

Students have a choice of two paths

THERE are several ways of acquiring knowledge: (a) by accepting blindly the dicta of the church or modern science; (b) by rejecting both and starting to find the truth for oneself. The first method is easy and leads to social respectability and the praise of men; the other is difficult and requires more than ordinary devotion to truth, a disregard for direct personal benefits and an unwavering perseverance. Thus it was in the days of old and so it is now, except perhaps, that such devotion to truth has been more rare in our own day than it was of yore. Indeed, the modern Eastern student's unwillingness to think for himself is now as great as Western exactions and criticism of other people's thoughts.

He demands and expects that his "Path" shall be engineered with all the selfish craft of modern comfort, macadamized, laid out with swift railways and telegraphs, and even telescopes, through which he may, while sitting at his ease, survey the works of other people; and while criticising them, look out for the easiest, in order to play at the Occultist and Amateur Student of Theosophy. The real "Path" to esoteric knowledge is very different. Its entrance is overgrown with the brambles of neglect, the travesties of truth during long ages block the way, and it is obscured by the proud contempt of self-sufficiency and with every verity distorted out of all focus. To push over the threshold alone, demands an incessant, often unrequited labor of years, and once on the other side of the entrance, the weary pilgrim has to toil up on foot, for the narrow way leads to forbidding mountain heights, unmeasured and unknown, save to those who have reached the cloud-capped summit before. Thus must he mount, step by step, having to conquer every inch of ground before him by his own exertions; moving onward, guided by strange landmarks the nature of which he can ascertain only by deciphering the weather-beaten, half-defaced inscriptions as he treads along, for woe to him, if, instead of studying them, he sits by coolly pronouncing them "indecipherable." The "Doctrine of the Eye" is *maya*; that of the "Heart" alone, can make of him an elect.

Is it to be wondered that so few reach the goal, that so many are called, but so few are chosen? Is [it] not the reason for this explained in three lines on page 27 of *The Voice of the Silence*? These say that while "The first repeat in pride: 'Behold, *I know*,' the last, they who in humbleness have garnered, low confess, 'thus have I heard'; and hence, become the only "chosen."¹

¹ *Blavatsky Collected Writings*, (MISTAKEN NOTIONS IN THE SECRET DOCTRINE) XII pp. 236-37

At the threshold of the two paths

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1

¹⁸² First path
^{111, 119, 127, 147} Eye Doctrine
^{143, 180, 181, 186} Open path
^{106, 111, 113, 115} Head [mind] learning
^{119, 122} False learning
¹¹⁹ Behold I know
²⁹⁸ Dhyana path
¹⁹⁹ Rugged path
^{198, 199} Fourfold Dhyana
^{143, 194} Path of bliss
¹²⁸ External, non existing [fleeting]
²²² Personal
^{143, 191} Selfish bliss
¹⁷⁹ Bliss immediate
²⁹⁸ Haven of the yogins
¹⁴² Destruction
[Personal Buddha]
[Solitary Buddha]
¹⁹¹ Pratyeka Buddha
¹¹⁹ Pride

2

Second path ¹⁸³
Heart Doctrine ^{111, 119, 120, 128, 147}
Secret path ^{143, 146, 147, 180, 184, 187}
Soul [heart] wisdom ^{106, 111, 113, 115}
True knowledge ¹²²
Thus have I heard ¹¹⁹
Arahat path ²⁹⁹
Steeper path ²⁰⁰
Paramita Heights ²⁰⁰
Path of woe ^{183, 184, 194}
Permanent, everlasting ¹²⁸
Impersonal ²²²
Self-immolation ¹⁸⁰
Bliss deferred ¹⁷⁹
Arya path ^{302, 307}
Compassion ^{142, 191, 301}
Buddha of Perfection ^{146, 302}
Buddha of Compassion ^{143, 306}
Samyak Sambuddha ¹⁸⁸
Humbleness ¹¹⁹

[Continued overleaf.]

THEOSOPHY AND THEOSOPHISTS SERIES
A CHOICE OF TWO PATHS

1

¹¹⁹ The crowd

[Hoi Polloi]

[Escape from the world]

¹⁹⁰ Sweet rest

¹⁸⁶ Oblivion of the world of men

^{142, 186, 306} Sana (Dharmakaya) Robe

^{296-298, 306} Srotapanna

³⁰⁵ Nirvana Dharma

^{182, 190} Liberation

¹⁴² Selves sacrificed to self

¹⁴² Sacrifice mankind to self

[Open Eye]

2

The Elect ¹¹⁹

The Few

Save the world ¹⁹³

Bitter duty ¹⁹⁰

Pity for the world of mortals ¹⁸⁷

Nirmanakaya Robe ^{145, 306}

Bodhisattva ^{306, 307}

Arhan [Buddha] Dharma ^{314, 315}

Renunciation [of Liberation] ^{145, 183, 190, 192}

Self sacrificed to selves ¹⁴⁶

Live to benefit mankind ¹⁴⁴

Secret Heart ¹⁴³

