

I. Present discussion not concerned with evidences of reality of Masters but assumes that.

II. Definition of a Master, or Mahatma.

- A. Has attained goal in shorttttime which will require long evolutionary period for masses.
- B. One who has raised all his Manas away from Kama to Buddhi.
- C. Holds personality in subjection to Cosmic Impulse.
- D. Has fused individual consciousness with impersonal Consciousness of Atman.
  - 1. Hence incapable of selfishness beacuse this Consciousness is synthetic.
  - 2. A black Master is not a Mahatma though he is an Initiate or Adept of some degree.
    - a. Such a one is separated from storehouse of universal energy and knowledge.
    - b. Can use only fragments of knowledge and power which in one way or another have escaped from that storehouse.
- E. Profound knowledge, exoteric and esoteric.
- F. Power to control nature and probe her secrets.

III. A Master is a Man and has attained his status through his own effort.

- A. he is not a disembodied angel.
- B. He does not at all times function as an Adept.
  - 1. When not so functioning he is simply a more highly perfected ordinary human being.
    - a. As such he is by no means infallible.

IV. The self-imposed tasks of the Masters.

- A. Custodians of Occult knowledge left by Dhyani Chohans guiding the race.
- B. Perfecters of the detail of this knowledge by original research.
- C. Teachers of this knowledge to mankind individually and collectively when students are ready or when cycles have rolled around.
- D. Watching and guarding Humanity, "the Great Orphan".
  - 1. This implies interference with dangerous tendencies and encouragement of favorable ones.
    - a. All this within the limits of Karmaic Law.
    - b. Study of history will show presence of such interference and encouragement.
    - c. Instance of Secret Doctrine being given out to offset the negative effect of Spiritualism.

V. The Master considered as One and many.

- A. In last analysis there is but one Master and that is the universal Atman.
  - 1. Any Mahatma is this One Master, whatever the body may be.

VI. Consciousness of the Master primarily concerned with the noumenal world of causes.

- A. Phenomenal world is world of effects and therefore a Maya.
  - 1. All objective causes are themselves effects.
    - a. Hence on this plane cannot be found the Cause which is Causeless.

B. Masters can only be found on plane where Mahatma consciousness abides.

1. For the body is not the Master.
2. If the Master within is not recognized then one could be near the body of a Master and never know it.

## VII. Definition of Chela and Chelaship.

A. A Chela is a disciple of a Master, or of all Masters, whether consciously or unconsciously.

B. Classification of degrees of Chelaship.

1. General vortex of Chelaship.

a. All who seek to acquire spiritual knowledge, overcome personality, and serve the common good come into this vortex.

b. In general, only Humanity as a whole under observation of Masters.

(1) The individual must force attention of Masters by what he does.

c. The plane of this Chelaship is that of the Higher Ego.

(1) At this stage the student is generally unconscious of the Master.

(2) Such student is Chela of all Masters, not of one particular Master.

d. Anyone who desires may enter the vortex of Chelaship by putting forth right effort.

e. Entering vortex accelerates motion of development beyond that of average humanity.

(1) Advances the day when personal chelaship may be realized.

C. 2. Probationary Chelaship.

a. Such a one submitted to specific testing with a view to attainment of regular chelaship in current incarnation.

b. Such Chelas chosen by Masters because of qualifications which they reveal.

(1) It is useless for one to offer himself merely externally.

c. May or may not have knowledge of their relationship to the Master.

d. Probationary Chela entirely on his own and is less helped than those who are not even Chelas.

e. This is a period of drawing to surface of latent qualities.

(1) Qualities that might lie dormant throughout incarnation ordinarily, must be proven.

(2) No one dare be initiated who is unfit.

f. Probationary period seven years.

(1) This time required to make over the bodies.

(2) Only by special service could this period be shortened

3. Lay and semi-Lay Chelas

a. Man of world who affirms desire to become wise in spiritual things.

b. Those who have world-duties which they cannot or will not forego

c. May know of contact with Guru but not being pledged can win confidence but slowly

d. Only privilege that of working for merit under observation of Master.

4. Regular or full Chelas.

a. Those who are bound by vows and live with the Masters.

b. Not many in world qualify.

(1) Extremely few from the West.

VIII. Qualifications for Chelaship. (regular)

- A. Perfect physical health.
- B. Mental and physical purity.
- C. Unselfishness and charity.
- D. Truthfulness and complete faith in an unpropitiable law of Karma.
- E. Undaunted courage. (Story of Chela who entered Sikkim)
- F. Intuitional perception of One's being a vehicle of manifested Atman.
- G. Indifference for but just appreciation of objective world.

XI. Nirmanakayas.

- A. Those who have renounced Nirvana for the service of man.

Note for "Masters and Chelas".

Articles from "Theosophist".

I. "Are Chelas Mediums" (H.P.B. probably)

1. "A medium is a person through whom the action of another being is said to be manifested and transmitted to an abnormal extent by the consciously or unconsciously active will of that other being".
2. To some extent all of us at times transmit the action of others but in the special sense mediumship involves the abnormal extent.
3. The other being may be human being, an idea, an elemental or elementary, the man's own higher principle, (in which case he becomes a genius) and may be a Mahatma in which case the conscious and volunary medium is a Chela
4. The medium may or may not be conscious of the fact that he is such, and he may or may not know the sources acting through him.
5. He may be under influence of his own seventh prin. and think that it is Jesus or some saint.
6. A Chela consciously and willingly lends <sup>may</sup> for a time his mental faculties to a superior being whom he knows and in whose purity, honesty, intelligence and wisdom and power he has full confidence. This is wholly different from vulgar mediumship.

II. Mahatmas and Chelas (H.P.B. probably)

1. A Mahatma one who by special training has evolved higher faculties in relatively short time which common humanity will attain as result of evolution through countless lives, provided they do not fail meanwhile.
2. It requires a number of incarnations to produce a Mahatma though relatively this number is small.
3. In death lower man's goes to Kama Loka while the higher goes to Devachan.
4. When all of the lower becomes one with the higher Manas through destroying of attraction ~~xxxx~~ to Kama then the man becomes a Mahatma.
5. In case of Mahatma at physical death the four lower principles are put off without suffering.
6. The real Mahatma is the purified Manas indissolubly linked to Atma-Buddhi
7. This is accomplished by self-evolution by process laid down in occult philosophy.
8. One cannot find a Mahatma by hunting a body.

9. If body of Mahatma is found the real Mahatma in the body will be recognized only by intellectual sight, not by any outward sign.
10. When perception of manas is elevated above mists of Maya the Mahatma may be seen wherever the observer may be for the Mahatma being one with the 6th and 7th prin. is everywhere.
11. Mahatmas look over all humanity at all times, but like a view from a mountain top, do not see individuals unless the latter do that which will attract attention.
12. The necessary perception of the manas in this case is called "Faith" but not blind faith; it is enlightened belief.
13. This faith must be accompanied by knowledge which is the capacity of the Intellect.
14. The desire which will lead to Chelaship is to so understand the Laws of Cosmic evolution so that he may work in harmonious accord with Nature instead of against it.

### III. "Qualifications for Chelaship". Mohini M. Chatterjee

1. Adepts do not work with us on our plane as their energies are immeasurably more important on the spiritual plane where they are.
2. As intellectual energy is immeasurably greater for a given time expenditure than physical; so is spiritual greater than intellectual.
3. Before one can enter the inner sanctuary for instruction as a Chela he must have acquired the four sadhanas.
4. The four sadhanas are:
  - A. Discrimination between the Real and unreal.  
This first step is intellectual apprehension of truth.  
Truth and Reality are identical.  
The Real is that which is unaffected by time, or is witness of past, present and future.  
Conviction built that all which is separate from Brahman is Maya.
  - B. Permanent effect produced on mind of theoretic knowledge involved in (A).  
"Aversion to the enjoyment of fruits of action", (Shankara)  
"Indifference" (Mohini)
  - C. Mistake to try to effect this by suppression of desire which is working out of previous causes, but by aversion destroy the stream at its fountain-head.  
Perform the action without attachment not dwelling on the fruits with the mind either with pleasure or pain,  
The student must build dominating desire to perform duty.  
Duty becomes enlarged through progress in (A).  
Strive to benefit all on physical plane and then intellectual and spiritual as they become the fields of action,
  - C. The six virtues;
    1. Sama, calmness, mastery over mind and subordinating it to intellect, which has been purified and strengthened by (A) and (B).

Emphasis is purification of mind rather than acts as the latter follows from the former, and more is accomplished by a given effort on the mental plane. This is really breaking up association of ideas which enslaves imagination.

Purification of imagination overcomes chief difficulty.

2. Dama, or self-control is mastery over bodily acts, which follows from (1)
3. Uparati or self-withdrawal, is renunciation of particular formal religion, and the power to contemplate objects without being diverted from ones great task. Involves equanimity of mind in the presence of temptation, not incapacity to appreciate value of objects.
4. Titiksha or forbearance, cessation of desire and constant readiness to part with everything. Absence of resentment for wrong.
5. Samadhana, or self-settledness, the concentration of the intellect on the goal (Brahman, the Path)
6. Sraddha or implicit confidence in the Guru's power to teach and the student's own power to learn. This is not blind faith. Truth that cannot be perceived save by higher faculties must be shown to those who have not these faculties by showing consistency with known truth and by testimony of those who know.

Eastern Sages say that to rely solely upon the authority of the Scriptures is sinful. Nothing taken blindly.

"Reason is the immediate perception of the fact that the Eternal alone is true, and reasoning is the attempt to trace the existence of a thing all through the scale of time"

"But the moment any fact of knowledge is realized on the plane of eternity, reason becomes changed into consciousness the son is merged into the father as the Christian mystic would say.")

The confidence required does not require surrender of reason. Confidence in power to learn indispensable.

Belief in inability to realize highest ideal conceivable leads to that inability.

None aspire for what they believe to be absolutely beyond their reach.

Self-abasement is the unpardonable sin against the Holy Ghost.

#### D. Intense desire for Liberation.

While second accomplishment is absence of desire for selfish enjoyment, this is a positive desire for a different kind of life (Nirvana)

5. If first three accomplishments are ~~exceedingly~~ well developed and fourth only moderately strong, then Guru can guide lives of Chela to success in Adeptship.

6. If all are well developed then Adeptship is reached in same incarnation.

7. Accepted Chelas, those who have acquired the four accomplishments up to certain point and are being trained for Adeptship in this life

8. Probationary Chelas, those who are qualifying under guidance of Masters for acceptance.

9. First accomplishment may be attained by theoretical study of esoteric doctrine. This would lead to most favorable future incarnation.

10. "One of the greatest of India's occult teachers says on this point that a theoretical study of the philosophy, though unaccompanied by the requisite accomplishments, produces more merit than the performance of all the duties enjoined by the formalities of religion eighty times over".

#### IV. Chelas (H.P.B. probably)

1. Chelas and Mahatmas of different degrees.
2. Some Mahatmas are Chelas of higher Mahatmas.
3. Chela not constant mouthpiece of Guru.
4. Chela will find himself more alone in the world than those who are not Chelas.
5. Would-be Chela must not thrust himself upon Mahatmas.
6. Quotation from one of Masters: "Never thrust yourself upon us for Chelaship; wait until it descends upon you".
7. Accepted Chela is not merely an instrument of the Guru.
8. Chela may evolve true and beautiful utterances but it is not correct therefore to conclude that Guru is speaking thru Chela.
9. If there is germ of a good thought in Chela's mind Guru's influence will tend to nourish it into abnormal growth, but such thought is not the Guru's voice.
10. Occasions rare when Guru speaks through Chela.
11. If Chela has powers he is not permitted to use them save in rare and exceptional cases.
12. Never may be boast of possession of powers.
13. Chief task of Chela is overcoming of sense of personality, which hides the immortal part, the real man.

#### IV. Can the Mahatmas be Selfish? (H.P.B. probably)

1. Unselfishness as sine qua non of success in occultism.
2. Unselfish feeling is primary to realizing knowledge which is power.
3. Effects only seen in phenomenal world as every so-called phenomenal cause is itself an effect.
4. Only in noumenal world are causeless causes known.
5. To perceive correctly must use senses which correspond to nature of object; i.e., noumenal sense for the noumenon, and phenomenal senses for phenomenon.

6. Since seventh principle is only one of Eternal Reality it alone supplies sense for perceiving noumenon, the other six give only the non-permanent.
7. He who would know true knowledge must remove veils which hide seventh sense.
8. Sense of personality belongs only to lower principles and this is what obscures reality.
9. Sense of personality or selfishness involves segregated consciousness, which draws veil over reality.
10. Thus true Knowledge comes by tearing away the veils of personality which hide it.
11. All sense of personality cannot be eliminated while one is in the relative world.
12. Evolution tends toward impersonality and the non-dual.
13. The occultist can simply hasten this process by allowing his will to act with the Demiurgic Mind.
14. Check effort of personality to act in opposition to this Mind.
15. Mahatma is one who holds his personality in more or less complete subjugation to Cosmic Impulse, hence impossible for him to be selfish.
- 6.
16. When his personal self asserts itself he ceases to be a Mahatma.
17. Selfishness clouds vision of spiritual sense.
18. Extreme activity so the will is kept active to resist the rise of the lower nature is the course with which the student has to commence.

#### VI. Chelas and Knowers (Tsong-Ka- Un-Ghien) a Chela

1. Three classes of Chelas:
  - A. Regular Chelas who have taken vows, withdrawn from world, and are personally in company of Masters.
  - B. Lay Chelas
  - C. Semi Lay Chelas.  
The latter two wholly or partially in world, unable or unwilling to take recluse life.
2. Knowers or Masters cautious of what they say particularly to those who have not bound themselves with vows.
3. With lay Chelas relationship becomes more and more confidential only as they show themselves worthy of confidence.

#### VII. Chelas and Lay Chelas. (H.P.B. probably)



1. A Gurur is a man of profound knowledge, exoteric and esoteric, who has brought his carnal nature under subjugation to his Will, and has developed in himself the power (siddhi) to control nature and to probe her secrets.
2. A natural-born Adept practically impossible.
3. All have to pass under tests, probations and training.
4. Chelas selected from hereditary group in temple (gong-pa) and natural mystics.
5. Very few qualified from Western races.
6. Qualifications:
  - A. Perfect physical health.
  - B. Mental and physical purity.
  - C. Unselfishness and charity.
  - D. Truthfulness and complete faith in an unpropitiable law of Karma.
  - E. Undaunted courage.
  - F. Intuitional perception of one's being a vehicle of manifested Avalokāteśhvara or Atman.
- GG. Indifference for but just appreciation of objective world.
7. All but first always required; the first sometimes modified.
8. These qualities must be developed in inner nature of aspirant more or less by UNHELPED EXERTIONS before he could be put to the test.
9. After aspirant placed himself above body, senses, faults and pain and ready to become one with higher triad, recognizes Atma as highest ruler of ~~senses~~ perceptions and will as highest executive power, then he may be taken in hand by an Initiate under the rules.
10. With Theosophical movement rules slightly relaxed in one respect to meet importunities of Westerners.
11. Each candidate must pass through series of tests to bring out latent good or bad in him, a process taking years.
12. "A lay-Chela is a man of the world who affirms his desire to become wise in spiritual things".
13. No favor from a Mahatma that is not fully earned by personal merit/
14. "LAY CHELASHIP CONFERS NO PRIVILEGE UPON ANYONE EXCEPT THAT OF WORKING FOR MERIT UNDER THE OBSERVATION OF A MASTER."
15. It is irrelevant whether the Chela sees or does not see his Master.
16. The Chela's deeds will bear their visible fruit according to their kind and this will be observed by the Master.
17. To boast or parade the relationship is the surest way to be reduced from it.

18. The trial for Chelaship arouses of action all sleeping passions.

19. Chela faces not only his nature but the malificent power of his community or nation.

20. His struggle for goodness jars on the badness in his environment and draws its fury.

21. Conventional restraints that hold average man are inadequate under ordeal of Chelaship to prevent latent evil from coming to surface.

22. The fight is between the Chela's will and his carnal nature, and no Guru can interfere until result known.

23. Chelaship defined as "psychic solvent, which eats away all dross and leaves only the pure gold behind".

24. Odds are severe but still "There is no impossibility for him who Wills".

M.L.

"A man who places not the good of mankind above his own good is not worthy of becoming our Chela - he is not worthy of becoming higher in knowledge than his neighbor". p 252