

→ (iv) *Masters M and KH*
the Real Founders of the Society

Throughout the Letters a very vivid and keen interest in the growth and progress of what the Master M calls 'our Theosophical ship' is evinced by both our Masters, particularly the Master KH, perhaps because, having been educated for some time in the West, he particularly wanted to dissipate the spiritual darkness of Europe and America. He calls it:

The cause I live for (lb., 421), that Battle of Light against Darkness (lb., 39).

and says,

Though separated from your world of action, we are not yet entirely severed from it so long as the Theosophical Society exists (lb., 372).

When he went away for his long retreat and initiation, and placed his work and his correspondence in the care of his beloved Brother, the Master M tried to inspire the correspondents with understanding and courage that their own Master should not feel disappointed when he returned for

the work he has so much at heart (lb., 247).

And the Master KH himself writes to Sinnett:

The impulse you have personally given to the Cause we love will not be checked; therefore the fruits of it will not be withheld when your balance of causes and effects — your Karma — is adjusted (lb., 245).

At first it seems that the two Masters were alone responsible for and interested in the young Society. The Master KH says:

My Brother and I are the only ones among the Brotherhood who have at heart the dissemination [to a certain limit] of our

doctrines, and HPB was hitherto our sole machinery, our most docile agent (lb., 361).

That HPB really gave her life for the cause, especially through the phenomena allowed in the early days, is clear from the following words:

She has most undeniably been helping us in many instances; saving us sometimes as much as two-thirds of the power used, and when remonstrated with — for often we are unable to prevent her doing it on her end of the line — answering that she had no need of it, and that her only joy was to be of some use to us. And thus she kept on killing herself inch by inch, ready to give — for our benefit and glory, as she thought — her life-blood drop by drop (lb., 308).

Again the Master says:

None of my Fellow Brothers with the exception of M. will help me in this work, not even our semi-European Greek Brother (Master Hilarion) (lb., 64).

And again:

The work is made the more difficult by my being a lonely labourer in the field (lb., 39).

But we know that since those days first one and then another of the Brotherhood began to take an interest in the growing Society. The Master Serapis corresponded with Colonel Olcott; the Master Hilarion gave *Light on the Path* through Mabel Collins; the Master, the Prince Rakoczi, and the Master Jesus, both used the Society and some of its members, and finally, the movement, having prospered and survived the early possibility of defeat and annihilation — sometimes almost miraculously — the whole of the occult hierarchy accepted it as a channel for their work. It has now passed beyond the possibility of destruction or defeat.

for while a Master has no personal karma to deal with, he must suffer the result of causes he initiates. As the Master KH writes:

→ A price must be paid for everything and every truth by somebody and in this case — we pay it. Fear not; I am willing to pay my share, and I told so those who put me the question (i.e., His superiors in office) (lb., 280).

→ (vi) *The Founding of the TS*

The conception and founding of our TS is clearly described by the Master M:

As we are not likely, worthy sir, to correspond very often now — I will tell you something you should know, and may derive profit from. On the 17th November next the Septenary term of trial given the Society at its foundation in which to discreetly 'preach us' will expire. One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the occult doctrine might gain an intellectual acceptance, and the impulse given for a new cycle of occult research. Others — wiser as it would now seem — held differently, but consent was given for the trial. It was stipulated, however, that the experiment should be made independently of our personal management; that there should be no abnormal interference by ourselves. So casting about we found in America the man to stand as leader — a man of great moral courage, unselfish and having other good qualities. He was far from being the best, but (as Mr Hume speaks in HPB's case) — he was the best one available. With him we associated a woman of most exceptional and wonderful endowments. Combined with them she had strong personal defects, but just as she was, there was no second to her living fit for this work. We sent her to America, brought them together — and the trial began. From the first both she and he were

given to clearly understand that the issue lay entirely with themselves. And both offered themselves for the trial for certain remuneration in the far distant future as — as KH would say — soldiers volunteer for a Fortom Hope. For the 6 1/2 years they have been struggling against such odds as would have driven off any one who was not working with the desperation of one who stakes life and all he prizes on some desperate supreme effort. Their success has not equalled the hopes of their original backers, phenomenal as it has been in certain directions. In a few more months the term of probation will end. If by that time the status of the Society as regards ourselves — the question of the 'Brothers' be not definitely settled (either dropped out of the Society's programme or accepted on our own terms) that will be the last of the 'Brothers' of all shapes and colours, sizes or degrees. We will subside out of public view like a vapour into the ocean (lb., 259).

There are two points to be particularly noted in this very remarkable letter. First, that

the experiment should be made independently of our personal management; that there should be no abnormal interference by ourselves (lb., 259).

Here comes up the question of how far the Masters guide the outer activities of the Theosophical Society. To understand this we must try to apprehend, as far as possible, the immutable laws of the occult world in these matters. /

(vii) *Do the Masters Guide the TS?*

The accepted disciple is one with his Master in a peculiarly close and intimate fashion, and is regarded by the Master more as an *instrument* in his work than as a personality. He is often spoken of as 'an extension of the Master's consciousness', an

'outpost' of it, by virtue of the fact that the astral and lower mental bodies (in the case of the 'son' of the Master the causal body as well) of the disciple are linked to those of the master, so that the light of the Master's aura shines through and uplifts the lesser one. A clear way to understand this is to say that the disciple is an extension of the Master's nervous system, with its sensory nerves bringing impressions from without, and its motor nerves acting on the surrounding environment from within. From the 'sensory' aspect this means that the Master can, at any moment he turns his attention in that direction, remember all the thoughts, emotions and events occurring in the daily life of the disciple as though they were his own personal memories. Conversely, at any moment, along the road cut by the disciple's own purified thought, will and action, sustained by an inner attitude which has become habitual, the Master can send his own infinitely greater thought-vibrations, love-power, and currents of influence, inspiration and help to people in the vicinity of his disciple and over an area enormously outside the disciple's range of personal contact.

But the Master may never coerce, control, or influence unduly the personal decisions of the disciple. This for two reasons apparently.

1. That the karma for any action or decision flows, chiefly to the one who forces or demands a line of action from another.

In a letter to C. W. Leadbeater, written many years ago, the Master KH says:

If I were to demand that you should do one thing or the other, instead of simply advising, I would be responsible for every effect that might flow from the step, and you acquire but a

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secondary merit (Letter VII, LMW, I Series).

→ 2. That every soul grows by its own efforts and decisions, therefore the free will of man must be left absolutely unfettered.

No one respects human free will so perfectly as the Master, since he knows that weak and stumbling as it may be in its early stages, it is yet a reflection of the divine will, and every divine fragment knows best its own road 'according to the Word'. The Masters try to help us to be positive, not negative, self-moved, not a machine at the mercy of any unscrupulous, stronger power. Hence the Master says:

Alone the adepts, i.e., the embodied spirits — are forbidden by our wise and intransgressible laws to completely subject to themselves another and weaker will — that of free born man. The latter mode of proceeding is the favourite one resorted to by the 'Brothers of the Shadow', the Sorcerers, the Elementary Spooks (ML, 40).

Again:

I should, by telling you to abandon the affair, again assume the responsibility of blocking your free will (lb., 389).

The fact is, that to the last and supreme initiation, every chela is left to his own device and counsel. We have to fight our own battles, and the familiar adage 'the Adept becomes, he is not made,' is true to the letter... Life and the struggle for adeptship would be too easy, had we all scavengers behind us to sweep away the effects we have generated through our own rashness and presumption (lb., 305). /

But this does not mean that the Master does not tell the

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A Thank you

(iii) To Work for Him in His Society

We never can work for the Master better or more directly than by helping on the work of his Society, or any other movement arising out of it that he has blessed. Sometimes a thing that looks entirely good from our limited standpoint is really unhelpful seen from the wider, further standpoint of the Master and his disciples. Therefore it is well for us to follow the lead of those who are older in the great work than we are ourselves, and nearer to the Master's thought and purposes than we are as yet. To work for him in this way is to take a very direct road to his notice. The Master KH speaks to Sinnett of:

our gratitude for what you have done for the Society here — indirectly for us two [i.e., the Masters KH and M, the real Founders, CMCJ (ML, 241).

And again, elsewhere:

True, you have been labouring for the cause without remission for many months and in many directions; but you must not think that because we have never shown any knowledge of what you have been doing, nor that, because we have never acknowledged or thanked you for it in our letters — that we are either ungrateful for, or ignore purposely or otherwise what you have done, for it is really not so. For, though no one ought to be expecting thanks, for doing his duty by humanity and the cause of truth — since, after all, he who labours for others, labours but for himself — nevertheless, my Brother, I feel deeply grateful to you for what you have done (ML, 236).

THEOSOPHY

AS THE MASTERS SEE IT

as outlined in the
'Letters from the Masters of the Wisdom'

CLARA M. CODD

Occultism

Let us recognize certain facts about 'occultism':

(1) There is only one true occultism. There is no such thing as 'western' and 'eastern' occultism.

Occultism deals with the deepest, most universal, facts in nature, and these are the same everywhere, and at all times. Naturally they are expressed rather differently in differing languages and systems of thought, but they cannot differ upon fundamental facts.

There are in public view today, more than one so-called Rosicrucian body purporting to teach 'western' occultism. Needless to say that although the true Rosicrucians do still exist today, they are a secret body, in touch with the brotherhood of the Masters of the Wisdom, and have nothing whatever to do with these publicly known, pseudo-occult bodies.

The founders of these latter, as of many another occult or mystical sects, first learned their knowledge within the ranks of the Theosophical Society. Leaving us, they developed on lines of their own, mostly by psychic 'revelation' and experience, unguided by older and more experienced physical plane teachers. They have their 'Masters', 'Guides,' 'Teachers.'

Who these are, their true nature and powers, we must, in the absence of knowledge to guide us, make up our minds with the help of our own reason and intuition.

(2) There is only one body of the Adepts of the ancient wisdom, although within that body there are departments and divisions of work. Within that body the broadest possible difference of method may be employed, following on the difference of temperament, work, ray; but there is always absolute unity regarding the ideals to be achieved, and the

principles of action to be employed. As the Master KH wrote to Sinnett:

Know my friend that in our world though we may differ in methods we can never be opposed in *principles of action* (ML, 241).

(3) True occultism is not taught in printed books and lessons.

It is taught on the inner planes of being, by the joining of life to life, as in the case of the accepted disciple of a Master of the Wisdom. It shows in the physical brain as a steady deepening and widening of the mental and spiritual grasp of truth, the growth of the intuitive faculty of sensing all that is in harmony therewith, and often as clear flashes of understanding and perception.

(5) Occultism has no immediate connection with the development of psychic powers.