

## I. Introduction.

- A. The current and wide-spread belief that man is guarded on inner spheres.
  - 1. The Guradian-anghā.
- B. While idea is generally confused and inaccurate it does reflect a fact in Nature.

## II. Necessary to consider processes that happen after death.

- A. With ordinary man astral principles go through a purging and the impure aspect finally disintegrated.
  - 1. Strong impure astral principles may maintain autonomy for a period of variable length.
    - a. Ultimately they disintegrate.
    - b. These are contacted and vivified in mediumistic phenomena.
  - 2. Higher principles with purified efflorescence of astral principles taken to Devachanic world.
    - a. This level of consciousness cannot be brought into contact with physical save by forbidden means.
    - b. This domain not contacted by mediums save under very rare conditions.
    - c. This is a domain of illusive Bliss.
- B. In case of highly pure men, saints or Adepts.
  - 1. Astral principles too pure to be subjected to natural dissolution.
  - 2. These principles remain in sphere of man and serve as an influence for good.
  - 3. These principles are not the Divine Monad of the one who animated them.
    - a. However they are carriers of the acquired knowledge of the latter

## III. On the nature of Yoga, Adeptship or Mastery.

- A. Yoga means liberation from bondage to the sensuous world and the conscious union with the Spiritual Being which we all are.
  - 1. Movement on the Path toward this goal leads to the unfolding of various Adept powers.
  - 2. The highest culmination of Yoga is full Nirvanic Bliss
    - a. This is a state of Absolute Consciousness which is untouched with any earthly concern.
    - b. He who being disembodied enters this state in the full or Paranirvanic sense never incarnates again for the Manvantara.
      - (1) He occupies what is known as Dharmakaya Robe.
      - (2) He can in no wise affect human concerns.
    - c. This state transcends the highest Heaven and is the goal.
      - (1) But he who is content to enter it whilst others remain in bondage manifest spiritual selfishness

## IV. Significance of the renunciation of Nirvana.

- A. There are those who have won right to Nirvana but will not enter that State in full sense;
  - 1. Since their love of man is too great to permit selfish acceptance of Bliss.

*Words of Kwan Yin,*

- after death purified
- 2. Such take a body formed of the astral principles in which they function in sphere of earth for ages of inconceivable duration. (A relatively immortal body)
  - a. This is known as the Nirmanakaya Vesture.
- 3. Such Beings may incarnate in bodies of babes or adults from time to time.
  - a. Referé to instance of Bodhisattva of Buddha and Shankaracharya.
  - b. The ever-living Buddha.
- 4. At other times they remain in subtle sphere surrounding earth influencing men for good in every way possible.
  - a. In this they are limited by Karma which cannot be broken by even such as They.
  - b. They are a force to strengthen man's acts and thoughts for good.
    - (1) They may not constrain man against his will.
    - (2) When man initiates right action Their power is behind him.

V. Price entailed by this renunciation.

- A. The Nirmanakayas in Monadic sense are in Nirvana.
  - 1. Principles carrying purified relative Wisdom and Ego remain in Nirmanakaya.
  - 2. This implies a Nirvanic Consciousness which at some time is in vibrant sympathy with world suffering.
- B. There is no progress for the Nirmanakaya.
  - 1. Thus the sacrifice is a real one dictated by pure Compassion.
    - a. In this there lies such truth as is in doctrine of vicarious atonement.
- C. Nirmanakaya faces karmic responsibility for any mistakes He may make.
- D. No one is required to take this Path of the Secret Heart.
  - 1. The sacrifice is purely voluntary.

VI. There exists in the world an Order of Nirmanakayas.

- A. This is the highest and noblest Order in the world.
- B. These by every lawful means restrain man's evil Karma, which if left to itself would destroy him.

VII. Doctrine of the Buddhas.

- A. At widely separated periods a Great Buddha incarnates in world to re-establish and preserve the pure doctrine.
  - 1. After His death his Bodhisattva or Nirmanakaya remains in sphere of earth until the next Buddha is sent.
  - 2. This Nirmanakaya may incarnate in vehicles of other Adepts from time to time to spread and protect the Doctrine.
- B. Gautama was the last Buddha and his Nirmanakaya form remains in sphere of earth to this day as greatest of Nirmanakayas.
  - 1. Incarnations in Shancara, ~~Shancara~~, Tiani-Tsang, and Tsong-Kha-Pa.
    - a. Said that the last incarnation continues through a series of bodies to the present.
    - b. Tibetan tradition that Western Materialism will be uprooted when Buddha takes a western incarnation.
    - c. Another tradition that the doctrine will be retained in purity in land of snowy range only until day of

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C. Present condition of world extremely critical.

1. Hence all should keep heart and mind open for the time that may be not far off.

2. There is great need of volunteers in the ranks of the army to carry on under the direction of the Nirmanakaya

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