

The Guruparampara Chain



A talk on Sunday 18th April 2021
at
The United Lodge of Theosophists, London, UK

Readings

The Verses about Hearing (Śruti-varga)

in the Collection of Indicative Verses, Udana-varga

“Wisdom arises and delusion will vanish
 This is worth buying even with your flesh.
 Hearing is a lamp that dispels the darkness of delusion,
 The supreme wealth that cannot be carried off by thieves,
 A weapon that vanquishes the foe of confusion;
 It is the best of friends, revealing personal instructions, the techniques of method.
 It is the friend who does not desert you in times of need,
 A harmless medicine for the illness of sorrow,
 The supreme battalion to vanquish the troops of great misdeeds,
 It is the best fame, glory, and treasure.
 It is the supreme gift when you meet with noble beings.
 Among an assemblage, it delights the wise.”

Develop enthusiasm from the depths of your heart with regard to these benefits of hearing. Moreover, Asanga’s Bodhisattva Levels (Bodhisattva-bhumi) says that you should listen with five ideas in mind; that is, with (1) the idea of a jewel, due to the fact that the teachings are rare because buddhas seldom appear nor do their teachings; (2) the idea of an eye, since the wisdom that arises together with hearing the teachings becomes greater and greater; (3) the idea of illumination, since the eye of wisdom that has arisen will see the real nature [emptiness] and the diversity [of all phenomena]; (4) the idea of great benefit, since in the end the teachings bestow the results of nirvana and great enlightenment; and (5) the idea of being beyond reproach, since from this very moment you will attain the bliss of meditative serenity and insight, the causes of nirvana and great enlightenment. To contemplate this is to contemplate the benefits of hearing the teaching.”

The Great Treatise on the Stages of the Path Vol 1, pp. 56-57 by Tsong kha Pa

Taken from page 22 of the “Bya-khyung” edition of *The Lam Rim* published in Qinghai, China in 1985, during in the last quarter of 20th c., nota bene. Qinghai is also the birthplace of Tsong kha Pa; it is in Amdo region on the Tibetan Plateau, until the 18th c. it was part of Greater Tibet and was known as Kokonur, or Kokhonor.

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Atlas holding the world on his shoulders. HPB points out that Atlas represents the earlier continents upon which today's continents have their basis. In Vol. II of *The Secret Doctrine* pg. 493 HPB points out: "The "Mountain of God" means the "Mountain of *the Gods*" or Meru, whose representative in the Fourth Race was Mount Atlas, the *last form of one of the divine Titans*, so high in those days that the ancients believed that the heavens rested on its top. Did not Atlas assist the giants in their war against the gods? (Hyginus). Another version shows the *fable* as arising from the fondness of Atlas, son of Iapetus and Clymene, for astronomy, and from his dwelling for that reason on the highest mountain peaks. The truth is that Atlas, "the mountain of the gods," and also the hero of that name, are the esoteric symbols of the Fourth Race, and his seven daughters, the Atlantides, are the symbols of its Seven Sub-race. This is also the truth about the Wisdom of the past's Great Teachers, and how they have transmitted this Wisdom to the Teachers of the present day. The Great teaching is not a mystery, though it contains all that can be known. For it always presents the fact that all of our teachers, from the earliest days of a life, through the most lettered, always teach the universal place of wisdom through the attention of the mind. Learning, then, is that which we cannot outgrow, though we can become dull to it.

The Secret Doctrine 1:341 by H. P. Blavatsky

"No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all – in their exoteric form very often, in their hidden spirit invariably – is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE."

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The notion that the mind is the place of learning implies that there is a 'Space', as it were within each of us, in which We/I look "directly upon ideas" (per Patanjali) and in doing so are continually in an "argumentative" (per Patanjali) mode of comparison and contrast, analogy and correspondence, during which we are attempting to make sense of what is being said, along with that which is being otherwise perceived. Thus, in this sense, Nature and karma are continually presenting to the mind in us that which we also need to make sense of. So, one may ask: when am I ever without teaching and teachers?

Light on The Path p. 27

“From an absolutely impersonal point of view, otherwise your sight is colored. Therefore impersonality must first be understood. Intelligence is impartial: no man is your enemy: no man is your friend. All alike are your teachers.”

The Bhagavad Gita, Chapter IV by William Q. Judge

“This exhaustless doctrine of Yoga I formerly taught unto Vivaswat (the Sun); Vivaswat communicated it to Manu and Manu made it known unto Ikshwaku; and being thus transmitted from one unto another it was studied by the Rajarshees (Royal Sages), until at length in the course of time the mighty art was lost O harasser of thy foes! It is even the same exhaustless eternal doctrine I have this day communicated unto thee because thou art my devotee and friend.”

The Secret Doctrine 1:272:273 by HPB

“It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages the “Wise Men” of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives in learning, not teaching. How did they do so? It is answered: by checking testing and verifying in every department of nature the traditions of old by the independent visions of great adepts; i.e. men who have developed and perfected their physical, mental, psychic organizations (principles) to the utmost possible degree.”

The Ocean of Theosophy p. 12-13 by W. Q. Judge

“Though the true doctrine disappears for a time from among men it is bound to reappear, because first, it is impacted in the imperishable center of man’s nature; and secondly, the [Masters’] Lodge forever preserves it, not only in actual objective records, but also in the intelligent and fully self-conscious men who, having successfully overpassed the many periods of evolution which preceded the one we are now involved in, cannot lose the precious possessions they have acquired.”

The Voice of The Silence p. 33 by HPB

“The Lion of the Law, the Lord of Mercy (Buddha), perceiving the true cause of human woe, immediately forsook the sweet but selfish rest, of quiet wilds. From Aranyaka (Forest, a desert) He became the Teacher of mankind. After Julai (Tathagata) had entered the Nirvana, He preached on mount and plain, and held discourses in the cities, to devas, men and Gods.”

***The Voice of The Silence* p. 38 by HPB**

“Point out the “Way”—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.”

***Raja Yoga or Occultism, Preface* by HPB**

“In every age Theosophists are the instruments of the Lodge for its continuous task of lighting up the Manas of the race in ever increasing measure. They are able to do this because they have kept their own heart-fires burning, feeding them with the fuel of study, practice and service. Theosophists (not members of any particular organization) form the front ranks of the race; thence the Lodge derives its new Members. The stage in the very long trail of evolution between men and Super-men, between serfs and Masters of Nature, is that of Discipleship, while the Lodge may be said to be composed of two classes — Gurus and Chelas, both of varying degrees.

“Likewise the work of the Lodge falls into two divisions — (1) that of fecundating the mind of the race, or mass movement; and (2) that of gaining new adherents and chelas to be trained as future members of the Lodge, or individualistic work. This work goes on in every cycle, and the existence of the Lodge and the Path to it are truths which every civilization has been taught. The qualifications and requirements, the rules of life and conduct, however differently arranged, enumerated, or explained, are the same. The exigencies of cycles are calculated by the Lodge. Rearrangement, recodification, reformation of the Teaching and Rules are the response of human aspirations, endeavors and achievements.

“Thus in historic times Gautama, the man who became Buddha, the Enlightened, was the reformer and codifier of the occult system; once again Tsong-Ka-Pa of Kokhonor, in the fourteenth century, became the reformer of esoteric as well as of vulgar Lamaism. Among his commandments there is one that enjoins those concerned to make an attempt to enlighten the world, including the “white barbarians,” every century, at a certain specified period of the cycle. Ever since the fourteenth, every century has seen the dual attempt to change the manas of humanity, including that of the West, and to draw from within its ranks those ready, however few, for the Path of Discipleship leading to Emancipation-Enlightenment.

“The attempts of earlier centuries were mostly private, though their influence and the mark they have left behind are traceable by any intuitive student of history; but in pursuance of the fiat of this Tibetan World-Reformer, the Theosophic Movement of our era, fulfilling the requirement of the cyclic law, was launched on the stormy ocean of publicity. The time was ripe and the Benediction of the Chiefs sent H.P.B. to our world.”

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The History of the movement of Great Teachers and Teachings is timeless and continuous, where the work of the Adepts can be traced back before, though and in

historical ages: Pythagoras, Plato, Ammonius Saccas, Tsong kha pa, to Pico della Mirandella, Jacobe Boehme, Paracelsus to Comte de St.Germain, St Martin, Cagliostro, Anton Mesmer, Thomas Paine, HPBlavatsky, W. Q. Judge, Robert Crosbie, etc and even in today's events, though not necessarily outwardly known. But it would all go for naught, *were it not for students-shravakas, akoustikoi, listeners all.*

Chelas and Lay Chelas, an article by HPB

“A “Chela” then, is one who has offered himself or herself as a pupil to learn practically the “hidden mysteries of Nature and the psychical powers latent in man.” The spiritual teacher to whom he proposes his candidature is called in India a Guru; and the real Guru is always an Adept in the Occult Science. A man of profound knowledge, exoteric and esoteric, especially the latter; and one who has brought his carnal nature under subjection of the WILL; who has developed in himself both the power (Siddhi) to control the forces of nature, and the capacity to probe her secrets by the help of the formerly latent but now active powers of his being:— this is the real Guru. To offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake. There are scores of “natural born” poets, mathematicians, mechanics, statesmen, etc., but a natural-born Adept is something practically impossible. For, though we do hear at very rare intervals of one who has an extraordinary innate capacity for the acquisition of occult knowledge and power, yet even he has to pass the self-same tests and probations, and go through the same self-training as any less endowed fellow aspirant. In this matter it is most true that there is no royal road by which favorites may travel.”

The Bhagavad Gita Chapter IX by W. Q. Judge

“Unto thee who findeth no fault I will now make this most mysterious knowledge, coupled with realization of it, which having known thou shalt be delivered from evil. This is the royal knowledge, the. The royal mystery, the most excellent purifier, clearly comprehensible. Not opposed to sacred law, easy to perform and inexhaustible.”

Notes on The Bhagavad Gita, p. 154 by Robert Crosbie (on Chapter IX)

“In this chapter, Krishna addresses his disciple Arjuna in these terms: “Unto thee who findeth no fault, I will now make known this most mysterious knowledge, coupled with a realization of it, which having known thou shalt be delivered from evil.” The words “Unto thee who findeth no fault” mean that Arjuna is recognized as one who understands that Law rules in everything and every circumstance, and that nothing can come to him of good or of evil, but that of which he himself was the cause; thus he accepted the good without exultation and the evil without complaint; in other words, Arjuna was equal-minded in pain or pleasure, joy or sorrow, and stood ready to suffer or enjoy whatever the Higher Self had in store for him by way of experience or discipline. Thus at the outset Krishna propounds and Arjuna accepts the rule of Law, as a necessary step towards further enlightenment.”

“The term “knowledge” as used here has a greater meaning than we are accustomed to give it; for we would esteem as “knowledge” an all-round acquaintance with religions, philosophies, arts, sciences and histories as so far recorded, together with that which our senses give us in regard to the external material world. It is generally held, for instance, that one cannot know the constituents or properties of a piece of stone, without mechanical or chemical aids applied directly to the object, and that nothing can be known of the thoughts or feelings of another unless expressed in words or acts; whereas, the knowledge spoken of by Krishna implies a full identification of the mind—or thinking power—, with whatever subject or object it may be directed to, which concentration enables the perceiver to cognize all the inherent qualities of the subject or object, as well as all incidental peculiarities, and know all about its nature.

“The possibility of such “all-knowingness” is not admitted by the leaders of thought, and men of our day, whose process is based upon reasoning from particulars to universals, from effects to probable cause, and who are content to erect ever-changing hypotheses. Their process of reasoning is one, which although more refined and expanded, is the same as that used by our savage races. The sages of old, through experience gained from many civilizations, had learned to begin with universals—the plane of causation—and had finally come to see, understand and use the true process, after numberless testings and verifications. It is the result of this acquired wisdom that Krishna imparts to Arjuna as rapidly as his advancing intelligence will permit. It is this wisdom and its results that are portrayed in the Secret Doctrine—or Theosophy. So, if the student is to understand the Bhagavad-Gita, he must begin with universals and with the universal ever in mind expand into all particulars.”

The Friendly Philosopher p. 76 by Robert Crosbie

“Much as it may seem like dogma, there is but one philosophy; there are Masters; there is Their Message. It is not dogma because it is a statement of fact, which each is invited to prove for himself—and shown how to do it. True knowledge has been lost to the world; the Masters restore it. They help those directly whom They can; those so helped help others directly and indirectly. The cycle has an upward, less material, tendency; it needs right direction, which the direct and indirect influence of the Message provides. Blessed are those who are able to perceive and take the direct way.”

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