

Box 863, Johannesburg, S. Africa  
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My dear Friends:

I think you will be interested in something I have to say this time. For many years I have pondered over just what is the difference between the teachings of Krishnamurti and the Theosophical teaching about the Path. I have known many Theosophists leave us because they feel that other teachers show them a "more direct way." I can see now the exact difference.

A man can become one with God, the Eterhal Life, the Ultimate, That Which Is, call it what we will, without having any cognizance whatever of that vast body of inner knowledge which the Adept Brotherhood have garnered and handed on from one generation of adepts to another through a millenia of ages, and of which the tiniest fringe was given to us by H.F. Blavatsky. That knowledge is not in the least necessary. But it exists. It is concerned with the past and future history of this globe, the nature and constitution of man and his method of evolution, even the constitution and consciousness of the solar system. I said that through H.F.B. had come a tiny fringe of it. As one Adept once wrote: "We have but lifted a tiny corner of the veil of Isis." Even that tiny fringe is so important and so revealing that it can revolutionise one's whole concept of life and being. The gist of it is embodied in H.F.B.'s monumental work, the Secret Doctrine. There we shall find information which is not available anywhere else in the exoteric world. And for that reason many University students and professors buy the Secret Doctrine.

Now, that tremendous knowledge exists in only one place and there is only one way to gain it. The Great Brotherhood of the Adepts are its custodians and guardians, and there is only one way for a man to gain knowledge of it, and that is by the path of discipleship to some great Adept, so as to qualify for admittance to the Great Brotherhood who alone are its eternal custodians.

I was explaining this to a young man who was very enthusiastic about Krishnamurti's teachings. "But," he said, "when we become one with God we shall have all that knowledge automatically." "No," I replied, "you will not. You will have a marvellous intuitive understanding of life and the hearts of men, but that body of scientific, detailed knowledge is only to be gained in one way and no other."

What each one of us must decide is what is our way and what do we want. If we wish simply to be come one with Life, let us go by the most direct road we can find. But if we wish to share that sacred knowledge there is no other way than the path of discipleship to a great Adept. It is also true that upon this occult road we too must become one day "one with God," because the knowledge and power of that Sacred Science cannot be safely trusted except to the wholly spiritual and impersonal man. To entrust the secrets of that wisdom to the impure and uncontrolled man is like giving children dynamite to play with.

Now how shall we know which path we belong to? Subba Row says that we need not seek the path of occultism because if we belong to it, it will find us. That means that our own diviner Self has taken the decision to tread that path in ages long past. I think that a number of Theosophists belong to this way and that is why they found the Theosophical Society.

There is another point to be noticed. This path is a long, long path, extending over many lives. It brings no quick results, and never, never any "personal" ones. Therefore we must search our motives, and decide whether we have the needed unwearying strength and patience. For it will make us "appear as nothing in the eyes of men." To imagine ourselves as something great in the future, as being possessed of power and knowledge not gained by ordinary men, is to mistake



the whole tenour of the Way. And, as I said, it is a long, long way -- fourteen lives from its commencement to its close. We need not take that too literally in earth terms, for to the Divine Ego there is neither time nor space as we understand it. H.P.B. once said, with regard to the old saying that seven years of probation were required before an Adept would take a man on as His disciple, that it could be seven months, seven lives or even seven minutes, according to the depth and intensity of a man's purpose. But it is not a path upon which personal ambition or desire to be different from others has any weight. H.P.B. said that to think its powers and knowledge can be easily and quickly gained is one of the glamours of the Kali Yuga.

It will be appropriate here to quote Light on the Path: "Pause and consider a while. Is it the way you desire, or is it that there is a dim perspective in your visions of great heights to be scaled by yourself, of a great future for you to compass? Be warned. The way is to be sought for its own sake, not with regard to your feet that shall tread it."

The beginning of that way is love, unselfishness and purity. That knowledge cannot be demanded, asked for, clutched. It will be given to a man by degrees, in proportion to his growth and purity. The Saints knew this. They knew that God could not be grasped. His Coming was according to His Grace. We must love the Way and not ourselves upon it. Never can its beauty and wisdom become the mere appanage of the evanescent, personal man. The Spiritual Will to tread it belong to the Higher, Diviner Self, and it must be held undeviatingly through many births and deaths. Not love of himself, but love of men moves that Diviner Self. His present virtues and vices count as nothing beside that awakened spiritual will. As the Lord Sri Krishna said once:-- "Even if the most sinful worship Me with undivided heart, he too must be accounted righteous, for he hath rightly resolved."

If this is our way, do not let us wait "until we are good enough" or "more evolved," etc. There is a lovely poem which reiterates "We must go on from here." As the old hymn says: "Just as I am, without one plea," We must always begin where we are, and as we are. Leave the rest to God, especially the "God within." Speedily shall we be accounted righteous, for we have rightly resolved.

Of mystical teachers and teachers of Yoga there are many. But there is only one body of great and high teachers of the Sacred Science. We know the qualifications for approaching Them. Have we also the unending patience, perseverance, unselfish purpose to keep steady on that path? The man who realises his unity with Life which is God, thereby becomes an unseen blessing to the world and his fellow-men. But the man who fights his way up, not only to saintship but also to the possession of the Sacred Science, becomes a mighty spiritual power indeed, able to hold back a little the heavy and ceaseless karma of the world.

Your affectionate friend,

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