

BULLETIN NO. 11

ASSEMBLY OF MAN

FEB.-MARCH, 1962

THE NIRMANAKAYA VESTURE

by Yogagnani

A fundamental principle of the Wisdom Religion is that all embodiment involves restriction of consciousness. Thus disembodied consciousness may be called unlimited or infinite, while embodied consciousness is always restricted by its vehicle. Bodies serve as instruments for producing individualization and centers of power, but the price paid is narrowed consciousness. All misery grows out of narrowed consciousness. This may be seen by analysis of familiar forms of suffering. Thus physical pain draws consciousness away from wider fields to one colored and limited by pain. In severe forms, the whole awareness may become that of nothing but pain. A dear one lost means the removal of a field of interaction in which consciousness has been wont to play. Accordingly, Liberation means the freeing of Consciousness from the restrictions of embodiments.

The state of Nirvana is one where the Adept is freed from the limitations of the gross, subtle and causal bodies. The vehicle in which he persists in this state is not a body in the ordinary sense of the word at all. It has been called an "ideal breath". But as it is not wholly without a differentiative character this "breath" still is a vehicle and is called the Dharmakaya robe. Now an Adept who has once taken this robe has separated himself from all earthly concerns. Having once for all destroyed his lower vehicles he can no more return in consciousness among men until the end of the Manvantara and a new cycle begins which is of an order superior to those which the Adept

has conquered. This means he has no power to help humanity in its struggles on the lower planes of consciousness. But the state which he, as a Dharmakaya, experiences, is one of transcendental bliss.

Great indeed is he who wins the Dharmakaya robe, for he is the thrice honored. Such a one must have mastered all the dangers and pitfalls of objective life and attained to full Mastery. But while he has mastered all ordinary negativeness, including personal and individual selfishness, the acceptance of the Dharmakaya robe on the terms implied involves **spiritual** selfishness. So while this is a worthy road, it is **not** the greatest which men may take.

Contrasted to this, the "Open Road", there is another, a "Secret Way" and that is the road chosen by the Saviors of mankind. When once the Adept has attained the right to take the Dharmakaya robe, and then from the vantage point of that altitude looks forth upon suffering humanity and, because of the great compassion in his heart, says: "Never will I seek nor receive private, individual salvation; never will I enter into final peace alone; but forever and everywhere will I live and strive for the redemption of every creature throughout the world;" then turns back from his well-earned reward, he wins for himself another and far nobler Robe. This is known as the Nirmanakaya Vesture. Such are the Saviors of humanity, and theirs the grandest task to which man may aspire. But this is the Path of real Renunciation. For such give up the Bliss of Nirvana for untold ages and remain living in, but not of, the world. Things earthy no longer hold for them any value. All knowledge which may be acquired in this domain in this cycle they have long since mastered. There remains but the service of Love to their younger brethern. But this Compassion is so boundless that all things else give way before it. No one of necessity must take this Secret Path. He may with honor take the Open Road. It is a free choice made without hope of reward save the joy which grows out of the growth of other souls.

The choice between the two Paths comes only to him who has mastered all domains of the lower kingdoms and is a realized Soul. But that choice is builded out of the character formed during the age-long cycle of incarnations. Compassion is not of a moment's impulse born, but grows out of the habit formed by life-times devoted to the practice of true Charity. Every man and woman today is sewing the seed which will lead to the choice of one or the other of the two Paths, if so be he climbs to that Pinnacle of Mastery where the two Ways stand revealed before him. So it is possible to start choosing now.

Not all among those who have chosen the Life Spiritual seek the Secret Way. Indeed it is but the few who have chosen this and so the ranks of these are far from full. No greater task is there than theirs and no greater choice possible to man.

Of those who have chosen the Secret Way is the Noble Buddha. Long since He refused Nirvanic Bliss because of a Heart so great it encompassed all mankind, and now like a brooding spirit of Benevolence encompasseth all. With this One there stands a limited Brotherhood constituting the greatest of all Orders, all members of which have chosen the same Secret Way. Membership in their ranks is open to all who can qualify.

Those of this Brotherhood stand self-condemned never to leave the Great Orphan Humanity alone. They may be in physical bodies or only in the subtle inner Nirmanakaya Robe, but always they are within the sphere of humanity. Thus they abide until that Day when with all their fellow-men they may enter into that Greater Bliss of Paramirvana, or Paradise.

The greatest work of the Assembly of Man is to send forth the call which may strike a responsive chord in the breast of some that they may enter and strive toward the winning of this greatest of all Vestures open to the attainment of man. For all such there is possible the realization of the Grandest of all Fellowships.