

Christmas Message to Fellow Companions along the Path of Enlightenment



To Fellow Companions who are preparing to tread the noble path towards the Masters of Wisdom for the good of mankind.

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To Fellow Companions who are preparing to tread the noble path towards the Masters of Wisdom for the good of mankind.

God dwells in you, as you [in Him], and you don't have to "do" anything to be God-realized or Self-realized, it is already your true and natural state. Just drop all seeking, turn your attention inward, and sacrifice your mind to the One Self radiating in the Heart of your very being. For this to be your own presently lived experience, Self-Inquiry is the one direct and immediate way.

— RAMANA MAHARSHI

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IT might be truly said that there are two kinds of human beings: those who desire to better themselves, and those to whom such a thought never occurs. Pain, problems, and suffering awaken a man, and he exerts himself to relieve his pain, resolve his problems, [in order] to learn from his suffering. This desire to better oneself is invariably accompanied by the wish to improve the conditions of all men.

Sometimes actions of individuals, or governments, for improvement of the conditions of others lead a man to seriously acquire the knowledge of self-improvement. The evolutionary path leads from indolence in thought to thoughtfulness, and the first sign of our being full of thought is when we feel that we are a soul, superior to thought. To be full of thoughts is a different and higher stage; when our mind is full to overflowing, there comes the moment of a great choice: shall the overflowing mind go in the direction of the Soul, or [that] of the lower nature? When we look at the Human Kingdom, we see mighty differences: foolish men, learned men, controlled and contented men and, finally, wise men. Professor Huxley said that if there was, on the one side, a tremendous difference between a man and a black beetle, on the other, there was as much or even a wider gulf between the ordinary men and the perfected ones,

" . . . whose intelligence is as much beyond ours, as ours exceeds that of a black beetle."

¹ i.e., Winter Solstice, rebirth of the Sun-Gods and Jesus. — ED.

² We are often asked, "Is there a magazine that has remained true to original vision and vibe of The Theosophical Society, which can nourish the inner man with the life-stream of Truth?" Indeed there is, we answer.

It is *The Theosophical Movement: a Magazine Devoted to the Living of the Higher Life*, published monthly by the Theosophy Company (India) Private Ltd., Mumbai, since the 17th November 1930, and dedicated —

1 To furthering the objects of the modern Theosophical Movement.

2 To disseminate the fundamental ideas of the philosophy of Theosophy.

3 To aid students in the understanding of Theosophy, and its application to daily life. — ED.

Theosophical philosophy teaches that there exist men of infinite knowledge, power, and mercy in comparison to whom our knowledge, power, and mercy are puny and passing.

Professor Huxley also uttered a grand theosophical truth when he said:

“The struggle for existence and the survival of the fittest was the law for brutes; the spirit of sacrifice was the law for man.”¹

By sacrifice, Theosophy teaches, does a man prove his fitness to survive as an immortal Soul.

This being so, human evolution and its many differences have to be pictured by us, and it can bring the thoughtful people, referred to earlier, in the direction of the true facts about the Soul, and they may find in their hearts desire to express soul-qualities — peace, contentment for themselves, power to help others, and therefore [inner] knowledge.²

But to desire is one thing, to realize and attain such a noble wish is another. However, such genuine desire leads us to that path, called the Aryan Path, the Path of Noble Souls, on which ignoble feelings, thoughts, actions, and words are to be shunned, and nobility in every department of life has to be expressed.

The Aryan Path is the Path of pupils and teachers, of disciples and Masters. There, the light of nobility shed by the Nobles helps all who walk on that path to attain nobility. This path is open to all, but its existence has to be perceived by the Soul. We might say it is only suffering, poverty, and starvation of one kind or another,³ that open our eyes to the existence of the Path. When the Soul perceives and takes the Path, one gradually moves in the direction of becoming [a] Noble-Aryan. For each one of us, who desires to learn something about the Path, the walking of that Path is a possibility, and it only remains for us to turn it into an actuality by taking our Soul-evolution into our own hands. Theosophy can but teach us, Masters can but point the way; each one of us has to walk it [alone].⁴ Having contacted Theosophy and known about the Path, what shall we do to ourselves? What steps shall we take?

1. Theoretical Knowledge (preparatory stage).

First, let us learn the map or the chart of this Path, and not take it for granted.

Where does it begin, how does it end?

What does its treading imply?

It is important to learn and know what is expected of us. Then we will become aware that there are thoughtless people, there are thoughtful people and, among the latter,

¹ [Thomas Henry Huxley, “The Struggle for Existence in Human Society,” 1888, in: his *Collected Writings*, “Evolution & Ethics, and other Essays,” London: Macmillan & Co., 1895. Vol. IX, pp. 195-236.]

² [Consult “Evolution of the human life-wave on earth,” our Secret Doctrine’s Third Proposition Series. — ED.]

³ [*i.e.*, of body, soul, and spirit.]

⁴ [Cf. “. . . first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyāni-Buddha).” *The Secret Doctrine* (PROEM), Vol. I p. 17. Overview of the third fundamental proposition of Theosophy. — ED.]

are those who are thinking about the Soul and the helping of other Souls. We must learn the place Theosophy gives to the deluded and the low-minded and the lazy, to the religious man and the irreligious good man (for there are very excellent men who do not profess or follow any particular creed), to the spiritual man, the aspirant who wishes to know, the practitioner who applies the lessons he learns, the disciple ready to be tested in sacrifice and service, the Adept full of powers, and the Perfect Master, who is the servant of the whole of Nature. This theoretical knowledge has to be obtained, and he who is acquiring it has taken the first step.

2. Unswerving devotion to the Masters is the path to untitled nobility (devotional love).¹

What is the second step? The Resolve: to know is one thing, to apply and practice is another. This Resolve,² if real, is born of Devotion. In the first stage, Doubt, as a quality of open-mindedness, is helpful. The one who is credulous in the first stage is likely to turn into a blind believer in the second stage. If the teachings are accepted with understanding, then such understanding will produce Devotion, and Devotion will lead to Resolve. What is the nature of the Resolve? In many different ways, by many kinds of words, this Resolve is made, but they all reduce themselves to this:

“Let me become a Noble Soul.”

3. Resolve to work in silence and dutiful assiduity (probationary stage).

This will lead to the third stage, the probationary stage. This Resolve will produce results: numerous and unexpected things will happen, tempting one to break the great and noble Resolve. One is also tested by the Law of Karma. Some people fail at the very first, or at an early test.

To hold our ground, we need to cultivate Silence and Assiduity.

To maintain silence implies not speaking about one's Resolve to friends and co-students. It is an inner reality and, like so many other occult things, loses its efficacy and power when spoken. Let us remember that we have resolved to act and speak, to

¹ [Devotional Love, or Bhakti, will be understood better if its triune hypostasis is conceptualised not statically but dynamically as “movement” and “direction” of Consciousness; namely:

- Divine Love is the Truth of Unity and First Principle, Immutable, Eternal, beyond space, time, and speculation.
- Worldly Love issues first in Space and Time when The One Consciousness begins disintegrating into *The Many*, empowering them to unfold and evolve individually in the darkness of matter.
- Devotional Love, or Bhakti, is Worldly Love's U-turn, which is aroused when Consciousness reaches the nadir of the cycle. *The Many* (not operating in unison, of course, but individually) begin *de*-fragmenting, *in*-volving, *re*-integrating, thus spearheading Consciousness' ascending arc.

Worldly and Devotional Love are the twin arcs of a Cycle of Necessity — a constant cyclic motion from within outwardly and back again, an out-breathing and in-breathing of the ONE LIFE, or Jiva, synonym of Absolute-ness, the Unknowable Deity. — Excerpted from *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2005; v. 100-2023.

² [i.e., unswerving resolve into action, and thereby to “attain the highest ideal of man's duty.” Look up:

- 1 “The devotional love and noble aspirations of lower manas,” in our Constitution of Man Series.
- 2 “The mighty potency and noble aim of the progressive mind,” in our The Masters Speak Series.
- 3 “The noble aim of education is to awaken the divinity within,” in our Living the Life Series.
- 4 “The star of love thrills the noble heart,” in our Higher Ethics and Devotion Series. — ED.]

feel and think nobly; therefore, we need to examine ourselves daily in silence. Since the aim is to forget ourselves, we should abstain from speaking about our faults or merits, [of] our weaknesses or powers, to others. Forget the self.

We condemn bragging and boasting; we also have to learn to condemn any and all reference[s] to ourselves. One needs to cultivate “impersonality” from the very beginning.¹

Assiduity or constant and close attention to our thoughts, feelings, desires, actions, and our hidden blemishes, unsuspected vices, and unknown weaknesses, is absolutely necessary to make progress on this Path. All that is hidden shall be revealed. “Murder will out,” is the phrase which originates from Geoffrey Chaucer’s *Canterbury Tales*, and it means [that] secrets, especially those related to wrongdoings, will eventually come to light. All murders ever committed by us, by mind which deceives, by feelings which hate, by words which hurt, and by deeds which are petty, mean, and selfish — all these must come out. It is then that, instead of being frightened and giving up, we are required to be persistent in our Resolve:

“I will continue to tread the Aryan Path. The Ancient Way.”

The only real failure is to cease trying.

Resolve means zest. To stand the test, to fortify ourselves against all falls and temptations, we must keep our whole being busy.² It is not only idle hands with which the devil in us finds mischief to do, but also idle minds and idle hearts.

4. Ennoble your daily life and character. Overcome impatience, by crushing the devil of irritability (midway point). “The silent worship of abstract or Noumenal Nature is the one ennobling religion of Humanity,”³ which underlies all creeds. It is the Wisdom-Religion.

Hence, the fourth step is Occupation — Noble Occupation. Instead of worrying about our weaknesses, we should get busy with developing the opposite virtue. If one is irritable, then one will have to face many tests concerned with irritability. If one learns to think of and dwell upon patience, read about patience, and act deliberately and patiently, then one will soon pass the test, and the devil of irritability will disappear.

Likewise, if indolence is the sin, industry is the remedy. Let us learn to appreciate how merciful Mother Nature and the Law of Karma are — they compel every man to earn his bread with the sweat of his brow. “Happy the man who has found his work,” said Carlyle. Well, let the Soul find his work — of study, application, and practice; of promulgation and helpfulness; and of service to other Souls.⁴

¹ [Consult “True and False Personality,” in our Confusing Words Series, and “Refrain from the mania of celebrating personalities,” in our Down to Earth Series. — ED.]

² [*i.e.*, concentrating our mind and will toward the divine fountain, a stream of which flows within us. — ED.]

³ [Cf. *Secret Doctrine*, I p. 381 *fn.*]

⁴ [Hearten up, self-delusion cannot last for ever. — ED.]

5. Noble work leads to a noble experience. As we sacrifice self to Self, bliss is ours to share; as we empty our hearts of vain and idle thoughts, Nature fills them with poetry and tenderness.

This brings us to the fifth step. Occupation leads to a Noble Experience.¹ As we serve and help others, we find that we are served and helped. As we teach others, we learn. As we give more and more, finer contentment comes to us. As we sacrifice, bliss is ours; as we empty our hearts, Nature fills them.

Study and meditation on these experiences lead us to seek the source of this help — where does it come from?

Whence the knowledge that suddenly comes into our minds?

Whence the love which becomes universal, and which pours out towards all Souls?

Whence the power to help all enquirers?

First, we find that it comes from within our own Inner Ego,² and then we find that that Inner Ego itself is the receiver or the receptacle of the blessings of the wisdom, and the power of the Great Masters.

6. The disciple does the bidding of Him, to whom he owes all.

Thus, the sixth stage is reached. The Soul, mind, finds himself to be a chela,³ a student, a learner who has found Masters. All Masters, and then one particular Guru or Teacher. He then consecrates himself to do the bidding of Him to whom he owes all. More opportunities to teach and help come to him, and so he adds to his power to help and sacrifice. After such an experience, he knows himself as the Channel.

7. Then humanity becomes his friend, the world his home, the Masters his parents, the co-disciples his brothers, and the struggling souls his children.

This is the last or seventh step. The Soul, knowing himself as the Channel of the Master's life, lives to serve, lives by sacrifice, lives in peace, feeling it within and radiating it without. He carries the power of his blessings wherever he goes. Humanity becomes his friend, the world his home, Masters his parents, co-disciples his brothers, and the struggling souls his children.

This Noble Path is a reality. It requires little search, a little courage, and a little discrimination. We need to seek the right direction. We must be courageous with our own beliefs, and also be ready to break customs and habits if they stand in our way.

¹ [Consult "The devotional love and noble aspirations of lower manas," in our Constitution of Man Series, "The mighty potency and noble aim of the progressive mind," in our The Masters Speak Series, and "The star of love thrills the noble heart," in our Higher Ethics and Devotion Series. — ED.]

² [Consult "Higher Self and Higher Ego" and "True and False Personality," in our Confusing Words Series. — ED.]

³ [disciple]

Let us use our discrimination in study — what to read and what not;

In application — how to be silent, how to speak, how the inner should precede the outer;

In service of others — let not our enthusiasm run away with us so that we are careful not to force our views on others; leave others free while we retain our own freedom.

We are advised to live a life of purity, and not make excuses for our mistakes and sins. As we live purely, helping others, the Path will become real and visible, and we will gradually understand what is meant when it is said,

“Each one must become the Path.”¹

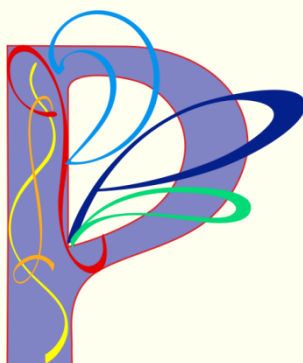
As we show the power, the peace, and the knowledge of the Noble Path issuing forth from within ourselves, we will become the true channel in which the Life of the Great Ones is employing itself. A Master of Wisdom said:

“Take one step in our direction, and we will take one in yours.”

Let us resolve to take that step and prepare ourselves to receive the blessings which come in response, the blessings which we keep are with All, for they are given to us for All. What a miracle can be wrought by a student-aspirant who fits himself to become such a channel is vividly described thus: When H.P. Blavatsky said,

“ . . . where thought can pass, They can come . . . ”²

She referred to the particular condition and atmosphere, which alone can form the channel for the passing of thought. A thread of glass cannot conduct the electric fluid, but a copper wire can. Each student has to find out for himself those particular “wires” within him, which act as conductors for spiritual influences. When a group of student-aspirants are united, a divine atmosphere overspreads the group, and the nobler part of each one’s nature is aroused and exercised.



¹ [Look up “Stars and Stones on the Path,” our fourth Major Work. — ED.]

² [“When the pupil is ready, the teacher will be found waiting,” says an Eastern maxim . . . time and space are no barriers between Them and the aspirant. Cf. *Blavatsky Collected Writings*, (LODGES OF MAGIC) X pp. 127-28. The full text of this article can be found in our Living the Life Series. — ED.]

A parting thought.

Wishes formed by a noble heart between Christmas and Easter will be fulfilled consistently, and with enlightened purpose.

From an article first published in *Lucifer*, Vol. I, No. 5, January 1888, pp. 337-38. Republished in *Blavatsky Collected Writings*, (1888) IX pp. 3-5.

“ . . . let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it; and as a day can be coloured so can a year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfil them consistently.”

Let us then be kind to each other and charitable to all beings, even to the dumb brute, and all shall be well and for ever well. — ED. PHIL.

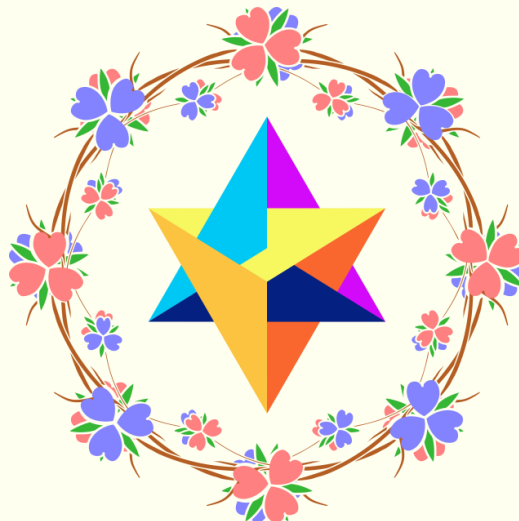


Appendix. At the threshold of the two paths.

Modified after *The Voice of the Silence*, Golden Jubilee edition, pp. 92-95. Superscripted numbers correspond to the paragraph numbering of that edition. Appendix C, from *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2005; v. 100-2023.

1	2
¹⁸² First path	Second path ¹⁸³
^{111, 119, 127, 147} Eye Doctrine	Heart Doctrine ^{111, 119, 120, 128, 147}
^{143, 180, 181, 186} Open path	Secret path ^{143, 146, 147, 180, 184, 187}
^{106, 111, 113, 115} Head [mind] learning	Soul [heart] wisdom ^{106, 111, 113, 115}
^{119, 122} False learning	True knowledge ¹²²
¹¹⁹ Behold I know	Thus have I heard ¹¹⁹
²⁹⁸ Dhyana path	Arahatta path ²⁹⁹
¹⁹⁹ Rugged path	Steeper path ²⁰⁰
^{198, 199} Fourfold Dhyana	Paramita Heights ²⁰⁰
^{143, 194} Path of bliss	Path of woe ^{183, 184, 194}
¹²⁸ External, non-existing [fleeting]	Permanent, everlasting ¹²⁸
²²² Personal	Impersonal ²²²
^{143, 191} Selfish bliss	Self-immolation ¹⁸⁰
¹⁷⁹ Bliss immediate	Bliss deferred ¹⁷⁹
²⁹⁸ Haven of the yogins	Arya path ^{302, 307}
¹⁴² Destruction	Compassion ^{142, 191, 301}
[Personal Buddha]	Buddha of Perfection ^{146, 302}
[Solitary Buddha]	Buddha of Compassion ^{143, 306}
¹⁹¹ Pratyeka Buddha	Samyak Sambuddha ¹⁸⁸
¹¹⁹ Pride	Humbleness ¹¹⁹
	[Continued overleaf.]

1	2
¹¹⁹ The crowd	The Elect ¹¹⁹
[Hoi Polloi]	The Few
[Escape from the world]	Save the world ¹⁹³
¹⁹⁰ Sweet rest	Bitter duty ¹⁹⁰
¹⁸⁶ Oblivion of the world of men	Pity for the world of mortals ¹⁸⁷
^{142, 186, 306} Sana (Dharmakaya) Robe	Nirmanakaya Robe ^{145, 306}
^{296-298, 306} Srotapanna	Bodhisattva ^{306, 307}
³⁰⁵ Nirvana Dharma	Arhan [Buddha] Dharma ^{314, 315}
^{182, 190} Liberation	Renunciation [of Liberation] ^{145, 183, 190, 192}
¹⁴² Selves sacrificed to self	Self sacrificed to selves ¹⁴⁶
¹⁴² Sacrifice mankind to self	Live to benefit mankind ¹⁴⁴
[Open Eye]	Secret Heart ¹⁴³



Suggested reading for students.



From our Higher Ethics and Devotion Series.

- A WORTHY LIFE IS A VIRTUOUS LIFE
- ACCEPTED AND LAY CHELAS ON THE FIFTH ROUNDERS
- ANGELS WEEP AT THE SIGHT OF HUMAN SORROW
- CHELAS AND LAY CHELAS
- CHELASHIP RULES FROM THE KIU-TE
- COMMENTARY ON THE GAYATRI BY JUDGE
- DISCHARGING THE DUTY OF ANOTHER IS DANGEROUS
- DIVINE VS. WORLDLY LOVE
- EYE VS. HEART DOCTRINE
- HARMONY IS THE ONE LAW IN NATURE
- HEART DOCTRINE AND HIGHER ETHICS
- KRISHNA IN PARADISE
- LIGHT ON THE PATH
- LOVE IS THE HEALING POWER OF THE SUCCESSFUL PHYSICIAN
- MAHATMAS AND CHELAS
- NARADA BHAKTI SUTRA
- PROCLUS ON THE TEACHER-DISCIPLE BOND OF LOVE
- PROTREPTICS TO DEVOTIONAL LOVE IN IN THE BHAGAVAD GITA
- REAL LIFE THRILLS IN THE SEVEN BRAINS OF THE HEART
- SEPTUAGINT'S SONG OF SONGS - TR. BRENTON
- STAND READY TO ABANDON ALL YOU HAVE LEARNED WITH THE HEAD
- THAT PURE DESIRE, OF WHOM LOVE IS BORN
- THE BHAGAVAD GITA - SEVEN ESSAYS BY JUDGE
- THE BHAGAVAD GITA - TR. JUDGE
- THE DEVOTIONAL SONGS OF KABIR SAHEB
- THE LEGEND OF THE BLUE LOTUS

HIGHER ETHICS AND DEVOTION SERIES
SUGGESTED READING FOR STUDENTS

- THE MAHATMAS ARE THE MOST WISE, KIND, AND PURE OF ALL MEN
- THE PATH, BY REGINALD WILLOUGHBY MACHELL
- THE PERENNIAL WISDOM OF JAVIDAN KHIRAD
- THE STAR OF LOVE THRILLS THE NOBLE HEART
- THE STORY OF NARADA AND THE SUPREMACY OF BHAKTI
- THE TRANS-HIMALAYAN MAHATMAS ARE MEN LIVING ON EARTH
- THE VERY BEST OF ALL TALISMANS
- THE VOICE OF THE SILENCE - SEVEN MYSTIC SOUNDS
- THE VOICE OF THE SILENCE - TR. BLAVATSKY
- THEOLOGIA GERMANICA - TR. WINKWORTH
- THEOSOPHICAL JEWELS - THE AMARANTHINE DREAM
- TOWARD THE BROTHERHOOD OF MAN
- TRUE PRAYER IS MENTAL UTTERANCE IN SECRET
- WARNINGS TO WOULD-BE OCCULTISTS
- WHEN THE SUN MOVES NORTHWARD

