

**LIGHT ON THE
PATH: A TREATISE**

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Light on the Path: A Treatise by Mabel Collins

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MABEL COLLINS

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PATH: A TREATISE**

LIGHT ON THE PATH

A Treatise

WRITTEN FOR THE PERSONAL USE OF THOSE WHO
ARE IGNORANT OF THE EASTERN WISDOM
AND WHO DESIRE TO ENTER WITHIN
ITS INFLUENCE

BY

MABEL (COLLINS) Cook

NEW EDITION WITH NOTES BY THE AUTHOR

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1895

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LIGHT ON THE PATH

I

THESSE rules are written for all disciples :
Attend you to them.

Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters it must have lost the power to wound. Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart.

1. Kill out ambition.
2. Kill out desire of life.
3. Kill out desire of comfort.
4. Work as those work who are ambitious.

Respect life as those do who desire it. Be happy as those are who live for happiness.

Seek in the heart the source of evil and expunge it. It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. And it is a plant that lives and increases throughout the ages. It flowers when the man has accumulated unto himself innumerable existences. He who will enter upon the path of power must tear this thing out of his heart. And then the heart will bleed, and the whole life of the man seem to be utterly dissolved. This ordeal must be endured: it may come at the first step of the perilous ladder which leads to the path of life: it may not come until the last. But, Ó disciple, remember that it has to be endured, and fasten the energies of your soul upon the task. Live neither in the present nor the future, but in the eternal. This giant weed cannot flower there: this

blot upon existence is wiped out by the very atmosphere of eternal thought.

5. Kill out all sense of separateness.

6. Kill out desire for sensation.

7. Kill out the hunger for growth.

8. Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the eternal, can aid you. Learn from sensation and observe it, because only so can you commence the science of self-knowledge, and plant your foot on the first step of the ladder. Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature.

9. Desire only that which is within you.
10. Desire only that which is beyond you.
11. Desire only that which is unattainable.
12. For within you is the light of the world—the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you ; because when you reach it you have lost yourself. It is unattainable, because it for ever recedes. You will enter the light, but you will never touch the flame.

13. Desire power ardently.
14. Desire peace fervently.
15. Desire possessions above all.
16. But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self. The peace you

shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons. And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

17. Seek out the way.

18. Seek the way by retreating within.

19. Seek the way by advancing boldly without.

20. Seek it not by any one road. To each temperament there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life. None alone can take the disciple more than one step onward. All steps are necessary to make up the ladder. The vices of men become steps in the ladder, one by one, as they are surmounted. The virtues of man are steps indeed, necessary — not by any