

# THE INFLUENCE OF WISE BEINGS

## The Great Sacrifice

He is *the* “Initiator,” called the “GREAT SACRIFICE.” For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know—aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

It is under the direct, silent guidance of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these “Sons of God” that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.

*The Secret Doctrine* i, p. 208

H.P. Blavatsky

## Man, Never Without a Friend

The most intelligent being in the universe, man, has never, then, been without a friend, but has a line of elder brothers who continually watch over the progress of the less progressed, preserve the knowledge gained through aeons of trial and experience, and continually seek for opportunities of drawing the developing intelligence of the race on this or other globes to consider the great truths concerning the destiny of the soul. These elder brothers also keep the knowledge they have gained of the laws of nature in all departments, and are ready when cyclic law permits to use it for the benefit of mankind. They have always existed as a body, all knowing each other, no matter in what part of the world they may be, and all working for the race in many different ways. In some periods they are well known to the people and move among ordinary men whenever the social organization, the virtue, and the development of the nations permit it.

*The Ocean of Theosophy*, p. 3

William Q. Judge

## **The Guardian Wall**

**Guardian Wall.** A suggestive name given to the host of translated adepts (Narjols) or the Saints collectively, who are supposed to watch over, help and protect Humanity. This is the so-called “Nirmanakaya” doctrine in Northern mystic Buddhism. (See *Voice of the Silence*, Part III.)

*Theosophical Glossary*

H.P. Blavatsky

## **The Nirmanakaya**

Thus, instead of going into selfish bliss, he chooses a life of self-sacrifice, and existence which ends only with the life-cycle, in order to be enabled to help mankind in an invisible yet most effective manner. (See *The Voice of the Silence*, third treatise, “The Seven Portals”.) Thus a Nirmanakaya is not, as popularly believed, the body “in which a Buddha or a Bodhisattva appears on earth,” but verily one, who whether a *Chutuktu* or a *Khubilkhan*, an adept or a yogi during life, has since become a member of that invisible Host which ever protects and watches over Humanity within Karmic limits. Mistaken often for a “Spirit,” a Deva, God himself, &c., a Nirmanakaya a protecting, compassionate, verily a guardian angel, to him who becomes worthy of his help. Whatever objection may be brought forward against this doctrine; however much it is denied, because, forsooth, it has never been hitherto made public in Europe and therefore since it is unknown to Orientalists, it must needs be “a myth of modern invention”—no one will be bold enough to say that this idea of helping suffering mankind at the price of one’s own almost interminable self-sacrifice, is not one of the grandest and noblest that was ever evolved from human brain.

*The Theosophical Glossary*

H.P. Blavatsky

## **Unthanked and Unperceived**

Self-doomed to live through future Kalpas, unthanked and unperceived by man; wedged as a stone with countless other stones which form the “Guardian Wall”, such is thy future if the seventh gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.

*The Voice of the Silence*, p. 74

H.P. Blavatsky

### **As Much as Karma Permits**

Nirmânakâyas means, for instance you become a great adept. You don't want to live any more, but you are not selfish enough to go into Nirvâna (because it is selfish: you will benefit no one by it but yourselves, and this selfishness is to be avoided); therefore, instead of going into Devachan (you cannot go into Devachan, because it is yet an illusion for an adept; for mortals as we are, but not for a high adept), therefore he leaves his body, and lives in all his six principles. Wherever he lives, of course, it is subjectively and in space; but he lives and helps humanity, and sometimes he will inspire people, or communicate with them, and so on. I know several cases like that. Very rarely of course, but it is because they do not generally go for individuals; but they will protect a nation, or protect a community, or something like that, and help as much as Karma permits them.

*The Secret Doctrine Dialogues: H. P. Blavatsky's Talks with Students* p. 446–446

H.P. Blavatsky

### **Scientific Discoveries**

Thus Newton, whose profound mind read easily between the lines, and fathomed the spiritual thought of the great Seer in its mystic rendering, owes his great discovery to Jacob Boehme, the nursling of the genii (Nirmanakayas) who watched over and guided him, of whom the author of the article in question so truly remarks, that “every new scientific discovery goes to prove *his profound and intuitive insight into the most secret workings of nature.*”

*The Secret Doctrine* i, p. 494

H.P. Blavatsky

### **Attunement**

To communicate with another mind at any distance the Adept attunes all the molecules of the brain and all the thoughts of the mind so as to vibrate in unison with the mind to be affected, and that other mind and brain have also to be either voluntarily thrown into the same unison or fall into it voluntarily. So though the Adept be at Bombay and his friend in New York, the distance is no obstacle, as the inner senses are not dependent on an ear, but may feel and see the thoughts and images in the mind of the other person.

*The Ocean of Theosophy*, p. 139–140

William Q. Judge

## **The Mark of The Fraternity**

We will first discuss, if you please, the one relating to the presumed failure of the 'Fraternity' to 'leave any mark upon the history of the world.' They ought, you think, to have been able, with their extraordinary advantages, to have 'gathered into their schools a considerable portion of the more enlightened minds of every race.' How do you know they have made no such mark? Are you acquainted with their efforts, successes, and failures? Have you any dock upon which to arraign them? How could your world collect proofs of the doings of men who have sedulously kept closed every possible door of approach by which the inquisitive could spy upon them? The precise condition of their success was that they should never be supervised or obstructed. What they have done they know; all that those outside their circle could perceive was the results, the causes of which were masked from view. To account for these results, men have, in different ages, invented theories of the interposition of gods, special providences, fates, the benign or hostile influences of the stars. There never was a time within or before the so-called historical period when our predecessors were not moulding events and 'making history,' the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets? We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along on the mighty tide, can only modify and direct some of its minor currents.”\*

Passage from *The Occult World* by A.P. Sinnett as cited by William Q. Judge in *The Ocean of Theosophy*, p. 5

## **Adepts in America in 1776**

The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England, Thomas Paine. In 1774 they influenced him, through the help of that worthy Brother Benjamin Franklin, to come to America. He came here and was the main instigator of the separation of the Colonies from the British Crown. At the suggestion of Washington, Franklin, Jefferson and other Freemasons, whose minds through the teachings of the symbolic degrees of masonry were fitted to reason correctly, and to reject theological conservatism, he wrote “Common Sense,” which was the torch to the pile whose blaze burned away the bonds between England and America. For “*Common Sense*” he was often publicly thanked. George Washington wrote September 10th, 1783, to Paine: “I shall be exceedingly happy to see you. Your presence may remind Congress of your past services to this country, and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works.” And again in June 1784, in a letter to Madison, Washington says: “Can nothing be done in our assembly for poor Paine? Must the merits

and services of “Common Sense” continue to glide down the stream of time unrewarded by this country? His writings certainly have had a powerful effect upon the public mind. Ought they not then to meet an adequate return?”

In the “Age of Reason” which he wrote in Paris several years after, Paine says: “I saw, or at least I thought I saw, a *vast scene opening itself to the world* in the affairs of America; and it appeared to me that unless the Americans changed the plan they were then pursuing and declared themselves independent, they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was *then offering itself to mankind through their means*.” Further on he says: “There are two distinct classes of thoughts; those produced by reflection, and those *that bolt into the mind of their own accord*. I have always made it a rule to treat these voluntary visitors with civility, and it is *from them I have acquired all the knowledge that I have*.”

These “voluntary visitors” were injected into his brain by the Adepts, Theosophists. Seeing that a new order of ages was about to commence and that there was a new chance for freedom and the brotherhood of man, they laid before the eye of Thomas Paine - who they knew could be trusted to stand almost alone with the lamp of truth in his hand amidst others who in “times that tried men’s souls” quaked with fear, - a “vast scene opening itself to Mankind in the affairs of America.” The result was the Declaration, the Constitution for America. And as if to give point to these words and to his declaration that he saw this vast scene opening itself, this new order of ages, the design of the reverse side of the U.S. great seal is a pyramid whose capstone is removed with the blazing eye in a triangle over it dazzling the sight, above it are the words “the heavens approve,” while underneath appears the startling sentence “a new order of ages.”

That he had in his mind’s eye a new order of ages we cannot doubt upon reading in his “Rights of Man,” Part 2, Chap. 2, “no beginning could be made in Asia, Africa or Europe, to reform the political condition of man. She ( America ) made a stand not for herself alone, but for the world, and looked beyond the advantage she could receive.” In Chap. 4, “The case and circumstances of America present themselves as in the beginning of a world...there is a morning of reason rising upon man, on the subject of Government, that has not appeared before.”

The design “of the seal” was not an accident, but was actually intended to symbolize the building and firm founding of a new order of ages. It was putting into form the idea which by means of a “voluntary visitor” was presented to the mind of Thomas Paine, of a vast scene opening itself, the beginning in America of “a new order of ages.” That side of the seal has never been cut or used, and at this day the side in use has not the sanction of law. In the spring of 1841, when Daniel Webster was Secretary of State, a new seal was cut, and instead of the eagle holding in his sinister claw 13 arrows as intended, he holds only six. Not only was this change unauthorized, but the cause for it is unknown. When the other side is cut and used, will not the new order of ages have actually been established?

More than is claimed for the Theosophical Adepts than the changing of baser metal into gold, or the possession of such a merely material thing as the elixir of life. They watch the progress of man and help him on in his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and all the other brave freemasons who dared to found a free Government in the West, which could be pure from the dross of dogmatism, they cleared their minds, inspired their pens and left upon the great seal of

this mighty nation the memorial of their presence.

Selection from "The Adepts in America in 1776"  
*Theosophist*, October, 1883

William Q. Judge

### **The Allegorical Umbrella**

But there is the true centre of which the sun in heaven is a symbol and partial reflection. This centre let us place for the time with the *Dhyan Chohans* or planetary spirits. It is all knowing, and so intensely powerful that, were a struggling disciple to be suddenly introduced to its presence unprepared, he would be consumed, both body and soul. And this is the goal we are all striving after, and many of us asking to see even at the opening of the race. But for our protection a cover, or umbrella, has been placed beneath IT. The ribs are the Rishes, or Adepts, or Mahatmas; the Elder Brothers of the race. The handle is in every man's hand. And although each man is, or is to be, connected with some particular one of those Adepts, he can also receive the influence from the true centre coming down through the handle.

The light, life, knowledge, and power falling upon this cover permeate in innumerable streams the whole mass of men beneath, whether they be students or not. As the disciple strives upward, he begins to separate himself from the great mass of human beings, and becomes in a more or less definite manner connected with the ribs. Just as the streams of water flow down from the points of the ribs of our umbrellas, so the spiritual influences pour out from the adepts who form the frame of the protecting cover, without which poor humanity would be destroyed by the blaze from the spiritual world.

Selection from "The Allegorical Umbrella,"  
*Path*, February, 1890

William Q. Judge

### **Angels Unawares**

This power of glamour is used more often than people think, and not excluding members of the T. S., by the Adepts. They are often among us from day to day appearing in a guise we do not recognize, and are dropping ideas into men's minds about the spiritual world and the true life of the soul, as well as also inciting men and women to good acts. By this means they pass unrecognized and are able to accomplish more in this doubting and transition age than they could in any other way. Sometimes as they pass they are recognized by those who have the right faculty, but a subtle and powerful bond and agreement prevents their secret from being divulged. This is something for members

of the Society to think of, for they may be entertaining now and then angels unawares. They may now and then be tried by their leaders when they least expect it, and the verdict is not given out but has its effect all the same.

Selection from “Glamour Its Purpose and Place in Magic”  
*Path*, May, 1893

William Q. Judge

### **Saviours of Humanity**

Every country has had its saviours. He who dissipates the darkness of ignorance by the help of the torch of science, thus discovering to us the truth, deserves that title as a mark of our gratitude quite as much as he who saves us from death by healing our bodies. Such an one awakens in our benumbed souls the faculty of distinguishing the true from the false, by kindling a divine flame, hitherto absent, and he has the right to our grateful worship, for he has become our creator. What matters the name or the symbol that personifies the abstract idea, if that idea is always the same and is true! Whether the concrete symbol bears one title or another, whether the saviour in whom we believe has for an earthly name Krishna, Buddha, Jesus or Æsculapius,—also called “the saviour god”, – we have but to remember one thing: symbols of divine truths were not invented for the amusement of the ignorant; they are the *alpha* and *omega* of philosophic thought.

Passage from “The Beacon-Light of the Unknown”  
*Theosophist*, July, August, September, 1889

H. P. Blavatsky