the builders in erecting the perfect temple of the living God.

He is a complete craftsman and is very close to the plans of the Architect.

But, I am asked, has he no dharma of his own except to aid the others? Well, I have heard that he has a very curious function in the physical plane. He is at all times the embodiment of physical perfection, the most beautiful human figure, perfect in proportion and organization by the highest standard of the time. That is, his physical beauty is not an ideal of, say, sixth-race characteristics, but of the perfect beauty of the present body of mankind.

It may seem a strange and trivial dharma after the other great and far-reaching con-

ception, to be the perfect physical body, the ideal of physical perfection, but remember that Atma is reflected in the physical world, and that this Maha Atma or Mahatma, so very great in Atma, should be the most beautiful physical form is exactly what we should expect.

## VI

### JESUS

IN what does the ideal of the Master Jesus differ from the other great ones I have discussed? As an initiate in the White Temple of Egypt, a student and lover of the mystic teachings regarding the Buddhas and higher Gods, a neophyte from Shamballah, He is a centre whose circumference embraces every child of humanity within its area, a glowing and fervent fire of divine compassion and love. He sees the woe of mankind, and the pain and suffering of the down-trodden is the cold grip of agony around his own heart.

“O God,” He prayed, “can I do nothing to help? Can I not ease this terrible burden in some way without injuring my brothers? Is there no rest from all this fear and horror? Are the ages to bring no cessation to the misery

of human life? Let me, O Father, bear their suffering, let me abide as their companion and comforter and stand by the widow, the orphan, the helpless invalid, let me be the servant of pain, let my karma be the karma of anguish wrung from the hearts of the poor, blind, erring children of my race. I care not for the mighty and powerful, the intellectual and high-born, more than I care for the humble and low-browed, the weak and helpless. Let me be their friend and very close to them, let each one of them find me and know me as their lover. In the least of these my little ones let me abide." This prayer was heard and, because of the awakened spiritual will of the lover, a mighty presence used his person to lay the foundation of the sixth-sub-race religion. His personal ideal we see expressing itself everywhere in the Salvation Army, in the Quaker meeting, in the Methodist class-meeting, in the poor old woman before the crucifix. We all know by experience in our times of sorrow and pain how quickly Jesus will come to us with His peace and the assurance of His love. He is the nearest of all the Masters, and is very close to each one of us. If we do not call upon Him in our times of sorrow and suffering

then we miss what is freely ours, for strange and impossible as it may seem to us, filled with selfishness, Jesus loves and helps all those, no matter how unworthy they may appear in their own or others' eyes, who call upon Him in their trouble. Love, but ah, such love ! The Mother loves her babe and holds it to her bosom in an ecstasy of maternal adoration, but she loves it more smiling back into her eyes, and happy in her lap, than crying and fretful. She, too, often catches the contagion of the baby's mood, and becomes irritated and is glad enough to hand it over to some one else to care for. But love such as the Master Jesus holds goes so deep into the wells of pity and compassion that every note of pain, every degree of human suffering but intensifies the love He feels to the sufferer, and this also in the face of another fact of which we must not lose sight, viz., that He sees all the causes which produce the pain and in *every* case could quite easily say, "It serves you right."

Perhaps nothing more can be said of that dharma.

It reaches through humanity until suffering shall have been swallowed up in joy, and the



voice of Jesus sayeth continually, " Come unto me all ye that labour and are heavy laden and I will give you rest, and lo I am with you always even unto the end of the world."

## VII

### HE OF THE BALTIC

BRIEFLY stated, the dharma of this Master, the ideal which lies behind his very energetic activity, is social and political reformation. In order to understand the width and depth of meaning given to these words social and political, we must review again the teachings given to us in *The Secret Doctrine* regarding the Manu, or out-thinker of the present race.

In the first place, then, we must free our minds from the thought that the Manu is a man or woman. The Manu is the great hinterland of thought expressing its purpose and plan in and through thousands of men and women at all times.

Every Master of Wisdom, as indeed every true disciple of the White Lodge of Human Servants, must be, by his very pledge and

ideals, an expression of the Manu carrying His plan for human well-being into outer form. The Manu is the mind of God out-thinking Himself through the minds of men in the continuous creation of new forms of government, art, religion, philosophy and science.

In the symbolical Lodge, the organization which on the physical astral and lower mental planes of consciousness goes by that name there are portrayed in the great mystery drama of initiation the various orders of the divine life in the ever-becoming Logos, and in this journey Eastward one of the stations and school-rooms is symbolically represented by an office called the Manu. But because a prakritic initiate at a certain level holds this symbolical office he is not necessarily any more an expression, in the true sense, of the Manu of the race, than is every little master-mason in some town lodge of Freemasonry a Master Builder in the building of the perfect temple.

Realizing, then, that I am not speaking of any Manu in a symbolical lodge of the mystery drama, but of the out-thinker in whose plan all Masters work, and whose power gives stability and definition to the ideals in every mind desirous of helping the human race

forward, let us consider the political and social life, because in this realm the Western mind particularly sees the evolution of man as important and looks for methods of practical improvement in environment and outer surroundings.

The second postulate of *The Secret Doctrine* is that all evolution moves under a cyclic law in which the manifestation changes according to the past experiences and the new projected ideals. This cyclic law finds its expression in such changes ever recurring as spring, summer, autumn, winter—childhood, youth, maturity, old age—morning, noon, afternoon and evening.

Some of these cycles are very short in time, some are very long, millions of years, but all evolution and manifestation of thought is under this law.

In mental development again, we have first a chaos of facts, then a synthesis of these facts, a segregation ; this produces a unity of factors and a concreteness of experience, an aggregation, and, finally the mind, having dwelt in this concreteness, and, having learned the lesson, this unity or form or limitation is abandoned and there is a disintegration of form. And the

form being deprived of the synthetic unity goes again into chaos. But the mind does not go into chaos. It is stronger and firmer and more clear-seeing than before it gathered up the unity of experience and lived therein. It is not destroyed though any form be destroyed.

In politics, again, we have a cycle of autocracy, tyranny, democracy, tyranny, autocracy. This is the cycle of the evolution of the state and it must move through these stages. Man has to learn to rule as well as obey, he has to analyze as well as synthesize, he has to grow in the state consciousness as in the personal consciousness, and he has to gradually awaken the sense of responsibility to the state as he develops his sense of personal responsibility, because only through the realization of national responsibility does he rise to the fulness of racial responsibility which makes him one with the Universal Brotherhood of Man without any distinctions, and leads him into the White Lodge of Human Servants.

The Manu of this great fifth race, whose characteristic is intellect and whose energies are largely directed to mental development, segregated mankind in the earlier stages into

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various communities and cities; in these he sowed seeds for future harvests, each in its own garden plot; these grew into the wider states and nations, but in the development of every one you find the cycle mentioned above as a recurring series of governmental changes.

The Masters of Wisdom have worked with their lives in this great sweep of nation-building for well on to a million years, and the ideal of social change and forms of government has been very largely in the hands of the great one whom I have named above as "He of the Baltic."

For him all efforts towards self-government on the part of man are valuable and many are the expedients he uses to quicken this desire for self-government into an active guiding force in the social life. He realizes from time to time the value of a beneficent autocracy to give peace and protection to other ideals, but when this cycle of rest is over and the purpose accomplished, he allows the autocracy to become tyrannical in order that the sense of injustice under wrong may grow and become a force to throw aside the hateful tyranny and develop a wider and deeper humanism in the minds of the down-trodden. This he did in

the French Revolution, working with some great Adepts and his own group of disciples ; this he is doing in Russia at the present time.<sup>1</sup>

But all ideals towards social reform are equally loved by him. He inspires the thoughts, writings and lectures of Henry George, of Karl Marx and of Prince Kropotkin. He himself is under no illusion of any final reformation, but he knows that the desire to reform any social state, to change any existing system of unjust government is good and springs from the fount of life in man's spiritual evolution.

He is equally the Master in Single Tax, in Socialism and in Anarchism, and these are three great levers in the hands of the Manu in raising the inert, tamasic, sluggish consciousness of mankind into better and nobler forms of government.

He does not give his disciples an easy time. Those who become servants of humanity under this Master are in their earlier probation plunged into slums, into a world smarting with the injustice of sordid environment ; their emotions are torn with the sorrow of the hopeless submerged tenth, they are forced to witness

<sup>1</sup> Written in 1912.

and to feel the hatefulness of petty tyranny pressing on them, they find themselves with a load of responsibilities greater than they can carry, and the hands of those who should protect them turned against them. They are seared with sorrow, and they have to see and feel all without becoming callous and indifferent.

His greatest work at the present time is in Russia, and he works with Narada in forcing the minds of the Russian people into spiritual and physical rebellion through a harsh and tyrannous autocracy, but we can see him also in the labour unrest, in the socialistic activity, in the great anarchistic movements in all parts of the world.

I do not know what Mayavi-Rupa he wears on the astral plane or whether he works by means of mayavi-rupas to any great extent, except to his own chosen disciples, but it is not by astral vision we see him, but by our fervent desire to improve the social conditions and to give to man a healthier environment in which to express freely the best that is in him.

His connection with the Theosophical Society is seen in one of the best chapters in theosophical literature, that wonderful twelfth



chapter of *The Key to Theosophy*, by H. P. B., and in the fact that he had in the earlier Lodge-work of Annie Besant in this incarnation a great deal to do with her work as a socialist and labour reformer.

## VIII

### THE RAJAH

THIS Master is particularly interesting to many of the members of the Theosophical Society because he was so closely associated with W. Q. Judge, some indeed holding that the Spiritual Ego behind the loving and beautiful personality of him whom H. P. B. called the "greatest of the exiles," was in almost complete rapport with the purpose and life currents of this great Nirmana-kaya.

He is referred to in some of the schools as "the Master of Vibrations," and we must examine this phrase closely to arrive at a conception of its meaning, and his dharma.

In the various activities of the White Lodge great plans are projected, great organizations are built up, and they fulfil their destinies each according to their own nature, each modified

by the cyclic law, and each dependent to a large extent upon the force and vitality, self-sacrifice and earnestness of the followers and partakers in the sacrifice of form there ordained.<sup>1</sup>

The Masters are all wonderful centres of force. They are great reservoirs in the worlds of form, and they hold the waters of life in their loving control. They have to judge when to let forth these waters into the world and when to withhold; they have to understand the mysteries of cyclic law and the significance of each little movement in human affairs in relation to the total well-being of man. They have to think in terms of centuries instead of years, and to plan as carefully as any business man the balances of Yugas and races hardly yet born. They have to think of the spiritual and intellectual evolution of the race as a whole, and to preserve, project or delete forms and organizations that are essential to the carrying forward of the great plan.

We must free ourselves from any thought that the physical body limits the activity of a Master, and must remember that H. P. B. said, "Woe will follow the man who denies to

<sup>1</sup> See article on "Occultism" by the author in *The Path*, ii. p. 243.

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the Masters physical forms." But in most of the world-work of the Masters, we see them in the mental and spiritual activities going forward in the race, and while not denying the existence of the physical, we strive to understand Them through their inner activities and their projected ideals in the world of humanity round about us.

The physical body is, however, important, because in and through it there can be focussed an immense and sometimes sudden power for the quick fulfilment of an inner purpose.

On the inner planes, or in the inner states of consciousness, if you prefer that less materializing phrase, the power is gathered up, and in the Mystical city of Shamballah there are always waiting and watching those comrades charged with spiritual and intellectual, dynamic force, prepared to go out and spend that which they have gathered for the invitalizing of all movements in human progress.

Sometimes they go out consciously into their personalities and work in the full awareness of the higher and deeper meaning of their incarnate manifestations, sometimes they impress upon their personalities the responsibility of a definite work, and shut off for the most

part the great oceans of knowledge belonging to the inner Self. In this case the personalities are called "exiles," or those who for the time and for the purpose of the work are shut off from their true home, and who, in their personalities, have to wander in darkness, though filled with a great and hungry yearning for the world of light native to them. Such an one was W. Q. Judge, and those who read his letters to Col. Olcott when the night fell upon him, and he longed in the bitterness of his soul for the hand-clasp and contact with his great comrades, will realize how terrible is the ordeal that a big and beautiful soul sometimes has to face. And yet out of this darkness and dreariness there was centred a spiritual vibration, a great and wonderful testing of those who nominally had pledged themselves to universal brotherhood in their membership of the Theosophical Society.

For this is Vibration : to stir to the depths the whole nature of that upon which its power is directed, quickening both the evil and the good, the true and false in every man and woman connected with the organization, the outer form, upon which its flame is focussed.

A Master of Wisdom is always a master of

vibration to those round about him, and he has to be very careful, we are told, to veil himself in his work, because of the immediate quickening of vitality in *all* the personal characteristics of those with whom he comes in contact. This is one chief reason why, by his very nature, he is debarred from outer leadership in the great movements with which he may be associated, and why he is, by his pity, forced to retire from the crowd and in his physical life hide himself behind a veil, not for his own protection, but for the preservation of the children of men to whom his life and love belong.

But, in an organization like the Theosophical Society, pledged in its membership to one and only one ideal, viz. the forming of a nucleus of the Universal Brotherhood of mankind ; in order that through the centuries this nucleus may be formed and preserved, this pity from time to time must be veiled as the personality is veiled. Then it is that the testings come upon the Society and shake out all who are not one-pointed on this ideal. This Master of Vibrations, the Rajah, pours into the society his force and his love, and everything latent in the members is quickened suddenly. Jealousy, self-righteousness, arrogance, untruth,

covetousness, hatred, conceit, self-assertiveness, personal ambitions and all the other unlovely brood of vices that make for intolerance and separation, and destroy the bud of *universal* brotherhood are quickened, and rise hissing and venomous within the hearts and minds of those who have harboured them and given them any place, and they, in their sudden expansion, throw out of the Theosophical Society the personality to whom they belong. But while this is true of the evil in the members, it is likewise true of all the good, because the Rajah in his power quickens both good and evil, and those in whom live kindness, toleration, sympathy, wide-mindedness, humility, self-effacement for the work's sake, truth, love, sacrifice for the ideal, will find these characteristics stronger and deeper, and they will open to the conception of Universal Brotherhood with a fuller and purer joy than they ever knew and will go forward in the Theosophical Society, *forming in their attitude of mind, in their whole spiritual being* the nucleus of that *all inclusive* humanity which the Master K. H. had in his mind when he projected the Theosophical Society in 1875.

## IX

### SERAPIS

THE "great serpents" of wisdom have moved in and through the activities of human life, steadily and with irresistible force making their way in the cosmic urge for the spiritual evolution of mankind. Here and there one of them becomes so great, so apparent in the outer work that any who have eyes to see may recognize and know his centralized divinity. They have, then, sometimes been called "Dragons of Wisdom"; such an one was Serapis.

Standing with his shining strength between two mighty cycles, his was the work of transferring the good seeds of the last harvest into the fallow ground of the new cyclic season.

He was the outstanding figure in the great religion of Egypt at the birth of Christianity



and guided the Egyptian Gnosis during the early years of the Christian centuries.

His dharma, his ideal in action, may be taken from observing the work he did at that time.

All Masters of Wisdom have to be students and knowers of the cyclic law. In the great time periods which move through cycles so vast that only great seers recognize the sweep of the seasons around their mighty circumferences, the same great law holds true which leads the farmer to plant his seed in the spring and reap the harvest in the autumn. The Masters of Wisdom, instructed by Narada, or the Great Assura, understand and think, plan and project, conceive and act in psychological seasons covering thousands of years.

Just as all Masters are Masters of Vibration, though the Rajah has that particular activity associated with him, so all Masters are knowers and workers with the cyclic law and through Serapis we can individualize and grasp its meaning.

It will be necessary to refer once more to the conception of the Manu. The Manu is the synthesized consciousness of mankind, out-thinking the mankind of the future. Every

man of the race is, whether he knows it or not, affecting the total race by his thought. Every thought he thinks is added to the sum of human thinking, either to stimulate or to become an added load for the spiritual life to carry. But within this total Manu or out-thinker, there are as it were different school-rooms in which different lessons are learned. But just as in the lesser school-rooms, the examination has to be passed between the lower and higher grades before the scholar can proceed, so in the higher school-rooms of life the lessons of races have to be learned. The egos incarnate in China are not learning the same lessons at present as the egos incarnate in Europe or America, nor within America are the egos incarnate in the southern negro learning the same lessons as the egos incarnate in the New York business world. Yet every ego of the human race is learning some good and valuable lesson suited to itself.

The Manu of the total race out-thinks and at the close of the great cyclic days takes stock of the materials which have been produced, that knowledge acquired by the collective thinking of the total race. This knowledge, this resultant from all the mental and emotional

striving of men, becomes the seed for the sowing of the morrow, and that which is seed to-day becomes root to-morrow, because nothing comes from nothing, all things spring from previous materials.

Again, just as in our agricultural life the harvest is gleaned and has to rest and be preserved by the farmer over the winter until the suitable time comes for its sowing, so in these larger cycles, some of them thousands of years in length, the seed from one great cyclic harvest has to wait, stored carefully and under the protection of a wise guardian, through the centuries until the springtime and suitable sowing season comes again.

Serapis is one of these protectors. Always incarnate in the human form at some point, he observes the great cycles sweep through their appointed times. He is unmoved by popular clamour, fads, fancies or conventionalities. He watches the *tout ensemble* of humanity, he watches the births, growths and decadence of popular religions, and yet he is most intensely active, because he knows at the beginning of every cycle the seed to be sown in relation to greater harvests in far wider cycles. He stands, as I said, between

two cycles, and gives the suitable seed, whether for small or great harvests, he alone knows. Certain it is that the seed destined to produce great results in far-off universal cycles of human life will not attract the mob. Its action is too slow for the ephemeral crowd of excitement hunters, and to them is given quick-flowering seed that bears little fruit, and occasionally even perhaps a toy balloon or some gaudy firework will take the place of seed altogether.

So we can see the work of Serapis in the Theosophical Society. Founded by the Great Lodge of the Dragons of Wisdom, it is destined to sow the seed of Universal Brotherhood, it is destined to become a nucleus of that perfect unity of man which we call the Sixth Root Race. Into it had to be poured the seed of all past human endeavour, harvests reaped ages ago and forgotten by mankind, but not forgotten by the Masters of Wisdom, not forgotten by Serapis. It must have within it to succeed in its object everything human, whether named good or evil ; it must shoulder within itself the karma of the race, and its members must become fellow-workers with the Masters in the preservation of a platform without any creed or distinction whatever.

Master of the seeds of cyclic harvests we may call Serapis, and to become his disciples and fellow-workers you must be willing to take up human life in its totality as your own life, to think and desire and act with human welfare alone as your light and impulse. Then will be unfolded to you the mystery of cyclic law, then will you understand the meaning of the dark ages and the bright ages, the sowing and the reaping times for thousands of years, and you will come to live in the life of man as a whole and not any longer in attachment to your personality.

## X

### THE PRIEST OF HORUS

To find the dharma of this Master we must go back into history and realize so far as possible the mind of the peoples largely dominated by the Atlantean Dharma, and yet in whom the Aryan ideal had taken some root. Among the Egyptians the ideal of man in his relation and responsibility to the animal kingdoms was very early awakened, and the question of how this responsibility could best be impressed upon the great unawakened mind of the common people was a subject of debate in the White Lodge of that time.

Among those who realized the need of making more pronounced this link of brotherhood between the life in the animal kingdom and in man was a young Adept, who then in his love undertook this task, and who began

his work in the widespread religion of Horus, and here we must remember that this Horus is not the Horus of the later decadent period, but the primary mystical Horus, synonymous with the Mystic Christ of the occult Christian dispensation. The religion of Horus of that earlier time was built on the recognition of the one spiritual intelligence manifesting through all forms in the universe, and on devotion to this one all-containing divinity both as form and life.

This Adept then, initiate of the White Lodge, became a Priest of Horus, and under his guidance the religion of the time embodied reverence to the divine life in the animal form as part of its function. Later this reverence to the life degenerated into a mere fetish of form-worship and became corrupt in its ceremonial.

Let us just spend a moment in consideration of the occult truth underlying the animal worship in Egypt.

We are told that over the group forms of the various species of animals there is a presiding Deva, or guardian, whose duty it is to protect the form and to develop the various characteristics of consciousness at that point

in the evolutionary plan. So there is a group soul of the dogs, another of the cats, another of the horses, etc. These group souls are each controlled by the central intelligence of the Deva, who is *never in* the bodies of the animals, but works over and through the group soul of the species.

When the Egyptians lost sight of this fact they began to identify the spiritual mentality of the controlling God or Deva with a particular form of dog or cat or cow or bull or whatever species of animal they were considering. Having made this initial mistake they put by this particular animal as the embodiment of a great God and gave homage to it. The ideal of the God behind was quite right, but the conception of embodiment was fallacious, because as the stigmata of Divinity became defined every cow or bull which had these stigmata was put by, and this led to the multiplication of possible incarnations of the God and became a crude superstition and bondage upon the ignorant mind. The fallacy, of course, as I have pointed out, lay in the thinking that the Deva controlling the species could be found exclusively *in any form of the species*, and this superstition and fallacy has also lain



underneath much of the crude thinking of the ignorant masses regarding the man Jesus in the human family.

But to return to our Adept and his work. He realized the need of linking up the human evolution with the highest evolution in the animal forms, because no family in the great cosmos of evolving life can move independently of the other families and species near to it, nor avoid karmic responsibility for their evolution as it, itself, goes forward. Very few men at the present time have realized this fact as a law of nature, and the recognition of karma and reincarnation and some of the simpler conceptions of *The Secret Doctrine* is for this purpose almost essential.

Again, we must remember that the dharma, or ideal in action of any great Master of Wisdom, does not cease with the fading out and disappearance of any form of exoteric religion, and that the ideal of this Royal Initiate of An, this Priest of Horus, is as active in the world to-day as it was ten thousand years ago.

The esoteric side of his doctrine received its share of quickening life from the sacrifice of the Buddha in His final illumination, as

indeed did the dharmas of all the Masters at that time.

Briefly stated then, the ideal of this Master is to make man more loving to the total life in all forms by bringing to him a sense of responsibility to the life in the animals who serve him and whose evolution depends very largely upon their contact with humanity.

This ideal of responsibility may be developed in many ways, but the link of affection between household pets and their masters and mistresses is one of the most important. The affection of a warrior for his dog or horse is just as true as the more sensitive man's aversion to flesh food.

So we may speak of the family relationships of dogs and cats and horses in the life of man as one very important field of observation and care under this Master.

For other types he is behind the Vegetarian movement, especially behind those who in their sincere sympathy with the suffering of animals refuse to eat meat. He is also behind the Anti-Vivisection ideal and inspiring all that devoted band of lovers and workers who are doing so much to make man realize his sense of responsibility to the lower orders of evolving life.

Finally in all our ideals regarding human well-being, if we have love to man we will be tolerant to our brothers in their struggles toward the light. Because we follow the ideals of one Master strongly this does not give us the right to condemn bitterly those who do not follow our particular Master, and perhaps none in our ranks need this remembrance more than the disciples of the Priest of Horus, this beautiful, far-seeing, and loving Master.

## XI

### THE ONE MASTER

SINCE I find a certain confusion existing in the minds of many as to the relation of Adepts to Masters of Wisdom, I will briefly outline the stages of initiation as I have grasped the problem from reading such books as Plutarch's *Morals*, Apuleius' *Golden Ass*, *Isis Unveiled* and *The Secret Doctrine*, by Madame Blavatsky, and Iamblichus *On the Mysteries*. These five books I look upon as authoritative utterances, and they convey to me a conviction of truth. With them I must mention *The Voice of the Silence*, given to us by H. P. Blavatsky as the key which unlocks the supreme mysteries to all who have eyes to see and ears to hear, and I can recommend no book in our Theosophical literature as of more worth to the really earnest and devoted aspirant to the temple of Love, Truth and Service.

First, then, as the absolutely essential foundation to all true building and divine wisdom, shines the sentence—"The first step is to live to benefit and serve mankind." Until that first step is taken and the heart and mind of man has turned from self-seeking and the bondage of personal desires and aversions, and he has yielded himself wholly and completely to the Lord of Life, who dwells in all human forms, to be used by that Great One in the aiding of the Spiritual evolution of mankind, all the lessons and powers he learns and develops may be only so many obstacles he may have to overcome when he finally yields himself into the hands of the Supreme Master in the life of man.

Therefore read and mark upon the tablets of your memory in letters of fire those words—"The *first* step is to live to benefit mankind."

You can never approach the White Brotherhood, the sublime Lords of Wisdom and Compassion by any other road; this first step is the one essential to recognition and comradeship with them. But if you take that step, you may be sure that you will be helped and guided, taught and instructed inwardly through

the various initiations, rising more and more into the comprehension of the divinity in man, the immortal Self under all forms.

But having taken that first step, you will be taught according to your own ideals of right and truth, and by your own character and qualities you will attract to yourself the notice and help of the particular Master whose dharma is most like unto your own, and he will gladly welcome and use you, and guide and develop you, to become a co-worker and comrade in his work. Your love to mankind and the earnest desire to aid in man's true development shall be your complete guarantee that no deception from the great opposers shall deceive you, for they shall melt from you as shadows before the sun.

With love alone guiding your efforts, with no desire for personal stature, or pomp, or place, you develop self-control over the senses, which is the first initiation. The second initiation is over the emotions, the third over the imaginations in the lower mind, and the fourth is when, having controlled these various aspects of your consciousness, you use these forms, these bodies, mental, astral, etheric and physical, in carrying out your own dharma in

co-operation with your Elder Brothers and are said to have become a first stage Adept.

Like attracts like in these planes as truly as in any other, and although the Adept of the Lodge of Perfection is carrying forward his own dharma, his own ideal of right conduct, he is in his ideal wholly devoted to the human race and filled with love and tenderness to all men. He presently finds himself with a definite department of human evolution in which to work and over which he watches. Working in this way, doing his own duty in harmony with the other departments, he grows in his understanding of the total work and the different machinery used to develop the souls and personalities of men. When he has lost his sense of superiority in his own dharma and recognized all dharmas as of equal value in the great workshop, he is said to have become a second degree Adept.

When going further into the plan he becomes aware inwardly of the wider and fuller evolution of the total race, and reads the working of the Karmic Law for thousands of years, not on the reflecting ether as spook visions (for these are nearly always inductions from some little mind projected as vain fancies), when, free from

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every hint of personal desire and personal bias, he becomes an embodiment in his four bodies, mental, astral, etheric and physical, of the supreme spirit and wisdom, then he is said to be Maha-Atma, a Master of Light and Knowledge for the total human race through thousands of years of evolution. Then He inspires and teaches those who desire to help in human evolution. He gives his messages through the Adepts and Initiates whose lives and bodies are dedicated through that first step to live to serve and benefit mankind.

The word Master is used in so many different ways, from that of a very commonplace spook-form to the Supreme Ishvara, that we must not confuse our minds as to the different orders of beings referred to in occultism by this designation.

Every occult school of any real power uses in its work a group of mayavi-rupas or spook-forms on the lower astral plane. There are as many forms on this level as there are men and women on the streets around you. To cultivate astral vision then and see these forms is of no value or worth in itself, and any powerful occultist can by sheer will and effort create an image like unto any other image on that



plane. Hence seeing an image like some portrait of the Masters is no guarantee of worth or righteousness.

This truth has to be reiterated again and again because in spite of all warnings not to seek one's teacher in the mayavic regions of the astral plane, men and women continually rush blindly into psychism and fall a prey to the first spook of like nature to themselves, because like always attracts like, and blinded by an outer shell, often on the form side beautiful, they give homage to a master who has no interest in them beyond binding them deeper in illusion and falsehood and checking their spiritual development in every way possible.

H. P. B. has made it very clear that spook visions of Masters are unreliable. The pure love and out-going sympathy of the true *master in yourself* is what is required in the candidate.

She has told us that if in our selfishness and personal desire to get the better of our fellows we approach the astral plane, we will inevitably draw to ourselves beings filled with the same selfishness and personal desire who will have no more scruple in draining our magnetism and sapping our vitality for their own ends,

than we feel for the man we overcome in business or in our selfish pursuit of personal aims.

There are no true rules in any esoteric section by which to detect falsehood and delusion but the one great rule that as you are in your self so will be the realm and visions, forms and appearances among which you will move. If you have love you will draw to yourself loving and wise presences who will protect and love you in return, if with this love you unite the desire to grow in knowledge that you may be a more efficient servant you will be taught and instructed by loving wise teachers, and if you love you will desire to know for the sake of others, and will become an adept in the white science or love-knowledge, and ultimately by continual loving and learning you will become a Master of Compassion, a third stage Adept in Wisdom.

Only when you have become this and there is no trace of personal interest or induction in your vision can you view past lives and civilizations with truth, can you foretell the future as it grows out of the present and the past.

No lesser adept is free from personal bias,

no lesser initiate can with certainty state that his visions contain truth. Whatever falsehood there is in yourself, whatever aspect of "the great dire heresy of separateness" lurks in your mind, that must in the very nature of this universe come out in your visions, be projected as illusions and delude the credulous children who have faith in you. If you are a blind and credulous dupe of your own visions, your karma, though not enviable, will be less hard and evil than if, knowing the possibility of error and the ease of lying regarding these planes, you still give forth as truth what you doubt in your heart to be true. No good thing in the spiritual evolution of man ever grew out of a conscious untruth.

There is but one Master finally, the Lord of Life in the form of the Universe. Individual men become Adepts by mastering and understanding the Law of Karma and working with it, and the true Adept of the White Brotherhood cares little about the past, but knowing that whatsoever one sows that also must he reap, he is very particular about his seeds and the crop of the future. May we develop the love and wide understanding of our fellow-men which will open the portal to

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the Heaven which is within the heart of mankind, that knowing the Father which is in that heaven we may go forth, His messengers, Adepts in His power, *Masters of all mayavic forms whether of thought, desire or vision.*

THE END