Persistent legend that Buddha has not left terrestrial regions altho
body was burned. p 361
Tradition of two doctrines: one for masses, one for Arhats. p 361
Access to ranks of Arhats open to all after passing probationary
tests p 361
Maha Vishnu is principle which contains Bija of Avatarism p 362
All Saviours, Avatars and Bodhisattvas grow from this Bija. p 362
Adi-Buddha (Primeval Wisdom) equals Maha Vishnu 362
Saguna Vishnu is object of exoteric worship and devotion 662
Nirguna Vishnu culmination of all spiritual wisdom in Universe, or
Nirvana, hence worshiped by all philosophical minds. 362.
In latter esoteric sense Buddha was incarnation of Maha Vishnu 362
Buddha was direct incarnation of one of seven Dhyan Chohans 362
Nirvana of Buddha is different from states of Samadhi of lesser Adept
All Avatars the same, the Sons of their Father, or one of the
Seven Flames. 363
Father is not Absolute Cause but Karanatma (Causal Soul), Ishvara 363
the One and Only God of Christians, but from standpoint of unity
this would also be true of lowest elemental.
In addition each individual has his own divine Spirit or Personal
God. 363
Flame behind Buddhi bears same relation to man on lower plane that
Dhyan-Buddha does to his human Buddha 364
Personalities, Gautama, Shankara, Jesus and few others born thru the
same power. 364
Three types of re-births:
Avatars which are special illusions within natural illusion
Adept who renounce Nirvana (Nirmanakayas), incarncations not
propelled by Karma but a more inscrutable power, conscious.
Masses who unconsciously follow law (karma) of dual evolution. 364
Adept (Nirmanakaya) does not lose status during lives, but does not
rise higher. 364
Avatar is descent of manifested Deity (Siva, Vishnu or Adi-Buddha)
in illusive form which appears objective but is not so really 364
These illusive forms haveno past or futures and no karma 364
Gautama Buddha was Avatar in one sense 364
Difference between Avatars and Jivanmukta:
Both are in state of Nirvana; the Avatar is, the Jivanmukta
becomes, but not as result of Karma actions, direct sense
because Nirvana being above action cannot be attained thru action,
but karma leads to Guru who initiates into mystery of Nirvana 365
Only by works willone gain right to be assisted to Moksha by
Maha Guru 365
Gautama is true Jivanmukta as well as Avatar, because he attained
thru individual merit, is therefore more than Avatar. 365.
Two types of conscious incarnations by Adept:
1. Those of Nirmanakayas
2. Those of probationary chalas who are on trial. 365
Nirmanakaya, Personal Ego of, when not incarnated dwells in Mayavi
or Kama Rupa in Kama Loka. 365
Personal Ego of Nirmanakaya may incarnate while higher principles
are in state of Nirvana. 365,
Some human beings attain state in which there is no return until
new kalpa or Day of Brahman 365, other states from
which no return until 100 years of Brahman 365. Foot note.
From Nirvana there is no return, save exceptional mayavic incarnations
In strict philosophical sense nothing can go to Nirvana which is not already where eternally there. 365-366.

Human intellect places Absolute as highest term of indefinite series which is not true representation. 366.

Ultimate truth can only be communicated to chela directly from Guru 366. Nirvana identical with Parabrahman, hence unchangeable. 366.

Dharmakaya, absorbed in Absolute Consciousness, cannot be said to return to incarnation. 366.

Nirmanakaya can do so. 366.

Two kinds of Nirmanakayas, natural and assumed; 366.

1. Natural is state of high Initiate who has reached state of bliss second only to Nirvana.
2. Assumed state of one who has voluntarily given up Nirvana to help humanity.

Occult power of high Initiate to cause his "remains" to remain behind on entering Nirvana or even a lower state of bliss. 367.

Yogi's who have have destroyed vahicle of Egoism while still living are free from all responsibility. 367.

There are very few outside higher degrees of Adeptship who can guide astral body after death. 367.

Such guidance or transference to another physical body is, however, possible. 367.

Three possible steps by Adepts on trial: 367.

1. Power to choose another and less trammelled body but generally with loss of remembrance of previous incarnation.
2. Next degree permits in addition the transference of memory.
3. No limitation of power of control of Astral body.

Instance of exercise of first degree of this power is that of Cardinal de Cusa od 15th Cent., a Kabalist, who found rest in body of Copernicus. 367-368.

De Cusa formulated essentially same ideas that Copernicus gave to world. 368.

Seven Primevil Rays or Powers, Dhyan Chohans, are arupa at upper rung and become progressively more material until ending in man 368. Arupa Dhyan Chohans are fountainhead of human beings 368. Consciousness from arupa level descends downward thru man, animal, and plant to mineral 369.

Spiritual and physical consciousness and life symbolized by six-pointed star, most mysterious and suggestive of mystic signs and represents 14 Lokas of the Brahmans. 369.

Seven Watchers or Regents watch over the seven divisions of the earth. 369.

Egyptians taught the septenary division of human principles 370. Those who acquire the "Seven Virtues" by self-effort become Avatars of their own Watchers. 370.

General rebirth after Devachanic interlude for the few many 370. Cyclic and conscious reincarnation with divine object for the few, 370. Buddha and Jesus in spiritual realm, and Alexander and Napoleon in physical, are reflected images of types that have existed for millions of consecutive years. 370.

Each of these unbroken rays of its special Parent-Flame or Dhyan Chohan. 370.

When special humanitarian object in view these are hypostatically animated by prototypes and reproduced again and again. 371.

This principle applies to every remarkable man whose genius serves mankind. 371.

A person, sufficiently purified, may be selected as special case by his personal God and become indweller of former. 371.

In this case the Father in Heaven is not only spiritual prototype but also the individual Ego himself. 371.
This state is life-long, permanent Theophania. 371. Such a person is neither and Avatar in Brahmanical sense nor a Jivanmukta but is exceptional case in realm of mysticism. 371-372. The man may or may not have been Adept in previous lives, he is simply an extremely pure and spiritual individual. 372. In case of such saint astral principles not subject to dissolution as in case of common mortal. 372. These remain in sphere of human attraction and reach. 372. Thus it is that a Buddha, a Shankara, a Jesus can annimate several persons at one time, as indeed also may the principles of a high Adept. 372.