

[H.P. Blavatsky, *The Theosophical Glossary*, The Theosophical Publishing Society, 1892, from a photographic reproduction of the original ed., The Theosophical Society, California, 1930]

Alaya (Sk.). The Universal Soul (See Secret Doctrine Vol. I. pp. 47 et seq.). The name belongs to the Tibetan system of the contemplative Mahâyâna School. Identical with Âkâsa in its mystic sense, and with Mulâprâkriti, in its essence, as it is the basis or root of all things.

[G. de Purucker – *Golden precepts of Esotericism, 1, The path to the Heart of the Universe, The Esoteric Path, its nature and its tests*, I.S.I.S. Foundation, The Hague, The Netherlands, International Study-centre of Independent Search for truth, 2015, p. 108]

(A tract from Mahâyâna Shrâddhotpâda Shâstra – fn.24 - Ashvaghosha, although there is no positive evidence to that effect. This notable scholar and Buddhist protagonist lived during the latter half of the first century A. D., and his outstanding work is the Mahâlamkara, the ‘Book of Great Glory.’ The scripture from which we quote belongs to the Prajñâ-Pâramitâ family of writings).

. . . He should contemplate the fact, that although all things are transitory and empty yet, nevertheless, on the physical plane they have a relative value to those who are cherishing false imagination; to these ignorant ones, suffering is very real – it always has been and it always will be – immeasurable and innumerable sufferings. Ignorant beings having been immersed in suffering all their lives, and knowing how difficult it is to escape from suffering, are unconscious that all things and suffering itself are transient and empty and dreamlike, all of which makes their condition the more pitiable.

Because of all this, there is awakened in the mind of every earnest disciple a deep compassion for the suffering of all beings that prompts him to dauntless, earnest zeal and the making of great vows. He resolves to give all he has and all he is to the emancipation of all beings. . . .

After these vows, the sincere disciple should at all times and as far as his strength and mind permit, practise those deeds which are beneficial alike to others and to himself. Whether moving, standing, sitting or lying, he should assiduously concentrate his mind on what should be wisely done and wisely left undone. ...

P. 125 Footnote 35.

The common idea of the Bodhisattva is: one who has one more incarnation to fulfil before he becomes a Buddha-in other words what is technically called a *Sakridâgâmin*. Now this popular idea is of course correct as far as it goes; but the idea as thus expressed is incomplete and inadequate. As a matter of fact, the ideal both of our own Esoteric School and of Esoteric Buddhism is the Bodhisattva, even more perhaps than the Buddha, for the reason that the Bodhisattva is one whose whole being, whose whole objective, whose whole work, is the doing good unto all that lives and the bringing of them safely to the ‘Other Shore’; whereas the Buddha, while the same thing in an extended degree, nevertheless by the very fact of his Buddhahood in the present state of spiritual unfoldment of the human race is on the threshold

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of Nirvâna, and usually enters therein. It is, however, quite possible for the Buddha to refuse the Nirvâna and to remain on earth as a Bodhisattva or a Nirmânakâya; and in this last case such a Buddha of Compassion is at once a Buddha by right and a Bodhisattva by choice. Thus it is that one who, whether as a Buddha or not, chooses to remain among men as a Bodhisattva, does so because, as this term Bodhisattva clearly shows, his essence (*sattva*) is *Bodhi* (Wisdom and Love).

[H.P. Blavatsky, *Collected Writings, Volume XII, A Path to TRUTH*, Wheaton, Illinois, Theosophical Publishing House, 1980, p. 236]

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.

[William Kingsland, *The Real H.P. Blavatsky*, 'Dedication', London, John M. Watkins, 1928, p. 5]

“There is a road, steep and thorny, beset with peril of every kind – but yet a road: and it leads to the Heart of the Universe. I can tell you how to find Those who will show you the secret gateway that leads inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer. There is no trial that spotless purity cannot pass through. There is no difficulty that strong intellect cannot surmount. For those who win onwards, there is reward past all telling: the power to bless and save humanity. For those who fail, there are other lives in which success may come.” H.P.B.

[H.P. Blavatsky, *The Voice of the Silence*, Appendix, Peking-edition, China, 1927]

The assignment given by H.H. the Tashi Lama, Panchen Lobsang Tub-ten Chö-gyi-Nyima, who was enthroned in 1888, during the lifetime of H.P. Blavatsky –gave the following handwritten dedication as confirmation of the accuracy of The Voice of the Silence.

ALL BEINGS DESIRE LIBERATION FROM MISERY.
SEEK, THEREFORE, FOR THE CAUSES OF MISERY AND EXPUNGE THEM.
BY ENTERING ON THE PATH LIBERATION FROM MISERY IS ATTAINED.
EXHORT, THEN, ALL BEINGS TO ENTER THE PATH.
