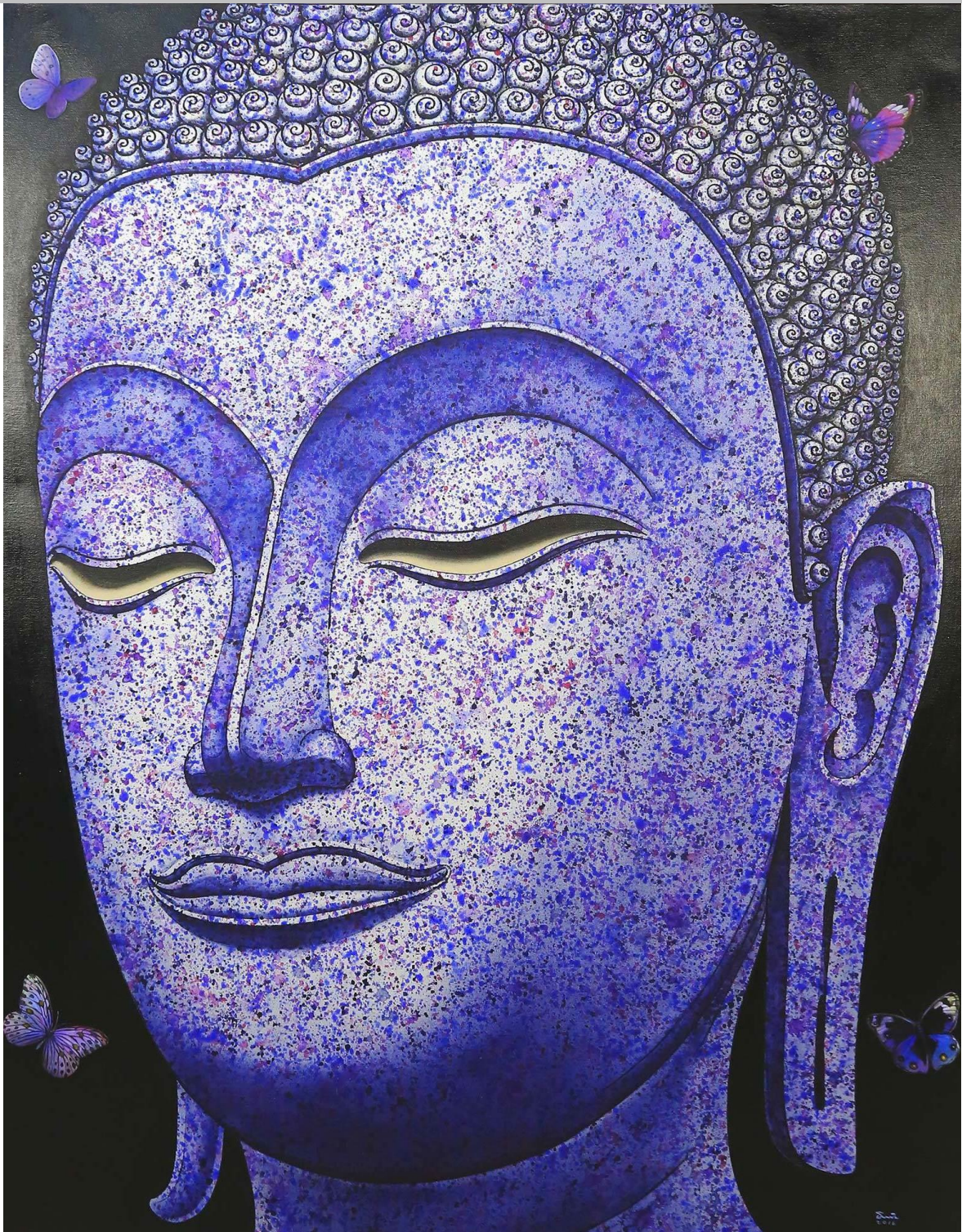


*The triple mystery  
of Buddha's embodiment*





## On the triple mystery of Buddha's embodiment.

**J**UST BEFORE LEAVING WÜRZBURG, H.P. Blavatsky had sent a MS of the *Secret Doctrine* to Adyar seeking the opinions of H.S. 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]<sup>1</sup>

What this triple mystery might be?

Says a Commentary:

*Having reached the Path of Deliverance [Thar-lam] from transmigration, one cannot perform Tulpa<sup>2</sup> any longer, for to become a Parinirvānī is to close the circle of the Septenary Ku-Sum.<sup>3</sup> He has merged his borrowed Dorjesempa [Vajrasattva] into the Universal and become one with it.<sup>4</sup>*

. . . the seven *ku-sum*, or triple form of the Nirvānic state and their respective duration, and relate to doctrines of which Orientalists know absolutely nothing.<sup>5</sup>

Witness the *Nirmānakāya* — the sublime doctrine which no Orientalist understands to this day but which Dr. Hübbe-Schleiden can find in the II<sup>nd</sup> and III<sup>rd</sup> 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

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

<sup>2</sup> Tulpa is the voluntary incarnation of an Adept into a living body, whether of an adult, child or new-born babe. [Tulpa is the magical process; Tulku is the result; although they are often used interchangeably.]

<sup>3</sup> 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.]

<sup>4</sup> *Blavatsky Collected Writings*, (“REINCARNATIONS” OF BUDDHA) XIV p. 401 & *fn.*

<sup>5</sup> *ibid.*, (ŚĀKYA MUNI'S PLACE IN HISTORY) V p. 255

the real meaning of the *Trikāya*, the triple power of Buddha's embodiment, and of Nirvāna in its triple negative and positive definitions has ever escaped them.<sup>1</sup>



## The key to Trai-vidya is Yajna-Compassion/Sacrifice

Yajña . . . is “Sacrifice,” whose symbol or representation is now the constellation Mri-ga-shiras (deer-head), and also a form of Vishnu. “The Yajña,” 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 Yajña or sacrificial mysteries. As Haugh states in his *Introduction to the Aitareya Brahmana* — the Yajña 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, and is communicated as an impulse on the terrestrial plane through a trained *Will-power*.<sup>2</sup>



## The Lover of the Song of Solomon.



Figure 1039 [on the left] 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 *five-fold* 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.”<sup>3</sup> It appears upon the gateways, and a single yale occurs as the seal of the Master of Christ's.<sup>4</sup>

<sup>1</sup> *Blavatsky Collected Writings*, (WHAT SHALL WE DO FOR OUR FELLOW MEN?) XI p. 470

<sup>2</sup> *ibid.*, Yajna. Probably excerpted from *Blavatsky Collected Writings*, (OCCULTISM VERSUS THE OCCULT ARTS) IX pp. 251-52 *fn*.

<sup>3</sup> *Country Life*, March 23<sup>rd</sup>, 1912

<sup>4</sup> *Lost Language of Symbolism*, (THE SIGN OF THE CROSS) II xiv, p. 139

## Glossary of occult terms.

**Dharmakāya** (Sanskrit). *Lit.*, “the glorified spiritual body” called the “Vesture of Bliss.” The third, or highest of the *Trikāya* (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 *Trikāya*, it is the *fourth* of the *Buddhakshetra*, 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:

- Nirmānakāya,
- Sambhogakāya, and
- Dharmakāya,

the last being the highest and most sublimated of all, as it places the ascetic on the threshold of Nirvāna. (See, however, *The Voice of the Silence*, page 96, *Glossary*, for the true *esoteric* meaning.)<sup>1</sup>

**Ku-sum** (Tibetan).

**Trailokya** (Sanskrit).

**Trikāya** (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

- Ādi-Buddha (or Primordial Universal Wisdom);
- The Dhyāni-Buddhas (or Bodhisattvas);
- The Mānushi (Human) Buddhas.

In European conceptions we find the same: God, Angels and Humanity symbolized theologically by the God-Man. The Brāhmanical *Trimūrti* 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 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

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<sup>1</sup> *Theosophical Glossary*

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 *Vairocana* or *Dhyāni-Buddha* in full *Nirvāna*!<sup>1</sup> 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 "*Triśarana*."<sup>2</sup>)

**Triratna** (Sanskrit).



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<sup>1</sup> See Eitel's *Sanskrit-Chinese Dictionary*.

<sup>2</sup> *Theosophical Glossary*: *Trikāya*

## Suggested reading for students.



- ALL AVATĀRAS ARE IDENTICAL, WORLD-SAVIOURS GROWN OUT FROM A SINGLE SEED
- ARNOLD NOT AN INITIATE
- ARNOLD'S LIGHT OF ASIA
- AURA OF THE YOGI IN TRANCE
- BLAVATSKY ON APOLLONIUS OF TYANA
- BLAVATSKY ON COUNT ALESSANDRO DI CAGLIOSTRO
- BLAVATSKY ON DIVINE REINCARNATIONS IN TIBET
- BLAVATSKY ON SCHOPENHAUER
- BLAVATSKY ON THE COUNT DE SAINT-GERMAIN
- BLAVATSKY ON THE TRANS-HIMALAYAN FRATERNITY
- BLAVATSKY ON THE TRIALS AND TRIUMPH OF INITIATION
- BLAVATSKY PAYS TRIBUTE TO ÉLIPHAS LEVI
- BUDDHISM IN ACTION IS UNCONDITIONAL COMPASSION, WISE AND MERCIFUL
- BUDDHISM, THE RELIGION OF PRE-VEDIC INDIA
- BURNET AND BLAVATSKY ON ANAXAGORAS' IDEAS AND IMPACT
- CHANT FOR THE NEOPHYTES AFTER THEIR LAST INITIATION
- DATE OF GAUTAMA BUDDHA'S DISINCARNATION
- DRAWING 1 - FORCES AND STATES OF CONSCIOUSNESS
- DRAWING 2 - CHRIST OR HIGHER MANAS CRUCIFIED BETWEEN TWO THIEVES
- DRAWING 3 - NEOPHYTE ON TRIAL DYING IN THE CHRĒST CONDITION
- DRAWING 4 - NEOPHYTE ASCENDING TO THE CHRIST CONDITION
- DRAWING 5 - THE SECRET HEART SEAL
- DUTIES OF A DHYĀNI CHOCHAN
- EMERSON ON PLUTARCH'S MORALS



**THE TRIPLE MYSTERY OF BUDDHA'S EMBODIMENT  
SUGGESTED READING FOR STUDENTS**

- EMPEDOCLES, PAGAN THAUMATURGIST
- ESOTERIC VERSUS TANTRIC TATTVAS (TABLE)
- EVERY INITIATE MUST BE AN ADEPT IN OCCULTISM
- G.R.S. MEAD'S ESSAY ON SIMON MAGUS
- GAUTAMA AND JESUS PARALLEL LIVES
- GAUTAMA BUDDHA BEATIFIED!
- GAUTAMA IS THE FIFTH TEACHER IN THE CURRENT PLANETARY ROUND
- HINTS ABOUT THE TRIADIC HYPOSTASIS OF BUDDHA
- HUMILITY IS NO VIRTUE
- IAMBlichUS ON PYTHAGORAS
- IAMBlichUS ON THEURGY (1915)
- JESUS BEN PANDIRA, THE HISTORICAL CHRIST
- JUDGE ON THE DWELLERS ON HIGH MOUNTAINS
- JULIAN AND SOCRATES WERE PUT TO DEATH FOR THE SAME CRIME
- KALI-YUGA AND THE KALKI-AVATĀRA
- LOHANS ARE THE MELLIFLUOUS DISCIPLES OF TATHĀGATA
- MAGIC OR THEURGY, PURPOSE AND PITFALLS
- MORALITY IS MAN'S PRISTINE EFFORT TO HARMONISE WITH UNIVERSAL LAW
- OCCULT METAPHYSICS UNRIDDED FROM MATERIALISTIC MISCONCEPTIONS
- OVID ON PYTHAGORAS' TEACHINGS AND ETHICS
- PARACELSUS BY FRANZ HARTMANN
- PARACELSUS ON SYMPATHETIC REMEDIES AND CURES
- PAUL AN INITIATE AND FOUNDER OF CHRISTIANITY
- PETER NOT AN INITIATE AND THE ENEMY OF PAUL
- PHERECYDES, AN EARLY WESTERN PHILOSOPHER
- PLUTARCH ON PHOCION CHRĒSTOS
- PLUTARCH ON THE TUTELARY DAIMŌN OF SOCRATES
- PORPHYRY ON PYTHAGORAS
- PRINCIPLES AND FORCES IN NATURE AND MAN (DIAGRAM)
- PRINCIPLES AND FORCES IN NATURE AND MAN (INSTRUCTIONS)
- PROCLUS ON SOCRATES' DAEMON (TAYLOR)
- SAMSON AND HERCULES ARE PERSONIFICATIONS OF NEOPHYTES
- SHANKARA WAS A CONTEMPORARY OF PATAÑJALI AND HIS CHELA

**THE TRIPLE MYSTERY OF BUDDHA'S EMBODIMENT  
SUGGESTED READING FOR STUDENTS**

- THE ADEPTS DESTROY THE WICKED AND GUARD THE PATH OF THE VIRTUOUS
- THE HOLY RITES OF ELEUSIS WERE ARCHAIC WISDOM RELIGION
- THE INITIATE'S CROWN OF THORNS
- THE KEY TO THE MYSTERY OF BUDDHA LIES IN THE CLEAR APPERCEPTION OF THE CONSTITUTION OF MAN
- THE LITTLE ONES ARE ABOVE THE LAW
- THE NOBLE GENIUS OF PARACELTUS
- THE REAL CHRIST IS BUDDHI-MANAS, THE GLORIFIED DIVINE EGO
- THE ROLE OF ADEPTS IN THE GREAT AMERICAN REVOLUTION
- THEOPHANIA AND OPTIONS OPEN TO THE ADEPT
- THEOSOPHICAL JEWELS – THE AURA OF SUGATA
- THEOSOPHICAL JEWELS – THE LOVE OF GODS
- THOMAS TAYLOR, THE ENGLISH PLATONIST
- WHY THE SECRECY OF INITIATES?
- ZANONI BY BULWER-LYTTON

