

A Triple Mystery

JUST before leaving Würzburg, HP Blavatsky had sent a MS of the *Secret Doctrine* to Adyar seeking the opinions of HS Olcott and T Subba Row. In a letter to her friend, Countess Constance Wachtmeister, expressing grave doubts whether her deteriorating health will allow her to complete the writing of the *Secret Doctrine*, Blavatsky gives the first hint about a Triple Mystery:

Ever since you went away, I have felt as though either paralysis or a split in the heart would occur. I am cold as ice and four doses of *digitalis* in one day could not quit the heart. Well, let me only finish my *Secret Doctrine*. Last night, instead of going to bed I was made to write until 1 o'clock. The *triple Mystery* is given out — one I had thought they would never have given out — that of . . . [sic]¹

What this triple mystery might be?

*Having reached the Path of Deliverance [Thar-lam] from transmigration, one cannot perform Tulpa any longer, for to become a Parinirvānī is to close the circle of the Septenary Ku-Sum.** He has merged his borrowed Dorjesempa [Vajrasattva] into the Universal and become one with it.*

**Ku-sum is the triple form [trikāya] of the Nirvāna state and its respective duration in the “cycle of Non-Being.” The number seven here refers to the seven Rounds of our septenary System. [Cf. p. 392 fn. on triple form.]²

. . . the seven *ku-sum*, or triple form of the Nirvanic state and their respective duration, and relate to doctrines of which Orientalists know absolutely nothing.³

Witness the *Nirmanakāya* — the sublime doctrine which no Orientalist understands to this day but which Dr. Hübbe-Schleiden can find in the IInd and IIIrd Treatises in *The Voice of the Silence*. Naught else shows forth the eternal; and in no other way than this can any mystic or occultist *truly* reach the eternal, whatever the Orientalists and the vocabularies of Buddhist terms may say, for the real meaning of the *Trikāya*, the triple power of Buddha's em-

¹ Wachtmeister C *et al.* *Reminiscences of H.P. Blavatsky and The Secret Doctrine*. Wheaton: Theosophical Publishing House, 1976; p. 56

² *Blavatsky Collected Writings*, (“REINCARNATIONS” OF BUDDHA) XIV p. 401 & fn.

³ *Ibid.* (ŚĀKYA MUNI'S PLACE IN HISTORY) V p. 255



bodiment, and of Nirvâna in its triple negative and positive definitions has ever escaped them.⁴

Related terms

Dharmakâya (Sanskrit). *Lit.*, “the glorified spiritual body” called the “Vesture of Bliss.” The third, or highest of the *Trikâya* (Three Bodies), the attribute developed by every “Buddha,” *i.e.*, every initiate who has crossed or reached the end of what is called the “fourth Path” (in esotericism the sixth “portal” prior to his entry on the *seventh*). The highest of the *Trikâya*, it is the *fourth* of the *Buddhakchêtra*, or Buddhist planes of consciousness, represented figuratively in Buddhist asceticism as a robe or vesture of luminous Spirituality. In popular Northern Buddhism these vestures or *robes* are:

- (1) Nirmanakâya,
- (2) Sambhogakâya,
- (3) and Dharmakâya,

the last being the highest and most sublimated of all, as it places the ascetic on the threshold of Nirvâna. (See, however, *The Voice of the Silence*, page 96, *Glossary*, for the true *esoteric* meaning.)⁵

Ku-sum (Tibetan).

Trailokya (Sanskrit).

Trikâya (Sanskrit). *Lit.*, three bodies, or forms. This is a most abstruse teaching which, however, once understood, explains the mystery of every triad or trinity, and is a true key to every three-fold metaphysical symbol. In its most simple and comprehensive form it is found in the human Entity in its triple division into spirit, soul, and body, and in the universe, regarded pantheistically, as a unity composed of a Deific, purely spiritual Principle, Supernal Beings — its direct rays — and Humanity. The origin of this is found in the teachings of the prehistoric Wisdom Religion, or Esoteric Philosophy. The grand Pantheistic ideal, of the unknown and unknowable Essence being transformed first into subjective, and then into objective matter, is at the root of all these triads and triplets. Thus we find in philosophical Northern Buddhism

- (1) Âdi-Buddha (or Primordial Universal Wisdom);
- (2) the Dhyâni-Buddhas (or Bodhisattvas);
- (3) the Mânushi (Human) Buddhas.

In European conceptions we find the same: God, Angels and Humanity symbolized theologically by the God-Man. The Brahmanical *Trimûrti* and also the three-fold body of Shiva, in Shaivism, have both been conceived on the same basis, if not altogether running on the lines of Esoteric teachings. Hence, no wonder if one finds this conception of the triple body — or the vestures of

⁴ *Blavatsky Collected Writings*, (WHAT SHALL WE DO FOR OUR FELLOW MEN?) XI p. 470

⁵ *Theosophical Glossary*



Nirmānakāya, Sambhogakāya and Dharmakāya, the grandest of the doctrines of Esoteric Philosophy — accepted in a more or less disfigured form by every religious sect, and explained quite incorrectly by the Orientalists. Thus, in its general application, the three-fold body symbolizes Buddha’s statue, his teachings and his stūpas; in the priestly conceptions it applies to the Buddhist profession of faith called the *Triratna*, which is the formula of taking “refuge in Buddha, Dharma, and Sangha.” Popular fancy makes Buddha ubiquitous, placing him thereby on a par with an anthropomorphic god, and lowering him to the level of a tribal deity; and, as a result, it falls into flat contradictions, as in Tibet and China. Thus the exoteric doctrine seems to teach that while in his Nirmānakāya body (which passed through 100,000 *kotis* of transformations on earth), he, Buddha, is at the same time a Lochana (a heavenly Dhyāni-Bodhisattva), in his Sambhogakāya “robe of absolute completeness,” and in Dhyāna, or a state which must cut him off from the world and all its connections; and finally and lastly he is, besides being a Nirmānakāya and a Sambhogakāya, also a Dharmakāya “of absolute purity,” a Vairochana or Dhyāni-Buddha in full Nirvāna! (See Eitel’s *Sanskrit-Chinese Dictionary*.) This is the jumble of contradictions, impossible to reconcile, which is given out by missionaries and certain Orientalists as the *Philosophical* dogmas of Northern Buddhism. If not an intentional confusion of a philosophy dreaded by the upholders of a religion based on inextricable contradictions and guarded “mysteries,” then it is the product of ignorance. As the Trailokya, the Trikāya, and the Triratna are the three aspects of the same conceptions, and have to be, so to say, blended in one, the subject is further explained under each of these terms. (See also in this relation the term “Trisharana.”)⁶

Triratna (Sanskrit).

Food for thought

Yajna-Compassion / Sacrifice is the key to Trai-Vidyā

Yajna . . . is “Sacrifice,” whose symbol or representation is now the constellation Mriga-shiras (deer-head), and also a form of Vishnu. “The Yagna,” say the Brahmans, “exist from eternity, for it proceeded from the Supreme, in whom it lay dormant from *no beginning*.” It is the key to the *Trai-Vidyā*, the thrice-sacred science contained in the *Rig-Veda* verses, which teaches the Yagna or sacrificial mysteries. As Haugh states in his *Introduction to the Aitareya Brahmana* — the Yagna exists as an invisible presence at all times, extending from the *Āhavanīya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of devas, “and even ascend when alive to their abodes.” It is one of the forms of Ākāśa, within the mystic WORD (or its underlying “Sound”) calls it into existence. Pronounced by the Priest-Initiate or Yogi, this WORD receives creative powers,

⁶ *Theosophical Glossary*



and is communicated as an impulse on the terrestrial plane through a trained *Will-power*.⁷



The Lover of the Song of Solomon

Figure 1039 [above] represents a Yale as it was conceived in A.D. 1200. It has a tail of fire, the snout of a boar, the flexible horns of a unicorn, and is leaping hart-like over a *fivefold* mountain. By Christian mystics the Lover of *The Song of Solomon*, leaping upon the mountains of Bether, is identified with Christ. At CHRIST'S College, Cambridge, according to Dr Shipley, who writes without any suspicion of the animal's symbolism, "by some lucky chance the yale has been preserved pure and undefiled."⁸ It appears upon the gateways, and a single yale occurs as the seal of the Master of Christ's.⁹



⁷ *Theosophical Glossary*: Yajna. Probably quoted from *Blavatsky Collected Writings*, (OCCULTISM VERSUS THE OCCULT ARTS) IX pp. 251-52 fn.

⁸ *Country Life*, March 23, 1912

⁹ *Lost Language of Symbolism*, (THE SIGN OF THE CROSS) II xiv, p. 139

