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## **Esoteric Buddhism on Avalokitesvara**

Commented, compiled and adapted by

*Bing Escudero*

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**Summa Sophia**  
17521 SE 236th Place  
Kent, WA 98042  
U.S.A.

Phone (253) 630-0148  
or (206) 821-8271

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*Summa Sophia: Dedicated to every seeker of wisdom  
What do you think? What does it mean? What can be done?*

## **Esoteric Buddhism on Avalokitesvara or The One Manifest Reality**

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In exoteric Buddhist literature, there is so much that is largely focused on everyday spiritual living. The Four Noble Truths and the Noble Eightfold Path very clearly point to the way of spirituality, without being complicated by other highly metaphysical abstractions that are the basis of the teachings.

The understanding of the spiritual life is further demonstrated in the simplest presentation of the Four Immeasurables or Sublime States of a virtuous consciousness, such as, compassion, goodwill, sympathetic joy, and serenity.

Simplicity is further augmented by the ten Paramitas or Perfective Qualities: charity, ethics, renunciation, wisdom, enthusiasm, patience, truthfulness, resolve, loving-kindness, and equanimity--all leading to that further realization of wisdom revealing the deeper reaches of reality.

This does not mean, however, that there are no Buddhist cosmological or cosmic teachings as the basis of understanding the spiritual and material order of the universe, including the essential nature of our human spirituality. The existence of such teachings may be referred to as *Esoteric Buddhism* or the *secret doctrine* of Buddhist spirituality. Obviously, because the Teachings are esoteric, secret or hidden, they are not widely known in the public domain. Indeed, what we have are merely scattered fragments that appear to have intermittently surfaced from the dim ages of history to the present.

Our current information explosion and commercial exploitation have brought about many clouded views of what is considered esoteric. We may have to come up with a new word--*Resoteric*-- to refer to the real esoteric. Here are some hints, stated as universal principles, that may well be a part of daily meditation in our search for truth and its realization.

1. The Principle of Oneness. There is one indivisible supreme ground of reality underlying the unmanifest and manifest universe. It is limitless, beginningless and endless. This Absolute Reality as the Ultimate Unknowable is referred to in the word *Adi-Buddha*.

2. The Principle of Periodicity. Universes come and go in unending cycles, from the minutest microcosm to the grandest macrocosm. From the Unmanifest to the Manifest, from Spirit into Matter; and back from the Manifest to the Unmanifest, from Matter returning to Spirit, the endless cycle of reality moves on. The Absolute or Adi-Buddha as Unmanifest Reality becomes the Manifest Reality or *Avalokitesvara*!

3. The Principle of Transformation. The transformative potential of consciousness, from nescience to omniscience; and the concomitant change in matter or form that expresses the indwelling nature of the orderly range of consciousness are all contained in the Monads of involution and evolution, the *Pratyeka Buddhas*.

4. The Principle of Perfection. All things move from good to better onto the best of everything, from individual perfection to universal perfection. This is expressed as the Buddha nature within or the *Dhyani Buddhas* appearing as human beings, that original state of enlightenment awaiting each one of us who sincerely search and persevere with compassion for all.

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Consider now some fragments of Resoteric Buddhism:

"In short, *Avalokita Isvar* literally interpreted means "the Lord that is seen." "Isvara" implying moreover, rather the adjective than the noun, *lordly*, self-existent *lordliness*, not Lord. It is, when correctly interpreted, in one sense "the *divine Self* perceived or seen by *Self*," the *Atman* or seventh principle ridded of its *mayavic* [illusory] distinction from its Universal Source--which becomes the object of perception for, and by the *individuality* centered in *Buddhi*, the sixth principle,--something that happens only in the highest state of *Samadhi*. This is applying it to the microcosm.

In the other sense *Avalokitesvara* implies the seventh *Universal Principle*, as the object perceived by the Universal *Buddhi* "Mind" or Intelligence which is the synthetic aggregation of all the *Dhyani Chohans*, as of all other intelligences whether great or small, that ever were, are or will be. Nor is it the "Spirit of Buddhas present in the Church," but the Omnipresent Universal Spirit in the temple of nature--in one case; and the seventh Principle--the *Atman* in the temple--man--in the other. . . .

Know the meaning of the white and black interlaced triangles, the *Sri-antara* of the archaic Aryan Temple, the "mystery of Mysteries," a geometrical synthesis of the whole occult [esoteric] doctrine. The two interlaced triangles are the *Buddhangums* of Creation. They contain the "squaring of the circle," the "philosophical stone," the great problems of Life and Death, and--the Mystery of Evil.

The *chela* [initiate] who can explain this sign from every one of its aspects--is *virtually an adept*. The Double-triangle--the *Satkiri Chakram* of Vishnu--or the six-pointed star, is the perfect seven. In all the old Sanskrit works--*Vedic* and *Tantrik*--you find the number 6 mentioned more often than the 7--this last figure, the central point being implied, for it is the germ of the six and their matrix. It is thus [there is a rough drawing of the interlaced triangles inscribed in a circle]--the central point standing for seventh, and the circle, the *Mahakasha*--endless space--for the seventh *Universal Principle*. In one sense, both are viewed as *Avalokitesvara*, for they are respectively the Macrocosm and the microcosm. The interlaced triangles--the upper pointing one--is *Wisdom revealed* (in the phenomenal world).

The circle indicates the bounding, circumscribing quality of the *All*, the *Universal Principle* which, from any given point expands so as to embrace all things, while embodying the potentiality of every action in the Cosmos.

As the point then is the center round which the circle is traced--they are identical and *one*, and though from the standpoint of *Maya* and *Avidya*--(illusion and ignorance)--one is separated from the other by the manifested triangle, the 3 sides of which represent the three *gunas*--finite attributes.

In symbology the central point is *Jivatma* (the 7th principle), and hence *Avalokitesvara*, the *Kwan-Shai-yin*, the manifested "Voice" (or *Logos*), the germ point of manifested activity;--hence--in the phraseology of the Christian Kabalists "the Son of the Father and Mother," and agreeable to ours--"the Self manifested in Self--*Yih-sin*, the "one form of existence," the child of *Dharmakaya* (the universally diffused Essence), both male and female.

*Parabrahm* or "Adi-Buddha" while acting through that germ point outwardly as an active force, reacts from the circumference inwardly as the Supreme but latent Potency.

The double triangles symbolize the Great Passive and the Great Active; the male and female; *Purusha* and *Prakriti* [Spirit and Matter]. Each triangle is a Trinity because presenting a triple aspect. The white [upright triangle] represents in its straight lines: *Gnanam*--(Knowledge); *Gnata*--(the Knower); and *Gnayam*--(that which is known). The black [inverted triangle]--form, color, and substance, also the *creative, preservative, and destructive forces* and are mutually correlating, etc., etc."