



Adi-Buddha

Adi-Buddha (devanāgarī: अदि बगु, Ādi-Buddha) is a compound **Sanskrit** term from *adi* ("first") and *buddha*, meaning the "Primordial Buddha." In **Vajrayana Buddhism** the term refers to a self-emanating, self-originating **Buddha**, present before anything else existed. Although not a creator, it is the originator of all things. In Theosophical literature it is frequently used as a synonym of the **Absolute Reality**.

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In Vajrayana Buddhism

Adi-Buddha can be regarded as a deity in an **emanationist** sense. Though all Buddhist figures are said to be emanations of the Adi-Buddha, certain famous Bodhisattvas are revered as its actual personality (often referred to as **Dharmakāya**, or "body of reality"). For example, in the Nyingma school, Adibuddha is Samantabhadra, the Spirit of Truth; in the Gelug and Kagyu schools, Vajradhara (Tib. Dorje Chang) is regarded as Adi-Buddha; while in Shingon Buddhism it is Vairocana (Jap. Daichi Nyorai).

Blavatsky's view

Mme. Blavatsky followed the tradition of the Gelug school identifying Adi-Buddha with Vajradhara:

Ādi-Buddha is Vajradhara, and the **Dhyāni-Buddhas** are Vajrasattva; yet though these two are different Beings on their respective planes, they are identical in fact, one acting through the other, as a Dhyāni through a human Buddha)^[1]

However, in another passage, Vajradhara is not equated to Adi-Buddha, but rather seen as the **First Logos radiating** from the **Absolute**:

In the esoteric, and even exoteric Buddhism of the North, Adi Buddha (Chogi dangpoi sangye), the One unknown, without beginning or end, identical with **Parabrahm** and **Ain-Soph**, emits a bright ray from its darkness. This is the Logos (the first), or Vajradhara, the Supreme Buddha (also called Dorjechang).^[2]

In Theosophy

The Theosophical literature regards Adi-Buddha as **Parabrahman**^{[3][4]} or sometimes as an aspect of it, related to the Absolute Wisdom. For example, **H. P. Blavatsky** says that Ādi-Buddha is "the Wisdom-Principle, which is Absolute, and therefore out of space and time". Although this interpretation may sound unorthodox from the Buddhist point of view, she says in a footnote that this is an esoteric interpretation "taken from the secret portions of Dus-Kyi Khorlo (Kāla-Chakra, in Sanskrit, or the "Wheel of Time," or duration)".^[5] In other writings she also defines Adi-Buddha as "Primordial Universal Wisdom"^[6] and a symbol of "the universal and abstract principle of divine wisdom."^[7] She added that "Parabrahman or Adi-Buddha is eternally manifesting itself as **Jivatma (7th principle)** or **Avalokitesvara**."^[8]

Adi-Buddhi

Mme. Blavatsky mentions "the Boundless Ādi-Buddhi (primeval and Universal Soul)" as a term related to Ādi-Buddha or Wisdom.^[9] In *The Mahatma Letters*, Ādi-Buddhi is identified with Yin Sin, "the one form of existence", and also with **Dharmakāya**, "the mystic, universally diffused essence".^[10]

Adi-buddhi is also the source of the intelligence shown by the collectivity of celestial beings (**Dhyān-Chohans**) that constitute the deity of a system (**Logos**):

The divine, purely Adi-Buddhic monad manifests as the universal **Buddhi** (the Mahābuddhi or **Mahat** in Hindu philosophies) the spiritual, omniscient and omnipotent root of divine intelligence, the highest **anima mundi** or the Logos.^[11]

The true Buddhist, recognising no "personal god," nor any "Father" and "Creator of Heaven and Earth," still believes in an absolute consciousness, "Adi-Buddhi."^[12]

Parabrahm plus **Maya** becomes **Isvar** the creative principle—a power commonly called **God** which disappears and dies with the rest when **pralaya** comes. Or you may hold with the northern Buddhist philosophers and call it Adi-Buddhi, the all-pervading supreme and absolute intelligence with its periodically manifesting Divinity—"Avalokiteshvara" (a manvantaric intelligent nature crowned with humanity)—the mystic name given by us to the hosts of the Dhyān Chohans (N.B., the solar Dhyān Chohans or the host of only our solar system) taken collectively, which host represents the mother source, the aggregate amount of all the intelligences that were, are or ever will be, whether on our string of man-bearing planets or on any part or portion of our solar system. And this will bring you by analogy to see that in its turn Adi-Buddhi (as its very name translated literally implies) is the aggregate intelligence of the universal intelligences including that of the Dhyān Chohans even of the highest order.^[13]

Adi-Buddhic hierarchy

Mme. Blavatsky describes a **seven-fold** hierarchy that consists of 1) Adi-Buddhi, 2) Maha-Buddhi, 3) Universal Life, 4) Sons of Light, 5) Dhyani-Buddhas of contemplation, 6) superhuman Bodhisattvas, and 7) human Buddhas:

The divine, purely Adi-Buddhic monad manifests as the universal **Buddhi** (the Mahābuddhi or **Mahat** in Hindu philosophies) the spiritual, omniscient and omnipotent root of divine intelligence, the highest **anima mundi** or the **Logos**. This descends "like a flame spreading from the eternal Fire, immovable, without increase or decrease, ever the same to the end" of the cycle of existence, and becomes universal life on the Mundane Plane. From this Plane of conscious Life shoot out, like seven fiery tongues, the Sons of Light (the logoi of Life); then the Dhyani-Buddhas of contemplation: the concrete forms of their formless Fathers—the Seven Sons of Light, still themselves, to whom may be applied the Brahmanical mystic phrase: "Thou art THAT"—Brahm." It is from these Dhyani-Buddhas that emanate their chhayas (Shadows) the Bodhisattvas of the celestial realms, the prototypes of the super-terrestrial Bodhisattvas, and of the terrestrial Buddhas, and finally of men. The "Seven Sons of Light" are also called "Stars."^[14]

Online resources

Articles

. **Ādi-Buddha** at Theosophia

Notes

- ↑ Helena Petrovna Blavatsky, *Collected Writings* vol. XIV (Wheaton, IL: Theosophical Publishing House, 1995), 392.
- ↑ Helena Petrovna Blavatsky, *The Secret Doctrine* vol. I, (Wheaton, IL: Theosophical Publishing House, 1993), 571.
- ↑ Helena Petrovna Blavatsky, *Collected Writings* vol. VI (Wheaton, IL: Theosophical Publishing House, 1989), 117.
- ↑ Vicente Hao Chin, Jr., *The Mahatma Letters to A.P. Sinnett in chronological sequence* No. 111 (Quezon City: Theosophical Publishing House, 1993), 379.
- ↑ Helena Petrovna Blavatsky, *Collected Writings* vol. XIV (Wheaton, IL: Theosophical Publishing House, 1995), 391.
- ↑ Helena Petrovna Blavatsky, *The Theosophical Glossary* (Krotona, CA: Theosophical Publishing House, 1973), 339.
- ↑ Helena Petrovna Blavatsky, *The Theosophical Glossary* (Krotona, CA: Theosophical Publishing House, 1973), 343.
- ↑ Helena Petrovna Blavatsky, *Collected Writings* vol. VI (Wheaton, IL: Theosophical Publishing House, 1989), 179.
- ↑ Helena Petrovna Blavatsky, *Collected Writings* vol. XIV (Wheaton, IL: Theosophical Publishing House, 1995), 425.
- ↑ Vicente Hao Chin, Jr., *The Mahatma Letters to A.P. Sinnett in chronological sequence* No. 67 (Quezon City: Theosophical Publishing House, 1993), 182.
- ↑ Helena Petrovna Blavatsky, *The Secret Doctrine* vol. I, (Wheaton, IL: Theosophical Publishing House, 1993), 572.
- ↑ Helena Petrovna Blavatsky, *The Secret Doctrine* vol. I, (Wheaton, IL: Theosophical Publishing House, 1993), 635.
- ↑ Vicente Hao Chin, Jr., *The Mahatma Letters to A.P. Sinnett in chronological sequence* No. 67 (Quezon City: Theosophical Publishing House, 1993), 181.
- ↑ Helena Petrovna Blavatsky, *The Secret Doctrine* vol. I, (Wheaton, IL: Theosophical Publishing House, 1993), 572.

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This page was last edited on 10 January 2018, at 15:22.

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