Notes on Nirmanakaya Robe (Secret Doctrines)

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. 3 - 650

4. Nirmanakayas have either voluntarily renounced Nirvana for good of mankind or have not 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-Hudra 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 again 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. Biddhas 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. 3 - 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 man and yet still exist as independently as before in the infinitudes of Space. 1 - 254

17. Those who have attained Moksha may, if the choose for doing good in the world, incarnate on earth. These are the Nirmanakayas, the surviving spiritual principles of men. 1 - 157
Jacob Boehme was watched over and guided by Nirvanakaya. I 536

Nirvanakaya Role.

Nirvanakaya I 536
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

24. Hinted that Bodhisattva afforded lower principles of apparitional body of Shankara. 3 379

25. Nirmanakaya the same as Bodhisattva. 3 379

26. Nirvana only threshold to Paranirvana according to esoteric teaching. Brahmas 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 an Avatar of Buddha. 3 381

30. Bodhisattva of Gautama formed the middle principles of Shankara. 3 381

31. A Bodhisattva is the Path of 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 preceding Manvantaras. These are karmalees beings who have closed cycle of incarnations. 3 383

36. The above higher Beings can act on this plane only through a sacrificiai Nirmanakaya which assumes responsibility for all acts of body. This is a real sacrifice. 3 383

37. (Note: The Dharmakayas of preceding Manvantaras, being karmalees, 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.)

38. Buddha's 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 becoming 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. 3 385

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 those. 3 417

44. After a period of divergence the Yogashary of Aryasanga merged with the oldest Lodge. 3 417

45. In this oldest Lodge has lain concealed for ages the final hope and light 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 Bodhisattvas 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 Bodhisattva 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. 3 385

54. Nirmanakaya body is impervious to uter 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 Ascentic, (b) 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 Bhadow. 3 489

58. "Hopahma" is the Maha Chohan, the Chief. 3 405