

[H.P. Blavatsky, *The Secret Doctrine*, Vol. I, orig. 1888 ed.]

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Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. Life we look upon as “the one form of existence,” manifesting in what is called matter; or, as in man, what, incorrectly separating them, we name Spirit, Soul and Matter. Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all. The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology. Science, it is true, contents itself with tracing or postulating the signs of universal life, and has not yet been bold enough even to whisper “Anima Mundi!” The idea of “crystalline life,” now familiar to science, would have been scouted half a century ago. Botanists are now searching for the nerves of plants; not that they suppose that plants can feel or think as animals do, but because they believe that some structure, bearing the same relation functionally to plant life that nerves bear to animal life, is necessary to explain vegetable growth and nutrition. It hardly seems possible that science can disguise from itself much longer, by the mere use of terms such as “force” and “energy,” the fact that things that have life are living things, whether they be atoms or planets.

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The “Absolute Consciousness,” they tell us, “behind” phenomena, which is only termed unconsciousness in the absence of any element of personality, transcends human conception. Man, unable to form one concept except in terms of empirical phenomena, is powerless from the very constitution of his being to raise the veil that shrouds the majesty of the Absolute. Only the liberated Spirit is able to faintly realise the nature of the source whence it sprung and whither it must eventually return....

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The matter-moving Nous, the animating Soul, immanent in every atom, manifested in man, latent in the stone, has different degrees of power; and this pantheistic idea of a general Spirit-Soul pervading all Nature is the oldest of all the philosophical notions.

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STANZA 2

Commentary.

.....(b) Parinīṣṭhāna, remember, is the *summum bonum* [highest good], the Absolute, hence the same as Parinirvāna. Besides being the final state it is that condition of subjectivity which has no relation to anything but the one absolute truth (Paramārthasatya) on its plane. It is that state which leads one to appreciate correctly the full meaning of Non-Being, which, as explained, is *absolute* Being. Sooner or later, all that now *seemingly* exists, will be in reality and actually in the state of Parinīṣṭhāna. But there is a great difference

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between *conscious* and *unconscious* “being.” The condition of Pariniṣpanna, without Paramārtha, the Self-analysing consciousness (Svasamvedana) is no bliss, but simply extinction (for Seven Eternities). Thus, an iron ball placed under the scorching rays of the sun will get heated through, but will not feel or appreciate the warmth, while a man will. It is only with a “mind clear and undarkened” by personality, and an assimilation of the merit of manifold existences devoted to being in its collectivity (the whole living and sentient Universe),” that one gets rid of personal existence, merging into, becoming one with, the Absolute\*, and continuing in full possession of Paramārtha.

Footnote \_\_\_\_\_

\* Hence Non-being is “ABSOLUTE Being,” in esoteric philosophy. In the tenets of the latter even Adi-Budha (first or primeval wisdom) is, while manifested, in one sense an illusion, Maya, since all the gods, including Brahma, have to die at the end of the “Age of Brahma”; the abstraction called Parabrahm alone—whether we call it Ensoph, or Herbert Spencer’s Unknowable—being “the One Absolute” Reality. The One secondless Existence is ADVAITA, “Without a Second,” and all the rest is Maya, teaches the Adwaita philosophy.

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**[Rohit Metha, *The Creative Silence*, p. 16, 1957, The Theosophical Publishing House Chennai, India, Los Angeles, The Theosophy Company, 1893 (reprint of the first American edition, published by W.Q. Judge, pp. 51 to 58) Copyright 1957 The Theosophical Publishing House Chennai, India]**

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“The Path of Initiations is a long journey and so it is possible that the pilgrim may lose sight of the vision he had in the Vale of Bliss—the Vision of the Unmanifest, the Vision of the Whole. Lest he forget, HPB has given two requirements for each of the initiations—the inner and the outer. The outer requirement represents the pattern of behavior while the inner requirement represents the background in which alone such a pattern can exist. In a mysterious way, this background is related to the vision of the Unmanifest, so that the Vision is always present during the long journey of the pilgrim. Thus for three initiations are needed three outer and three inner instruments. These indeed are the Six Pāramitās, the six transcendental virtues mentioned in the Buddhist literature. Although *The Voice of the Silence* mentions Seven Keys, the seventh is actually the stage of Arhat, for HPB says with reference to this key as follows:

. . . the key to which makes of a man a god, creating him a Bodhisattva, son of the *Dhyānīs*.”

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“The perfection of life consists in bringing the fragmented parts together in a unified whole, thereby evolving a pattern of exquisite beauty. This is not a mere synthesis or coordination, since the harmony of parts exists due to the presence of the Whole, which is present in each of the separate parts. When each part of one’s life shines with the glory of the Whole, then it is that the individual is in a state of samādhi. When perfect harmony breathes through the parts, then it is that the neophyte has climbed the Pāramitā heights.”

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“...there are six instruments—the six Pāramitās—of which three are outer and the other three are inner. The outer instruments deal with the pattern of behavior, while the inner instruments deal with the source or the background of behavior. In other words, these instruments deal with

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the structural and the functional, the form and the life, aspects of the movement of the spiritual pilgrim on the Path of Perfection. Just as life and form must co-exist, similarly the inner and the outer instruments must remain together. The one is tangible, the other is intangible. The pattern or behavior is something tangible, while the background or the source of behavior is something intangible.”

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**[Robert Crosbie, *The Friendly Philosopher, Letters and Talks on Theosophy and the Theosophical Life*, The Theosophical Company, Los Angeles and New York City 1934 (first edition)]**

(PDF scanned & OCR'd April 2017. Corrections to text and formatting Nov 2019, July 2020, June 2022, May & Oct 2023. Footnotes on pages 16 & 157 quoting WQJ & unknown author, May 2025. Typo p. 364 “were it not...” Dec 2025.)

(212-213)

We cannot understand nature, other beings and ourselves, by going outside to any conceivable being. The growth of knowledge must be within the perceiver, the thinker himself. All his observation and experience bring him knowledge which he relates to himself in connection with others. Each stands in the vast assemblage of beings, seeing them all, understanding what he may of them all, but himself the only one who sees; all the rest are seen. All others are the same as he is in their essential nature; all are endowed with the same qualities, the same perfections and imperfections; all are copies of every other, differing only in the predominance of one or another quality. But the thinker is the Self—the only Self, so far as he is concerned—the One Life, the One Consciousness, the One Power. As action proceeds from that basis, the greater the powers which flow from that spiritual quality, the greater the increase of knowledge. Knowledge *is* religion—not a supposed “revelation” from some superior being who created us as inferior beings, but an actual knowledge gained through myriads of years and many existences by Those who have expressed them all.

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**[William Q. Judge, *Echoes of the Orient, vol. 1, Musings on the True Theosophist's Path*, Theosophical University Press, Pasadena, California pp. 17-18)]**

"THE way of inward peace is in all things to conform to the pleasure and disposition of the Divine Will. Such as would have all things succeed and come to pass according to their own fancy, are not come to know this way; and therefore lead a harsh and bitter life; always restless and out of humor, without treading the way of peace."

Know then Oh Man, that he who seeks the hidden way, can only find it through the door of life. In the hearts of all, at some time, there arises the desire for knowledge. He who thinks his desire will be fulfilled, as the little bird in the nest, who has only to open his mouth to be fed, will very truly be disappointed.

In all nature we can find no instance where effort of some kind is not required. We find there is a natural result from such effort. He who would live the life or find wisdom can only do so by continued effort. If one becomes a student, and learns to look partially within the veil, or has found within his own being something that is greater than his outer self, it gives no authority

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for one to sit down in idleness or fence himself in from contact with the world. Because one sees the gleam of the light ahead he cannot say to his fellow "I am holier than thee" or draw the mantle of seclusion around himself.

The soul develops like the flower, in God's sunlight, and unconsciously to the soil in which it grows. Shut out the light and the soil grows damp and sterile, the flower withers or grows pale and sickly. Each and every one is here for a good and wise reason. If we find partially *the why* we are here, then is there the more reason that we should by intelligent contact with life, seek in it the farther elucidation of the problem. It is not the study of ourselves so much, as the thought for others that opens this door. The events of life and their causes lead to knowledge. They must be studied when they are manifested in daily life."

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