

[H.P. Blavatsky, *The Voice of the Silence*, p 1-2, Los Angeles, The Theosophy Company, 1893 (reprint of the first American edition, published by W.Q. Judge)]

FRAGMENT ONE

SEEK

Seek out who you truly are and what obstructs you from realizing it.

Become aware of how the mind works.

Having become indifferent to objects of perception, the pupil must seek out the Rajah of the senses the Thought-Producer, he who awakens illusion.

The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer.

For – When to himself his form appears unreal, as do on waking all the forms he sees in dreams; When he has ceased to hear the many, he may discern the ONE – the inner sound which kills the outer. Then only, not till then, shall he forsake the region of Asat, the false, to come unto the realm of Sat, the true.

About the Three Halls

[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)]

Needless to say, these Halls represent states of psychological consciousness. They indicate different states of man's awareness. For, H.P.B. says that these Halls bring the neophyte through the three states into the fourth. The three states are obviously the Waking (Jagrat), the Dream (Svapna) and the Deep Sleep (Sushupti) conditions described in the books of Hindu Yoga. The fourth is indeed the Turiya or the transcendental state. Thus, the passage through the Three Halls brings the spiritual pilgrim to the transcendental state.

FRAGMENT TWO [*The Voice of the Silence*, p. 44]

The Two Paths

FIND

The Importance of finding the two aspects of the Path.

Learn how to discern between the Path of Liberation and the Path of Renunciation.

The PATH is one, Disciple, yet in the end, two-fold. Marked are its stages by four and seven Portals. At one end – bliss immediate, and at the other – bliss deferred. Both are of merit the reward: the choice is thine.

The Kwan-Yin Pledge

Never will I seek nor receive private, individual salvation. Never will I enter into final peace alone. But forever and everywhere will I live and strive for the redemption of every sentient being throughout the World, from the bonds of conditioned existence.

[H.P. Blavatsky, *The Voice of the Silence*, The Seven Portals, p. 52–3]

FRAGMENT THREE

SHARE

Here we are shown the Path of the Bodhisattva of Compassion. The emphasis is on sharing. No longer is the focus on the individual salvation but the realization of Unity in diversity.

We are introduced to the seven Paramitas and their golden keys, virtues to be realized from within.

DANA, The Key of Charity and Love Immortal

SHILA, The Key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action.

KSHANTI, Patience sweet, that nought can ruffle.

VIRAGA, Indifference to pleasure and to pain, illusion conquered, truth alone perceived.

VIRYA, The dauntless energy that fights its way to the supernal THRUTH, out of the mire of lies terrestrial.”“DHYANA, Whose golden gate once opened leads the Narjol toward the realm of Sat eternal and its ceaseless contemplation.

PRAJNA, The Key to which makes of a man a God, creating him a Bodhisattva, son of the Dhyanis.

[*The Voice of the Silence*, p. 75-6]

And...the final SELF-REALIZATION;

Compassion is no attribute. It is the Law of LAWS – eternal Harmony, Alaya’s SELF, a shoreless universal essence, the light of everlasting Right and fitness of all things, the law of Love eternal.

The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which IS, the more thou wilt become COMPASSION ABSOLUTE.