

Levels of Existence in Islamic Mysticism and Buddhist Mahayana

Ali reza Khajegir*, Sarvnaz Heidary

PhD (Comparative religions and Mysticism) Shahrekord university, MA in religions and comparative mysticism, Shahrekord university Iran.

*Corresponding Author: Ali reza Khajegir, PhD (Comparative religions and Mysticism) Shahrekord university, Iran. E-mail:-a.khajegir1350@gmail.com.

ABSTRACT

In the comparative studies of religions and mystical schools various, terms are used which despite linguistic differences, can refer to a single truth and have many similarities. The concepts of the Buddhist trikaya and the five divine presence in Islamic mysticism are among these reforms. In most of the mystical schools, in the form of generalization of universes, there is a discussion of the mystical worldview. In these two schools. For the comparative study of cosmology, it is necessary to explain the manifestation of transcendental truth. In this regard, the two concepts of the five divine presence and the trikaya, one of Islamic mysticism and Buddhism of Mahayana, the transcendental truth, have been discussed, and the aspects if the sharing and differences of these levels of existence have been investigated. In terms of school of Mahayana .almightiness, divinity and absoluteness, they are bodhisattva, dharmakaya and nirvana. Both schools believe that the single truth for it's appearance and presence in the material world has its own manifestation. Although this transcendental nature is mentioned by a different name, it is nonetheless referred to as a single entity.

Keywords: Trikaya, The five divine presence, Transcendental essence, universe levels, Mahayana

INTRODUCTION

The issue of cosmology and the levels of existence in all schools and religions is of great importance. Because this also has a two-way relationship with the topic of anthropology and theology. In the mystical worldview of the universe there is a degree, and these levels and levels each have certain titles. Of course, this is not solely a religion and school, but in many schools and religions. In various religions and schools, such commonalities are abundant in spite of difference in language. The concept of trikaya in Buddhist Mahayana and five divine presence in Islamic mysticism is one of the bases of the comparative study of these two mystical system in this field.

The first person in the orient to examine the comparison of Islamic mysticism and Hindi was the Abu Rayhan Biruni who played a very influential role in the study of the Hinduism and the indoctrination of Muslims with Indian mysticism. He believed that there are many similarities between Islamic mysticism and Hinduism mysticism. (Biruni,1973; p.43) The main purpose of this article is to study the Buddhist and Islamic mysticism in explaining

the general aspects of the universe and manifestations of the emergence of truth. Islamic mysticism and Buddhist mysticism, although originating from two completely different schools, have evolved over time, but since the mysticism is basically the root of human being's intrinsic truth, and the mystics seek a single truth, they are therefore in these two mysteries seem to be alien to each other. There is also Dara Shukoh in the book of the Majmaul Bahrain on the hierarchy of the existence of the universe within the framework of the four worlds with the Arabic realms. The aristocratic landscapes are human nature, kingdom, almightiness and absoluteness, which added some of the sufism of the example universe to these realms. This view shows that there is a detailed literature on the hierarchy of the realms of existence in the works of the mystic and the sufism, including Hinduism and Islamic mysticism (Arabi, 1991; p.15)

EXPLAINING THE CONCEPT OF THE FIVE DIVINE PRESENCE IN THE MYSTICISM

One of the major concepts developed in the Islamic mysticism, and in particular the school of IbnAl-Arabi, which became a mystical term, is the concepts of (the five divine presence).

This concept is one of the fundamental topics of Islamic mysticism, which refer to the degrees and authorities of absolute existence and the place of appearance and manifestation of the truth. On the basis of the mystical monotheism, in the realm of existence, only the true existence of the Almighty is Allah, and in besides-God, all the creatures of manifestations and manifestations are truth and their existence is dependent upon Him. On the other hand, the essence of Allah does not have any limitation and, according to the commentators of the statements of IbnAl-Arabi, is absolute and surrounds all aspects of existence. (Gheisari, 1996; p.13-15) Expositor from IbnAl-Arabi's school, when speaking of the hierarchy of appearances, have called this issue, which is of the basic topics of Islamic mysticism, in the ontology system of the IbnAl-Arabi school of the (five divine presence).

The presence in the word means proximity and affinity. (Manzur, 1984; p.197) And in mysticism it means the manifestation of the place of the appearance or presence of God, and in a more specific sense, the meaning of each descending order of determinants, from the unity of nature to the greatness of the universe of witnesses. (Lajevardi, 2014; p.65) Therefore, the five divine presence express the explanation of the multiplicity of appearances of Allah. IbnAl-Arabi does not use the term (five divine presence) in the book bezels of wisdom and apparently does not refer to it as a specific concept. In fact, the commentators and followers of his idea presented this concept. The origin of the term (five divine presence) should be sought in the works of sadr al-Din al-Qunawi ; he is the first to use this term in explaining the levels of existential existence. (Qunawi, 1984,p.62-97) Hence, the Gnostics have designated the five presence or the five divine presence in the manifestations of the truth.

Since the truth to exist is pure and that the existence of all beings leads to that presence and that presence is the ultimate of all beings, and like light, it appears in the essence of necessity, and since the essence of the absolute truth is unknown, the human being cannot understand it. This is the basis of the presence, the place of the manifestation of the right to the essence or to the attestation of the attributes of his descendants, called these appearances of the (universes) and (presences). (Gami, 1991; p.46) In this way, the creatures of the universe

are an expression of the manifestation the truth and of the sign and its attributes.

The Meaning Truth in Nature and Truth Transfigure

In Islamic mysticism, and in particular IbnAl-Arabi, essentially the (truth) has been used in two ways:

- The truth in nature which is a pure and pure existence, which is an absolute of all constraints and conditions are applicable even from the condition; therefore it is superior to our imagination, and as a result of our knowledge it is impossible, and indeed between him and the universe, it is impossible to prove a certain common and comprehensive aspect.
- The truth transfigure, unlike the truth in nature of innate power in all manner of appearance and appearance in all manifestations, is related to the creation and its properties, but also to the objects, and the terms such as same truth existence and praise of objects clearer and He same and the like observer this place. (Jahangiri,1998;p.207-209)

The truth in nature to the God exalted face is observe and truth transfigure knows the besides-God. IbnAl-Arabi regards the word of the universe the of the sign. The world of the name is what is known by something else, and it is the whole besides-God. The universe is the image of God, and he is the spirit of the world who guides it. And since everything in the affairs of the world is a sign and a symbol of the divine name, and every nominal one in terms of its stature on the essence, which is a comprehensive name of all names, includes all them, therefore every individual of the universe is the universe itself, which is the sign of all names. (Qaysari, 1996; p.89-90)

Existential Hierarchy (The Five Divine Presence)

The arrangement of the system of existence is one of the important discussions that arise in the search for the unity existence and the justification of the greatness of the universe. This discussion along with its ontological aspect is the attempt of the mystics to know the universe. In Islamic mysticism, the general level, which is the place of appearances and manifestations of the truth, forms the five presence in the mystic language. The number of realms of existence varies according to the

various authors. IbnAl-Arabi and many others, such as Qaysari and lahiji, believe in the five divine presence. Although the names are exclusive, but the set of universes and creatures, with no boundaries, is generally enclosed within the five presence, which is a comprehensive concept of all realms, and in fact existential realms are exclusive to the five universes.

First, it is possible to distinguish between the degree of the divine principle and manifestation world. The divine principle is two degree: the level beyond the level of creation of the creator God. The manifestation of the world itself is two degree: first spiritual or rational world means the deep meaning of the word of reason, which is the supra-formal world, and paradise and angels belong to it. Then the world of the face, which includes the sensual world, is the thought, mind and thought of mankind, as well as the physical and material world. (Schuon, 2005; p.7-8)

According IbnAl-Arabi, the truth in its own terms is a mystery that is completely unknown and inaccessible and far beyond human knowledge, and accomplish the emergence of existence is also through manifestation. (Izutsu, 1984; p.27) Although the doctrine of the five divine presence can be presented in several interpretations, according to its well-known interpretation, these include the realms, Divinity, Almightyness, Angelic word, corporeal, and perfect human.

First Presence; Divinity (Presence of Non-Conditioned Mystery)

God has two levels of existential essence and attributes. IbnAl-Arabi does not deserve any name for the essence of God and calls it the truth to tolerant it and calls the second level with words such as Allah and merciful. In other words, he twice names the existence of God under the titles of the first determination (oneness) and second determination (uniqueness).

The Degree of the Essence of Oneness

This is the first degree the descent of the essence of the truth to excellence of the truth in itself, in the sense of the unity of truth and the enlightenment of science. In this determination, existential perfections realize in a simple way that it is interpreted as intrinsic perfection: for example, the attributes of perfection of life, power, science, etc are all finely and concisely, without being distinct and independent of each

other, at the level of there is an essence of oneness.(Faraghani,2007;p.51)

The Degree of the Essence of Uniqueness

This is the first degree of the divine and the origin of the emergence of being as names and attributes and fixed essences. Names and attributes are in fact manifestation of nature: In that sense, every entity in every moment represents itself with the attributes of science, power, hearing, sight and so on; And the position of unit becomes realized when the divine essence is credited to the condition of all name and attributes and lords.(Qaysari,1995;p.246) Uniqueness is homeland the realization of divine names- the name is in the mystical term; because the mystical name is the essence of the truth, in addition to a specific attribute; for example, essence, in addition to the attribute of mercy, is the name of merciful. Thus, the essence of the truth, through manifestation, goes to the degree of names and attributes, which is referred to as this term (fixed essences). Each name has its own particular manifestation, in which it emerges and manifests itself in accordance with it. The relation of the name to the fixed- truths is in the form of the relation between the appearance (the name) and the manifestation (the same constant). The fixed beings have two levels and levels that are named as (most sacred effusion of God) and (sacred effusion of God), and the most sacred effusion of God is the same as the divine attributes and names and the abstractions world, and the sacred grace of the spiritual realms and example and the universe of senses and body is also issued from the sacred effusion of God. At this time, first names and attributes will emerge, and then fixed essences will be created. (Khomeini.1984; p.276)

Appearance in the Name and Attributes of the Clothing

The uniqueness is the first multiplicity that emerges from the area of manifestation of the truth to excellence to the most sacred effusion of God, namely, the supreme vicegerent and the absolute saint in the universe of existence, and it represents itself in the clothing of the names and attributes. Of course, such plurality in such a position is a conceptual rather than an existential one. The next plurality is located on the external level, which is both conceptual and existential, in this sense, according to the Qaysari of the mystics, the degree of the emergence of the particularities of the essences and the names is called the degree of the uniqueness and the

position comparative appearance of the names and the manifestation of the truth in the differentiator manifestations of the called position of the mankind. (Qaysari, 1996; p.336)

The unit of authority is the first rational determinations of the essence of the transcendence, in which the determinations are detailed in it. The plurality of the essences is due to the unity of the position of authority. The identity of the person is the emergence of the essence and validity of the ratios contained in oneness. Essence, in this respect, is the origin, names and attributes. In short, it can be said that the uniqueness presence is one of the first determinations of the keys of the mystery in the first determination. (Fanari, 1995; p.178)

The name of Allah, the first emergence of plurality in the world of names and uniqueness presence, and other names through it, wear a cloak. Therefore, all names are manifestation and appearances. The name of Allah is inborn at all stages of appearance, appearance and in all aspects. The face of it, which is the same as the constant of perfect human, is the first to formally confirm the forms of the names that are the manifestation and determinations of the name of Allah through it. (Khomeini, n. d; p.48)

Second Presence: Divine Empire

The second presence among the five presences, after the divine aspect and the presence of non-conditioned mystery is the presence of the relative non-manifestation close to the non-conditioned mystery which cannot be point sensual. The universe of Empire is a single universe of matter and face. The creatures of the universe are two kind: 1) Cherubim: such creatures do not belong to the universe are under any circumstances; that is, they cannot be in the universe, contriving and seizing and they themselves have two kind: a) Creatures that are drowned in divine beauty and glory, and do not know the world and the worlds; they are called (protector angels). The angels are creatures that love and kindness the God of all their existence and do not need to interfere in accepting the grace of transcendence. b) Spiritualises: they are creatures who belong to the body of the universe which they are in possession of it and they take control of it. The spiritualises also have two kind :(the people of the great angelic) possessing power in the heavenly affairs, and (the lower angelic) possessing power in earthly affairs. (Jami, 1991; p.31&41-50) Therefore, the corporeal world manifestation the divine empire, divine

empire world manifestation the fixed essences world, fixed essences world manifestation the divine names and the oneness and the uniqueness presence manifestation oneness presence. (Qaysari, 1996; p.90)

Third Presence: Angelic World

The third degree of the world of the angelic or example universe is that it is sometimes referred to as an example universe. The illustration of the universe is, for example, that this degree includes the manifestations of what is happening in the universe, and is also a higher instance of itself, the universe of ghosts. (Ibid; p.98) This world is the interface between the two worlds, because it is linked to the world of pure abstractions because of its separation and lack of material and it is similar to the universe of abstractions because it is covered in size and face. The characteristics of this universe are that the intermediate between the angelic of single spirits of matter and visible world is tangible phenomena and the imagery in the mirror is imagined in this world with images reflected in the mirror. (Shayegan, 2007; p.199)

The degree of the example universe is divided into two parts, connected and separated, one connected example, which is dependent on the forces of human perception, and is referred to it (the delimited example) in relation to the absolute example (conjoined imagination) His dreams and wonders are related to this world. But in the example of the autonomous of the perceptual power of man, it is not a condition, because it is separate and independent of man and is one of the three realities of creation determination. The incarnation of spirits, the formation of corpses, the embodiment of actions, the appearance of meaning in proper forms, and the observation of abstractions in the form of physical ghosts occurs at this degree. (Jami, 1991; p.52)

Fourth Presence: Corporeal World

The last of the universe is the realm of the corporeal world and in the mystic language; it is called (human nature). Corporeal world, the fourth presence is one of the five divine presence; that is presence absolute witness. Absolute witness world is precisely the point in front of the mystery of mysteries and the fixed essences universe. This world of matter has all its features such as time, location, and so on. The mystics of this degree are called the universe of existence, (the universe of nature), (the world of matter),(the world of creation) and (the degree of observation). The emergence

of existence in this world, which is the same world of bodies, takes place in and omnipresent way; in this sense, the appearance and presentation of the existence of such a universe reaches the stage of perfection. This process is called the (completion of the emergence of existential manifestation), which is the unique property of the material world. (Qunawi, 1992; p.205)

Fifth Presence: Perfect Human

The perfect human is the fifth and last the presence of five presences. In the mystic language of this presence under the heading, (the most universal being) and (the presence comprehensive presences), whose universe is the human world, is a comprehensive of all the preceding ages divinity, divine empire, angelic world, corporeal world. This means that all divine forms appear in human ecstasy. (Arabi, 1991; p.50) All divine and all forms of mankind appear in the truth way. For this reason, man has an encompassing rank and all in relation to non Allah. Therefore, a perfect man is a God who is fully revealed and present in God; henceforth he is called the presence the general presence. In theoretical mysticism, man has a special position and his rank is existential higher than the rest of the creatures, to the point where the mystics consider the main purpose of creating the universe to be human and ecstatic. (Qaysari, 1996; p.325)

Regarding the levels of the five presences, what is important in regard is that the existence of each order has been issued from the higher order and emerged, and all of them originate from the first order, namely, the essence of the truth. In fact, there are all aspects of the existence, manifestation and appearance of the existence. Therefore, levels of existence are not only discrete things, but they have a deep link with each other, because there is only one being that has infinite manifestations. So whatever in the universe is an example of something in the universe? In this way, everything in the world of sense is an example of what is in the universe of imagination, and in the universe of imagination, the specimen is what is in the world of the ghosts and that is there is an example of what is in the universe of fixed essences.

EXISTENCE LEVELS IN THE MAHAYANA BUDDHISM

Fundamental of Buddhist Mahayana Teachings

Buddhism is a religion attributed to Gautama Buddha. The Buddha is rooted in the sense of

the syntactic of Sanskrit and Pali. In the context of Indic religions, the term is used for someone who has come to the senses and has been revealed to him with the flames within him. (M. Kittelson, 1987; p.319) He was Buddha at the age of thirty-five, and the truth of dharma (the eternal truth) was revealed to him. Buddhists believe that although (truth) is eternal, it has not been clear at all times. Time consists of endless cycles that are not beginning and ending. In every age in the world, a conscious person (Buddha) emerges that knows the secret of this truth. A person who has a wisdom and deep insight. He is the one who, with his indulgence, removes the face of truth from the wicked world of veil, so that way of enlightenment is opened up to others. (Radhakrishnan, 1982; p.24)

After the death of Buddha, the first Buddhists formed the first Buddhism council, and they sought to keep the ritual from collapse. In subsequent councils, there were gradually differences in the interpretation of Buddhist teachings, and these differences eventually led to the emergence of two major schools of Buddhism. These two schools are known as the Mahayana Buddhist school (the great wheel) and the other Hinayana school (small wheel) of course, the Hinayana school is considered to be the oldest Buddhist school, and its follower actually consider themselves the heirs and preservers of the early Buddhist tradition. (Ranjbar, 2002; p.122) Considering the fact that the Buddhist school was further developed in the Far East, it was further influenced by the thoughts of the Far East. Although the Buddhist school of thought remained faithful to the basic principles and teachings of the Buddha, such as the principle of suffering (Dukkha), the principle of the absence of fixed substance (Anatta) and the principle of constant change of being (Anicca) based of the twelve system of causes and disabilities, a mystical interpretation of the teachings of the Buddha and tried to give the Buddhist teachings more intuitive and mystical colors.

Some of the school's doctrines are against the thinking of the school of thought, but some of the doctrines are also the main pillar of this school. It's very common to reach nirvana and, unlike Hinayana, is not just a person. The sacred language of their religious texts is also Sanskrit. The difference between the two schools of Buddha is another distinction between these two sects. Hinayana sees Buddha as a human like any other human being, and does not regard him as divine, and considers the path to salvation as a Buddhist journey. Basically, in Hinayana

metaphysics and discussions are strictly avoided, but Mahayana considers Buddha a mystical and divine aspect, and believes that by worshipping Buddha's and other Buddhists, it is possible to traverse the tidal path and reach the nerve. In their view, in order to reach the tidal power, they have to establish a connection between themselves and the Buddha and be able to come to be truth. (Him, 1999; p118)

Alone with the features mentioned above, the main themes in Mahayana are very pivotal. The first of them is shunyata, meaning nullity. Shunyata is the logical consequence of the Buddhist conception that humankind does not have a lasting spirit, as well as anything conditional on pre-existing conditions. Mahayana philosophers took this meaning one step further, and stated that nothing in the world has an independent reality or sustained substance. At first glance, he may be firm and upright, but with the knowledge gained in meditation, he sees that this is not the case, but this leads to nirvana. (Hawkins, 2009; p.50-51 & Hinnells, 2010; p.321)

Nothing is based on this belief, because its existence depends on causes and conditions. Therefore, you cannot exist, The teachings of shunyata teach all the objects to obliterate their misconceptions about the finite world. This negation is neither inferiority nor intrinsic property, but the expression of the notion that the infinite truth is something that cannot exist in finite objects or beliefs, even in the beliefs of negation itself. Therefore, the ultimate truth is unthinkable. (Flower, 1999; p.86)

The latter concept, which has always been in the center of thought, is related to Buddhism itself. They were influenced by the fact that the Buddha had become clear, and after that, many years of moral life, or the path to perfection, came to light. Once you went to perfection in this form, you were a stumbling block, that is, (someone who is looking for clarity). Hence, the bodhisattva was important among them. In their view, the goal of Buddhist life is to reach the position of Buddha. In this way, Buddha is no longer a historical person, and this means that he is not subject to the so-called laws of nature, so what is known in the term to sambhogakaya, benefit. Where he finds, the events that occur depending on his appearance and the language that he uses are the source of the poison sambhogakaya. (Suzuki, 1999; p.50-51)

Another important doctrine of the school is the three-body theory (trikaya). Which, because it is just a historical person in the Hinayana Buddha School, was not considered, but in the school of

thought, it was found that Buddha was a divine person.

Explaining the Concept of the Buddhist Trikaya (Three Bodies) in the School Mahayana

The principle of the three Buddha bodies is a way of uniting the various aspects of Buddhist religiosity. This doctrine is based on the fact that there is a final truth that charts itself as godly as heavenly Buddha's, and even beyond, as a Buddhist historic, and through the Gautama of the future, purification in the way of the Buddha's and the acquisition of a thoughtful non-dual insight can be lifted from the earthly life to the true being, to unity with the absolute, and to this truth. (Smart, 2012; p.165) So, for the precise explanation of the trikaya concept, we first discuss the various interpretations of the term.

There are three main concepts in Buddhist thought in India, some of which have been developed in the Buddhist religion and outside of India. These three sanctuaries appeared in the form of three gemstones (triratna) in the first in the Buddhist religion. In the Buddhist bible, three basket or Tripitaka, the appeal to these three villages is very important for Buddhist followers. These trivial truths include Buddha, dhamma or ritual and sangha or monastic system that every Buddhist must resist and seek refuge in them. This rule reads: I seek refuge in the Buddha or, more precisely, I seek refuge and support of the Buddha, I seek refuge, I will take refuge in sangha. In fact, anyone who wishes to become a believer of Buddhist religion should repeat the above sentences to shelter these three gems. (Morgan, 1956; p.125) In fact, repeating these sentences is a person's testimony to Buddhism, and in this respect, it has the same function as mentioning two testimonies in Islam.

The trikaya (three bodies) was originally written in Lankavatasutra and developed by the Yogacara School. According to this theory, the body of the Buddha is threefold: the first is the dharmakaya (doctrine body or essential body) is self-existent and absolute the same for all Buddha's. It supports the other two bodies, for ultimately only it exists. The Second, sambhogakaya (bliss body or communal body) is the channel through which the Buddha's communicate with bodhisattvas in the heavens. This idea was used to interpret texts that describe many Buddha's preaching assemblies of bodhisattvas and gods in all the universes, while at the same time they had passed away to nirvana. The third is the nirmanakaya

(transformation body), is that by which the Buddha works for the good of all creatures, including the historical Buddha, who appeared on earth, and in other existences, and then passed away into nirvana. Trikaya teaching tries to adapt different expressions of Buddhism. (Parrinder, 1987; p.9347)

According to the theory of three bodies, which is in fact the spiritual frame of Mahayana, these three Buddha's bodies consist of three bodies of the dharmakaya, sambogakaya, nirmamakaya. This is one of the main differences between the Buddha's personality and Buddhism, which is not, in my opinion, Buddha a historical determinant, but the ultimate cause of objects or the cause of the cosmic alliance. (Dasgupta, 1950; p.12) This hypothesis was in fact one of most important achievements of Buddhists and scholars who belonged to the Mahayana branch. They considered this hypothesis as the most important and decisive element of the universe of the universe and Buddhist mysticism. (Raynolz, 2000; p.284)

The Concept of God in the Mahayana

The central concept of Buddhism is not the concept of God, but the power that is the main and important goal in this religion. What the Buddhists are describing is almost like the qualities of God that they accept in monotheistic religions, and if so, it can be said that Buddhism accept God. In Mahayana, there is a concept called (Abibuddha), which is in pure force and brightness. This Buddha and the divine matter are intrinsically inherent and in existences there is no other affinity. This abibuddha is similar to Brahman of Hinduism. In some ways, this Buddha and divine being are indifferent and non-personal, and are more deserving of being. All things in the universe are his manifestation, and nothing is separate from him. (Hosseini, 2009; p.109-110) Of course, although the true Buddha is one, there are many other Buddha's that are numerous. Gradually, the religious orientation in this school is found in theses Buddhists, and there are plagues that present a kind of faith and worship to a group of these Buddhists as divine beings, therefore, they believe in the body of the right to the Buddha, which in fact the main doctrine is the school thought. (Smith, 2004;p.123)

As it was said, in the context of the Mahayana school of the historical Buddhist, Siddhartha Gautama it was so advanced that a new concept, namely, trikaya was introduced. This concept expresses the fact that, although it was human

and had a material body, its position was not the same. He was the manifestation of a transcendent truth, from which it is interpreted as the dharmakaya. His physical body is also a nirmanakaya, and is between the two bodies that call it sambhogakaya. In fact, it explains the viability of the unity of the universe through these three bodies. (Suzuki, 1999; p.78) And the elements of cosmology and mysticism, through the hypothesis of three bodies of the Buddha, entered into the ritual, and as a transcendental truth, it was thought that all of it existed.

Concept of Dharmakaya (Truth Appearance)

Different definitions of the word (dharma) are presented, and each of them has been viewed at a particular angle. Some of dharmamean the cosmic order and the natural law that governs the world and the main thing is to follow it as a follower of honor and to disobey the violation being. In this sense, dharma is the conditional of all appearances. (Chitkara, 2002; p.477) But the meaning of Buddha's teaching is also used; meaning dharma Buddha is also used. (Klostermaier, 1997; p.31) In fact, we are old ways to name Buddha's main teachings. However, the teachings of Buddha are not counted, but these teachings include the four noble truths, the octagonal processes, the three essential gems (triratna), the chain of causes and disabilities (Pratityasamutpada), which in Buddhist teachings, is the main purpose dharma of achieving nirvana. (Chitkara, 2002; p.435)

According to the meaning mentioned, it can be said of the ultimate truth before anything else. The truth lies behind all the affairs around us. It is a real thing, unlike the phenomena of the universe of sensible thing that are hidden and the person must return from the world of sensibility, and on the contrary, focus all his attention on dharma, because it is the only one that gives the ultimate truth to man. Dharma is not outside the affairs and events of the world, but in some way within the phenomena.

The word (dharma) can be understood in the compound word dharmakaya (dharma body) but the meanings and contents are more than these. The essence of the truth is intrinsic and superior to itself and of the universe of all evils and manifestations, that is, absolute, indestructible, timeless, the essence of everything inside and outside, whatever and is and will be. (Schumann, 1996;p.114) Dharmakaya is the first truth, the mountaineering of the Prajna Paramita, and known as dharmakaya, is considered to be the highest, the dharmakaya is

prajna, and which is the best known. He is steady and unchanging, the true nature of every Buddha and every creature. This body of truth is inherent in Buddha and all beings, and it is interpreted as being the state of being. (Shayeghan, 2007; p.174) The dharmakaya is not shapeless, but the essence is real, true and lasting. The dharmakaya is the whole essence of the universe and manifests itself in the universe, in all its components and within it. In the Buddha's religion, it is absolutely indecorous and calm. Gautama Buddha had an effect on the followers that the true body of Buddha is not his human tone, but his spiritual tone, namely, dharmakaya is his true body. Because creatures cannot understand the dharmakaya except through the spiritual reception, hence the dharmakaya for the beings such as the bodhisattva shape takes sambhogakaya takes on and for ordinary creatures form nirmanakaya. (Suzuki, 1999; p.95) So the word dharmakaya in a word is truth that is what every creature needs to understand, it is the supreme truth that everything takes its existence from him.

The nature of the dharmakaya is described in the following way in the avatamsaka-sutra:

Dharmakaya, despite being a man in the triple world, is innocent of lust and impurities, and appears everywhere on the invitation of karma. It is not an individual reality and not a falsehood, but absolute and free from calculations and confusions. The body of dharmakaya has neither a limit nor a place nor a place but in all the temples. Freedom and spiritual presence in material things are incomprehensible. There are all material forms in it and they are able to create all the objects. There is no place in the world in which this object is not present and it is free of contradictions and contradictions. (Suzuki, 1907; p.24)

In fact, dharmakaya is the position of unity, indeterminacy, and in the so-called Mahayana emptiness (shunyata). Shunyata in the word means null or empty, a central concept in Buddhism. In the cult of Mahayana, they consider everything inalienable, in other words, inferior. All the dharmakaya are basically devoid of constant and constant essence, and they are nothing but an expression. Indeed, they are not out of desolation. Shunyata learns and fills up all the objects and, therefore, makes them possible to develop, but we should not simply obliterate all creatures with the same nonsense. Desolation does not mean that things

are not there, but it means that they are nothing but an expression. Often in Mahayana, shunyata is taken with the absolute, because it is dualistic. The true of this universe is shunyata, which interprets it (to calm plurality). Emptiness is linked to the true nature of this world, which makes sense. (Shohaei, 2002; p.214-215)

Concept of Nirmanakaya (Visible Appearance)

Nirmanakaya is the worldly manifestation and the material body of Buddha. This body can be regarded as the apparent and imaginative body of Buddha, and it is the body that Buddha takes on phenomena when it descends and unfolds. (Shayeghan, 2007; p.175) The nirmanakaya is a worldly Buddha that has been charged in the human world, has undergone earthly body that remains a clean savior. He is the absolute manifestation in the human world with the thought of directing the living beings to emancipation through illumination. Although the Buddha nirmanakaya has a human body, but it is also manifest with the dharmakaya, it is in fact its manifestation, and in this regard, the heavenly nature or as Buddhists say, has a true Buddhist nature. The true body of the nirmanakaya is dharmakaya, and all the nirmanakaya are the only one in the dharmakaya. (Suzuki, 1999; p.84-85)

Concept of Sambhogakaya (Helper Appearance)

The intermediate step is between dharmakaya and nirmanakaya. Sambhogakaya manifestation is for help to all the bodhisattva. This manifestation is sometimes called the reward body, because he has the fruits of his spiritual endeavors, but he later called him the body of the benefactor because all the bodhisattva used it. Sambhogakaya to see all the bodhisattva, he is the secret of supreme perfection and embodiment of man is wisdom or metaphysics (prajana). He is an ideal Buddha and a brilliant body that is clearly radiant. This body has two shapes, the first one for your benefit, and the other for the bodhisattva teaching. Hence, the sambhogakaya is the manifestation of the dharmakaya and the mediator of dharmakaya and nirmanakaya. (Ibid, p.87-88) Therefore, reaching nirvana in the Mahayana religion, is reaching to dharmakaya, in which all pluralities are united. In consideration of people who are low in knowledge, there are many Buddhists and between them and the world, but those who have achieved superiority and clarity, in the dharmakaya they experience the same intrinsic nature and unity that both Buddhist and

Buddhists are united it is both the intrinsic and Buddhist unity with other beings in the world. It is same opinion that the stamp of a thought is on Mahayana. (Schumann, 1996; p.115)

Therefore, the first dharmakaya is the essence of everything, and every creature possesses it, secondly, the peak point is a salvation and Buddhist. Since creatures cannot understand the dharmakaya except for the spiritual experience, for creature such as bodhisattva, the form of sambhogakaya, and for ordinary creatures it is a form nirmanakaya. But the nature of both is composed of dharmakaya. This invisible and absolute body does not disappear, all living things in it are moving, and their existence is from him. All Buddhists in this unique Buddha dharmakaya are the only one; in fact dharmakaya position of unity is indeterminate. (Pashaei, 2001; p.334)

The nirvana truth in the Mahayana ritual lies in all this being in the same unity of the dharmakaya. This unity has fueled an important doctrine in Mahayana, in which all beings are united with a nirvana and are in a state of poverty without even being aware of it.

COMPARISON AND CONCLUSION

If we consider the various aspects of the five divine presences, it can be compared somewhat with the trikaya in Mahayana, and discovered the points of sharing between them. The five divine presence is the same as the general level of existence, the place of appearance and manifestation of the truth. Accordingly, only the truth of the true existence is God, and other mammals like the shadow in the sun are mortals. This term is in some way applicable to the term trikaya or three bodies and as it has the truth to manifest itself, Buddha have manifestations and levels. Although in the teachings of Buddhism, from the point of view of theology, there seems to be no belief in God, but nirvana is a embodied in nirvana, and this is the aspect of Buddhism, which has a religious and mystical color. What the Buddhists have expressed and described about the notion of nirvana is almost similar to the divine attributes of the monotheistic religions concerning the creator of the universe. And with this look, a comparison can be made between the two fundamental concepts. Therefore, the five divine presence and the trikaya are both levels and manifestation of transcendental truth and absolute essence. First, we can distinguish between the divine degree and the manifestation world. The divine principle is twofold: the level beyond any

determination (divinity) and the rank of the creator and creator God (divine aspect). The world of manifestation also consists of three things: first, the spiritual and rational world (divine empire), which is the supra-formal world and belongs to heaven and angels. Then is the spiritual world (angelic world), as well as the physical and material world (corporeal world). These five universes are counted with the three Buddha's and the contemplative and nirvana concepts. As divinity the nature of holy and purified entity of the truth to excellence with the concept of nirvana with Mahayana means the pure and transcendental essence of the convergence, and the degree of divine aspect with the first body of Buddha, namely, dharmakaya, because both the first truth as best even though they contain others are matched. The degree of the divine empire and the world of devil's spirits are similar to that the bodhisattva, because they are like dead spirits and cherubims are creatures that seek to enlighten people to reach people, and their purpose is to make people happy. The world of angelic world or universe is an example, as already said, this world is the mediator of the universe of matter and matter, and the distance between the ghosts and bodies. From this point of view, sambhogakaya is like, because sambhogakaya in the Mahayana in the middle of the stage interface is between dharmakaya and nirmanakaya. In the end, the corporeal world is similar to that of nirmanakaya for it is the same physical and material manifestation of the Buddha that goes into the realm of existence, like the human being in the universe and matter, which are the universe of bodies and the level of senses and senses.

Considering to content above mentioned the theory of the five divine presence can be compared according to the divine two degree and the manifestation world with bodies or manifestation of Buddha and concepts of nirvana and bodhisattva.

- Divine essence (divinity), beyond any determination- nirvana (shunyata)
- Divine names and attributes (divine aspect), creator God- Buddha (dharmakaya)
- Supernatural universe (divine empire), ghost universe, bodhisattva
- The subtle formal of world (angelic world), sensual world, sambhogakaya
- Material and physical world (corporeal world)

REFERENCES

- [1] Biruni, Abu rayhan (1973).Tahqiq ma li-l-hind (A compendium of India's religion and philosophy), translate by Akbar Dana seresh, Tehran: Ibsina publication.
- [2] Chitkara, M.G (2002). Encyclopedia of Buddhism; vol5.13. A.P.H. Publishing corporation.
- [3] Darashokuh, Mohammad (2001).Majma-ul-Bahrain (The mingling of two oceans), editor Mohammad Reza Naini, Tehran: Sokhan publication.
- [4] Dasgupta, ShashiBhusan (1950). An introduction to tantric Buddhism, India; university of Calcutta.
- [5] Fowler, Merv (1999). Buddhism belifes and practices, Britania; Sussex academic press.
- [6] Fanari, Mohammad IbnHamze (1995).Mesbah Al-uns (The lampe of intimacy), editor Mohammad Khajavi, Tehran: Mola publication.
- [7] Faraghani, Said al-din (2007).Montaha Al-madarek, editor Khatawi, Qum: Eshragh publication.
- [8] Hawkins, Bradley k (2009). Buddhism. Translate by Mohammad Reza Badiee, Tehran: Amir Kabir publication.
- [9] Hinnells, J.R (2010) The East living Religions, A collective translation of translator, Qum: religions publishing.
- [10] Hosseini, Seyyed Akbar (2009). The ultimate truth in Buddhism, Religions knowledge magazine, year (1), number (1), p 99-116.
- [11] Hume, Robert Ernest (1999). The world's living Religions, Translate by Abd Al-rahimGavahi, Tehran: publishing cultural Islamic.
- [12] Ibn al-arabi,Mohiy al-din (1991).Fusus Al-Hikam (The bezels of wisdom), Tehran: Al-zahrapublishing .
- [13] Ibnmanzur, Mohammad ibnMakram (1984).Lisan Al-arab, Beirut: Dar sader.
- [14] Izutsu, Toshihiko (1984). Sufism and Taoism, London.
- [15] Jahangiri, Mohsen (1998).Mohiyeddinibnarabi; a prominent figure of Islamic mysticism, Tehran: Tehran university press.
- [16] Jami, Abd al-Rahman (1991).Naqd Al-nusus fi sarhnaqsh Al-nusus (criticism the texts on the commentary the imprint of the nusus), editor William chittick, Tehran: elmi & farhangi publication.
- [17] Khomeini, Ruhollah (1984) Ta liqat Ala-sharhfusus al-Hikamwa-Misbah Al-uns (Annotation to the commentary on the bezels of wisdom & the lampe of intimacy), Qum: Islamic propagation office.
- [18] Khomeini, Ruhollah (n.d). Al-TaliqahAla Al-fawid Al-Razaviyyah, Tehran: Khomeini works publishing.
- [19] Klostermair, k (1997). Buddhism. Oxford; oxford university. Press.
- [20] Lajevardi, Fatemeh (2014). The five divine presence, Encyclopedia of Islamic, vol 14, Tehran: Center Encyclopedia of Islamic.
- [21] M.kittelson, James (1987). Buddha, Encyclopedia of religion, ed by: MirceaEliade, New York, Macmillan Publishing Company.
- [22] Morgan, Kenneth (1956). The path of Buddha, New York; Ronald press.
- [23] Parrinder, Geoffrey (1987). Triads, Encyclopedia of religion, ed by: MirceaEliade, vol 15, NewYork, Macmillan Publishing Company.
- [24] Pashaei, (2001). Beyond wisdom, Tehran: Negahemoaser publication.
- [25] Qaysari, Dawudibn Mohammad (1995).Sharh-e Ta'iyiyah (Commentary on the poem of the way), Qum: Islamic propagation publication.
- [26] Qaysari, Dawudibn Mohammad (1996).Sharh-e fusus Al-hikam (A commentary on fusus al-Hikam), editor Jalal al-din Ashtiyani, Tehran: scientific& cultural publication
- [27] Qunawi, Sad al-din Mohammad ibnishag (1984).I'jaz Al-bayan fi ta'wil umm Al-Qur'an (Exposition on the interpretation of the Mother of the Quran), Qum: Bustaneketab publication.
- [28] Qunawi, Sad al-din Mohammad ibnishag (1992). Al-fukuk (The breaking open of the mysteries related to the wisdoms of the fusus), Editor Mohammad Khwajawi, Tehran: Mola publication.
- [29] Radhakrisnan, S (1982). Introduction, Dhammapada, NewDehli.
- [30] Ranjbar, Amir Hossein (2002). Buddha searching for heavenly roots, Tehran: Firooze publication.
- [31] Reynolds, frank (2000). Religions Buddha, Tao & Confucius, translate by Gholam Reza sheikh zany al-din, Tehran: Firooze publication.
- [32] Schumann, Hans Wolfgang (1996). Buddhism, translate byA.pashaei, Tehran: Firooze publication.
- [33] Schuon, Frithjof (2005). The five divine presence, Translate by Mahmud binayemotlagh, Aftab magazine, year (1), number (5), December & January.
- [34] Shayegan, Daryush (2003). Hinduism and Islamic mysticism, Tehran: Farzaenruz publication.
- [35] Shayegan, Daryush (2007). Religions & philosophies schools Indo, Tehran: Amirkabir publication.
- [36] Shojaei, Ali Reza (2002). Danesh name din (Religious science), Haft Aseman magazine (seven Heavens magazine), number (14), p199-216.
- [37] Smart, Ninian (2012). The religious experience of mankind, translate by Morteza Goodarzi, Tehran: Samtpublication.

Levels of Existence in Islamic Mysticism and Buddhist Mahayana

- [38] Smith, Jodurden (2004). The essence of Buddhism, Chartwells book.
- [39] Suzuki, DaisetsTeitaro (1907). The Outlion of Mahayana Buddhism, London; university of Chicago.
- [40] Suzuki, B.L (1999). The path of the Buddha, translate byA.pashaei, Tehran: Spark publication.
- [41] Tiwari, Kedarnath (2002). Comparative Religion, translate by Lowisshankaei, Tehran: Samt publication.

Citation: *Ali reza Khajegir, Sarvnaz Heidary., "Levels of Existence in Islamic Mysticism and Buddhist Mahayana", Journal of Religion and Theology, 4(1), 2020, pp. 8-18.*

Copyright: © 2020 Ali reza Khajegir . This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.