

International Theosophical Centre

Seminar “The Voice of the Silence, An Insight into the Mystery and Purpose of our Life”

Quote 1 SD 1 - 3rd Fundamental Proposition

The fundamental identity of all Souls with the Universal Over- Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or “Necessity”) in accordance with Cyclic and Karmic law, during the whole term.

In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle,—or the over-soul,—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self- induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha).

The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.

Quote 2

SD 1. Stanza III. describes the Re-awakening of the Universe to life after Pralaya. It depicts the emergence of the “Monads” from their state of absorption within the one; the earliest and highest stage in the formation of “Worlds,” the term Monad being one which may apply equally to the vastest Solar System or the tiniest atom.

Quote 3

There is a road, steep and thorny, beset with perils of every kind, but yet a road, and it leads to the very heart of the Universe: I can tell you how to find those who will show you the secret gateway that opens inward only, and closes fast behind the neophyte for evermore.

Quote 4: The Eight Limbs or Components of Yoga

Yama: nonviolence, non-falsehood, non-stealing, celibacy, & non-possessiveness

Niyama: purity, contentment, austerity (tapas), study of self & self-reflection, contemplation of the Ishvara

Asana: posture

Pranayama: the practice of consciously regulating breath (inhalation and exhalation).

Pratyahara: control of the senses.

Dharana: concentration.

Dhyana: contemplation

Samadhi: absorption

The Corpus Hermeticum

Poemandres, the Shepherd of Men, translated by G.R.S. Mead

1. It chanced once on a time my mind was meditating on the things that are, my thought was raised to a great height, the senses of my body being held back - just as men who are weighed down with sleep after a fill of food, or from fatigue of body.

Methought a Being more than vast, in size beyond all bounds, called out my name and saith: What wouldst thou hear and see, and what hast thou in mind to learn and know?

2. And I do say: Who art thou?

He saith: I am Man-Shepherd (Poemandres), Mind of all-masterhood; I know what thou desirest and I'm with thee everywhere.

3. [And] I reply: I long to learn the things that are, and comprehend their nature, and know God. This is, I said, what I desire to hear.

He answered back to me: Hold in thy mind all thou wouldst know, and I will teach thee.

4. E'en with these words His aspect changed, and straightway, in the twinkling of an eye, all things were opened to me, and I see a Vision limitless, all things turned into Light - sweet, joyous [Light]. And I became transported as I gazed.

The Human Principles; From the Key to Theosophy

THE HIGHER SELF is	}	Atma the inseparable ray of the Universal and ONE SELF. It is the God <i>above</i> , more than within, us. Happy the man who succeeds in saturating his <i>inner Ego</i> with it!
THE SPIRITUAL <i>divine</i> Ego, is		the Spiritual soul or <i>Buddhi</i> , in close union with <i>Manas</i> , the mind-principle, without which it is no EGO at all, but only the <i>Atmic Vehicle</i> .
THE INNER, or HIGHER "Ego" is		<i>Manas</i> , the "Fifth" Principle, so called, independently of <i>Buddhi</i> . The Mind-Principle is only the Spiritual Ego when merged <i>into one</i> with <i>Buddhi</i> ,—no materialist being supposed to have in him <i>such</i> an Ego, however great his intellectual capacities. It is the permanent <i>Individuality</i> or the "Reincarnating Ego."
THE LOWER, or PERSONAL "Ego" is		the physical man in conjunction with his <i>lower Self</i> , <i>i.e.</i> , animal instincts, passions, desires, etc. It is called the "false personality," and consists of the <i>lower Manas</i> combined with <i>Kama-rupa</i> , and operating through the Physical body and its phantom or "double."

THEOSOPHICAL DIVISION.

	SANSKRIT TERMS.	ESOTERIC MEANING.	EXPLANATORY.
LOWER QUATERNARY.	(a) Rupa, or Sthula-Sarira.	(a) Physical body.	(a) Is the vehicle of all the other "principles" during life.
	(b) Prana.	(b) Life or Vital principle.	(b) Necessary only to a, c, d, and the functions of the lower <i>Manas</i> , which embrace all those limited to the (<i>physical</i>) brain.
	(c) Linga Sharira.	(c) Astral body.	(c) The <i>Double</i> , the phantom body.
	(d) Kama rupa.	(d) The seat or animal desires and passions.	(d) This is the centre of the animal man, where lies the line of demarcation which separates the mortal man from the immortal entity.

	SANSKRIT TERMS.	ESOTERIC MEANING.	EXPLANATORY.
THE UPPER IMPERISHABLE TRIAD.	(e) <i>Manas</i> — a dual principle in its functions.	(e) Mind, Intelligence: which is the higher human mind, whose light, or radiation links the MONAD, for the lifetime, to the mortal man..	(e) The future state and Karmic destiny on man depend on whether <i>Manas</i> gravitates more downward to <i>Kama rupa</i> , the seat of animal passions, or upwards to <i>Buddhi</i> , the <i>Spiritual Ego</i> . In the latter case, the higher consciousness of the individual <i>Spiritual</i> aspirations of <i>mind</i> (<i>Manas</i>), assimilating <i>Buddhi</i> , are absorbed by it and form the <i>Ego</i> , which goes into <i>Devachanic bliss</i> .*
	(f) <i>Buddhi</i> .	(f) The <i>Spiritual Soul</i> .	(f) The vehicle of pure universal spirit.
	(g) <i>Atma</i> .	(g) <i>Spirit</i> .	(g) One with the Absolute, as its radiation.

From HPB's Esoteric Instructions III (BCW XII, P. 627+)

To obtain the key which will open the door of many a psychological mystery it is sufficient to understand and remember that which precedes and that which follows. Many a Spiritualist has felt terribly indignant on being told that personal immortality was conditional, and yet such is the philosophical and logical fact. Much has been said already on the subject, but no one to this day seems to have understood the doctrine. Moreover, it is not enough to know that such a fact is said to exist. An Occultist, or he who would become one, must know why it is so; for having learned and comprehended the *raison d'être*, it becomes easier to set others right in their erroneous speculations, and, most important of all, it affords you an opportunity, without saying too much, to teach other people to avoid a calamity which, sad to say, occurs in our age almost daily. This calamity will now be explained at length.

One must know little indeed of the Eastern modes of expression to fail to see in the passage quoted from the Book of the Dead, and the pages of Isis referred to: (a) an allegory for the uninitiated, containing our esoteric teaching; and (b) that the two terms, "second death" and "soul," are, in one sense, blinds. "Soul" refers indifferently to *Buddhi Manas* and *Kâma-Manas*. As to the term "second death," the qualification "second" applies to several deaths which have to be undergone by the "principles" during their incarnation, Occultists alone understanding fully the sense in which such a statement is made. For we have: (1) the death of the body; (2) the death of the Animal Soul in *Kâma-Loka*; (3) the death of the Astral (*Linga-Śarîra*), following that of the Body; (4) the metaphysical death of the Higher Ego, the immortal, every time it "falls into matter," or incarnates in a new personality. The Animal Soul, or Lower Manas, that shadow of the divine Ego which separates from it to inform the personality (the details of which process will now be given), cannot by any possible means escape death in *Kâma-Loka*, at any rate that portion of this reflection which remains as a terrestrial residue and cannot be impressed on the Ego. Thus the chief and most important secret with regard to that "second death," in the esoteric teaching, was and is to this day the terrible possibility of the death of the Soul, that is, its severance from the Ego on earth during a person's lifetime. This is a real death (though with chances of resurrection), which shows no traces in a person and yet leaves him morally a living corpse. It is difficult to see why this teaching should have been preserved until now with such secrecy, when, by spreading it among people, at any rate among those who believe in reincarnation, so much good might be done. But so it was, and I had no right to question the wisdom of the prohibition, but have given it hitherto, as it was given to myself, under pledge not to reveal it to the world at large. But now I have permission to give it to all, revealing its tenets first to the Esotericists; and then when they have assimilated them thoroughly, it will be their duty to teach others this special tenet of the "second death," and warn all the Theosophists of its dangers. The pledge of secrecy, therefore, will no longer extend over this one solitary article of the esoteric creed.

To make the teaching clearer, I shall seemingly have to go over old ground; in reality, however, it is given out with new light and new details. I have tried to hint at it in *The Theosophist* as I have done in *Isis*, but have failed to make myself understood. I will now explain it, point by point.

(1) Imagine, for illustration's sake, the one homogeneous, absolute and omnipresent Essence, above the upper step of the "stair of the seven planes of worlds," ready to start on its evolutionary journey. As its correlating reflection gradually descends, it differentiates and transforms into subjective, and finally into objective matter. Let us call it at its north pole Absolute Light; at its south pole (which to us would be the fourth or middle step, or plane, counting either way) we know it esoterically as the One and Universal Life. Now mark the difference. Above, LIGHT; below, Life. The former is ever immutable; the latter manifests under the aspects of countless differentiations. According to the occult law, all potentialities included in the higher become differentiated reflections in the lower; and according to the same law, nothing which is differentiated can be blended with the homogeneous. Nor can anything endure of that which lives and breathes and has its being in the seething waves of the world, or plane of differentiation. Thus, *Buddhi* and *Manas* being both primordial rays of the One Flame—the former the vehicle (*upâdhi* or *vâhana*), of the one eternal Essence, the latter the vehicle of Mahat or Divine Ideation (*Mahâ-Buddhi* in the *Purânas*), the Universal Intelligent Soul—neither of them, as such, can become extinct or be annihilated, either in essence or consciousness. But the physical personality, with its *Linga-Śarîra*, and the animal soul with its *Kâma*,* can and do become so. They are born in the realm of illusion, and must vanish like a fleecy cloud from the blue and eternal sky.

He who has read *The Secret Doctrine* with any degree of attention, must know the origin of the human Egos, called generically Monads, and what they were before they were forced to incarnate in the human animal. The divine beings whom Karma led to act in the drama of Manvantaric life, are entities from higher and earlier worlds and planets, whose Karma had not been exhausted when their world went into *Pralaya*. Such is the teaching; but whether it is so or not, the Higher Egos are—as compared to such forms of transitory, terrestrial mud as ourselves—Divine Beings, Gods, immortal throughout the *Mahâmanvantara*, or the 311,040,000,000 years during which the Age of *Brahmâ* lasts. And as the Divine Egos, in order to re-become the One Essence, or be indrawn again into the Universal AUM, have to purify themselves in the fire of suffering and individual experience, so also have the terrestrial Egos, the personalities, to do likewise, if they would partake of the immortality of the Higher Egos. This they can achieve by crushing in themselves all that benefits the lower personal nature of their "selves"

and by aspiring to transfuse their thinking Kâmic principle into that of the Higher Ego. We (i.e., our personalities) become immortal by the mere fact of our thinking, moral nature, being grafted on our divine triune Monad (Âtma-Buddhi-Manas), the three in one and one in three (aspects). For the Monad manifested on earth by the incarnating Ego is that which is called the Tree of Life Eternal, that can only be approached by eating the fruit of Knowledge, the Knowledge of Good and Evil, or of GNÔSIS, Divine Wisdom.

* Kâma-Rûpa, the vehicle of the Lower Manas, is said to dwell in the physical brain, in the five physical senses and in all the sense organs of the physical body.

In the exoteric teachings, this Ego is the fifth principle in man. But the student who has read and understood the first two Instructions, knows something more. He is aware that the seventh is not a human, but a universal principle in which Man participates; but so does equally every physical and subjective atom, and also every blade of grass and everything that lives or is in Space, whether it is sensible of it or not. He knows, moreover, that if man is more closely connected with it, and assimilates it with a hundredfold more power, it is simply because he is endowed with the highest consciousness on this earth; that man, in short, may become a Spirit, a Deva or a God in his next transformation, whereas neither a stone nor a vegetable, nor an animal can do so before they become men in their proper turn.

(2) Now what are the functions of Buddhi? On this plane it has none, unless it is united with Manas, the Conscious Ego. Buddhi stands to the divine Root-Essence in the same relation as Mûlaprakriti to Parabrahman, in the Vedânta School; or as Alaya, the Universal Soul, to the One Eternal Spirit, or that which is beyond Spirit. It is its human vehicle, one remove from that Absolute which can have no relation whatever to the finite and the conditioned.

(3) What again is Manas and its functions? In its purely metaphysical aspect, Manas, being again one remove (on the downward plane) from Buddhi, is still so immeasurably higher than the physical man, that it cannot enter into direct relation with the personality, except through its reflection, the lower mind. Manas is Spiritual Self-Consciousness, in itself, and Divine Consciousness when united with Buddhi, which is the true "producer" of that "production" (vikâra), or Self Consciousness, through Mahat. Buddhi-Manas, therefore, is entirely unfit to manifest during its periodical incarnations, except through the human mind, or lower Manas. Both are linked together and are inseparable, and can have as little to do with the lower Tanmâtras* (rudimentary atoms) as the homogeneous with the heterogeneous. It is, therefore, the task of the lower Manas, or thinking personality, if it would blend itself with its God, the divine Ego, to dissipate and paralyze the Tanmâtras, or properties of the material form. Therefore, Manas is shown double, as the Ego and Mind of Man. It is Kâma-Manas, or the lower Ego, which, deluded into a notion of independent existence, as the "producer" in its turn and the Sovereign of the five Tanmâtras, becomes Ego-ism, the selfish Self, in which case it has to be considered as Mahâbhûtic and finite, in the sense of its being connected with Ahankâra, the personal "I-creating" faculty. Hence "Manas has to be regarded as eternal and non-eternal; eternal in its atomic nature (paramanu-rûpa), as eternal substance (dravya), finite (kârya-rûpa), when linked as a duad with Kâma (animal desire or human egoistic volition), a lower production, in short." In this I do but repeat what I wrote in August, 1883, in answer to a critic in The Theosophist, in an article called "The Real and the Unreal."† While, therefore, the INDIVIDUAL EGO, owing to its essence and nature, is immortal throughout eternity, with a form (rûpa) which prevails during the whole lifecycle of the Fourth Round, its Sosie, or resemblance, the personal Ego, has to win its immortality.

(4) Antaskarana is the name of that imaginary bridge, the path which lies between the divine and the human Egos, for they are Egos, during human life, to re-become one Ego in Devachan or Nirvâna. This may seem difficult to understand, but in reality, with the help of a familiar though fanciful illustration, it becomes quite simple. Let us figure to ourselves a bright lamp in the middle of a room, casting its light upon the solid plaster wall. Let the lamp represent the divine Ego, and the light thrown on the wall the lower Manas, and let the wall stand for the body. The atmosphere which transmits the ray from the lamp to the wall, will then in our simile represent the Antaskarana. We must further suppose that the light thus transmitted is endowed with reason and intelligence, and possesses, moreover, the faculty of dissipating all the evil shadows which pass across the wall, and of attracting brightness to itself, receiving their indelible impressions. Now, it is in the power of the human Ego to chase away the shadows (sins) and multiply the brightness (good deeds) which make these impressions,

* Tanmâtra means subtle and rudimentary form, the gross type of the finer elements. The five Tanmâtras are really the characteristic properties or qualities of matter, as of all the elements; the real spirit of the word is "something" or "merely transcendental," in the sense of properties or qualities.

† The Theosophist, Vol. IV, August, 1883: "The Real and the Unreal," p. 268 footnote. [Cf. Collected Writings, Vol. V, p. 80 footnote.]

and thus, through Antaskarana, ensure its own permanent connection, and its final reunion with the divine Ego. Remember that the latter cannot take place while there remains a single taint of the terrestrial, or of matter, in the purity of that light. On the other hand, the connection can never be ruptured, and final reunion prevented, so long as there remains one spiritual deed, or potentiality, to serve as a thread of union; but the moment this last spark is extinguished, and the last potentiality exhausted, then comes the severance. In an Eastern parable the divine Ego is likened to the Master who sends out his laborers to till the ground and to gather in the harvest, and who is content to keep the field so long as it can yield even the smallest return. But when the ground becomes actually sterile, not only is it abandoned, but the laborer also (the lower Manas) perishes.

On the other hand, however, still using our simile, when the light thrown on the wall, or the rational human Ego, reaches the point of actual spiritual exhaustion, the Antaskarana disappears, the light is no longer transmitted, and the lamp becomes non-existent to it. The light which has been absorbed gradually disappears and “soul-eclipse” occurs; the being lives on earth and then passes into Kâma-Loka as a mere surviving congeries of material qualities; it can never pass outwards towards Devachan, but is reborn immediately, a human animal and scourge. Let “Jack the Ripper” stand as a type.

This simile, however fantastic, will help one to seize the correct idea. Except through the blending of the moral nature with the divine Ego, there is no immortality for the personal Ego. It is only that which is akin to the most spiritual emanations of the personal human soul which survives. Having, during a lifetime, been imbued with the notion and feeling of the “I-am-I” of its personality, the human soul, the bearer of the very essence of the Karmic deeds of the physical man, becomes, after the death of the latter, part and parcel of the divine Flame (the Ego). It becomes immortal through the mere fact that it is now strongly grafted on the Monad, which is the “Tree of Life Eternal.”

And now we must speak of the tenet of the “second death.” What happens to the Kâmic human soul, always that of a debased and wicked man or of a soulless person? This mystery will now be explained.

The personal “soul” in this case—viz. in that of one who has never a thought unconnected with the animal self, having nothing to transmit to the Higher, or to add to the sum of the experiences from past incarnations which its memory is to preserve throughout eternity—this personal soul becomes separated from the Ego. It can graft nothing of Self on that eternal trunk whose sap throws out millions of personalities, like so many leaves from its branches, leaves which wither and die and fall at the end of their season. These personalities bud, blossom forth and expire, some without leaving a trace behind, others after commingling their own life with that of the parent stem. It is the “souls” of the former class that are doomed to annihilation, or Avichi, a state so incorrectly understood and still worse described by some Theosophical writers, but which is in fact not only located on our earth, but is this very earth itself.

Thus we see that Antaskarana has been destroyed before the lower man had an opportunity of assimilating the Higher and becoming at one with it; and therefore the Kâmic “Soul” becomes a separate entity, to live henceforth—for a short or long period, according to its Karma—as a “soulless” creature.

But before I elaborate this question, I must explain more clearly the meaning and functions of the Antaskarana. As already said, it is represented in Plate I as a narrow strip connecting the Higher and the lower Manas. If you look at the Glossary of The Voice of the Silence, pp. 88 and 89, you will find that it is a projection of the lower Manas, or, rather, the link between the latter and the Higher Ego, or between the human and the divine or spiritual Soul.* “At death it is destroyed as a path, or medium of communication, and its remains survive as Kâma-Rûpa”—the “shell.” It is this which the Spiritualists see sometimes appearing in the séance rooms as materialized “forms,” which they foolishly mistake for the “Spirits of the Departed.”† So far is this from being the case, that in dreams, though Antaskarana is there, the personality is only half awake; therefore Antaskarana is said to be drunk or insane during our normal sleeping state. If such is the case during the periodical death (sleep), of the living body, one may judge of what the consciousness of Antaskarana becomes when it has been transformed after the “eternal sleep” into Kâma-Rûpa.

But to return. In order not to confuse the mind of the student with the abstruse difficulties of Indian metaphysics, let him view the lower Manas or Mind, as the personal Ego during the waking state, and as Antaskarana only during those moments when it aspires towards its higher half, and thus becomes the medium of communication between the two. It is for this reason that it is called “Path.” Now, when a limb or organ belonging to the human physical organism is left in disuse, it becomes weak and finally atrophies; so also is it with any

* As the author of Esoteric Buddhism and The Occult World called Manas the Human Soul, and Buddhi the Spiritual Soul, I have left these terms unchanged in the Voice, seeing that it was a book intended for the public.

† In the exoteric teachings of Râja-Yoga, Antaskarana is called the inner organ of perception, and is divided into four parts: the (lower) Manas, Buddhi (reason), Aha^kâra (personality), and Chitta (selfishness). It also, together with several other organs, forms a part of Jîva, Soul, called also Lingadeha. Esotericists, however, must not be misled by this popular version.

Plato. Republic, Book VII: The Allegory of the Cave (Tran. B. Jowett)

Socrates - Glaucon

(Soc.) And now, I said, let me show in a figure how far our nature is enlightened or unenlightened: --Behold! human beings living in a underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads.

Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.

(Glauc.) I see.

And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall? Some of them are talking, others silent. You have shown me a strange image, and they are strange prisoners.

Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?

True, he said; how could they see anything but the shadows if they were never allowed to move their heads?

And of the objects which are being carried in like manner they would only see the shadows?

Yes, he said.

And if they were able to converse with one another, would they not suppose that they were naming what was actually before them?

Very true.

And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers-by spoke that the voice which they heard came from the passing shadow?

No question, he replied.

To them, I said, the truth would be literally nothing but the shadows of the images.

That is certain.

And now look again, and see what will naturally follow it' the prisoners are released and disabused of their error. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and look towards the light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive some one saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned towards more real existence, he has a clearer vision, -what will be his reply? And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them, -will he not be perplexed? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him?

Far truer.

And if he is compelled to look straight at the light, will he not have a pain in his eyes which will make him turn away to take and take in the objects of vision which he can see, and which he will conceive to be in reality clearer than the things which are now being shown to him?

True.

And suppose once more, that he is reluctantly dragged up a steep and rugged ascent, and held fast until he 's forced into the presence of the sun himself, is he not likely to be pained and irritated? When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities.

Not all in a moment, he said.

He will require to grow accustomed to the sight of the upper world. And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; then he will gaze upon the light of the moon and the stars and the spangled heaven; and he will see the sky and the stars by night better than the sun or the light of the sun by day?
Certainly.

Last of he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is.
Certainly.

He will then proceed to argue that this is he who gives the season and the years, and is the guardian of all that is in the visible world, and in a certain way the cause of all things which he and his fellows have been accustomed to behold?
Clearly, he said, he would first see the sun and then reason about him.

And when he remembered his old habitation, and the wisdom of the den and his fellow-prisoners, do you not suppose that he would felicitate himself on the change, and pity them?
Certainly, he would.

And if they were in the habit of conferring honours among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and which followed after, and which were together; and who were therefore best able to draw conclusions as to the future, do you think that he would care for such honours and glories, or envy the possessors of them? Would he not say with Homer,
Better to be the poor servant of a poor master, and to endure anything, rather than think as they do and live after their manner?
Yes, he said, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner.

Imagine once more, I said, such an one coming suddenly out of the sun to be replaced in his old situation; would he not be certain to have his eyes full of darkness?
To be sure, he said.

And if there were a contest, and he had to compete in measuring the shadows with the prisoners who had never moved out of the den, while his sight was still weak, and before his eyes had become steady (and the time which would be needed to acquire this new habit of sight might be very considerable) would he not be ridiculous? Men would say of him that up he went and down he came without his eyes; and that it was better not even to think of ascending; and if any one tried to loose another and lead him up to the light, let them only catch the offender, and they would put him to death.
No question, he said.

This entire allegory, I said, you may now append, dear Glaucon, to the previous argument; the prison-house is the world of sight, the light of the fire is the sun, and you will not misapprehend me if you interpret the journey upwards to be the ascent of the soul into the intellectual world according to my poor belief, which, at your desire, I have expressed whether rightly or wrongly God knows. But, whether true or false, my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort; and, when seen, is also inferred to be the universal author of all things beautiful and right, parent of light and of the lord of light in this visible world, and the immediate source of reason and truth in the intellectual; and that this is the power upon which he who would act rationally, either in public or private life must have his eye fixed.
I agree, he said, as far as I am able to understand you.

Moreover, I said, you must not wonder that those who attain to this beatific vision are unwilling to descend to human affairs; for their souls are ever hastening into the upper world where they desire to dwell; which desire of theirs is very natural, if our allegory may be trusted.
Yes, very natural.

And is there anything surprising in one who passes from divine contemplations to the evil state of man, misbehaving himself in a ridiculous manner; if, while his eyes are blinking and before he has become accustomed to the surrounding darkness, he is compelled to fight in courts of law, or in other places, about the images or the shadows of images of justice, and is endeavouring to meet the conceptions of those who have never yet seen absolute justice?
Anything but surprising, he replied.

Any one who has common sense will remember that the bewilderments of the eyes are of two kinds, and arise from two causes, either from coming out of the light or from going into the light, which is true of the mind's eye, quite as much as of the bodily eye; and he who remembers this when he sees any one whose vision is perplexed and weak, will not be too ready to laugh; he will first ask whether that soul of man has come out of the brighter light, and is unable to see because unaccustomed to the dark, or having turned from darkness to the day is dazzled by excess of light. And he will count the one happy in his condition and state of being, and he will pity the other; or, if he have a mind to laugh at the soul which comes from below into the light, there will be more reason in this than in the laugh which greets him who returns from above out of the light into the den. That, he said, is a very just distinction.

But then, if I am right, certain professors of education must be wrong when they say that they can put a knowledge into the soul which was not there before, like sight into blind eyes. They undoubtedly say this, he replied.

Whereas, our argument shows that the power and capacity of learning exists in the soul already; and that just as the eye was unable to turn from darkness to light without the whole body, so too the instrument of knowledge can only by the movement of the whole soul be turned from the world of becoming into that of being, and learn by degrees to endure the sight of being, and of the brightest and best of being, or in other words, of the good. Very true.

And must there not be some art which will effect conversion in the easiest and quickest manner; not implanting the faculty of sight, for that exists already, but has been turned in the wrong direction, and is looking away from the truth? Yes, he said, such an art may be presumed.

And whereas the other so-called virtues of the soul seem to be akin to bodily qualities, for even when they are not originally innate they can be implanted later by habit and exercise, the of wisdom more than anything else contains a divine element which always remains, and by this conversion is rendered useful and profitable; or, on the other hand, hurtful and useless. Did you never observe the narrow intelligence flashing from the keen eye of a clever rogue --how eager he is, how clearly his paltry soul sees the way to his end; he is the reverse of blind, but his keen eyesight is forced into the service of evil, and he is mischievous in proportion to his cleverness. Very true, he said.

But what if there had been a circumcision of such natures in the days of their youth; and they had been severed from those sensual pleasures, such as eating and drinking, which, like leaden weights, were attached to them at their birth, and which drag them down and turn the vision of their souls upon the things that are below --if, I say, they had been released from these impediments and turned in the opposite direction, the very same faculty in them would have seen the truth as keenly as they see what their eyes are turned to now. Very likely.

Yes, I said; and there is another thing which is likely. or rather a necessary inference from what has preceded, that neither the uneducated and uninformed of the truth, nor yet those who never make an end of their education, will be able ministers of State; not the former, because they have no single aim of duty which is the rule of all their actions, private as well as public; nor the latter, because they will not act at all except upon compulsion, fancying that they are already dwelling apart in the islands of the blest. Very true, he replied.

Then, I said, the business of us who are the founders of the State will be to compel the best minds to attain that knowledge which we have already shown to be the greatest of all--they must continue to ascend until they arrive at the good; but when they have ascended and seen enough we must not allow them to do as they do now. What do you mean?

I mean that they remain in the upper world: but this must not be allowed; they must be made to descend again among the prisoners in the den, and partake of their labours and honours, whether they are worth having or not.

But is not this unjust? he said; ought we to give them a worse life, when they might have a better?

You have again forgotten, my friend, I said, the intention of the legislator, who did not aim at making any one class in the State happy above the rest; the happiness was to be in the whole State, and he held the citizens together by persuasion and necessity, making them benefactors of the State, and therefore benefactors of one another; to this end he created them, not to please themselves, but to be his instruments in binding up the State.

True, he said, I had forgotten.

Observe, Glaucon, that there will be no injustice in compelling our philosophers to have a care and providence of others; we shall explain to them that in other States, men of their class are not obliged to share in the toils of politics: and this is reasonable, for they grow up at their own sweet will, and the government would rather not have them. Being self-taught, they cannot be expected to show any gratitude for a culture which they have never received. But we have brought you into the world to be rulers of the hive, kings of yourselves and of the other citizens, and have educated you far better and more perfectly than they have been educated, and you are better able to share in the double duty. Wherefore each of you, when his turn comes, must go down to the general underground abode, and get the habit of seeing in the dark. When you have acquired the habit, you will see ten thousand times better than the inhabitants of the den, and you will know what the several images are, and what they represent, because you have seen the beautiful and just and good in their truth. And thus our State which is also yours will be a reality, and not a dream only, and will be administered in a spirit unlike that of other States, in which men fight with one another about shadows only and are distracted in the struggle for power, which in their eyes is a great good. Whereas the truth is that the State in which the rulers are most reluctant to govern is always the best and most quietly governed, and the State in which they are most eager, the worst.

Quite true, he replied.

And will our pupils, when they hear this, refuse to take their turn at the toils of State, when they are allowed to spend the greater part of their time with one another in the heavenly light?

Impossible, he answered; for they are just men, and the commands which we impose upon them are just; there can be no doubt that every one of them will take office as a stern necessity, and not after the fashion of our present rulers of State.

Yes, my friend, I said; and there lies the point. You must contrive for your future rulers another and a better life than that of a ruler, and then you may have a well-ordered State; for only in the State which offers this, will they rule who are truly rich, not in silver and gold, but in virtue and wisdom, which are the true blessings of life. Whereas if they go to the administration of public affairs, poor and hungering after the' own private advantage, thinking that hence they are to snatch the chief good, order there can never be; for they will be fighting about office, and the civil and domestic broils which thus arise will be the ruin of the rulers themselves and of the whole State.

THE MYSTERY OF BUDDHA

From HPB Collected Writings, Vol. 14 – Selected quotes by M. Leiderman

Article: [**The Seven Principles**](#)

Blavatsky Collected Writings, Volume 14 Page 386

The “Mystery of Buddha” is that of several other Adepts—perhaps of many. The whole trouble is to understand correctly that other mystery: that of the real fact, so abstruse and transcendental at first sight, about the “Seven Principles” in man, the reflections in man of the seven powers in Nature, physically, and of the seven Hierarchies of Being, intellectually and spiritually. Whether a man—material, ethereal, and spiritual—is for the clearer comprehension of his (broadly-speaking) triple nature, divided into groups according to one or another system, the foundation and the apex of that division will be always the same.

There being only three Upâdhis (bases) in man, any number of Kośas (sheaths) and their aspects may be built on these without destroying the harmony of the whole. Thus, while the Esoteric System accepts the septenary division, the Vedântic classification gives five Kośas, and the Târaka Râja Yoga simplifies them into four—the three Upâdhis synthesized by the highest principle, Âtman.

That which has just been stated will, of course, suggest the question: “How can a spiritual (or semi-spiritual) personality lead a triple or even a dual life, shifting respective ‘Higher Selves’ ad libitum, and be still the one eternal

Monad in the infinity of a Manvantara?" The answer to this is easy for the true Occultist, while for the uninitiated profane it must appear absurd.

The "Seven Principles" are, of course, the manifestation of one indivisible Spirit, but only at the end of the Manvantara, and when they come to be re-united on the plane of the One Reality, does the unity appear; during the "Pilgrim's" journey the reflections of that indivisible One Flame, the aspects of the one eternal Spirit, have each the power of action on one of the manifested planes of existence—the gradual differentiations from the one unmanifested plane—on that plane namely to which it properly belongs. Our earth affording every Mâyâvic condition, it follows that the purified Egotistical Principle, the astral and personal Self of an Adept, though forming in reality one integral whole with its Highest Self (Âtman and Buddhi) may, nevertheless, for purposes of universal mercy and benevolence, so separate itself from its divine Monad as to lead on this plane of illusion and temporary being a distinct independent conscious life of its own, under a borrowed illusive shape, thus serving at one and the same time a double purpose: the exhaustion of its own individual Karma, and the saving of millions of human beings less favored than itself from the effects of mental blindness.

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BCW Vol. XIV. 370+

Article: **The Doctrine of Avatars**

A strange story—a legend rather—is persistently current among the disciples of some great Himlayan 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 Aryans, that Gautama BUDDHA 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.

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 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.

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 Avatâra 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 "**Mahâ-Vishnu**" is not known to them in its full, impersonal, and general meaning. There is a mysterious Principle in Nature called "Mahâ-Vishnu," which is not the God of that name, but a principle which contains **Bija**, the seed of Avatârism or, in other words, is the potency and cause of such divine incarnations. All the World-Saviors, the Bodhisattvas and the Avatâras, are the trees of salvation grown out from the one seed, the Bija or "Mahâ-Vishnu." Whether it be called **Âdi-Buddha** (Primeval Wisdom) or Mahâ-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-Nirvâna,* in short—and has as worshippers all philosophical minds. In this esoteric sense the Lord BUDDHA was an incarnation of Mahâ-Vishnu.

* 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 Nirvâna of BUDDHA. The Nirvâna 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.

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 teaching may never be fully explained to an unprepared public ...

Thus, all the Avatâras are one and the same: the Sons of their "Father," in a direct descent and line, the "Father," or 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 Kâranâtman, the "Causal Soul" which, in its general sense, is called by the Hindus Ishvara, 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 Dhyâni-Buddha to his human Buddha.

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: [1] the divine incarnations called Avatars; [2] those of Adepts who give up Nirvâna for the sake of helping on humanity—the Nirmânakâyas; [3] and the natural succession of rebirths for all—the common law.

The Avatra 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, Mâyâ; the Adept is reborn consciously, at his will and pleasure;* the units of the common herd unconsciously follow the great law of dual evolution.

What is an Avatâra? for the term before being used ought to be well understood. It is a descent of the manifested Deity — whether under the specific name of Siva, Vishnu, or Âdi-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.

* 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.

Gautama BUDDHA was born an Avatâra in one sense. But this, in view of unavoidable objections on dogmatic grounds, necessitates explanation. There is a great difference between an Avatâra and a Jîvanmukta: one, as already stated, is an illusive appearance, Karmaless, and having never before incarnated; and the other, the Jîvanmukta, is one who obtains Nirvâna by his individual merits.

An Avatâra is; a Jîvanmukta becomes one. If the state of the two is identical, not so are the causes which lead to it. An Avatâra is a descent of a God into an illusive form; a Jîvanmukta, who may have passed through numberless incarnations and may have accumulated merit in them, certainly does not become a Nirvânî 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 Nirvâna and who alone can help him to reach this abode.

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

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 Mâyâvi or the Kâma-Rupa, and remaining in the Kâma-Loka— may happen even when his "Higher Principles" are in the state of Nirvâna.* 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 Nirvâna 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 spiritual evolution is the material on various planes with which the Nirvânî 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

* From the so-called Brahmâ-Loka—the seventh and higher world, beyond which all is arupa, 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 Brahmâ): there are other states or spheres from which there is only return after 100 years of Brahmâ (Mahâ-Kalpa, a period covering 311,040,000,000,000 years). Nirvâna, 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.

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.

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 Nirvâna—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 Dharmakâya—a Nirvânî “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 Nirvânî being no longer a he, a she, or even an it; the Nirmamakaya—or he who has obtained Nirvâna “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 Nirmânakâyas—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 Nirvâna; while the latter means the self-sacrifice of one who voluntarily gives up the absolute Nirvâna, 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 Dharmakâya, being a Nirvânî or Jîvanmukta, 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 Nirvâna, can cause his “remains” (sometimes, though not very well, called his Mâyâvi-Rupa), to remain behind,* whether he is to become a Nirvânî, or to find himself in a lower state of bliss.

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 possible, but is of frequent occurrence, according to Occult and Kabalistic teachings. The degrees of such power of course vary greatly. To mention but three: 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. The next degree permits him, in addition to this, to transfer the memory of his past life to his new body; while the highest has hardly any limits in the exercise of that wonderful faculty.

* This fact of the disappearance of the vehicle of Egotism in the fully developed Yogi, who is supposed to have reached Nirvâna on earth, years before his corporeal death, has led to the law in Manu, sanctioned by millenniums of Brâhmanical authority, that such a Paramâtman 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 Yogi, who is above caste. This will give the key to our statements.

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 Kabalistic standpoint.

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 Dhyâni-Chohans—the "Seven Primeval Rays" or Powers, adopted later on by the Christian Religion as the "Seven Angels of the Presence." Arupa, 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 Brâhmins.

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.* 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.

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 Avatâras only those who had the Seven Virtues in them† 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. ‡

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

* This is the secret meaning of the statements about the Hierarchy of Prajapâtis 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 Brahmâ, 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.

† 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 Avatâra of his "Watcher" or Guardian Angel, as the Christian would put it.

‡ The title of the highest Dhyâni-Chohans.

division of principles is in every point a counterpart of the Âryan 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;

khaba—astral form, or shadow; ka—animal soul or lifeprinciple; 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.*

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.

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 mysterious event often happens. As a Dharmakâya, a Nirvâmî “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 Dharmakâya 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 Kâma-Loka ... it cannot die a second death, as such disintegration is called by Proclus.* 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 Nirvânic state, or to be dissolved like any ordinary astral shell and disappear in its entirety.

But in that condition known as the Nirmânakâya [the Nirvânî “with remains,”] he can still help humanity.

* “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).

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Article: **The Mystery of Buddha**

NOW the mystery of Buddha lies in this; Gautama, an incarnation of pure Wisdom, had yet to learn in His human body and to be initiated into the world's secrets like any other mortal, until the day when He emerged from His secret recess in the Himalayas and preached for the first time in the grove of Benares. The same with Jesus: from the age of twelve to thirty years, when He is found preaching the sermon on the Mount, nothing is positively said or known of Him. Gautama had sworn inviolable secrecy as to the Esoteric Doctrines imparted to Him. In His immense pity for the ignorance-and as its consequence the sufferings-of mankind, desirous though He was to keep inviolate His sacred vows, He failed to keep within the prescribed limits. While constructing His Exoteric Philosophy (the "Eye-Doctrine") on the foundations of eternal Truth, He failed to conceal certain dogmas, and trespassing beyond the lawful lines, caused those dogmas to be misunderstood. In His anxiety to make away with the false Gods, He revealed in the "Seven Paths to Nirvana" some of the mysteries of the Seven Lights of the Arupa (formless) World. A little of the truth is often worse than no truth at all.

His new doctrine, which represented the outward dead body of the Esoteric Teaching without its vivifying Soul, had disastrous effects: it was never correctly understood, and the doctrine itself was rejected by the Southern Buddhists. Immense philanthropy, a boundless love and charity for all creatures, were at the bottom of His unintentional mistake; but Karma little heeds intentions, whether good or bad, if they remain fruitless. If the "Good Law," as preached, resulted in the most sublime code of ethics and the unparalleled philosophy of things external in the visible Kosmos, it biassed and misguided immature minds into believing there was nothing more under the outward mantle of the system, and its dead letter only was accepted.

The shock of death was broken, and like many other Adepts, He threw off the mortal coil and left it to be burnt, and its ashes to serve as relics, and began interplanetary life, clothed in His subtle body. He was reborn as Shankara, the

greatest Vedantic teacher of India, whose philosophy-based as it is entirely on the fundamental axioms of the eternal Revelation, the Sruti, or the primitive Wisdom-Religion, as Buddha from a different point of view had before based His-finds itself in the middle ground between the too exuberantly veiled metaphysics of the orthodox Brahmans and those of Gautama, which, stripped in their exoteric garb of every soul-vivifying hope, transcendental aspiration and symbol, appear in their cold wisdom like crystalline icicles, the skeletons of the primeval truths of Esoteric Philosophy.

Was Shankaracharya Gautama the Buddha, then, under a new personal form? It may perhaps only puzzle the reader the more if he be told that there was the "astral" Gautama inside the outward Shankara, whose higher principle, or Atman, was, nevertheless, his own divine prototype-the "Son of Light," indeed-the heavenly, mind-born son of Aditi.

This fact is again based on that mysterious transference of the divine ex-personality merged in the impersonal Individuality-now in its full trinitarian form of the Monad as Atma-Buddhi-Manas-to a new body, whether visible or subjective. In the first case it is a Manushya-Buddha; in the second it is a Nirmânakâya. The Buddha is in Nirvana, it is said, though this once mortal vehicle-the subtle body-of Gautama is still present among the Initiates; nor will it leave the realm of conscious Being so long as suffering mankind needs its divine help-not to the end of this Root-Race, at any rate. From time to time He, the "astral" Gautama associates Himself, in some most mysterious-to us quite incomprehensible-manner, with Avatars and great saints, and works through them. And several such are named.

Thus it is averred that Gautama Buddha was reincarnated in Shankaracharya-that, as is said in Esoteric Buddhism:
Shankaracharya simply was Buddha in all respects in a new body.

While the expression in its mystic sense is true, the way of putting it may be misleading until explained. Shankara was a Buddha, most assuredly, but he never was a reincarnation of the Buddha, though Gautama's "Astral" Ego- or rather his Bodhisattva-may have been associated in some mysterious way with Shankaracharya. Yet, it was perhaps the Ego, Gautama, under a new and better adapted casket-that of a Brahman of Southern India. But the Atman, the Higher Self that overshadowed both, was distinct from the Higher Self of the translated Buddha, which was now in its own sphere in Kosmos.

Shankara was an Avatara in the full sense of the term. According to Sâyanâchârya, the great commentator on the Vedas, he is to be held as an Avatara, or direct incarnation of Siva-the Logos, the Seventh Principle in Nature-Himself. In the Secret Doctrine Sri Shankaracharya is regarded as the abode- for the thirty-two years of his mortal life-of a Flame, the highest of the manifested Spiritual Beings, one of the Primordial Seven Rays.

And now what is meant by a "**Bodhisattva**"? Buddhists of the Mahayana mystic system teach that each BUDDHA manifests Himself (hypostatically or otherwise) simultaneously in three worlds of Being, namely, in the world of Kama (concupiscence or desire-the sensuous universe of our earth) in the shape of a man; in the world of Rupa (form, yet supersensuous) as a Bodhisattva; and in the highest Spiritual World (that of purely incorporeal existences) as a Dhyani-Buddha. The latter prevails eternally in space and time, i.e., from one Maha-Kalpa to the other- the synthetic culmination of the three being Adi-Buddha, the Wisdom-Principle, which is Absolute, and therefore out of space and time.

Their interrelation is the following: The Dhyani-Buddha, when the world need a human Buddha, "creates" through the power of Dhyana (meditation, omnipotent devotion), a mind-born son -Bodhisattva- whose mission it is after the physical death of his human, or Manushya-Buddha, to continue his work on earth till the appearance of the subsequent Buddha. The Esoteric meaning of this teaching is clear. In the case of a simple mortal, the principles in him are only the more or less bright reflection of the seven cosmic, and the seven celestial Principles, the Hierarchy of supersensual Beings. In the case of a Buddha, they are almost the principles in esse themselves. the Bodhisattva replaces in him the Karana Sarira, the Ego principle, and the rest correspondingly; and it is in this way that Esoteric Philosophy explains the meaning of the sentence that "by virtue of Dhyana (or abstract meditation) the Dhyani-Buddha (the Buddha's Spirit or Monad) creates a Bodhisattva," or the astrally clothed Ego within the Manushya-Buddha. Thus while the Buddha merges back into Nirvana whence it proceeded, the Bodhisattva remains behind to continue the Buddha's work upon earth. It is then this Bodhisattva that may have afforded the lower principle in the apparitional body of Shankaracharya, the Avatara.

Now to say that Buddha, after having reached Nirvana, returned thence to reincarnate in a new body, would be utterly a heresy from the Brahmanical, as well as from the Buddhist standpoint. Even in the Mahayana exoteric School, in the teaching as to the three "Buddhic" bodies, it is said of the Dharmakaya- the ideal formless Being- that once it is taken, the Buddha in it abandons the world of sensuous perceptions for ever, and has not, nor can he have, any more connection with it. To say, as the Esoteric or Mystic School teaches, that though Buddha is in Nirvana he has left behind him the Nirmānakāya (the Bodhisattva) to work after him, is quite orthodox and in accordance with both the Esoteric Mahayana and the Prasanga Madhyamika Schools, the latter an anti-esoteric and most rationalistic system. For in the Kala-Chakra Commentary it is shown that there is: (1) Adi-Buddha, eternal and conditionless; then (2) some Sambhogakaya-Buddhas, or Dhyani-Buddhas, existing from (aeonic) 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 Dhyani-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 Dhyani through a human Buddha. One is "Endless Intelligence"; the other only "Supreme Intelligence." It is said of Phra Bodhisattva- who was subsequently on earth Buddha Gautama:

Having fulfilled all the condition for the immediate attainment of perfect Buddhahood, the Holy One preferred, from unlimited charity towards living beings, once more to reincarnate for the benefit of man.

Footnote: The three bodies are (1) the Nirmanakaya (Tul-pa'i-Ku in Tibetan), in which the Bodhisattva after entering by the six Paramitas [generosity, virtue, patience, vigor, meditation wisdom] the Path to Nirvana, appears to men in order to teach them; (2) Sambhogakaya (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) Dharmakaya (in Tibetan, Cho-Ku), the Nirvanic body.

The Nirvana of the Buddhists is only the threshold of Parinirvana, according to the Esoteric Teaching: while with the Brahmins, it is the summum bonum, that final state from which there is no more return- not till the next Maha-Kalpa, at all events. ...

Shankaracharya was reputed to be an Avatara, an assertion the writer implicitly believes in, but which other people are, of course, at liberty to reject. And as such he took the body of a southern Indian, newly-born Brahman baby; that body, for reasons as important as they are mysterious to us, is said to have been animated by Gautama's astral personal remains. This divine Non-Ego chose as its own Upadhi (physical basis), the ethereal, human Ego of a great Sage in this world of forms, as the fittest vehicle for Spirit to descend into.

Now what is true of Macrocosmical is also true of the Microcosmical plane. It is therefore nearer the truth to say- when once we accept such a possibility - that the "astral" Gautama, or the Nirmanakaya, was the Upadhi of Shankaracharya's spirit, rather than the latter was a reincarnation of the former.

When a Shankaracharya has to be born, naturally every one of the principles in the manifested mortal man must be the purest and finest that exist on earth. Consequently, those principles that were once attached to Gautama, who was the direct great predecessor of Samkara, were naturally attracted to him, the economy of Nature forbidding the re-evolution of similar principles from the crude state. But it must be remembered that the higher ethereal principles are not, like the lower, more material ones, visible sometimes to man (as astral bodies), and they have to be regarded in the light of separate or independent Powers or Gods, rather than as material objects. Hence the right way of representing the truth would be to say that the various principles, the Bodhisattva, of Gautama Buddha, which did not go to Nirvana, reunited to form the middle principles of Samkaracharya, the earthly Entity. 9. [Footnote: 9. In Five Years of Theosophy (article: "Sakya Muni's Place in History," p. 372, note) it is stated that one day when our Lord sat in the Sattapanni Cave (Saptaparna) he compared man to a Saptaparna (seven leaved) plant. "Mendicants," he said, "there are seven Buddhas in every Buddha, and there are six Bhikshus and but one Buddha in each mendicant. What are the seven? The seven branches of complete knowledge. What are the six? The six organs of sense. What are the five? The five elements of illusive being. and the ONE which is also ten? He is a true Buddha who develops in him the ten forms of holiness and subjects them all to the one." Which means that every principle in the Buddha was the highest that could be evolved on this earth; whereas in the case of other men who

attain to Nirvana this is not necessarily the case. Even as a mere human (Manushya) Buddha, Gautama was a pattern for all men. But his Arhats were not necessarily so. (Cf. Blavatsky Collected Writings, Vol. V, p. 247.)]

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, Amitabha for his Bodhisattva and Avalokitesvara for his Dhyani-Buddha- the triad emanating directly from Adi-Buddha- assimilated these by his "Dhyana" (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 Dhyani-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.

One more explanation only may be given in reference to this subject. It was said a few pages back that an Adept who thus sacrifices himself to live, giving up full Nirvana, though he can never lose the knowledge acquired by him in previous existences, yet can never rise higher in such borrowed bodies. Why? Because he becomes simply the vehicle of a "Son of Light" from a still higher sphere. Who being Arupa, has no personal astral body of His own fit for this world. Such "Sons of Light," or Dhyani-Buddhas, are the Dharmakâyas of preceding Manvantaras, who have closed their cycles of incarnations in the ordinary sense and who, being thus Karmaless, have long ago dropped their individual Rupas and have become identified with the first Principle. Hence the necessity of a sacrificial Nirmanakaya, ready to suffer for the misdeeds or mistakes of the new body in its earth-pilgrimage, without any future reward on the plane of progression and rebirth, since there are no rebirths for him in the ordinary sense. The Higher Self, or Divine Monad, is not in such a case attached to the lower Ego; its connection is only temporary, and in most cases, it acts through decrees of Karma. This is a real, genuine sacrifice, the explanation of which pertains to the highest Initiation of Jñana (Occult Knowledge).

Why the BUDDHA chose to make this sacrifice will be plain only to those who, to the minute knowledge of His earthly life, add that of a thorough comprehension of the laws of Karma. Such occurrences, however belong to the most exceptional cases.

The close of Shankaracharya's life brings us face to face with a fresh mystery. Shankarâchârya retires to a cave in the Himalayas, permitting none of his disciples to follow him, and disappears therein forever from the sight of the profane. Is he dead? Tradition and popular belief answer in the negative... Still it is maintained that this Adept of Adepts lives to this day in his spiritual entity as a mysterious unseen, yet overpowering presence among the Brotherhood of Sambhala, beyond, far beyond, the snowy-capped Himalayas.