

BODHISATTVA or KWAN YIN VOW

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.

Nicholas Weeks, ‘Vow to benefit mankind’

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The Buddha praised the supreme Power of Vows by saying that for realizing bodhisattva qualities, vows are more powerful than wisdom, patience or good actions. The *Avatamsaka Sūtra* chapter 39, states:

“The lamp of bodhi mind requires great compassion as its oil, great vows as its wick, and great wisdom as its flame.”

(...)

Now some words from Mr. Judge on the vow or pledge:

Oh, what a groan Nature gives to see the heavy Karma which man has piled upon himself and all the creatures of the three worlds! That deep sigh pierces through my heart. How can the load be lifted? Am I to stand for myself, while the few strong hands of Blessed Masters and Their friends hold back the awful cloud? Such a vow I registered ages ago to help them, and I must.(11)

Changes may occur in the instrument [of the Ego, ed.] during one life so as to make it appropriate for a new class of Karma, and this may take place ... through intensity of thought and the power of a vow.(12)

More from Mr. Judge on the vow:

“Like you, I merely want to work. I seek no powers; *nothing*. I have made in my heart the martyr’s vow. I am devoted as far as my lights in each life will permit, to service in the altruist army. Just now I only find the Theosophical Society to work in here. Next time, some other way — or the same. I am ready ‘to step out of the sunshine into the shade so as to make room for others’, and I seek no Nirvana.”(13)

The power of these meditations [on Aum, the Self, Ātman, Masters, the Lodge, Unity] is not always to be seen fully in one life. One life is too short for the entire work, but these thoughts, vows, and practices surely affect the whole nature and last through the centuries. They bring us further and further along the road to the final perfection of this cycle and draw us to the time when we will have the power.(14)

11. W.Q. Judge, *Letters That Have Helped Me*, Letter 1 (many editions).

12. W.Q. Judge, ‘Aphorisms on Karma’. Article in: *The Path*, Vol. 7, March 1893, p. 368.

In: *Echoes of the Orient*, Vol. 1, p. 314 (PLP edition), 335 (TUP edition)

13. W.Q. Judge, quoted in ‘Tea Table Talk’. Article in: *The Path*, Vol. 4, No. 9, December 1889, p. 284.

14. W.Q. Judge, *Echoes of the Orient*, Vol. 3, p. 467 (PLP edition), 455 (TUP edition).

Helena P. Blavatsky ‘The Doctrine of Avatars’

In: H.P. Blavatsky, *Collected Writings*, Vol. 14, pp. 383-384

In the cases of higher Adeptship, when the body is entirely at the command of the Inner Man, when the Spiritual Ego is completely reunited with its seventh principle even during the lifetime of the personality, and the Astral Man or personal Ego has become so purified that he has gradually assimilated all the qualities and attributes of the middle nature (Buddhi and Manas in their terrestrial aspect) that personal Ego substitutes itself, so to say, for the spiritual Higher Self, and is thenceforth capable of living an independent life on earth; when corporeal death takes place, the following mysterious event often happens.

As a **Dharmakāya**, a **Nirvānī** “without remains,” entirely free from terrestrial admixture, the Spiritual Ego cannot return to reincarnate on earth. But in such cases, it is affirmed, the personal Ego of even a Dharmakāya can remain in our sphere as a whole, and return to incarnation on earth if need be. For now it can no longer be subject, like the astral remains of any ordinary man, to gradual dissolution in the Kāma-Loka (the limbus or purgatory of the Roman Catholic, and the “Summer-land” of the Spiritualist); it cannot die a second death, as such disintegration is called by Proclus. It has become too holy and pure, no longer by reflected but by its own natural light and spirituality, either to sleep in the unconscious slumber of a lower Nirvānic state, or to be dissolved like any ordinary astral shell and disappear in its entirety.

But in that condition known as the **Nirmānakāya** [the Nirvānī “with remains,”] he can still help humanity.

Helena P. Blavatsky ‘The Seven Principles’

In: H.P. Blavatsky, *Collected Writings*, Vol. 14, pp. 386-387

That which has just been stated will, of course, suggest the question: “How can a spiritual (or semi-spiritual) personality lead a triple or even a dual life, shifting respective ‘Higher Selves’ ad libitum, and be still the one eternal Monad in the infinity of a Manvantara?” The answer to this is easy for the true Occultist, while for the uninitiated profane it must appear absurd. The “Seven Principles” are, of course, the manifestation of one indivisible Spirit, but only at the end of the Manvantara, and when they come to be re-united on the plane of the One Reality, does the unity appear; during the “Pilgrim’s” journey the reflections of that indivisible One Flame, the aspects of the one eternal Spirit, have each the power of action on one of the manifested planes of existence – the gradual differentiations from the one unmanifested plane – on that plane namely to which it properly belongs. Our earth affording every Māyāvic condition, it follows that the purified Egotistical Principle, the astral and personal Self of an Adept, though forming in reality one integral whole with its Highest Self (Ātman and Buddhi) may, nevertheless, for purposes of universal mercy and benevolence, so separate itself from its divine Monad as to lead on this plane of illusion and temporary being a distinct independent conscious life of its own, under a borrowed illusive shape, thus serving at one and the same time a double purpose: the exhaustion of its own individual Karma, **and the saving of millions of human beings less favored than itself from the effects of mental blindness.**

Gottfried de Purucker, *The Esoteric Tradition*, pp. 923-924

Furthermore, while the body of such a Great Man is a physical body, a body of flesh, yet in the ordinary course of human life, every normal physical body born can live only so long as its own source or fountain of inherent prāna – or of vitality – is unexhausted, and thus fills the body with vital energy, and this is very rarely as much as one hundred years.

The Mahātmans or Masters, however, if they wish to do so, can keep the 'same' body by certain occult methods for a life-term of more than a hundred years; (...) They have the far greater and higher power of leaving at will one worn-out body, and of entering another physical vehicle, fresh and strong from Nature's hands, requiring incomparably less expenditure of psycho-spiritual energy to keep it well and fit; and thus by assuming body after body they carry on with scarcely a break in individual consciousness the Sublime Work to which their lives are wholly consecrated.(404)

Footnote 404:

The reference in the text to the assumption of physical body after physical body at the will of the Adept refers of course only to those cases in which for reasons of their own the Mahātmans choose this method of continued and uninterrupted individual existence on the earth-plane.

There is another and a far greater method of continuing their individual existence as Workers in the lofty labors of compassion to which they devote their lives, and this is by remaining in the astral realms of the Earth as Nirmānakāyas. A Nirmānakāya is one who is a full or complete man possessing all the portions of his constitution in unity and active form except the physical body and its vital force with the Linga-śarīra. As a Nirmānakāya, the adept can live for age after age in the full plenitude of all his powers, and in intimate connexion and intercourse, if he so desires, with all the affairs of earth-life. Invisible and unknown, he and those with him in the same condition or state of being, live as unseen yet perpetually active spiritual and intellectual 'powers' in the affairs of the world, continually **stimulating** individuals who are ready or prepared to receive such spiritual and intellectual stimulation;

they are, therefore, in the Nirmānakāya-condition members in that **Guardian Wall** which surrounds mankind from age to age, **protecting** it against cosmic dangers of which the average man knows nothing, nor of the existence of which has he any consciousness, yet which are very real indeed.

They work likewise as the protectors and inspiritors of every noble cause or movement whose work in their judgment will inure to the common benefit of all. Every such movement has their support and aid if it prove worthy.
