

*All Avataras are identical,  
World-saviours grown out  
from a single seed.*



## ***Abstract and train of thoughts***<sup>1</sup>

**Avataras are sons of their Father who is secret, in a direct de-scent and line.**

**Their illusive form has neither past nor future.**

Gautama Buddha had two doctrines: one for the masses and his lay disciples; the other, for his Arhats. 6

His policy, and after him that of his Arhats, was to refuse no one admission into the ranks of candidates for Arhatship, but never to divulge the final mysteries except to those who had proved themselves, during long years of probation, to be worthy of Initiation. 6

There is a mysterious principle in Nature called Maha-Vishnu, which is not the God of that name, but a principle which contains Bija, the seed of Avatarism, i.e., the potency and cause of such divine incarnations. All the World-Saviours, the Bodhisattvas and the Avataras, are the trees of salvation grown out from the one seed. Whether it be called Adi-Buddha or Maha-Vishnu, it is all the same. In this profound esoteric sense, Lord Buddha is an incarnation of Maha-Vishnu. 7

Between the dogma of a newly-created soul for each new birth, and the physiological assumption of a temporary animal soul, there lies the vast region of Occult Teachings, and its twin doctrine of Karma and Reincarnation. 7

Rebirths may be divided into three classes: the divine incarnations, called Avataras; those of Adepts who give up Nirvana for the sake of helping on humanity, called Nirmanakayas; and the natural succession of rebirths for the common man, the common law. 8

The Avatara is an appearance, one which may be termed a special illusion within the natural illusion that reigns on the planes under the sway of Maya; he is reborn consciously, at his will and pleasure; the units of the common herd unconsciously follow the great law of dual evolution. Thus all Avataras are one and the same: Sons of their Father, in a direct descent and line — the Father, one of Seven Flames, becomes the Son. Father and Son are One, in Eternity. 8

The illusive avataric form having neither past nor future, because it had neither previous incarnation nor will it have subsequent rebirths, has naught to do with Karma, which has therefore no hold on it. 9

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<sup>1</sup> *Illustrations: Page 16, Osiris, ca. 595-25 BCE, Brooklyn Museum. Page 17, Nicholas of Cusa, from a painting by Meister des Marienlebens, located in the Cusanusstift (St. Nikolaus-Hospital) in Bernkastel-Kues, Germany. The hospital was founded by Nicholas of Cusa in 1458. Page 19 Matsya Avatara by Arunava Biswas.*

There is a great difference between an Avatara and a Jivanmukta: the former is an illusive appearance, Karmaless, and having never before incarnated; the latter, is one who obtains Nirvana by personal merit. In other words, an Avatara *is*; a Jivanmukta *becomes* one.

10

### **Gautama Buddha is more than an Avatara.**

**Though an Avatara in one sense, Gautama is a true human Jivanmukta, owing his position to his outstanding personal merit.**

Of the voluntary and conscious incarnations of Adepts, there are two types: those of Nirmanakayas, and those undertaken by probationary chelas who are on trial.

11

It must not be supposed that anything can go into Nirvana which is not eternally there. But human intellect, in attempting to conceptualize Absoluteness, must put It as the highest plane in an indefinite series. If this is borne in mind, a great deal of misconception will be avoided.

11

While the Dharmakaya, a Nirvani “without remains,” is being absorbed into Absolute Consciousness — he cannot return to earth. But the Nirmanakaya, a Nirvani “with remains,” i.e., who is clothed in a subtle body that makes him impervious to all outward impressions and to every mental feeling, but in whom the notion of his Ego has not entirely ceased, can do so.

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There are two kinds of Nirmanakayas, the natural and the assumed. The former pertains to the condition of a high ascetic or Initiate, who has reached a stage of bliss second only to Nirvana; while the latter indicates the self-sacrifice of one who voluntarily gives up eternal rest in Nirvana, and remains on earth in order to save his fellow-men from themselves.

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But the case of Gautama is an exceptional one, and stems from the occult powers of the High Initiate who, before entering into the state of Nirvana, can cause his “remains” to stay on earth — whether he is to become a Nirvani, or find himself in a lower state of bliss.

13

Every man has an inner Higher Ego, and also an Astral Body. But few are those who, outside the higher degrees of Adeptship, can guide the latter, or any of the principles that animate it, once death has closed their short terrestrial life. Yet such guidance, or transference, from the dead to a living body, is not only possible but is of frequent occurrence, according to Occult and Kabbalistic teachings.

13

**There are three degrees of astral body transference from the dead to a living body.**

Cardinal de Cusa enjoyed the first degree of such power. His best works were written before he was forced to enter orders — to escape persecution that even he, as an Adept, could not fend off.

14

The world is an Infinite Sphere, whose centre is everywhere and whose circumference is nowhere.

15

**The doctrine of rebirth, set forth by Occultism, also applies to special cases.**

The Seven Primeval Gods or Angels (Dhyani-Chohans), formless at the upper rung of the ladder of Being, are the nursery and fountainhead of human beings. Materializing more and more, as they descend into objectivity and form, they proceed through every phase of existence, first through man and then through animal and plant, their descent ending only in the mineral. The fall of Spirit into the abyss of Matter is represented by a black triangle pointing downward.

15

It is the Seven Breaths, so-called, the Seven Rays of One Boundless Unity, that furnish man with his immortal Monad in his cyclic pilgrimage.

16

**The highest principle is Uncreated Spirit, generically called Osiris, a Black God.**

The septenary principle in man — though its psychic manifestation on earth is regarded as dual (soul and body) and as trinity when spirit was included — was known to all antiquity. 17

Occultism propounds a general rebirth for the many, with interludes in Kama-Loka and Devachan, and a cyclic conscious reincarnation with a grand and divine object for the few. 18

Siddhartha Buddha and Jesus tower like giants in the history of mankind, in the realm of the spiritual. It is in their image that some enlightened men are born (when a specific humanitarian object is in view) and hypostatically animated by their divine prototypes, are reproduced again and again by the mysterious Powers that control and guide the destinies of our world. 18

Not only does this statement apply to prominent characters in history, in general, but also to men of genius, to every remarkable man of the age, who soars beyond the common herd with some abnormally developed special capacity in him, leading to the progress and good of mankind. 18

Alexander the Macedonian, and Napoleon the Great, in the realm of physical conquests, are but the reflected images of human types which had existed for millions of consecutive years from the beginning of the Manvantara: they are the same unbroken Rays, each belonging to its own Parent-Flame, shining in eternity as their prototypes. 18

As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in an historical retrospect. 19

**Special cases conferring permanent Theophania, i.e., the presence of God in man, a divine incarnation.**

A person of a sufficiently clean vessel might be selected for special purposes by his personal God, the Fountainhead of his Monad, who thus becomes his in-dweller. 20

That God, his own prototype or “Father in Heaven” is in one sense not only the image in which he, the spiritual man, is made, but it is that spiritual, individual Ego himself. 20

Such persons remain in our sphere and within human attraction and reach; and thus it is that not only a Buddha, a Shankacharya, or a Jesus that animate several persons at one and the same time, but even the principles of a high Adept may be animating the outward tabernacles of worthy mortals. 20

This is neither Avatarism, nor is the man thus selected a Jivanmukta or Nirvani: it is a wholly exceptional case in the realm of Mysticism. 20

In other cases of higher Adeptship, when the body is entirely at the command of the Inner Man, when the Spiritual Ego is completely reunited with its seventh principle even during the lifespan of the personality, and the Astral Man or personal Ego has become so purified that he has gradually assimilated all the qualities and attributes of his middle nature (Buddhi-Manas in their terrestrial aspect), that personal ego substitutes itself for the spiritual Higher Ego, and is thenceforth capable of an independent life on earth. 21

When death takes place, the following mysterious event often happens: as a Dharmakaya, a Nirvani “without remains,” entirely free from terrestrial admixture, the Spiritual Ego cannot return to earth. 21

In such cases, the personal Ego of even a Dharmakaya can remain in our sphere as a whole, and return to incarnation on earth, if need be. For now it can no longer be subject, like the astral remains of any ordinary man, to gradual dissolution in Kama-Loka and thus cannot undergo a “second death” It has become too holy and pure, by its own natural

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light and spirituality, either to slumber in a lower Nirvanic state, or to be dissolved like  
any ordinary astral shell and disappear in its entirety. 21

In that condition, known as Nirvani “with remains,” the Nirmanakaya can still help  
humanity. He is now “equal unto the angels,” cannot die any more. 21

**Suggested reading for students.**



## **Avataras are sons of their Father who is secret, in a direct de-scent and line.**

### **Their illusive form has neither past nor future.**

**Gautama Buddha had two doctrines: one for the masses and his lay disciples; the other, for his Arhats.**

**His policy, and after him that of his Arhats, was to refuse no one admission into the ranks of candidates for Arhatship, but never to divulge the final mysteries except to those who had proved themselves, during long years of probation, to be worthy of Initiation.**

*From Blavatsky Collected Writings, (THE DOCTRINE OF AVATARAS) XIV pp. 370-85.*

A strange story — a legend rather — is persistently current among the disciples of some great Himālayan Gurus, and even among laymen, to the effect that Gautama, the Prince of Kapilavastu, has never left the terrestrial regions, though his body died and was burnt, and its relics are preserved to this day. There is an oral tradition among the Chinese Buddhists, and a written statement among the secret books of the Lamaists of Tibet, as well as a tradition among the Āryans, that Gautama BUD-DHA had two doctrines: one for the masses and His lay disciples, the other for His “elect,” the Arhats. His policy and after Him that of His Arhats was, it appears, to refuse no one admission into the ranks of candidates for Arhatship, but never to divulge the final mysteries except to those who had proved themselves, during long years of probation, to be worthy of Initiation. These once accepted were consecrated and initiated without distinction of race, caste or wealth, as in the case of His western successor. It is the Arhats who have set forth and allowed this tradition to take root in the people’s mind, and it is the basis, also, of the later dogma of Lamaic reincarnation or the succession of human Buddhas.

The little that can be said here upon the subject may or may not help to guide the psychic student in the right direction. It being left to the option and responsibility of the writer<sup>1</sup> to tell the facts as she *personally* understood them, the blame for possible misconceptions created must fall only upon her. She has been taught the doctrine, but it was left to her sole intuition — as it is now left to the sagacity of the reader — to group the mysterious and perplexing facts together. The incomplete statements herein given are fragments of what is contained in certain secret volumes, but it is not lawful to divulge the details.

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<sup>1</sup> [H.P. Blavatsky]



**There is a mysterious principle in Nature called Maha-Vishnu, which is not the God of that name, but a principle which contains Bija, the seed of Avatarism, i.e., the potency and cause of such divine incarnations. All the World-Saviours, the Bodhisattvas and the Avatars, are the trees of salvation grown out from the one seed. Whether it be called Adi-Buddha or Maha-Vishnu, it is all the same. In this profound esoteric sense, Lord Buddha is an incarnation of Maha-Vishnu.**

The esoteric version of the mystery given in the secret volumes may be told very briefly. The Buddhists have always stoutly denied that their BUDDHA was, as alleged by the Brahmans, an Avatāra of Vishnu in the same sense as a man is an incarnation of his Karmic ancestor. They deny it partly, perhaps, because the esoteric meaning of the term “Mahā-Vishnu” is [371] not known to them in its full, impersonal, and general meaning. There is a mysterious Principle in Nature called “Mahā-Vishnu,” which is not the God of that name, but a principle which contains Bīja, the seed of Avatārism or, in other words, is the potency and cause of such divine incarnations. All the World-Saviours, the Bodhisattvas and the Avatāras, are the trees of salvation grown out from the one seed, the Bīja or “Mahā-Vishnu.” Whether it be called Ādi-Buddha (Primeval Wisdom) or Mahā-Vishnu, it is all the same. Understood esoterically, Vishnu is both Saguna and Nirguna (with and without attributes). In the first aspect, Vishnu is the object of exoteric worship and devotion; in the second, as Nirguna, he is the culmination of the totality of spiritual wisdom in the Universe-Nirvāna,<sup>1</sup> in short — and has as worshippers all philosophical minds. In this esoteric sense the Lord BUDDHA was an incarnation of Mahā-Vishnu.

This is from the philosophical and purely spiritual standpoint. From the plane of illusion, however, as one would say, or from the terrestrial standpoint, those initiated *know* that He was a direct incarnation of one of the primeval “Seven Sons of Light” who are to be found in every Theogony — the Dhyāni-Chohans whose mission it is, from one eternity (aiōn) to the other, to watch over the spiritual welfare of the regions under their care. This has been already enunciated in *Esoteric Buddhism*.<sup>2</sup>

**Between the dogma of a newly-created soul for each new birth, and the physiological assumption of a temporary animal soul, there lies the vast region of Occult Teachings, and its twin doctrine of Karma and Reincarnation.**

One of the greatest mysteries of speculative and philosophical Mysticism — and it is one of the mysteries now to be disclosed — is the *modus operandi* in the degrees of such hypostatic transferences. As a matter of course, divine as well as human incarnations must remain a closed book to the theologian as much as to the physiologist, unless the esoteric teachings be accepted and become the religion of the world. This

<sup>1</sup> A great deal of misconception is raised by a confusion of planes of being and misuse of expressions. For instance, certain spiritual states have been confounded with the Nirvāna of BUDDHA. The Nirvāna of BUDDHA is totally different from any other spiritual state of Samadhi or even the highest Theophania enjoyed by lesser Adepts. After physical death the kinds of spiritual states reached by Adepts differ greatly.

<sup>2</sup> [A monograph first published in 1883 in London, compiled by a member of the Theosophical Society, Alfred Percy Sinnett. For the difference between *Buddhism* with two ds, as in this title, and *Budhism* with one d, look up “Budhism is Inner Wisdom,” in our Confusing Words Series. — ED. PHIL.]

teaching [372] may never be fully explained to an unprepared public; but one thing is certain and may be said now: that between the dogma of a newly-created soul for each new birth, and the physiological assumption of a temporary animal soul, there lies the vast region of Occult teaching<sup>1</sup> with its logical and reasonable demonstrations, the links of which may all be traced in logical and philosophical sequence in nature.

This “Mystery” is found, for him who understands its right meaning, in the dialogue between Krishna and Arjuna, in the *Bhagavad-Gītā*, Chapter iv, 5-9. Says the Avatāra:

Many births of mine have passed, as also of yours, O Arjuna! All those I know, but you do not know yours, O harasser of your enemies.

Although I am unborn, with exhaustless Ātman, and am the Lord of all that is; yet, taking up the domination of my nature I am born by the power of illusion.<sup>2</sup>

Whenever, O son of Bhārata, there is decline of Dharma [the right law] and the rise of Adharma [the opposite of Dharma] there I manifest myself.

For the salvation of the good and the destruction of wickedness, for the establishment of the law, *I am born* in every yuga.

Whoever comprehends truly my divine birth and action, he, O Arjuna having abandoned the body does not receive rebirth; he comes to me.

**Rebirths may be divided into three classes: the divine incarnations, called Avatars; those of Adepts who give up Nirvana for the sake of helping on humanity, called Nirmanakayas; and the natural succession of rebirths for the common man, the common law.**

**The Avatara is an appearance, one which may be termed a special illusion within the natural illusion that reigns on the planes under the sway of Maya; he is reborn consciously, at his will and pleasure; the units of the common herd unconsciously follow the great law of dual evolution. Thus all Avatars are one and the same: Sons of their Father, in a direct descent and line — the Father, one of Seven Flames, becomes the Son. Father and Son are One, in Eternity.**

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<sup>1</sup> This region is the one possible point of conciliation between the two diametrically opposed poles of religion and science, the one with its barren fields of dogmas on faith, the other overrunning with empty hypotheses, both overgrown with the weeds of error. They will never meet. The two are at feud, at an everlasting warfare with each other, but this does not prevent them from uniting against Esoteric Philosophy, which for two millenniums has had to fight against infallibility in both directions, or “mere vanity and pretence” as Antoninus defined it, and now finds the materialism of Modern Science arrayed against its truths.

<sup>2</sup> Whence some of the Gnostic ideas? Cerinthus taught that the world and Jehovah having fallen off from virtue and primitive dignity, the Supreme permitted one of his glorious Aïōns, whose name was the “Anointed” (Christ) to incarnate in the man Jesus. Basilides denied the reality of the body of Jesus, and calling it an “illusion” held that it was Simon of Cyrene who suffered on the Cross in his stead. All such teachings are echoes of the Eastern Doctrines.



Thus, all the Avatāras are one and the same: the Sons of their “Father,” in a direct descent and line, the “Father,” or [373] one of the seven Flames becoming, for the time being, the Son, and these two being one — in Eternity. What is the Father? Is it the absolute Cause of all? — the fathomless Eternal? No; most decidedly. It is Kāranātman, the “Causal Soul” which, in its general sense, is called by the Hindus Īśvara, the Lord, and by Christians, “God,” the One and Only. From the standpoint of unity it is so; but then the lowest of the Elementals could equally be viewed in such case as the “One and Only.” Each human being has, moreover, his own divine Spirit or personal God. That divine Entity or Flame from which Buddhi emanates stands in the same relation to man, though on a lower plane, as the Dhyāni-Buddha to his human Buddha. Hence monotheism and polytheism are not irreconcilable; they exist in Nature.

Truly, “for the salvation of the good and the destruction of wickedness,” the personalities known as Gautama, Śamkara, Jesus and a few others were born each in his age, as declared — “I am born in every Yuga” — and they were all born through the same Power.

There is a great mystery in such incarnations and they are outside and beyond the cycle of general rebirths. Rebirths may be divided into three classes: the divine incarnations called Avatāras; those of Adepts who give up Nirvāna for the sake of helping on humanity — the Nirmānakāyas; and the natural succession of rebirths for all — the common law. The Avatāra is an appearance, one which may be termed a special illusion within the natural illusion that reigns on the planes under the sway of that power, Māyā; the Adept is reborn consciously, at his will and pleasure;<sup>1</sup> the units of the common herd unconsciously follow the great law of dual evolution.

**The illusive avataric form having neither past nor future, because it had neither previous incarnation nor will it have subsequent rebirths, has naught to do with Karma, which has therefore no hold on it.**

What is an Avatāra? for the term before being used ought to be well understood. It is a descent of the manifested Deity — [374] whether under the specific name of Śiva, Vishnu, or Ādi-Buddha — into an illusive form of individuality, an appearance which to men on this illusive plane is objective, but it is not so in sober fact. That illusive form having neither past nor future, because it had neither previous incarnation nor will have subsequent rebirths, has naught to do with Karma, which has therefore no hold on it.

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<sup>1</sup> A genuine initiated Adept will retain his Adeptship, though there may be for our world of illusion numberless incarnations of him. The propelling power that lies at the root of a series of such incarnations is *not* Karma, as ordinarily understood, but a still more inscrutable power. During the period of his lives the Adept does not lose his Adeptship, though he cannot rise in it to a higher degree.

**There is a great difference between an Avatara and a Jivanmukta: the former is an illusive appearance, Karmaless, and having never before incarnated; the latter, is one who obtains Nirvana by personal merit. In other words, an Avatara *is*; a Jivanmukta *becomes* one.**

Gautama BUDDHA was born an Avatāra in one sense. But this, in view of unavoidable objections on dogmatic grounds, necessitates explanation. There is a great difference between an Avatāra and a Jīvanmukta: one, as already stated, is an illusive appearance, Karmaless, and having never before incarnated; and the other, the Jīvanmukta, is one who obtains Nirvāna by his individual merits. To this expression again an uncompromising, philosophical Vedāntin would object. He might say that as the condition of the Avatāra and the Jīvanmukta are one and the same state, no amount of personal merit, in howsoever many incarnations, can lead its possessor to Nirvāna. Nirvāna, he would say, is actionless; how can, then, any action lead to it? It is neither a result nor a cause, but an ever-present, eternal *Is*, as Nāgasena defined it.<sup>1</sup> Hence it can have no relation to, or concern with, action, merit, or demerit, since these are subject to Karma. All this is very true, but still to our mind there is an important difference between the two. An Avatāra *is*; a Jīvanmukta *becomes* one. If the state of the two is identical, not so are the causes which lead to it. An Avatāra is a descent of a God into an illusive form; a Jīvanmukta, who may have passed through numberless incarnations and may have accumulated merit in them, certainly does not become a Nirvānī because of that merit, but only because of the Karma generated by it, which leads and guides him in the direction of the Guru who will initiate him into the mystery of Nirvāna and who alone can help him to reach this abode.



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<sup>1</sup> [See *Milinda's Questions*, translated from the Pali by Isaline Blew Horner, Division VII, 5. London: Luzac & Co., 1964. Cf. p. 416 & *fn.* of this text.]

## Gautama Buddha is more than an Avatara.

**Though an Avatara in one sense, Gautama is a true human Jivanmukta, owing his position to his outstanding personal merit.**

The Śāstras say that from our works alone we obtain Moksha, and if we take no pains there will be no gain and we shall be neither assisted nor benefited by Deity [the Mahā-Guru]. [375] Therefore it is maintained that Gautama, though an Avatāra in one sense, is a true human Jīvanmukta, owing his position to his personal merit, and thus more than an Avatāra. It was his personal merit that enabled him to achieve Nirvāna.

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Of the voluntary and conscious incarnations of Adepts there are two types — those of Nirmānakāyas, and those undertaken by the probationary chelas who are on their trial.

**It must not be supposed that anything can go into Nirvana which is not eternally there. But human intellect, in attempting to conceptualize Absoluteness, must put It as the highest plane in an indefinite series. If this is borne in mind, a great deal of misconception will be avoided.**

The greatest, as the most puzzling mystery of the first type lies in the fact, that such rebirth in a human body of the personal Ego of some particular Adept — when it has been dwelling in the Māyāvi or the Kāma-Rūpa, and remaining in the Kāma-Loka — may happen even when his “Higher Principles” are in the state of Nirvāna.<sup>1</sup> Let it be understood that the above expressions are used for popular purposes, and therefore that what is written does not deal with this deep and mysterious question from the *highest* plane, that of absolute spirituality, nor again from the highest philosophical point of view, comprehensible but to the very few. It must not be supposed that anything can go into Nirvāna which is not eternally there; but human intellect in conceiving the Absolute must put It as the highest term in an indefinite series. If this be borne in mind a great deal of misconception will be avoided. The content of this spir-

<sup>1</sup> From the so-called Brahmā-Loka — the seventh and higher world, beyond which all is arūpa, formless, purely spiritual — to the lowest world and insect, or even to an object such as a leaf, there is perpetual revolution of the condition of existence, evolution and rebirth. Some human beings attain states or spheres from which there is only a return in a new Kalpa (a day of Brahmā): there are other states or spheres from which there is only return after 100 years of Brahmā (Mahā-Kalpa, a period covering 311,040,000,000,000 years). Nirvāna, it is said, is a state from which there is no return. Yet it is maintained that there may be, as exceptional cases, reincarnation from that state; only such incarnations are illusion, like everything else on this plane, as will be shown.

itual evolution is the material on various planes with which the Nirvānī was in contact prior to his attainment of Nirvana. The plane on which this is true, being in the series of illusive planes, is undoubtedly not the highest. Those who search for that must go to the right source of study, the teachings of the *Upanishads*, and must go in the right spirit. Here we [376] attempt only to indicate the direction in which the search is to be made, and in showing a few of the mysterious Occult possibilities we do not bring our readers actually to the goal. The ultimate truth can be communicated only from Guru to initiated pupil.

**While the Dharmakaya, a Nirvani “without remains,” is being absorbed into Absolute Consciousness — he cannot return to earth. But the Nirmanakaya, a Nirvani “with remains,” i.e., who is clothed in a subtle body that makes him impervious to all outward impressions and to every mental feeling, but in whom the notion of his Ego has not entirely ceased, can do so.**

Having said so much, the statement still will and must appear incomprehensible, if not absurd, to many.

Firstly, to all those who are unfamiliar with the doctrine of the manifold nature and various aspects of the human Monad;<sup>1</sup> and

Secondly to those who view the septenary division of the human entity from a too materialistic standpoint.

Yet the intuitional Occultist, who has studied thoroughly the mysteries of Nirvāna — who knows it to be identical with Parabrahman, and hence unchangeable, eternal and no Thing but the Absolute All — will seize the possibility of the fact. They know that while a Dharmakāya — a Nirvānī “without remains,” as our Orientalists have translated it, being absorbed into that Nothingness, which is the one real, because Absolute, Consciousness — cannot be said to return to incarnation on Earth, the Nirvānī being no longer a he, a she, or even an it; the Nirmānakāya — or he who has obtained Nirvāna “with remains,” i.e., who is clothed in a subtle body, which makes him impervious to all outward impressions and to every mental feeling, and in whom the notion of his Ego has not entirely ceased — can do so.

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<sup>1</sup> [Note to Students: Monad (*μοναδα*, in Greek) is the accusative case of *μονα*. However, as the term is here used in the nominative case (*μονα*), i.e., the subject of the verb, it should be transliterated as monas (*pl.* monases), i.e., the object of the verb, and not as monad (*pl.* monads). The same grammatical rule applies to duad, triad, tetrad, pentad, hexad, heptad, ogdoad, hebdomad, decad, etc. — ED. PHIL.]

**There are two kinds of Nirmanakayas, the natural and the assumed. The former pertains to the condition of a high ascetic or Initiate, who has reached a stage of bliss second only to Nirvana; while the latter indicates the self-sacrifice of one who voluntarily gives up eternal rest in Nirvana, and remains on earth in order to save his fellow-men from themselves.**

**But the case of Gautama is an exceptional one, and stems from the occult powers of the High Initiate who, before entering into the state of Nirvana, can cause his “remains” to stay on earth — whether he is to become a Nirvani, or find himself in a lower state of bliss.**

Again, every Eastern Occultist is aware of the fact that there are two kinds of Nirmānakāyas — the natural, and the assumed; that the former is the name or epithet given to the condition of a high ascetic, or Initiate, who has reached a stage of bliss second only to Nirvāna; while the latter means the self-sacrifice of one who voluntarily gives up the absolute Nirvāna, in order to help humanity and be still doing it good, or, in other words, to save his fellow-creatures by guiding them. It may be objected that the Dharmakāya, being a Nirvānī or Jīvanmukta, can have no “remains” left behind him after death, for having attained that state from which no further incarnations are possible, there is no need for him of a subtle body, or of the individual Ego that reincarnates from one birth to another, and that therefore the latter disappears of logical necessity; to this it is answered: it is so for all exoteric purposes and as a general law. But the case with which we are dealing is an exceptional one, and its realization lies within the Occult [377] powers of the high Initiate, who, before entering into the state of Nirvāna, can cause his “remains” (sometimes, though not very well, called his Māyāvi-Rūpa), to remain behind,<sup>1</sup> whether he is to become a Nirvānī, or to find himself in a lower state of bliss.

**Every man has an inner Higher Ego, and also an Astral Body. But few are those who, outside the higher degrees of Adeptship, can guide the latter, or any of the principles that animate it, once death has closed their short terrestrial life. Yet such guidance, or transference, from the dead to a living body, is not only possible but is of frequent occurrence, according to Occult and Kabbalistic teachings.**

Next, there are cases — rare, yet more frequent than one would be disposed to expect — which are the voluntary and conscious reincarnations of Adepts on their trial. Every man has an Inner, a “Higher Self,” and also an Astral Body. But few are those who, outside the higher degrees of Adeptship, can guide the latter, or any of the principles that animate it, when once death has closed their short terrestrial life. Yet such guidance, or their transference from the dead to a living body, is not only pos-

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<sup>1</sup> This fact of the disappearance of the vehicle of Egotism in the fully developed Yogī, who is supposed to have reached Nirvāna on earth, years before his corporeal death, has led to the law in Manu, sanctioned by millennia of Brāhmanical authority, that such a Paramātman should be held as absolutely blameless and free from sin or responsibility, do whatever he may. (See last chapter of the *Laws of Manu*.) Indeed, caste itself — that most despotic, uncompromising and autocratic tyrant in India — can be broken with impunity by the Yogī, who is above caste. This will give the key to our statements.

sible, but is of frequent occurrence, according to Occult and Kabbalistic teachings. The degrees of such power of course vary greatly. To mention but three:

## There are three degrees of astral body transference from the dead to a living body.

- 1 The lowest of these degrees would allow an Adept, who has been greatly trammelled during life in his study and in the use of his powers, to choose after death another body in which he could go on with his interrupted studies, though ordinarily he would lose in it every remembrance of his previous incarnation.
- 2 The next degree permits him, in addition to this, to transfer the memory of his past life to his new body; while
- 3 The highest [degree] has hardly any limits in the exercise of that wonderful faculty.

**Cardinal de Cusa enjoyed the first degree of such power. His best works were written before he was forced to enter orders — to escape persecution that even he, as an Adept, could not fend off.**

As an instance of an Adept who enjoyed the first mentioned power some mediæval Kabbalists cite a well-known personage of the fifteenth century — Cardinal de Cusa; Karma, due to his wonderful devotion to Esoteric study and the *Kabbalah*, led the suffering Adept to seek intellectual recuperation and rest from [378] ecclesiastical tyranny in the body of Copernicus. *Se non é vero é ben trovato* [If it is not true, it is cleverly invented]; and the perusal of the lives of the two men might easily lead a believer in such powers to a ready acceptance of the alleged fact. The reader having at his command the means to do so is asked to turn to the formidable folio in Latin of the fifteenth century, called *De docta ignorantia*,<sup>1</sup> written by the Cardinal de Cusa, in which all the theories and hypotheses — all the ideas — of Copernicus are found as the keynotes to the discoveries of the great astronomer.<sup>2</sup> Who was this extraordinari-

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<sup>1</sup> [i.e., “On learned ignorance,” a monograph on philosophy and theology completed by Nicholas of Cusa on 12<sup>th</sup> February 1440, in his hometown of Kues, Germany, where his heart rests in the chapel altar at the Cusanusstift, in accordance with his wishes.]

<sup>2</sup> About fifty years before the birth of Copernicus, De Cusa wrote as follows:

“Though the world may not be absolutely infinite, no one can represent it to himself as finite, since human reason is incapable of assigning to it any term. . . . For in the same way that our earth cannot be in the centre of the Universe, as thought, no more could the sphere of the fixed stars be in it. . . . Thus this world is like a vast machine, having its centre [Deity] everywhere, and its circumference nowhere [*machina mundi, quasi habens ubique centrum, et nullibi circumferentiam*]. . . . Hence, the earth not being in the centre, cannot therefore be motionless . . . and though it is far smaller than the sun, one must not conclude for all that, that she is worse [*viliior*, more vile]. . . . One cannot see whether its inhabitants are superior to those who dwell nearer to the sun, or in other stars, as sidereal space cannot be deprived of inhabitants. . . . The earth, very likely [*fortasse*] one of the smallest globes, is nevertheless the cradle of intelligent beings, most noble and perfect.”

One cannot fail to agree with the biographer of Cardinal de Cusa, who, having no suspicion of the Occult truth, and the reason of such erudition in a writer of the fourteenth and fifteenth centuries, simply marvels at such a miraculous foreknowledge, and attributes it to God, saying of him that he was a man incomparable in every kind of philosophy, by whom many a theological mystery inaccessible to the human mind (!), veiled and neglected for centuries (*velata et neglecta*) were once more brought to light. “Pascal might have read De Cusa’s works; but whence could the Cardinal have borrowed his ideas?” asks Louis Moreri. Evidently from Hermes and the works of Pythagoras, even if the mystery of his incarnation and reincarnation be dismissed. →



ly learned Cardinal? The son of a poor boatman, owing all his career, his Cardinal's hat, and the reverential awe rather than [379] friendship of the Popes Eugenius IV, Nicholas V, and Pius II, to the extraordinary learning which seemed innate in him, since he had studied nowhere till comparatively late in life. De Cusa died in 1464; moreover, his best works were written before he was forced to enter orders — to escape persecution. Nor did the Adept escape it.

In the voluminous work of the Cardinal above-quoted is found a very suggestive sentence, the authorship of which has been variously attributed to Pascal, to Cusa himself, and to the *Zohar*, and which belongs by right to the Books of Hermes:

**The world is an Infinite Sphere, whose centre is everywhere and whose circumference is nowhere.**

This is changed by some into:

The centre being nowhere, and the circumference everywhere,

a rather heretical idea for a Cardinal, though perfectly orthodox from a Kabbalistic standpoint.

## **The doctrine of rebirth, set forth by Occultism, also applies to special cases.**

**The Seven Primeval Gods or Angels (Dhyani-Chohans), formless at the upper rung of the ladder of Being, are the nursery and fountainhead of human beings. Materializing more and more, as they descend into objectivity and form, they proceed through every phase of existence, first through man and then through animal and plant, their descent ending only in the mineral. The fall of Spirit into the abyss of Matter is represented by a black triangle pointing downward.**

The theory of rebirth must be set forth by Occultists, and then applied to special cases. The right comprehension of this psychic fact is based upon a correct view of that group of celestial Beings who are universally called the seven Primeval Gods or Angels — our Dhyāni-Chohans — the “Seven Primeval Rays” or Powers, adopted later on by the Christian Religion as the “Seven Angels of the Presence.” Arūpa, formless, at the upper rung of the ladder of Being, materializing more and more as they descend in the scale of objectivity and form, ending in the grossest and most imperfect of the Hierarchy, man — it is the former purely spiritual group that is pointed out to us, in our Occult teaching, as the nursery and fountainhead of human beings. Therein germinates that consciousness which is the earliest manifestation from causal Consciousness — the Alpha and Omega of divine being and life forever. And as it proceeds downward through every phase of existence descending through man, through animal and plant, it ends its descent only in the mineral. It is represented by the double triangle — the most mysterious and the most suggestive of all mystic signs, for it is a double glyph, embracing spiritual and physical consciousness and

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[See Nicholas de Cusa's, *On Learned Ignorance*, translated by Fr. Germain Heron. London: Routledge, 1954, Bk. II, ch. 11 & 12; *Nicolai De Cusa Opera Omnia*, Vol. I. Ediderunt: Ernestus Hoffman et Raymundus Klibansky, Lipsiæ, in: *Ædibus Felicis Meiner*, 1932, etc., cap. xi & xii, p. 100ff.]

life, the former triangle running upwards, and the lower downwards, both interlaced, and showing the various [380] planes of the twice-seven modes of consciousness, the fourteen spheres of existence, the Lokas of the Brahmans.

**It is the Seven Breaths, so-called, the Seven Rays of One Boundless Unity, that furnish man with his immortal Monad in his cyclic pilgrimage.**

The reader may now be able to obtain a clearer comprehension of the whole thing. He will also see what is meant by the “Watchers,” there being one placed as the Guardian or Regent over each of the seven divisions or regions of the earth, according to old traditions, as there is one to watch over and guide every one of the fourteen worlds or Lokas.<sup>1</sup> But it is not with any of these that we are at present concerned, but with the “Seven Breaths,” so-called, that furnish man with his immortal Monad in his cyclic pilgrimage.



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<sup>1</sup> This is the secret meaning of the statements about the Hierarchy of Prajāpatis or Rishis. First seven are mentioned, then ten, then twenty-one, and so on. They are “Gods” and creators of men — many of them the “Lords of Beings”; they are the “Mind-born Sons” of Brahmā, and then they become mortal heroes, and are often shown as of a very sinful character. The Occult meaning of the Biblical Patriarchs, their genealogy, and their descendants dividing among themselves the earth, is the same. Again, Jacob’s dream has the same significance.

The Commentary on the *Book of Dzyan* says:

*Descending on his region first as Lord of Glory, the Flame (or Breath), having called into conscious being the highest of the Emanations of that special region, ascends from it again to Its primeval seat, whence It watches over and guides Its countless Beams (Monads). It chooses as Its Avatāras only those who had the Seven Virtues in them<sup>1</sup> in their previous incarnation. As for the rest, It overshadows each with one of Its countless beams. . . . Yet even the “beam” is a part of the Lord of Lords.<sup>2</sup>*

## The highest principle is Uncreated Spirit, generically called Osiris, a Black God.

**The septenary principle in man — though its psychic manifestation on earth is regarded as dual (soul and body) and as trinity when spirit was included — was known to all antiquity.**



The septenary principle in man — who can be regarded as dual only as concerns psychic manifestation on this gross earthly plane — was known to all antiquity, and may be found in every ancient Scripture. The Egyptians knew and taught it, and their [381] division of principles is in every point a counterpart of the Āryan Secret Teaching. It is thus given in *Isis Unveiled*:

In the Egyptian notions, as in those of all other faiths founded on philosophy, man was not merely . . . a union of soul and body; he was a trinity when spirit was added to it. Besides, that doctrine made him consist of *kha* — body; *kha-ba* — astral form, or shadow; *ka* — animal soul or life principle; *ba* — the higher soul; and *akh* — terrestrial intelligence. They had also a sixth principle, named *sah* — or mummy; but the functions of this one commenced only after the death of the body.<sup>3</sup>

The seventh principle being of course the highest, uncreated Spirit was generically called Osiris, therefore every deceased person became Osirified — or an Osiris — after death.

<sup>1</sup> He “of the Seven Virtues” is one who, without the benefit of Initiation, becomes as pure as any Adept by the simple exertion of his own merit. Being so holy, his body at his next incarnation becomes the Avatāra of his “Watcher” or Guardian Angel, as the Christian would put it.

<sup>2</sup> The title of the highest Dhyāni-Chohans.

<sup>3</sup> *op. cit.*, Vol. II, p. 367



**Occultism propounds a general rebirth for the many, with interludes in Kama-Loka and Devachan, and a cyclic conscious reincarnation with a grand and divine object for the few.**

**Siddhartha Buddha and Jesus tower like giants in the history of mankind, in the realm of the spiritual. It is in their image that some enlightened men are born (when a specific humanitarian object is in view) and hypostatically animated by their divine prototypes, are reproduced again and again by the mysterious Powers that control and guide the destinies of our world.**

**Not only does this statement apply to prominent characters in history, in general, but also to men of genius, to every remarkable man of the age, who soars beyond the common herd with some abnormally developed special capacity in him, leading to the progress and good of mankind.**

**Alexander the Macedonian, and Napoleon the Great, in the realm of physical conquests, are but the reflected images of human types which had existed for millions of consecutive years from the beginning of the Manvantara: they are the same unbroken Rays, each belonging to its own Parent-Flame, shining in eternity as their prototypes.**

But in addition to reiterating the old, ever-present fact of reincarnation and Karma — not as taught by the Spiritists, but as by the most Ancient Science in the world — Occultists must teach cyclic and evolutionary reincarnation: that kind of rebirth, mysterious and still incomprehensible to many who are ignorant of the world's history, which was cautiously mentioned in *Isis Unveiled*. A general rebirth for every individual with interlude of Kāma-Loka and Devachan, and a cyclic conscious reincarnation with a grand and divine object for the few. Those great characters who tower like giants in the history of mankind, like Siddhārtha BUDDHA and Jesus in the realm of the spiritual, and Alexander the Macedonian and Napoleon the Great in the realm of physical conquests are but the reflected images of human types which had existed — not ten thousand years before, as cautiously put forward in *Isis Unveiled*<sup>1</sup> but for millions of consecutive years from the beginning of the Manvantara. For — with the exception of real Avatāras, as above explained — they are the same unbroken Rays (Monads), each respectively of its own special Parent-Flame — called Devas, Dhyāni-Chohans, or Dhyāni-Buddhas, or again, Planetary Angels, etc. — shining in aīonic eternity as their prototypes. It is in their image that some men are born, and when some specific humanitarian object is in view, the latter are hypostatically animated by their divine prototypes [382] reproduced again and again by the mysterious Powers that control and guide the destinies of our world.

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<sup>1</sup> *Isis Unveiled*, Vol. I, p. 35

**As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in an historical retrospect.**

No more could be said at the time when *Isis Unveiled* was written; hence the statement was limited to the single remark that:

There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in an historical retrospect.<sup>1</sup>

But now that so many publications have been brought out, stating much of the doctrine, and several of them giving many an erroneous view, this vague allusion may be amplified and explained. Not only does this statement apply to prominent characters in history in general, but also to men of genius, to every remarkable man of the age, who soars beyond the common herd with some abnormally developed special capacity in him, leading to the progress and good of mankind. Each is a reincarnation of an individuality that has gone before him with capacities in the same line, bringing thus as a dowry to his new form that strong and easily re-awakened capacity of quality which had been fully developed in him in his preceding birth. Very often they are ordinary mortals, the Egos of natural men in the course of their cyclic development.



<sup>1</sup> *Isis Unveiled*, Vol. I, p. 35

## Special cases conferring permanent Theophania, i.e., the presence of God in man, a divine incarnation.

**A person of a sufficiently clean vessel might be selected for special purposes by his personal God, the Fountainhead of his Monad, who thus becomes his in-dweller.**

**That God, his own prototype or “Father in Heaven” is in one sense not only the image in which he, the spiritual man, is made, but it is that spiritual, individual Ego himself.**

**Such persons remain in our sphere and within human attraction and reach; and thus it is that not only a Buddha, a Shankacharya, or a Jesus that animate several persons at one and the same time, but even the principles of a high Adept may be animating the outward tabernacles of worthy mortals.**

**This is neither Avatarism, nor is the man thus selected a Jivanmukta or Nirvani: it is a wholly exceptional case in the realm of Mysticism.**

But it is with “special cases” that we are now concerned. Let us suppose that a person during his cycle of incarnations is thus selected for special purposes — the vessel being sufficiently clean — by his personal God, the Fountainhead (on the plane of the manifested) of his Monad, who thus becomes his in-dweller. That God, his own prototype or “Father in Heaven,” is, in one sense, not only the image in which he, the spiritual man, is made, but in the case we are considering, it is that spiritual, individual Ego himself. This is a case of permanent, lifelong Theophania. Let us bear in mind that this is neither Avatārism, as it is understood in Brāhmanical philosophy, nor is the man [383] thus selected a Jīvanmukta or Nirvānī, but that it is a wholly exceptional case in the realm of Mysticism. The man may or may not have been an Adept in his previous lives; he is so far, and simply, an extremely pure and spiritual individual — or one who was all that in his preceding birth, if the vessel thus selected is that of a newly-born infant. In this case, after the physical translation of such a saint or Bodhisattva, his astral principles cannot be subjected to a natural dissolution like those of any common mortal. They remain in our sphere and within human attraction and reach; and thus it is that not only a Buddha, a Śamkarāchārya, or a Jesus can be said to animate several persons at one and the same time, but even the principles of a high Adept may be animating the outward tabernacles of common mortals.

A certain Ray (principle) from Sanat-Kumāra spiritualized (animated) Pradyumna, the son of Krishna during the great Mahābhārata period, while at the same time, he, Sanat-Kumāra, gave spiritual instruction to King Dhritarāshtra. Moreover, it is to be remembered that Sanat-Kumāra is “an eternal youth of sixteen,” dwelling in Jana-Loka, his own sphere or spiritual state.



**In other cases of higher Adeptship, when the body is entirely at the command of the Inner Man, when the Spiritual Ego is completely reunited with its seventh principle even during the lifespan of the personality, and the Astral Man or personal Ego has become so purified that he has gradually assimilated all the qualities and attributes of his middle nature (Buddhi-Manas in their terrestrial aspect), that personal ego substitutes itself for the spiritual Higher Ego, and is thenceforth capable of an independent life on earth.**

**When death takes place, the following mysterious event often happens: as a Dharmakaya, a Nirvani “without remains,” entirely free from terrestrial admixture, the Spiritual Ego cannot return to earth.**

**In such cases, the personal Ego of even a Dharmakaya can remain in our sphere as a whole, and return to incarnation on earth, if need be. For now it can no longer be subject, like the astral remains of any ordinary man, to gradual dissolution in Kama-Loka and thus cannot undergo a “second death” It has become too holy and pure, by its own natural light and spirituality, either to slumber in a lower Nirvanic state, or to be dissolved like any ordinary astral shell and disappear in its entirety.**

**In that condition, known as Nirvani “with remains,” the Nirmanakaya can still help humanity. He is now “equal unto the angels,” cannot die any more.**

Even in ordinary *mediumistic* life, so-called, it is pretty well ascertained that while the body is acting — even though only mechanically — or resting in one place, its astral double may be appearing and acting independently in another, and very often distant place. This is quite a common occurrence in mystic life and history, and if this be so with ecstasies, Seers and Mystics of every description, why cannot the same thing happen on a higher and more spiritually developed plane of existence? Admit the possibility on the lower psychic plane, then why not on a higher plane? In the cases of higher Adeptship, when the body is entirely at the command of the Inner Man, when the Spiritual Ego is completely reunited with its seventh principle even during the lifetime of the personality, and the Astral Man or personal Ego has become so purified that he has gradually assimilated all the qualities and attributes of the middle nature (Buddhi and Manas in their terrestrial aspect) that personal Ego substitutes itself, so to say, for the spiritual Higher Self, and is thenceforth capable of living an independent life on earth; when corporeal death takes place, the following [384] mysterious event often happens. As a Dharmakāya, a Nirvānī “without remains,” entirely free from terrestrial admixture, the Spiritual Ego cannot return to reincarnate on earth. But in such cases, it is affirmed, the personal Ego of even a Dharmakāya can remain in our sphere as a whole, and return to incarnation on earth if need be.

For now it can no longer be subject, like the astral remains of any ordinary man, to gradual dissolution in the Kāma-Loka (the *limbus* or purgatory of the Roman Catholic, and the “Summer-land” of the Spiritualist); it cannot die a second death, as such disintegration is called by Proclus.<sup>1</sup> It has become too holy and pure, no longer by reflected but by its own natural light and spirituality, either to sleep in the unconscious slumber of a lower Nirvānic state, or to be dissolved like any ordinary astral shell and disappear in its entirety.

But in that condition known as the Nirmānakāya [the Nirvānī “with remains”] he can still help humanity.

Let me suffer and bear the sins of all [be reincarnated unto new misery] but let the world be saved!

was said by Gautama BUDDHA: an exclamation the real meaning of which is little understood now by his followers.

If I will that he tarry till I come, what is that to thee?<sup>2</sup>

asks the astral Jesus of Peter. “Till I come” means “till I am reincarnated again” in a physical body. Yet the Christ of the old crucified body could truly say:

I am with my Father and one with Him,

which did not prevent the astral from taking a form again nor John from tarrying indeed till his Master had come; nor hinder John from failing to recognize him when he did come, or from then opposing him. But in the Church that remark generated the absurd idea [385] of the millennium or chiliasm,<sup>3</sup> in its physical sense.



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<sup>1</sup> [Says Proclus:]

“After death, the soul continueth in the aerial (astral) body, till it is entirely purified from all angry, sensual passions; then doth it put off by a *second death* [when arising to Devachan] the aerial body as it did the earthly one. Wherefore the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous and star-like.”

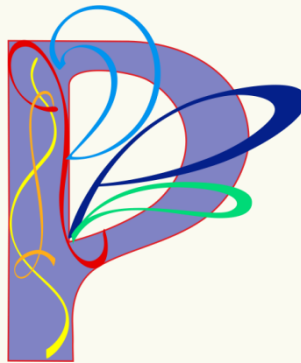
It becomes natural then, that the “aerial body” of an Adept should have no such second dying, since it has been cleansed of all its natural impurity before its separation from the physical body. The high Initiate is a “Son of the Resurrection,” being “equal unto the angels,” and cannot die any more. (See *Luke* xx, 36)

<sup>2</sup> *St. John* xxi, 22

<sup>3</sup> [The Christian doctrine of the millennium mentioned in the *Book of Revelation*]

Since then the “Man of Sorrows” has returned more than once, unknown to, and undiscovered by, his blind followers. Since then, the “Son of God” has been most cruelly crucified, daily and hourly, by the Churches founded in his name. Even the Apostles, only half-initiated, failed to tarry for their Master and, not recognizing him, spurned him every time he returned.

Since then the “Man of Sorrows” has returned, perchance, more than once, unknown to, and undiscovered by, his blind followers. Since then also, this grand “Son of God” has been incessantly and most cruelly crucified daily and hourly by the Churches founded in his name. But the Apostles, only half-initiated, failed to tarry for their Master, and not recognizing him, spurned him every time he returned.<sup>1</sup>



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<sup>1</sup> See the extract made in *The Theosophist* [November 1881, p. 38, and December, p. 25], from a glorious novel by Dostoyevsky — a fragment entitled “The Grand Inquisitor.” It is a fiction; naturally, still a sublime fiction of Christ returning in Spain during the palmy days of the Inquisition, and being imprisoned and put to death by the Inquisitor, who fears lest Christ should ruin the work of Jesuit hands. [See also *Blavatsky Collected Writings*, Vol. III pp. 324-25, and *Mahatma Letters*, No. 27]

## Suggested reading for students.



- 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 DHYANI CHOCHAN
- EMERSON ON PLUTARCH'S MORALS
- EMPEDOCLES, PAGAN THAUMATURGIST
- ESOTERIC VERSUS TANTRIC TATTVAS (TABLE)

**BUDDHAS AND INITIATES SERIES**  
**SUGGESTED READING FOR STUDENTS**

- 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-AVATARA
- 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 ADEPTS DESTROY THE WICKED AND GUARD THE PATH OF THE VIRTUOUS
- THE HOLY RITES OF ELEUSIS WERE ARCHAIC WISDOM RELIGION

**BUDDHAS AND INITIATES SERIES**  
**SUGGESTED READING FOR STUDENTS**

- 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 PARACELSUS
- THE REAL CHRIST IS BUDDHI-MANAS, THE GLORIFIED DIVINE EGO
- THE ROLE OF ADEPTS IN THE GREAT AMERICAN REVOLUTION
- THE TRIPLE MYSTERY OF BUDDHA'S EMBODIMENT
- 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

