

Notes on Nirmanakaya Robe (Secret Doctrine)

1. Jacob Boehme was watched over and guided by Nirmanakayas. 1 - 536
2. Marut is one of the Occult names by which Nirmanakayas are known. 2 - 650
3. Nirmanakayas remain invisible on earth. 2 - 650
4. Nirmanakayas have either voluntarily renounced Nirvana for good of mankind or havenot yet reached it. 2 - 650
5. Maruts called sons of Agni, which is Rudra, which is Shiva. 2 - 648
6. Diti or Aditi, sixth principle of metaphysical nature or Buddhi of Akasha is Mother of Maruts. 2 - 648
7. Maruts mean also passions that storm in candidates breast when preparing for ascetic life and also occult potencies of Akasha's lower principles. 2 - 650
8. Before becoming Adept Third Eye of Shiva-Rudra must be won. 2 651
9. Maruts are those who would have attained final Liberation if they had chosen but they are reborn over and over agin to help the mankind which would have struggled much more hopelessly but for them. 2 651
10. Maruts are Rudras which includes family of Tvashtri or Vishvakarman the Patron of Initiates. 2 651
11. Some of the Beings who led human evolution were Nirmanakayas from other Manvantaras. 2 98
12. There is a power which can create human forms or sheaths in which can incarnate Nirmanakayas from past Manvantaras 2 689
13. Nirmanakaya equal Spiritual or Astral remains of Rudra Kumaras. 2 266
14. Siddhas are Nirmanakayas or conscious spirits from higher spheres who voluntarily incarnate in mortal bodies to help human race in its upward progress. Hence they have innate Wisdom and Power. 2 673
15. Occasionally, though rarely, Nirmanakayas may possess themselves of the bodies of mediums. 1 254
16. There are Spiritual Entities who have incarnated bodily in in man and yet still exist as independently as before in th infinitudes of Space. 1 254
17. Those who have attained Moksha may, if they choose for doing good in the world, incarnate on earth. These are the Nirmanakayas, the surviving spiritual principles of men. 1 157

18. In case of realized Initiate after death, intermediate principles, which are purified, may be maintained and animated by his consciousness as particularized for the purpose of service in the world, while at the same time He is one with Pure Consciousness in Moksha. This subtle vehicle is known as the Nirmanakaya Vesture, sometimes called the remains. 3 375
19. Samadhi highest state reached in body; to go beyond that one must become a Nirmanakaya. 3 570
20. Nirmanakaya is the Astral Ego of Adept. 3 159
21. In case of ordinary mortal the principles are more or less bright reflection of cosmic Principles. 3 379
22. In case of a Buddha they are almost the principles themselves. 3 379
23. Bodhisattva replaces Karana Sharira, Ego principle, and other principles. 3 379
of Buddha
24. Hinted that Bodhisattva afforded lower principles of apparitional body of Shankarashara 3 379
25. Nirmanakaya the same as Bodhisattva. 3 379
26. Nirvana only threshold to Paranirvana ~~is~~ according to esoteric teaching. ~~xxx380~~. Brahmins regard Nirvana as summum bonum. 3 380
27. Buddha, having reached Nirvana could not return, but left behind the Nirmanakaya to work for him. 3 379
28. Dhyani-Buddha when need exists creates a Bodhisattva which appears through a human or Manushya-Buddha on earth and continues the latter's work until the subsequent Buddha. 3 379
29. Astral Gautama or Nirmanakaya was the Upadhi of Shankara's spirit. Shankara thus not a reincarnation of Buddha Avatar of Buddha. 3 381
30. Bodhisattva of Gautama formed the middle principles of Shankara. 3 381
31. A Bodhisattva is the Path to the Father. 3 383
32. Esoteric Philosophy sees in Jesus a Bodhisattva with the spirit of Buddha Himself in Him. 3 383
33. The Adept in Nirmanakaya sacrifices full Nirvana. (This implies with other statements that he retains partial Nirvana.) 3 383
34. Adept who thru his Nirmanakaya uses borrowed bodies never rises higher in such bodies though he does not lose his already acquired knowledge. 3 383

35. The Nirmanakaya becomes but a vehicle of an Arupic "son of Light" of higher spheres, the Dhyani-Buddhas or Dharmakayas of preceeding Manvantaras . These are karmaless beings who have closed cycle of incarnations. 3 383
36. The above higher Beings can act on this plane only through a sacrifici~~all~~ Nirmanakaya which assumes responsibility for all acts of body. This is a real sacrifice. 3 383
37. (Note: The Dharmakayas of preceeding Manvantaras, being karmaless, cannot incarnate on this plane by usual means. The Nirmanakayas of men on earth who have attained Moksha afford their means of possible contact with this plane. This requires real sacrifice on the part of the former as they do not further progress during such a period, and have renounced full Nirvana, though remaining in one sense in Nirana.)
37. This sacrifice is very exceptional and was made by Buddha. 3 384
38. Buddhas' opening the door to all aroused resentment of Brahmins and their sin of opposition. Hence Buddha became a cause of this sin. He refused therefore to become a full Dharmakaya until he atoned for the sin of his enemies. Hence the reason for his beooming a Nirmanakaya. 3 385.
39. There is a rumour, not denied by the Local Gurus, that when Shankara disappeared in cave he did not die but still is. Adept of Adepts 385
40. It is maintained that Shankara as spiritual entity and an overpowering presence exists among the Brotherhood of Shamballa far beyond the Himalayas. 3 385.
41. Perfect Buddhas are simply perfect Initiates. 3 417
42. Reference to a reconciliation between old Brahmanical secret schools in Himalayas and Gautama's Esoteric Teaching. 3 417
43. Brahmanical secret schools the oldest of all and Gautama was a pupil of these. 3 417
44. After a period of divergence the Yogasharys of Aryasanga merged with the oldest Lodge. 3 417
45. In this oldest Lodge has lain concealed for ages the final hope and light ~~of~~ for the world. 3 417
46. The name of that school and land is regarded by Orientalists as a mythic name of a fabulous country. 3 417
47. Two kinds of Nirvana, the earthly and that of purely disembodied spirits. 3 418
48. From this sacred land occasional emerge Boddhisattvas in Nirmanakaya body and assume ordinary appearance to teach men. 3 418

49. The Initiate in his Nirmanakaya Body can commit an occasional mistake. 3 420.
50. The Higher Self that overshadowed the Bodisattva of Buddha and the personal form of Shankara was different from the Higher Self of Buddha. 3 378
51. After death full Adept uses Nirmanakaya and remains in astral plane connected with earth retaining all principles save Kama Rupa and Physical body. 3 446
52. Three kinds of incarnations. (a) Divine incarnations or Avatars; (b) voluntary rebirth of Nirmanakayas for help of humanity; (c) ordinary, karma-driven incarnations of man. 3 364
53. Voluntary incarnations of Adepts of two types: (a) Nirmanakayas (b) probationary Chelas who are on their trial. 3 365
54. Nirmanakaya body is impervious to outer impressions and to every mental feeling but still something of the Ego remains. 3 366
55. Two types of Nirmanakayas: (a) Natural or state of Ascetic, (Initiate) who has reached state of Bliss second only to Nirvana: (b) Assumed, one who having won Nirvana, renounces it for the service of man.
56. Nirmanakayas watch over the races and the nations. 3 488
57. Nirmanakayas opposed by brothers of the Shadow. 3 488
58. "Hopahma" is the Maha Chohan, the Chief. 3 405