

# Karma, Part 3

## The Noble Path of Service to Humanity

A Mystery of the ancient Mahayana vow of the Bodhisattvas

*a meeting at the [ULT](#) in London UK on 24<sup>th</sup> January 2021 on a collation from the writings of Tsong-kha-pa with additional material from H. P. Blavatsky, William Judge & Robert Crosbie*



*Symbols of an ancient past, lost to modern understanding but there for those who ask*

*Taken from original texts or their translations; comments [in square brackets] are added. Version 3, 25<sup>th</sup> January 2020.*

## Introductory Reading from the “Lam Rim” on the causes of suffering & its removal

[The “*Lam Rim*,” *The Great Treatise on the Stages of the Path to Enlightenment* by Tsong-kha-pa teaches the Bodhisattva’s ideal of service. Tsong-kha-pa is the father of *centennial efforts* that were made since 15<sup>th</sup> c. to release the West from ignorance and strife; the 1875 Theosophical Movement was one such. His words below show that to relieve suffering is the most noble duty:]

(v) **The suffering of encountering what is unpleasant.** Here there are also five points to contemplate:

- 1) Merely encountering your enemies, for example, causes pain and anguish.
  - 2) You dwell in fear of being punished by them.
  - 3) You fear they will speak maliciously, without kind words.
  - 4) You dread death.
  - 5) You worry that you will go to a miserable realm after death for having acted in ways contrary to the teaching.
- Reflect on these.*

(vi) **The suffering of separation from what is pleasant.** Again, there are five points to contemplate. When you are separated from a very dear relative, for example:

- 1) In your mind, sorrow arises.
  - 2) In your speech, you lament.
  - 3) You bring harm to your own body.
  - 4) You are saddened, recalling and missing the good qualities of what you have lost.
  - 5) Recourse is no longer available for what you have lost.
- Reflect on these.*

(vii) **The suffering of not getting what you want.** Again, there are five points, similar to separation from what is pleasant. Seeking but not getting what you want means, for example, farming a field but reaping no harvest, or engaging in business but receiving no profits. The pain of disappointment comes from working hard to get something that you long for, and then not getting it.

(viii) **The suffering of the five appropriated aggregates.** The Buddha said, "In brief, the five appropriated aggregates are suffering." Reflection on the meaning of this teaching again takes in five points. It is the nature of the five aggregates appropriated by karma and the afflictions to be: vessels for *future suffering*; vessels of suffering based on what *presently exists*; ... or of *pain*; ... or of *change*; ... or of *conditionality*. *Reflect on these [five] again and again.*

Here, with regard to the **first** point [vessels for future suffering], you induce suffering in future lives by taking up these **appropriated aggregates** [page 3]. As for the **second**, the appropriated aggregates form the basis for states, such as illness and old age, that are grounded in the already existing aggregates. The **third and the fourth** both come about because the appropriated aggregates are linked with dysfunctional tendencies toward these two types of suffering. As regards the **fifth**, the very existence of the appropriated aggregates constitutes the nature of the suffering of conditionality, because all of the compositional factors which depend on previous karma and afflictions are the suffering of conditionality. This will be explained in detail in the section on the three sufferings.

If you do not cultivate a genuine sense of disenchantment with cyclic existence – the nature of which is the appropriated aggregates – you will have no chance to develop a genuine mind intent on liberation, and there will be no way for you to develop great compassion for living beings wandering through cyclic existence. Hence this reflection is extremely important, regardless of which vehicle – Mahayana or Hinayana<sup>1</sup> – you enter. Even when you have developed a sense of disenchantment with cyclic existence, [you should] follow flawless scriptures and authoritative commentaries and seek an exact understanding of them. Then, use prolonged and discerning analytical meditation to bring about a powerful transformation of your mind.

Thus, I have followed the well-founded presentation of the noble Asanga<sup>2</sup> in explaining the Bhagavan's purpose in teaching the eight types of suffering as a way to understand the truth of suffering, the faults of cyclic existence.

Bo-do-wa said:

As soon as we are born as any one of the six types of beings, we are faced with the sufferings of sickness, death, and so forth. When the cause of sickness is present, we are sick; when the cause of death is present, we die. This is neither inappropriate nor accidental; it is the character or nature of cyclic existence. While we are in cyclic existence there is no escaping it. If we are disgusted by it, then we must eliminate the process of birth. To do this, we must eliminate its cause.

Reflect in this way on the arising of the sufferings explained above, the sufferings of birth, old age, illness, death, and so forth.

[The last four sufferings from Chapter 17 “The Eight Types of Suffering,” *Lam Rim*, 278-80. See fn 4 page 6.]

<sup>1</sup> For various schools, see the top left of the [Theosophical lineage map](#).

<sup>2</sup> Ibid. There are two Aryasangās / Asangas. The lesser known one lived in 500 BCE and was a disciple of Buddha. He founded the original Yogachara school, one of the highest and most revered by the Theosophical Mahatmas, now disappeared or become esoteric.

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### 1. Understanding how Karmic Law works impersonally for universal Good

**[To understand the aim of life – our lives, those of our loved ones and humanity’s in general – it is necessary to know the laws that govern birth, life and death. If, through ignorance, we do not, then existence will remain a helpless riddle and we will be likely to go against its rules and break the natural harmony of *our innate nature*. The process of studying the Perennial Wisdom broadens and universalises our minds so they will faithfully reflect *what truly is, not what appears to be*. Recognition of the Law is one of the very first steps which will avoid much difficulty and delay and help us clear up Shandhic predispositions or biases, that which makes us take the false for the true. It is simple and undemanding to those who are equal-minded. Crosbie writes thus:]**

... the modern basis of thought and action is the reverse of that of the ancient sages, and that whereas our ways of thinking leave us in the dark, the ways of the ancients throw a clear light upon all our problems... In this chapter [Ch. IX of the Gita], Krishna addresses his disciple Arjuna in these terms:

***“Unto thee who findeth no fault, I will now make known this most mysterious knowledge, coupled with a realization of it, which having known thou shalt be delivered from evil.”***

The words “Unto thee who findeth no fault” mean that Arjuna is recognized as one who understands that Law rules in everything and every circumstance, and that nothing can come to him of good or of evil, but that of which he himself was the cause; thus he accepted the good without exultation and the evil without complaint; in other words, Arjuna was equal-minded in pain or pleasure, joy or sorrow, and stood ready to suffer or enjoy whatever the Higher Self had in store for him by way of experience or discipline. Thus at the outset Krishna propounds and Arjuna accepts the rule of Law, as a necessary step towards further enlightenment.

*Notes on Gita, 153-5, Ch. 9, by Robert Crosbie (Chaps. 1-7 were by W.Q.J., the rest by R.C.)*

### 2. Karma & the rationale for its acceptance

...the Ego, being guided and controlled by law, by justice, by the necessities of upward evolution, and not by fancy or selfishness or revenge or ambition, is sure to choose the earthly habitation that is most likely, out of all possible of selection, to give a Karma for the real advantage in the end. In this light then, even the lazy, indifferent life of one born rich as well as that of one born low and wicked is right.

When we, from this plane, inquire into the matter, we see that the “advantages” which one would seek were he looking for the strengthening of character, the unloosing of soul force and energy, would be called by the selfish and

personal world “disadvantages.” Struggle is needed for the gaining of strength; buffeting adverse eras is for the gaining of depth; meagre opportunities may be used for acquiring fortitude; poverty should breed generosity.

The middle ground in all this, and not the extreme, is what we speak of. To be born with the disadvantage of drunken, diseased parents, in the criminal portion of the community, is a punishment which constitutes a wait on the road of evolution.... But we should not forget that sometimes, often in the grand total, a pure, powerful Ego incarnates in just such awful surroundings, remaining good and pure all the time, *and staying there for the purpose of uplifting and helping others.* [Our innate nature is undivided and seeks union, its natural state; it is vital to realise this.]

*Advantages and Disadvantages in Life*, article, William Q Judge’s [Collected Writings](#), 1:139

### 3. Karma as ‘Action’, aggregates or collects elementals with tendencies (Skandhas)

**[Theosophy agrees with Tsong-kha-pa in showing Karma manifesting as “appropriated aggregates,” helpful or unhelpful. In this compassionate passage he instructs us thus:]**

The desire to relieve the suffering of thirst is based on seeing that you do not want to be tormented by thirst. Likewise, the desire to attain liberation – which relieves the suffering of the *aggregates appropriated* by karma and the afflictions – is based upon seeing that *the appropriated aggregates are flawed* insofar as they have suffering as their nature.<sup>3</sup> Unless you develop a determination to reject cyclic existence through meditating on its faults, you will not seek relief from the suffering of the appropriated aggregates. The *Four Hundred Stanzas*:

How can one who is not disenchanted  
With this world appreciate peace?  
Cyclic existence, like home,  
Is difficult to leave behind.

[contrast this *divine discontent* with the Gita’s instruction to “find no fault.”]

### 4. The Precipitation of Karma

It is well to have recognized that for a long time the hidden activity of the spiritual aspiration manifests most in the increased activity of the lower nature, and this may also mean in the circumstances of life. It is the hastening of Karma, which may be good quite as well as what we might be disposed to call “bad” Karma. Good Karma is that which is pleasing to Iswara; bad Karma is that which is displeasing to Iswara—the best definition of the two kinds.

*The Friendly Philosopher*, 142

Also remember that there are many unexpended remnants of past Karma—“mental deposits,” Patanjali calls them—that *you have called for*, in order to balance up your account. They have come and will come. (But) be careful not to incur new indebtedness, and thus delay the final settlement. You know the difficulties and should fortify yourself to pass over them. No one can do this for you, as you well know. It is well to feel, also, that in your apparent isolation, you are not alone. This “feeling” should help you and I think it does. Keep it up. *The Friendly Philosopher*, 15

### 5. Untying the Knot in the Heart transmutes Karma

The entity at birth has therefore a definite amount of Karmic energy [the manifesting skandhas]. After incarnation this awaits the period in life at which fresh Karma begins. Up to the time of responsibility it is as we have seen the initial Karma only that manifests. From that time the fresh personality becomes the ruler of his own destiny. It is a great mistake to suppose that an individual is the mere puppet of the past, the helpless victim of fate. The law of Karma is not fatalism, and a little consideration will show that it is possible for an individual to affect his own Karma.

If a greater amount of energy be taken up on one plane than on another this will cause the past Karma to unfold itself on that plane. For instance, one who lives entirely on the plane of sense gratification will from the plane beyond [above] draw the energy required for the fulfillment of his desires.

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<sup>3</sup> Our true nature is “pure, bright and free” was William Judge describes it. It is a paradox to Kama-manas which does not see it.

Let us illustrate by dividing man into upper and lower nature. By directing the mind and aspirations to the lower plane, a "fire" or centre of attraction, is set up there, and in order to feed and fatten it, the energies of the whole upper plane are drawn down and exhausted in supplying the need of energy which exists below due to the indulgence of sense gratification.

On the other hand, the centre of attraction may be fixed in the upper portion, and then all the needed energy goes there to result in increase of spirituality. It must be remembered that Nature is all bountiful and withholds not her hand. The demand is made, and the supply will come. But at what cost? That energy which should have strengthened the moral nature and fulfilled the aspirations after good, is drawn to the lower desires. By degrees the higher planes are exhausted of vitality and the good and bad Karma of an entity will be absorbed on the physical plane. If on the other hand the interest is detached from the plane of sense gratification, if there is a constant effort to fix the mind on the attainment of the highest ideal, the result will be that *the past Karma will find no basis in which to inhere on the physical plane*. Karma will therefore be manifested only in harmony with the plane of desire. The sense energy of the physical plane will exhaust itself on a higher plane and *thus become transmuted in its effects*.

*Karma*, article by W. Q. Judge, 1:117-8

## 6. More on transmutation of Karma through non-attachment

What are the means through which the effects of Karma can be thus changed is also clear. A person can have no attachment for a thing he does not think about, therefore the first step must be to fix the thought on the highest ideal. In this connection one remark may be made on the subject of repentance. Repentance is a form of thought in which the mind is constantly recurring to a sin. It has therefore to be avoided if one would set the mind free from sin and its Karmic results. All sin has its origin in the mind. The more the mind dwells on any course of conduct, whether with pleasure or pain, the less chance is there for it to become detached from such action. The *manas* (mind) is the knot of the heart, when that is untied from any object, in other words when the mind loses its interest in any object, there will no longer be a link between the Karma connected with that object and the individual.

It is the attitude of the mind which draws the Karmic cords tightly round the soul. It imprisons the aspirations and binds them with chains of difficulty and obstruction. It is desire that causes the past Karma to take form and shape and build the house of clay. It must be through non-attachment that the soul will burst through the walls of pain, it will be only through a change of mind that the Karmic burden will be lifted.

It will appear, therefore, that although absolutely true that action brings its own result, "there is no destruction here of actions good or not good. Coming to one body after another they become ripened in their respective ways."—Yet this ripening is the act of the individual. Free will of man asserts itself and he becomes his own saviour. To the worldly man Karma is a stern Nemesis, to the spiritual man Karma unfolds itself in harmony with his highest aspirations. He will look with tranquility alike on past and future, neither dwelling with remorse on past sin nor living in expectation of reward for present action.

*Karma*, article by W. Q. Judge, 1:118

It is a "bumpy" road that we are traveling—because the Karma of our race has constructed that kind of a road; there is no other way to get help to the race but by traveling it as best we can.

*The Friendly Philosopher*, 382

## 7. The Flowering of good Karma transmutes it for higher use

Remember, thou that fightest for man's liberation,<sup>4</sup> each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth.<sup>5</sup>

*The Voice of the Silence*, 68-9, H. P. Blavatsky, ULT ed.

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<sup>4</sup> Every additional Buddha or Saint is a new soldier in the army of those who work for the liberation or salvation of mankind. The *doctrine of the Nirmanakayas* calls a new Bodhisattva or great Adept the "liberator of mankind."

<sup>5</sup> Human passions and sins, slaughtered during the trials of the novitiate, serve as well-fertilized soil in which "holy germs" or seeds of transcendental virtues may germinate. Pre-existing virtues, talents or gifts are regarded as coming from previous births; genius is without exception a talent from another earlier birth. (edited footnotes)

## Appendix A: The Lam Rim of Tsong-kha-pa

### “THE LAM RIM”

of

### Tsong-Kha-pa

[Verbatim extracts from Volume Two<sup>6</sup> with quotes from  
the *Voice of the Silence* illustrating the everlasting “Dharma of Service.”]

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#### ***Section 3: Training the mind in the stages of the path for persons of great capacity.***

Showing that developing the spirit of enlightenment is the only entrance to the Mahāyāna.

“Respectfully I bow down at the feet of those  
excellent and revered persons who have great compassion.”

After such extended meditation on the faults of cyclic existence from various perspectives, you will see all of cyclic existence as a pit of blazing fire. Then you will be completely consumed with the desire to attain liberation, the elimination of suffering and the afflictions. If you learn the path of the three precious trainings, you will attain liberation, which is free of cyclic existence and is indeed irreversible, unlike the glory of high status within cyclic existence. However, your elimination of faults and attainment of good qualities will be incomplete. Thus, you will not have accomplished your own aims and can only accomplish the purposes of others in a limited way. Eventually, a buddha will exhort you, and you will have to enter the Mahāyāna.<sup>7</sup> Because of this, intelligent persons should enter the Mahāyāna from the beginning.

To don Nirmanakaya's  
humble robe is to forego  
eternal bliss for Self, to  
help on man's salvation.  
*The Voice*, p 36

As Aryasura's *Compendium of the Perfections (Pāramitā-samāsa)* says:

Once you have abandoned forever the two lower vehicles,  
Which possess no power to provide the welfare of the world,  
Enter the vehicle which the Conqueror Śākyamuni compassionately taught—  
This consists only of helping others.     [...]

When you see that beings have fallen, just as you have, into the ocean of existence and are stumbling, unable to walk in a safe direction, because the eye of wisdom—which distinguishes what to adopt and what to discard—for them is closed, is it not better to care for others and to strive for their welfare, you who are in the Conqueror's lineage? That same text says:

Why wouldn't anyone who is in the Conqueror's lineage and  
Who works for the welfare of the world  
Have compassion for those stumbling with their eyes of wisdom closed  
And joyously persevere so as to clear away such confusion?

Know, O Narjol, thou  
of the Secret Path, its  
pure fresh waters must  
be used to sweeter  
make the Ocean's  
bitter waves—that  
mighty sea of sorrow  
formed of the tears of  
men. *The Voice*, p 73

<sup>6</sup> “Lam Rim Chen Mo” <https://epdf.pub/the-great-treatise-on-the-stages-of-the-path-to-enlightenment-volume-two.html>

<sup>7</sup> Mahayana; those who follow the Bodhisattvic Vow of Nirvanic renunciation and striving for all of humanity's liberation. It teaches the *Secret Path*, an esoteric one; the Hinayana path (more sympathetically called *Theravada*) is the Open Path.

Here, you should use a great person’s joy, charisma, and strength to shoulder the responsibility of others’ welfare, for focusing only on your own welfare is a trait shared even with animals. Consequently, the fundamental orientation of a great person is to focus solely on achieving the happiness and benefit of others. [...]

One who sees beings tormented by... suffering and who hastens to act for their welfare is called a “person of great capacity” and an “adept.” The same text<sup>8</sup> says:

Those who see beings disturbed by the smoke cloud of ignorance that enshrouds the world,  
Helplessly fallen into the blazing fire of suffering,  
And hastily make effort as if their own heads were on fire  
Are here called “great persons” and “adepts.”

Therefore, the Mahāyāna is the origin of all the good of self and others; the medicine that alleviates all troubles; the great path traveled by all knowledgeable persons; nourishment for all beings who see, hear, remember, and come into contact with it; and that which has the great skill-in-means that engages you in others’ welfare and thereby indirectly achieves your own welfare in its entirety. One who enters it thinks, “Wonderful! I have found what I am looking for.” Enter this supreme vehicle with all of the “strength of an excellent person” that you have.

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Training the mind in the stages of the path for persons of great capacity is presented in three sections:

- a. Showing that developing *the spirit of enlightenment*<sup>9</sup> is the only entrance to the Mahāyāna;
- b. How to develop *the spirit of enlightenment* (Chapters 1-6);<sup>10</sup>
- c. How to learn the bodhisattva deeds after developing *the spirit of enlightenment* (Chapters 7 and on)

#### *a) Showing that developing the spirit of enlightenment is the only entrance to the Mahāyāna*

*Question:* Given that you should enter the Mahāyāna in the abovementioned manner, what is the entrance?

*Reply:* The Conqueror taught that there are no Mahāyāna vehicles other than the perfection vehicle and the tantra vehicle.<sup>11</sup> *Whichever of these two you enter, the only entrance is the spirit of enlightenment.*<sup>12</sup> Once you have generated this spirit in your mind, you are recognized as a Mahāyāna practitioner even though you may not have generated any other good quality. When you separate from this spirit, no matter what other good qualities you may have—such as the knowledge of emptiness, etc.—you lapse from the Mahāyāna, falling to the level of a *Shrāvaka* (listener) and the like. This point is taught in many Mahāyāna scriptures and is also proved by reason.

The initial entrance into the Mahāyāna is determined by the development of *this spirit* alone. A subsequent departure from the Mahāyāna is determined by its loss alone. Hence, being a Mahāyāna practitioner or not is contingent

<sup>8</sup> *Letter to a Student* (Śisya-lekha).

<sup>9</sup> The spirit of enlightenment is *Bodhicitta*. Nāgārjuna (the protector) in his *Precious Garland sutra* says:

“If you and the world  
Wish to obtain unexcelled enlightenment,  
***Its root is the spirit of enlightenment,***  
Firm as the king of mountains.” *See also footnote 10.*

[Followers of Nagarjuna are aspirants to the Nirmanakaya ideal which they ascend to by engaging in three central practices — *compassion, non-dual understanding, and the altruistic mind of enlightenment*; these are said to be an absolute necessity. This is Karmic service and beautifully expressed here; it’s the highest dharma which *The Voice of the Silence* calls “The Secret Path” or “Path of Renunciation.” From “[Nagarjuna’s Precious Garland](#)” by Jeffrey Hopkins, Snow Lion Publications, 1998.]

<sup>10</sup> Footnote 4 above.

<sup>11</sup> This tantra is the pure, noetic one without any connection to physical practices. *The Tantra Bestowing the Initiation of Vajrapāni* says: “O great bodhisattva, Mañjusri, this tantric mandala is exceedingly secret, unfathomable, very profound, and vast. It is unsuitable to teach it to sinful beings.”

<sup>12</sup> “All other virtues are like the plantain tree—  
After bearing fruit they perish.  
But ***this spirit of enlightenment***, like a wish-granting tree,  
Always bears fruit and never dies, but flourishes.” *from Engaging in the Bodhisattva Deeds.*

[i.e. this *spirit of enlightenment* (a spiritual Skandic quality) has become a permanent *possession* of the immortal Ego, the Buddhi-Manas.]

upon the existence or nonexistence of this spirit. You become a conquerors' child immediately after generating this spirit.

Today I have been born in the buddhas' family; I have become a child of the buddhas.

### *b) Directions & cautions to be observed in obtaining the spirit of enlightenment and the Mahāyāna*

Thus it says that once you have generated this spirit, you are called “a bodhisattva.” Moreover, the *Life of Maitreya* speaks of persons being bodhisattvas **if they have this spirit** even though they have not trained in the bodhisattva deeds. However, the *Tantra Bestowing the Initiation of Vajrapāni* says:

“O Mañjusri, once those who have entered meditation on **the spirit of enlightenment** have attained it, Mañjusri, these bodhisattvas who practice the bodhisattva deeds—the door to (*true*) tantra—should enter into the tantric mandala of the great sublime wisdom initiation. However, those who have not fully attained the spirit of enlightenment should not enter it. They should not even enter and see the mandala. Moreover, do not teach them the gestures and mantras.”

Therefore it is not sufficient that the teaching be a Mahāyāna teaching; it is crucial that the person be a Mahāyāna practitioner. **Furthermore, functioning as a Mahāyāna practitioner depends solely on realizing the spirit of enlightenment.** Hence, if you have only an intellectual understanding of this spirit, then you likewise have only an intellectual understanding of what it means to be a Mahāyāna practitioner. If the spirit is completely perfect, then the Mahāyāna practitioner is genuine, so strive for this. [...]

### *c) The spirit of enlightenment preserves Wisdom by renouncing Nirvana*

In general, just as both father and mother are needed to have a child, you need the entire complement of method and wisdom to have a complete path. In particular, you need the main method—**the spirit of enlightenment**—and the main wisdom—**the knowledge of emptiness**. If you only meditate on one of them and diligently seek merely to be liberated from cyclic existence, then you have to meditate on the meaning of emptiness—selflessness—without mistaking meditative *serenity* for insight. Nonetheless, if you claim to be a Mahāyāna practitioner, then you must be practicing **the spirit of enlightenment** as well. Why? You need wisdom to prevent falling into the extreme of cyclic existence, and you need compassion to prevent falling into the extreme of peace [nirvāna], so wisdom does not prevent you from falling into the extreme of peace. As the venerable Maitreya says in his *Ornament for Clear Knowledge*:

Through knowledge you do not abide in cyclic existence.

Through compassion you do not abide in peace.

If you are a Mahāyāna practitioner, you must practice the spirit of enlightenment because even in the Hinayāna you do not fall into the extreme of cyclic existence and the main thing to be prevented on the bodhisattva path is falling into the extreme of peace.

If you generate this spirit in an uncontrived manner after making much effort, **you will be imbued with the spirit of enlightenment** and then even giving a tiny morsel of food to a crow will be considered a bodhisattva deed. However, if you lack this spirit, even offering a universe of three billion world systems filled with jewels will not be considered a bodhisattva deed. Likewise, actions such as the perfections from ethical discipline through wisdom, as well as meditation on yourself as a deity and meditation on the channels, winds, drops, etc., will also not be considered bodhisattva deeds.

If your precious spirit has not actualized the key point of the practice, no matter how long you try to cultivate virtue, you will not accomplish much. It is like cutting grass with a very dull sickle. If your spirit of enlightenment has actualized the key point of the practice, however, it is like cutting the grass and sharpening the sickle—even when you are not cutting the grass, you will be sharpening the sickle, and when you set to cutting, you cut a large amount even in a short time. Likewise, with this fully actualized spirit of enlightenment, in each instant you are able to easily clear away obscurations and accumulate the collections of merit and sublime wisdom. Even small virtues become extensive, and those that would otherwise be lost after a certain period of time do not end. *Engaging in the Bodhisattva Deeds* states:

If even those who think, “I’ll clear away

Just the headaches of living beings,”

Have such a beneficial intention

That they receive immeasurable merit,

Then what is there to say  
 Of one who aspires to clear away  
 The immeasurable unhappiness of each being  
 And to endow each with immeasurable good qualities?

Respectfully we thank those excellent and revered  
 persons, the Bodhisattvas, who have great compassion.

~ End ~

## A note on the Theosophical Lineage

*The Voice of the Silence* by H. P. Blavatsky is derived from *The Books of Kiu-te* (“Gyude” phonetically in Tibetan; “rGyud-sde” in Wylie), which are very ancient esoteric texts, many of which are unknown, especially their secret commentaries. They are Tibetan occult works consisting of popular and esoteric writings, with additional volumes of commentaries. The *Stanzas of Dzyan* in *The Secret Doctrine* comprise the first volume of the commentaries on the 7 *secret folios* of Kiu-te.

## The books quoted from

<a href="#"><u>Lam Rim Chen Mo</u></a> ( <i>The Great Treatise on the Stages of the Path to Enlightenment</i> ) vols 1 & 2, by Tsong-kha-pa	
<a href="#"><u>The Friendly Philosopher</u></a>	by Robert Crosbie
<a href="#"><u>Karma</u></a>	by W. Q. Judge (an article in Volume 1 of his collected writings)
<a href="#"><u>The Voice of the Silence</u></a>	by H. P. Blavatsky (ULT ed.)
<a href="#"><u>The Key to Theosophy</u></a>	by H. P. Blavatsky