

Persistent legend that Buddha has not left terrestrial regions although 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 362

Nirguna Vishnu culmination of all spiritual wisdom in Universe, or Nirvana, hence worshipped by all philosophical minds. 362.

In latter esoteric sense Buddha was incarnation of Maha Vishnu 362

Buddha was direct incarnation of one of seven Dhyani Chohans 362

Nirvana of Buddha is different from states of Samadhi of lesser Adepts

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 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 Dhyani-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

Adepts who renounce Nirvana (Nirmanakayas), incarnations 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 have no 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 in 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 will one 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 Adepts:

1. Those of Nirmanakayas
2. Those of probationary chelas 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 Brahma ~~and~~, other states ~~which~~ from which no return until 100 years of Brahma 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 ~~there~~ 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 destroyed vehicle 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 of 15th Cent., a Kabbalist, who found rest in body of Copernicus. 367-368

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

Seven Primeval Rays or Powers, Dhyana Chohans, are arupa at upper rung and become progressively more material until ending in man 368

Arupa Dhyana 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 Dhyana Chohan. 370 371

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 an 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 animate several
persons at one time, as indeed also may the principles of a
high Adept. 372.