

Descent and Ascent of the Saviours of the World



The unknown and unknowable Essence, being transformed first into subjective and then into objective matter, is the rootless root of every triad and triplet.

From the *Theosophical Glossary*.

Trikaya (Sanskrit). Literally, 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 Buddha's statue, his teachings, and his stupas; 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*¹ 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

¹ [One koti, koatiya, or crore is ten million, equal to 100 lakh in the Indian numbering system.]

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!¹ 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 Trikaya, 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.²

The three glorious vestures in which the consciousness of an adept clothes itself.

① **Nirmanakaya** (Sanskrit). Something entirely different in esoteric philosophy from the popular meaning attached to it, and from the fancies of the Orientalists. Some call the *Nirmānakāya* body “Nirvāna with remains”³ on the supposition, probably, that it is a kind of Nirvānic condition during which consciousness and *form* are retained. Others say that it is one of the *Trikaya* (Three Bodies), with the “power of assuming any form of appearance in order to propagate Buddhism”;⁴ again, that “it is the incarnate Avatāra of a deity,”⁵ and so on. Occultism, on the other hand, says: that Nirmānakāya, although meaning literally a transformed “body,” is a state. The form is that of the adept or yogi who enters, or chooses, that *post mortem* condition in preference to the Dharmakāya or *absolute* Nirvānic state. He does this because the latter *kaya* separates him for ever from the world of form, conferring upon him a state of *selfish* bliss, in which no other living being can participate, the adept being thus precluded from the possibility of helping humanity, or even *devas*. As a Nirmānakāya, however, the man leaves behind him only his physical body, and retains every other “principle” save the Kāmic — for he has crushed this out for ever from his nature, during life, and it can never resurrect in his *post mortem* state. Thus, instead of going into selfish bliss, he chooses a life of self-sacrifice, an existence which ends only with the life-cycle, in order to be enabled to help mankind in an invisible yet most effective manner.⁶ Thus a Nirmānakāya is not, as popularly believed, the body “in which a Buddha or a Bodhisattva appears on earth,” but verily one, who whether a *Chutuktu* or a *Khubilkhan*, [incarnations of Buddha, q.v. *Theosophical Glossary*] an adept or a yogi during life, has since become a member of that invisible Host which ever protects and watches over Humanity within Karmic limits. Mistaken often for a “Spirit,” a Deva, God himself, &c., a Nirmānakāya is ever a protecting, compassionate, verily a *guardian* angel, to him who becomes worthy of his

¹ See Eitel’s *Sanskrit-Chinese Dictionary*.

² See also in this relation the term “Trisharana.”

³ Schlagintweit, etc.

⁴ Eitel’s idea.

⁵ *ibid.*

⁶ See *The Voice of the Silence*, third treatise, “The Seven Portals.”

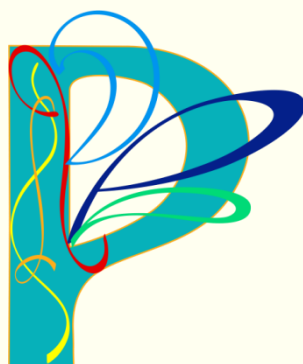
help. Whatever objection may be brought forward against this doctrine; however much it is denied, because, forsooth, it has never been hitherto made public in Europe and therefore since it is unknown to Orientalists, it must needs be “a myth of modern invention” — no one will be bold enough to say that this idea of helping suffering mankind at the price of one’s own almost interminable self-sacrifice, is not one of the grandest and noblest that was ever evolved from human brain.¹

② **Dharmakaya** (Sanskrit). Literally, “the glorified spiritual body” called the “Vesture of Bliss.” The third, or highest of the *Trikaya* (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 *Trikaya*, 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,
Dharmakāya,

the last being the highest and most sublimated of all, as it places the ascetic on the threshold of Nirvāna.²

③ **Sambhogakaya** (Sanskrit). One of the three “Vestures” of glory, or bodies, obtained by ascetics on the “Path.” Some sects hold it as the second, while others as the third of the *Buddhakshetras*, or forms of Buddha. Literally, the “Body of Compensation.”³ Of such *Buddhakshetras* there are seven, those of Nirmānakāya, Sambhogakāya and Dharmakāya, belonging to the *Trikaya*, or three-fold quality.



¹ [Cf. *Key to Theosophy*, Glossary]

² See, however, *The Voice of the Silence*, page 96, *Glossary*, for the true *esoteric* meaning.

³ See *The Voice of the Silence*, Glossary iii.

Suggested reading for students.



From The Masque of Love Series.

- APPARITIONS OF THE BLESSED ONES
- CELESTIAL HIERARCHIES OF SENTIENT BEINGS
- DIVINE LOVE IS LYING ALONE IN CONCEALED POTENTIALITY
- HIERARCHY - COMPASSIONATE (DRAWING)
- HIERARCHY - COMPASSIONATE (PYRAMID)
- HIERARCHY - DIONYSIAN
- HIERARCHY - KABBALISTIC
- HIERARCHY - LADDER OF BEING (SECRET DOCTRINE)
- HIERARCHY - PLATONIC
- HIERARCHY - SIMONIAN
- HIERARCHY - SYRIAN (INVERTED)
- ORPHEUS' HYMN TO LOVE
- ROOTLESS ROOTS OF COLOUR AND SOUND
- THE DIVINE PEDIGREE OF MAN
- THE MASQUE OF LOVE
- THE PYTHAGOREAN TETRACTYS
- THE TRUE COLOURS OF MAN



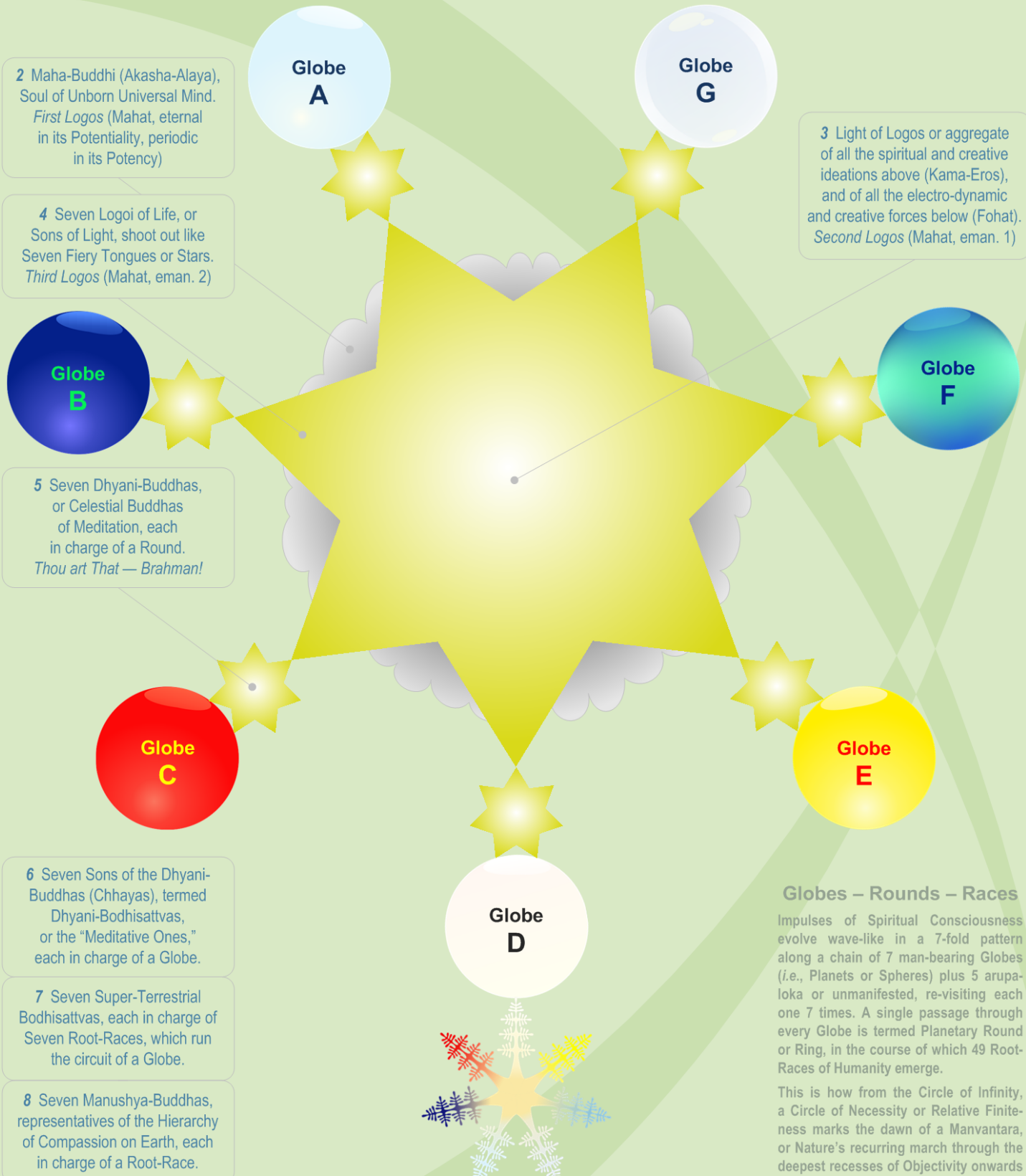


- DATE OF GAUTAMA BUDDHA'S DISINCARNATION
- HINTS ABOUT THE TRIADIC HYPOSTASIS OF BUDDHA
- THE FUTURE BUDDHAS
- THE KEY TO THE MYSTERY OF BUDDHA LIES IN THE CLEAR APPERCEPTION OF THE CONSTITUTION OF MAN
- THE TRIPLE MYSTERY OF BUDDHA'S EMBODIMENT
— *in our Buddhas and Initiates Series.*
- CONSTITUTION OF MAN – DRAWING
- CONSTITUTION OF MAN – ESOTERIC
- CONSTITUTION OF MAN – OVERVIEW
— *in our Constitution of Man Series.*
- SONS OF THE FIRE-MIST
— *in our Secret Doctrine's Third Proposition Series.*
- THE HEART DOCTRINE IS GAUTAMA BUDDHA'S LAW
— *in our Theosophy and Theosophists Series.*



UNKNOWABLE FIRST CAUSE

1 Adi-Buddhi or Primeval Universal Mind and Wisdom



2 Maha-Buddhi (Akasha-Alaya), Soul of Unborn Universal Mind. *First Logos* (Mahat, eternal in its Potentiality, periodic in its Potency)

4 Seven Logoi of Life, or Sons of Light, shoot out like Seven Fiery Tongues or Stars. *Third Logos* (Mahat, eman. 2)

5 Seven Dhyani-Buddhas, or Celestial Buddhas of Meditation, each in charge of a Round. *Thou art That — Brahman!*

6 Seven Sons of the Dhyani-Buddhas (Chhayas), termed Dhyani-Bodhisattvas, or the "Meditative Ones," each in charge of a Globe.

7 Seven Super-Terrestrial Bodhisattvas, each in charge of Seven Root-Races, which run the circuit of a Globe.

8 Seven Manushya-Buddhas, representatives of the Hierarchy of Compassion on Earth, each in charge of a Root-Race.

3 Light of Logos or aggregate of all the spiritual and creative ideations above (Kama-Eros), and of all the electro-dynamic and creative forces below (Fohat). *Second Logos* (Mahat, eman. 1)

Globes – Rounds – Races

Impulses of Spiritual Consciousness evolve wave-like in a 7-fold pattern along a chain of 7 man-bearing Globes (i.e., Planets or Spheres) plus 5 arupa-loka or unmanifested, re-visiting each one 7 times. A single passage through every Globe is termed Planetary Round or Ring, in the course of which 49 Root-Races of Humanity emerge.

This is how from the Circle of Infinity, a Circle of Necessity or Relative Finiteness marks the dawn of a Manvantara, or Nature's recurring march through the deepest recesses of Objectivity onwards and upwards to ever-higher realms of Subjectivity.

Our development is heightened during the 4th Round, in the course of which 7 Root-Races emerge, each one evolving through 7 sub-races. "The term Root-Race applies to one of the seven great Races [e.g., Lemurian, Atlantean, Aryan, etc.], sub-Race to one of its great Branches, and Family-Race to one of the sub-divisions, which include nations and large tribes." (SD II, 198 fn)

Integrative Theosophical Studies

HIERARCHY OF COMPASSION

After *The Secret Doctrine* I, pp. 571-2

For an in-depth analysis, see "The Masque of Love" in the homonymous series.

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Endnote¹

PARABRAHM
1st Logos

Hierarchy of Compassion's Descent²

- 1 Adi-Buddhi⁴ or Primeval Universal Mind and Wisdom, the Monad.
- 2 Maha-Buddhi, *i.e.*, Mahat, Nous of Anaxagoras, Maha-Vishnu⁵ or Bi-ja, seed of Avatarism. Amitabha⁶ or Immeasurable Splendour, Maha-Guru. Vajradhara (diamond holder), Dorjechang, Kuan-shih-yin, Avalokiteshvara,⁷ as Hidden (unborn) Ishvara (Logos).
- 3 Avalokiteshvara as Manifested Ishvara, Dawn and Light of Logos. Manu, Vajrasattva (diamond heart), Dorjesempa, Vajrapani, Da-shi-zhi (First Emanation of Mahat).
- 4 Seven Logoi of Life (Second Emanation of Mahat but First Deity).
- 5 Seven Dhyani-Buddhas, each in charge of a Round.¹²
- 6 Seven Sons of Dhyani-Buddhas, each in charge of a Globe.¹⁶
- 7 Seven Super-Terrestrial Bodhisattvas, each in charge of 7 Root-Races.
- 8 Seven Manushya Buddhas, each in charge of a single Root-Race.

2nd Logos

3rd Logos

Planet Earth

Nirmanakayas,¹⁷ Initiates,¹⁸ Adepts, Probationary Chelas. Ordinary men, bound to the Soul of the World by Love.

The Titanic struggle between Compassion and Selfishness begins

1. The Buddhas of Selfishness or Pratyekas don the Dharmakāya vesture and abandon humanity forever.
2. The Buddhas of Compassion or Nirmānakāyas renounce the Dharmakāya option, keep the great knowledge of Sambhogakāya, and don the Nirmānakāya vesture.²⁵ They leave behind only their physical body, retain every other "principle" save the terrestrial kāmīc and, having renounced nirvānic rest, They remain here on earth to help and shield "mankind invisibly from still worse evils."²⁶ In other words, "They don the *Sambhogakāya* (the invisible body) in order to serve mankind, *i.e.*, to *live a sentient life after death* and suffer immensely at the sight of human miseries (most of which, being Karmic, they are not at liberty to relieve) for the sake of having a chance of inspiring a few with the desire of learning the truth and thus saving themselves."²⁷



Immortal Man



The green is overcome with azure⁸



Atma-Buddhi
Father in Heaven
"Thou Art *That*"
Father's Sons¹³



Mortal Men
Lower Manas¹⁹



Jivanmukta's Ascent³

Dharmakaya's state of Para-Samadhi in Alaya⁹ is absolute yet selfish nirvana, "a state where no progress is possible," *i.e.*, will return to the cosmic melting pot at the end of time. q.v. *fn.* 13.¹⁰

"Sambhogakaya is greater than a Nirvani, and greater still is a Nirmanakaya — the Buddha of Compassion."¹¹

Nirmanakaya's rest¹⁴ deferred until the close of Seventh Round, when the pralaya of the Earth chain begins.¹⁵

Manushya or Human Buddha, enlightened man.

Three Buddhist Bodies,²⁰ two options

1. Dharmakaya, or "body of the law" "held in continuance." Complete Buddha, *i.e.*, no body but ideal breath. This option is exercised by the Spiritually Selfish Pratyeka Buddha.²¹

Sambhogakāya, or ethereal body "that lasts continuously," or "taken possession of" a Buddha, "vehicle of experiencing nirvānic bliss." Same as Nirmānakāya but with the additional lustre of the "three perfections," one of which is entire obliteration of all earthly concerns.²²

2. Assumed²³ Nirmanakaya²⁴ or Tulku, "body which is created" or "appearance body," with power to project its Mayavic Rupa at a distance.

Endnotes to Table

¹ Note to Students by the SERIES EDITOR.

The meaning and implications of this Table are not obvious and need explanations, which will be provided orally by a facilitator of study.

The notes prefixed with a green number correspond to the Compassionate Hierarchy's Drawing, in the same Series, herein presented on page 7.

Food for thought: "While incarnating, and in other cases only informing the human vehicles evolved by the first brainless (manasless) race, the incarnating Powers and Principles had to make their choice between, and take into account, the past Karmas of the Monads, between which and their bodies they had to become the connecting link." | *Secret Doctrine*, II p. 218 *fn.*

² "For in the *Kala-Chakra* Commentary it is shown that there is:

1 Adi-Buddha, eternal and conditionless; then come

2 Sambhogakāya-Buddhas, or Dhyāni-Buddhas, existing from (aiōnic) eternity and never disappearing — the *Causal* Buddhas so to say; and

3 The Manushya-Bodhisattvas.

The relation between them is determined by the definition given. Adi-Buddha is Vajradhara, and the Dhyāni-Buddhas are Vajrasattva; yet though these two are different Beings on their respective planes, they are identical in fact, one acting through the other, as a Dhyāni through a human Buddha. One is 'Endless Intelligence'; the other only 'Supreme Intelligence.'" | *Blavatsky Collected Writings*, (THE MYSTERY OF BUDDHA) XIV p. 392

³ Look up "An Avatāra is; a Jīvanmukta becomes one." | *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATARAS) XIV p. 374

⁴ [Adi-Buddha is the Perfect Adept] "One who has successfully passed the highest degree of initiation beyond which is *perfect* Adi-Buddhaship, than which there is no higher one on this earth." | *Blavatsky Collected Writings*, ("C.C.M." AND "ISIS UNVEILED") IV p. 228; [Note by H.P. Blavatsky on "H.X." <A.O. Hume>, who speaks of a *perfect* adept "which our immediate adept masters cannot, they tell us, claim to be."]

" . . . those others who, having freed themselves from the trammels of materialism and relativity, feel that true and real bliss must be sought only in the knowledge and personal experience of that which the Hindu philosopher calls the Brahma-Vidyā, and the Buddhist Arhat the realization of Ādi-budha, the primeval Wisdom." | *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. I) XII p. 537

[“ . . . he speaks of Adi-Buddha, as if it were merely a state or condition.”] “‘Adi-Buddha’ *creates* the four celestial Buddhas or ‘Dhyans,’ in our esoteric philosophy. It is but the gross misinterpretation of European Orientalists, entirely ignorant of the Arhat doctrine, that gave birth to the absurd idea that the Lord Gautama Buddha is alleged to have created the five Dhyānis or celestial Buddhas. Adi-Buddha or, in one sense, Nirvana, ‘creating’ the four Buddhas or degrees of perfection — is pregnant with meaning to him who has studied even the fundamental principles of the Brāhmanical and Arhat esoteric doctrines.” | *Blavatsky Collected Writings*, (FOOTNOTES TO “THE PHILOSOPHY OF SPIRIT”) IV *pp.* 99-100; [This article is a review by Subba Row of William Oxley’s work *The Philosophy of Spirit*, which the reviewer examines “from the Esoteric and Brāhmanical Standpoint.” H.P. Blavatsky has appended footnotes to certain sentences or words of the text.]

“It is absolutely necessary to study the doctrine of the Buddhas esoterically, and understand the subtle differences between the various planes of existence, to be able to comprehend correctly the above. Put more clearly, Gautama, the human Buddha, who had, exoterically, Amitābha for his Bodhisattva and Avalokiteśvara for his Dhyāni-Buddha — the triad emanating directly from Ādi-Buddha — assimilated these by his ‘Dhyāna’ (meditation) and thus became a Buddha (‘enlightened’). In another manner this is the case with all men; every one of us has his Bodhisattva — the middle principle, if we hold for a moment to the Trinitarian division of the septenary group — and his Dhyāni-Buddha, or Chohan, the ‘Father of the Son.’ Our connecting link with the higher Hierarchy of Celestial Beings lies here in a nutshell, only we are too sinful to assimilate them.” | *Blavatsky Collected Writings*, (THE MYSTERY OF BUDDHA) XIV *pp.* 394-95; [Look up “The key to the Mystery of Buddha lies in the clear apperception of the constitution of man,” in our Buddhas and Initiates Series. — ED. PHIL.]

⁵ “There is a mysterious Principle in Nature, not to be confused with the god of that name, who stands for the Triad (Trimurti) or, exoterically, the lower triangle ▽ with the apex downward, god of the moist principle and water.” | Cf. *Secret Doctrine*, II *p.* 591; [on Narayana; look up “Narayana First or Third Logos?” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

⁶ “Boundless Light by which the subjective universe is perceived.” | Cf. *Blavatsky Collected Writings*, (UNPUBLISHED DISCOURSE OF THE BUDDHA) XIV *p.* 409

⁷ “. . . it means ‘the Lord that is seen,’ and in one sense, ‘the divine SELF perceived by Self’ (the human) — the Ātman or seventh principle merged in the Universal, perceived by, or the object of perception to, Buddhi, the sixth principle or divine Soul in man. In a still higher sense, Avalokiteśvara = Kuan-shih-yin, referred to as the seventh Universal principle, is the Logos perceived by the Universal Buddhi — or Soul, as the synthetic aggregate of the Dhyāni-Buddhas; and is not the ‘Spirit of Buddhas present in the Church,’ but the omnipresent universal Spirit manifested in the temple of Kosmos or Nature.” | *Secret Doctrine*, I *pp.* 471-72

⁸ For an explanation of this occult statement, look up “When the green is overcome with azure,” in our Constitution of Man Series. — ED. PHIL.

⁹ “Alaya alone having an absolute and eternal existence, can alone have absolute knowledge; and even the Initiate, in his Nirmānakāya† body may commit an occasional mistake in accepting the false for the true in his explorations of the ‘Causeless’ World. The Dharmakāya Bodhisattva is alone infallible, when in real Samādhi. Alaya, or Nying-po, being the root and basis of all, invisible and incomprehensible to human eye and intellect, it can reflect only its reflection — not Itself. Thus that reflection will be mirrored like the moon in tranquil and clear water only in the passionless Dharmakāya intellect, and will be distorted by the flitting image of everything perceived in a mind that is itself liable to be disturbed.

In short, this doctrine is that of the Rāja-Yoga in its practice of the two kinds of the Samādhi state; one, of the ‘Paths’ leading to the sphere of bliss (Sukhāvātī or Devachan), where man enjoys perfect, unalloyed happiness, but is yet still connected with personal existence; and the other, the Path that leads to entire emancipation from the worlds of illusion, self, and unreality. The first one is open to all and is reached by merit simply; the second — a hundredfold more rapid — is reached through knowledge (Initiation).”

† “Nirmānakāya (also Nirvāna kaya, vulg.) is the body or Self ‘with remains,’ or the influence of terrestrial attributes, however spiritualized, clinging yet to that Self. An Initiate in Dharmakāya, or in Nirvāna ‘without remains,’ is the Jīvanmukta, the Perfect Initiate, who separates his Higher Self entirely from his body during Samādhi.” | *Blavatsky Collected Writings*, (A FEW MORE MISCONCEPTIONS CORRECTED) XIV p. 439 & fn.

¹⁰ “In terms of principles, the difference between the Buddha of Selfishness and the Buddha of Compassion is as follows:

1 The *Pacceka-Yana* — (in Sanskrit ‘Pratyeka’) means literally the ‘personal vehicle’ or personal *Ego*, a combination of the five lower principles. While —

2 The *Amata-Yana* — (in Sanskrit ‘Amrita’) is translated ‘the immortal vehicle,’ or the [True] *Individuality*, the Spiritual Soul, or the Immortal *monad* — a combination of the fifth, sixth, and seventh.” | *Mahatma Letter 16* (68) p. 111; 3rd Combined ed.

Look up “Forces and States of Consciousness Drawing,” in our Buddhas and Initiates Series. — ED. PHIL.

¹¹ *Voice of the Silence*, frag. III vs. 306 p. 71

¹² “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 life, the former triangle running upwards, and the lower downwards, both interlaced, and showing the various planes of the twice-seven modes of consciousness, the fourteen spheres of existence, the Lokas of the Brahmans.” | *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATARAS) XIV pp. 379-80

13 Abstract Mind or Spiritual Self, the Reincarnating Ego.

14 “The seventh mode of existence is that of the Nirmānakāya.” *Theosophical Glossary*: Gati [*i.e.*, condition or “path” of sentient existence.]

15 *Voice of the Silence*, frag. II vs. 187 p. 42

Note 1 to Students: Look up Drawings 1-4, in our Planetary Rounds and Globes Series, to find out how soon.

“A Bodhisattva can reach Nirvāna and live, as Buddha did, and after death he can either refuse objective reincarnation or accept and use it at his convenience for the benefit of mankind whom he can instruct in various ways while he remains in the Devachanic regions within the attraction of our earth. But having once reached Parinirvāna or ‘Nirvāna without remains’ — the highest Dharmakāya condition, in which state he remains entirely outside of every earthly condition — he will return no more until the commencement of a new Manvantara, since he has crossed beyond the cycle of births.” | *Blavatsky Collected Writings*, (“REINCARNATIONS” OF BUDDHA) XIV p. 401 *fn.*

Note 2 to Students: Find out the upper limits of consciousness between the Highest Adept and the Pratyeka-Buddha while on earth in Samādhi, in “Forces and States of Consciousness Drawing,” in our Buddhas and Initiates Series. — ED. PHIL.

16 *i.e.*, Solar Pitris, our “Guardian Angels.”

“Taking this Vedāntic classification, and following its correspondences in States of Consciousness, we have the following:

Atala. — The Ātmic or Auric state or locality. [The 7th terrestrial loka, corresponding to Satyaloka, the abode of the Nirvānīs and Jīvanmuktas. q.v., pp. 668-69 — ED. PHIL.] It radiates directly from the periodical manifestation in ABSOLUTENESS, and is the first something in the Universe. Its correspondence in Kosmos is the hierarchy of non-substantial primordial beings, in a place which is no state. This hierarchy contains the primordial plane, all that was, is, and will be, from the beginning to the end of the Mahamanvantara; all is there. This statement should not, however, be taken to imply fatality, *kismet*: the latter is contrary to all the teachings of Occultism. Here are the hierarchies of the Dhyāni-Buddhas. Their state is that of Para-Samādhi, of the Dharmakāya; a state where no progress is possible. The entities there may be said to be crystal-

lized in purity, in homogeneity.

Vitala. — Here are the hierarchies of the celestial Buddhas or Bodhisattvas, who are said to emanate from the seven Dhyāni-Buddhas. It is related on earth to Samādhi, to the Buddhist consciousness in man. No Adept, save one, can be higher than this and live: if he passes into the Ātmic or Dharmakāya state (Alaya) he can return to earth no more. These two states are purely hyper-metaphysical.”

Blavatsky Collected Writings, (E.S. INSTRUCTION No. IV) XII p. 665

17 Cf. “The so-called ‘Spirits’ that may occasionally possess themselves of the bodies of mediums are not the Monads or Higher Principles of disembodied personalities. Such a ‘Spirit’ can only be either an Elementary, or a Nirmānakāya.” | *Secret Doctrine*, I p. 233 *fn.*

18 “An Adept is one versed in some and *any* special Art or Science. An ‘Initiate’ is one who is initiated into the mysteries of the Esoteric or Occult philosophy — a Hierophant.” | *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) XI p. 158

19 Concreted Mind or Material Self. “Our connecting link with the higher Hierarchy of Celestial Beings lies here in a nutshell, only we are too sinful to assimilate them.” *Blavatsky Collected Writings*, (THE MYSTERY OF BUDDHA) XIV p. 395

20 “The three [Buddhic] bodies are:

1 The Nirmānakāya (Tul-pa’i-Ku, in Tibetan), in which the Bodhisattva after entering by the six Pāramitās [generosity, virtue, patience, vigour, meditation, wisdom] the Path to Nirvāna, appears to men in order to teach them;

2 Sambhogakāya (Dzog-pa’i-Ku), the body of bliss impervious to all physical sensations, received by one who has fulfilled the three conditions of moral perfection; and

3 Dharmakāya (in Tibetan, Cho-Ku), the Nirvānic body.”

Blavatsky Collected Writings, (THE MYSTERY OF BUDDHA) XIV p. 392 *fn.* [Cf. *Voice of the Silence*, pp. 95-97; and Hui Neng’s *Platform Sutra*, ch. 6.]

“There are four grades of initiation mentioned in exoteric works, which are known respectively in Sanskrit as ‘Srotāpanna,’ ‘Sakridāgāmin,’ ‘Anāgāmin,’ and ‘Arhan’ — the four [initiation] paths to Nirvāna, in this, our fourth Round, hearing the same appellations. The Arhat, though he can see the Past, the Present, and the Future, is not yet the highest Initiate; for the Adept himself, the *initiated* candidate, becomes chela (pupil) to a higher Initiate. Three further higher grades have to be conquered by the Arhat who would reach the apex of the ladder of Arhatship. There are those who have reached it even in this fifth race of ours, but the faculties necessary for the attainment of these higher grades will be fully developed in the average ascetic only at the end of this Root-Race, and in the Sixth and Seventh. Thus there will always be Initiates and the profane, till the end of this minor Manvantara, the present *life-cycle*. The *Arhats* of the ‘fire-mist’ of the 7th rung are but one remove from the Root-Base of their

Hierarchy — the highest on Earth, and our Terrestrial chain. This ‘Root-Base’ has a name which can only be translated by several compound words into English — ‘the ever-living-human-Banyan.’ This ‘Wondrous Being’ descended from a ‘high region,’ they say, in the early part of the Third Age, before the separation of the sexes of the Third Race.” | *Secret Doctrine*, I pp. 206-7; [on Stanza VI.7b.]

“The chief object of our struggles and *initiations* is to achieve this union while yet on this earth. Those who will be successful have nothing to fear during the fifth, sixth, and seventh rounds. But this is a mystery.” | *Mahatma Letter* 13 (44) p. 77; 3rd Combined ed.

“The supreme energy resides in the Buddhi; latent — when wedded to *Ātman* alone, active and irresistible when galvanized by the *essence* of ‘Manas’ and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature. *Manas*, pure and simple, is of a lower degree, and of the earth earthly: and so your greatest men count but as nonentities in the arena where greatness is measured by the standard of spiritual development. When the ancient founders of your philosophical schools came East, to acquire the lore of our predecessors, they filed no claims, except the single one of a sincere and *unselfish* hunger for the truth. If any now aspire to found new schools of science and philosophy the same plan will win — *if the seekers have in them the elements of success.*” | *Mahatma Letter* 59 (111) p. 336; 3rd Combined ed.

“[Buddhi] . . . conceals a mystery, which is never given to any one, with the exception of irrevocably pledged *chelas*, or those, at any rate, who can be safely trusted. Of course, there would be less confusion, could it only be told; but, as this is directly concerned with the power of projecting one’s double consciously and at will, and as this gift, like the ‘ring of Gyges,’ would prove very fatal to man at large and to the possessor of that faculty in particular, it is carefully guarded.” | *Key to Theosophy*, (ON THE VARIOUS “PRINCIPLES” IN MAN) pp. 119-20

“Fathom the nature and essence of the sixth principle of the universe and man and you will have fathomed the greatest mystery in this our world — and why not — are you not surrounded by it? What are its familiar manifestations, mesmerism, Od force, *etc.* — all different aspects of one force capable of good and evil applications?” | *Mahatma Letter* 15 (67) p. 97; 3rd Combined ed.

21 “*Pratyeka Buddhas* are those Bodhisattvas who strive after and often reach the Dharmakāya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own *bliss*, they enter Nirvāna and — disappear from the sight and the hearts of men. In Northern Buddhism a ‘Pratyeka Buddha’ is a synonym of spiritual Selfishness.” | *Voice of the Silence*, frag. II note 89 (to vs. 191 p. 68); p. 86 in glos. of Chinese & Centenary eds.

22 Cf. *Voice of the Silence*, frag. III note 117 (to vs. 306 p. 71); p. 96 in glos. of Chinese & Centenary eds.

²³ “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; 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. 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 powers of the high Initiate, who, before entering into the state of Nirvāna, can cause his ‘remains’ (sometimes, though not very well, called his Mayavi-Rupa), to remain behind, whether he is to become a Nirvānī, or to find himself in a lower state of bliss.” | *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATARAS) XIV pp. 376-77; [on Natural versus Assumed Nirmānakāyas.]

²⁴ The lowest of the trikaya, followed by Sambhogakāya (ethereal) and Dharmakāya (formless) — a Jīvanmukta “without remains.”

“[Nirmānakāya is] that ethereal form which one would assume when leaving his physical he would appear in his astral body [*i.e.*, ego] — having in addition all the knowledge of an Adept. The *Bodhisattva* develops it in himself as he proceeds on the Path. Having reached the goal and refused its fruition, he remains on Earth, as an Adept; and when he dies, instead of going into Nirvāna, he remains in that glorious body he has woven for himself, *invisible* to uninitiated mankind, to watch over and protect it.” | *Voice of the Silence*, frag. III note 117 (to *vs.* 306 p. 71); p. 96 in glos. of Chinese & Centenary eds.

“*Nirmānakāya* is the name given to the astral forms (*in their completeness*) of adepts, who have progressed too high on the path of *knowledge* and absolute truth, to go into the state of Devachan; and have on the other hand, deliberate-

ly refused the bliss of nirvāna, in order to help Humanity by invisibly guiding and helping on the same path of progress elect men. But these *astrals* are not empty shells, but complete monads made up of the 3rd, 4th, 5th, 6th, and 7th principles. There is another order of *Nirmānakāya*, however, of which much will be said in *The Secret Doctrine*. — H.P.B.” | *Blavatsky Collected Writings*, (THEORIES ABOUT REINCARNATION AND SPIRITS) VII p. 188 *fn.*, *et. seq.*

25 “The secret meaning of this sentence [‘He who chooses in humiliation must go down,† and he who *loves not* allows Karma to raise him’] is that Karma exercises its sway over the Adept as much as over any other man; ‘Gods’ can escape it as little as simple mortals. The Adept who, having reached the Path and won His Dharmakāya — the Nirvāna from which there is no return until the new grand Kalpa — prefers to use His right of choosing a condition inferior to that which belongs to Him, but that will leave him free to return whenever he thinks it advisable and under whatever personality He may select, must be prepared to take all the chances of failure — possibly — and a lower condition than was His lot — for a certainty — as it is an occult law. Karma alone is absolute justice and infallible in its selections. He who uses his rights with it (Karma) must bear the consequences — if any. Thus Buddha’s first reincarnation was produced by Karma — and it led Him higher than ever; the two following were ‘out of pity’ and * * * ” | *Blavatsky Collected Writings*, (“REINCARNATIONS” OF BUDDHA) XIV p. 406 *fn.*

†[Look up “Humility is no virtue,” in our Buddhas and Initiates Series. — ED. PHIL.]

26 Cf. *Theosophical Glossary*: Nirmānakāya

27 “ . . . not only was self-torture, selfish solitude, and life in the jungle simply for one’s own salvation condemned in the *Mahayana* (in the real esoteric system, not the mutilated translations he reads) but even *renunciation of Nirvāna for the sake of mankind* is preached therein. One of its fundamental laws is that ordinary morality is insufficient to deliver one from rebirth; one has to practice the six Pāramitās or cardinal virtues for it:

- 1 Charity.
- 2 Chastity.
- 3 Patience.
- 4 Industry.
- 5 Meditation.
- 6 Ingenuousness (or openness of heart, sincerity).

And how can a *hermit* practice charity or industry if he runs away from man?† Bodhisattvas, who, having fulfilled all the conditions of Buddhahood, have the right to forthwith enter Nirvāna, prefer instead, out of unlimited pity for the suffering ignorant world, to renounce this state of bliss and become *Nirmānakāyas*. They don the *Sambhogakāya* (the invisible body) in order to serve mankind, *i.e.*, to *live a sentient life after death* and suffer immensely at the sight of human miseries (most of which, being Karmic, they are not at liberty to relieve) for the sake of having a chance of inspiring a few with the desire of learning the truth and thus saving themselves. (By

the by, all that Schlagintweit and others have written about the Nirmānakāya body is erroneous.) Such is the true meaning of the Mahayana teaching. ‘I believe that not all the Buddhas enter Nirvāna,’ says, among other things, the disciple of the Mahayana school in his address to ‘the Buddhas (or Bodhisattvas) of confession’ — referring to this secret teaching.” | *Blavatsky Collected Writings*, (WORLD IMPROVEMENT OR WORLD DELIVERANCE) XI pp. 348-49

†[Look up “Selfishness is the cause of all sin and suffering” and “Selfishness is the hallmark of fakirs, hermits, and yogins,” in our Black versus White Magic Series. — ED. PHIL.]

