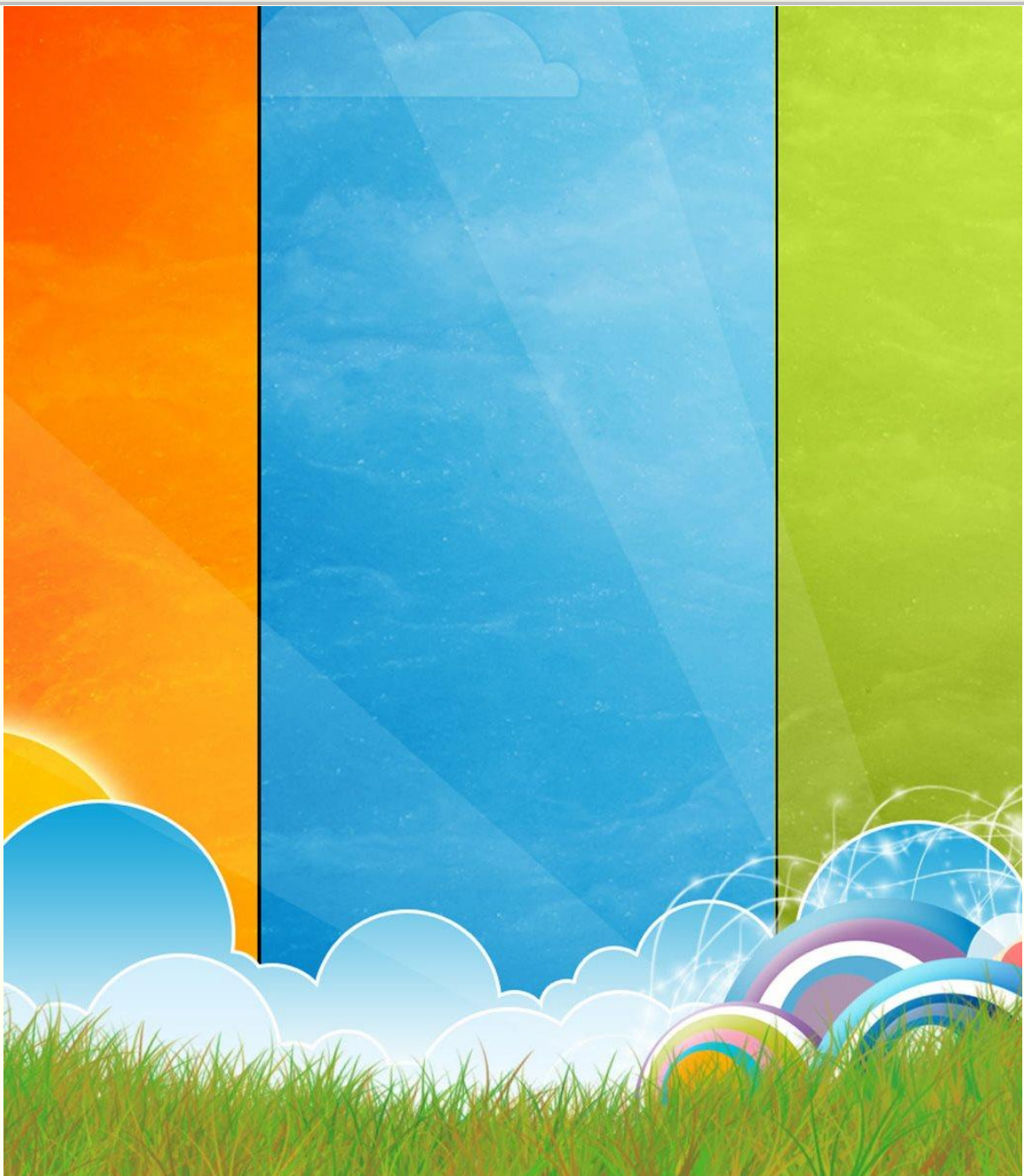


*Madame Blavatsky connects
the periodic incarnations of
mankind's Great Saviours:
Krishna, Gautama, and Jesus.*



Contents and abstract of central ideas

Madame Blavatsky connects the periodic incarnations of mankind's Great Saviours: Krishna, Gautama, and Jesus.

Whenever there is a decline of virtue, an uprising of vice and injustice in the world, a Great Soul incarnates on earth for the establishment of righteousness, the destruction of the wicked, and the preservation of the just. 4

The Hindu Redeemer preceded the Christian by some thousands of years; between the two, Gautama Buddha, reflected Krishna (who appears in every yuga) and projected into the night of the future his own luminous shadow, out of whose collected rays were shaped the outlines of the mythical Jesus, and from whose teachings were drawn those of the historical Christos. 4

Krishna, Gautama, and Jesus appeared like true gods, each in his epoch, and bequeathed to humanity three great religions built on the imperishable rock of ages. If their religions are cleansed from the dross of priestly dogmas, they will be found to be identical for the primitive truths of all three rest on one foundation, the Archaic Wisdom Religion. 5

Kapila, Orpheus, Pythagoras, Plato, Basilides, Marcian, Ammonius and Plotinus, founded schools and sowed the germs of many a noble thought and, disappearing, left behind them the refulgence of demi-gods. 5

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As Mussulmans will not admit that their Koran is built on the substratum of the Jewish Bible, so the Christians will not confess that they owe next to everything to the Hindu religions. 9

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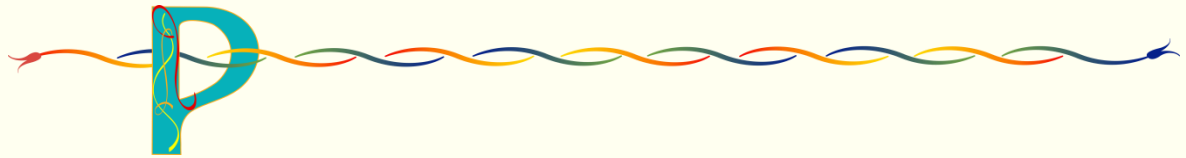
BUDDHAS AND INITIATES SERIES
CONTENTS AND ABSTRACT OF CENTRAL IDEAS

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Madame Blavatsky connects the periodic incarnations of mankind's Great Saviours: Krishna, Gautama, and Jesus.

Whenever there is a decline of virtue, an uprising of vice and injustice in the world, a Great Soul incarnates on earth for the establishment of righteousness, the destruction of the wicked, and the preservation of the just.

From *Isis Unveiled*, II pp. 535-43.

No orthodox Brahmans and Buddhists would deny the Christian incarnation; only, they understand it in their own philosophical way, and how could they deny it? The very cornerstone of their religious system is periodical incarnations of the Deity. Whenever humanity is about merging into materialism and moral degradation, a Supreme Spirit incarnates himself in his creature selected for the purpose.¹ The “Messenger of the Highest” links itself with the duality of matter and soul, and the triad being thus completed by the union of its Crown, a saviour is born, who helps restore humanity to the path of truth and virtue. The early Christian Church, all imbued with Asiatic philosophy, evidently shared the same belief — otherwise *it would have neither erected into an article of faith the second advent, nor cunningly invented the fable of Anti-Christ as a precaution against possible future incarnations*. Neither could they have imagined that Melchisedek was an avatāra of Christ. They had only to turn to the *Bhagavad-Gita* to find Krishna or Bhagavat saying to Arjuna:

He who follows me is saved by wisdom and even by works. . . . *As often as virtue declines in the world, I make myself manifest to save it.*² [536]

The Hindu Redeemer preceded the Christian by some thousands of years; between the two, Gautama Buddha, reflected Krishna (who appears in every yuga) and projected into the night of the future his own luminous shadow, out of whose collected rays were shaped the outlines of the mythical Jesus, and from whose teachings were drawn those of the historical Christos.

Indeed, it is more than difficult to avoid sharing this doctrine of periodical incarnations. Has not the world witnessed, at rare intervals, the advent of such grand characters as Krishna, Śākyamuni, and Jesus? Like the two latter personages, Krishna seems to have been a real being, deified by his school at some time in the twilight of history, and made to fit into the frame of the time-honoured religious programme. Compare the two Redeemers, the Hindu and the Christian, the one preceding the other by some thousands of years; place between them Siddhārtha Buddha, reflect-

¹ [Paraphrasing the *Bhagavad-Gita* 4 vs. 7-8. Cf. “I produce myself among creatures . . . whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.” Recension by W.Q. Judge. Full text under the title “The Bhagavad Gita - tr. Judge,” in our Higher Ethics and Devotion Series. — ED. PHIL.]

² [See ch. iii, 4.]

ing Krishna and projecting into the night of the future his own luminous shadow, out of whose collected rays were shaped the outlines of the mythical Jesus, and from whose teachings were drawn those of the historical Christos;¹ and we find that under one identical garment of poetical legend lived and breathed three real human figures. The individual merit of each of them is rather brought out in stronger relief than otherwise by this same mythical colouring; for no unworthy character could have been selected for deification by the popular instinct, so unerring and just, when left untrammelled. *Vox populi, vox Dei*² was once true, however erroneous when applied to the present priest-ridden mob.

Krishna, Gautama, and Jesus appeared like true gods, each in his epoch, and bequeathed to humanity three great religions built on the imperishable rock of ages. If their religions are cleansed from the dross of priestly dogmas, they will be found to be identical for the primitive truths of all three rest on one foundation, the Archaic Wisdom Religion.

Kapila, Orpheus, Pythagoras, Plato, Basilides, Marcian, Ammonius and Plotinus, founded schools and sowed the germs of many a noble thought and, disappearing, left behind them the refulgence of demi-gods.

Kapila, Orpheus, Pythagoras, Plato, Basilides, Marcian, Ammonius and Plotinus, founded schools and sowed the germs of many a noble thought and, disappearing, left behind them the refulgence of demi-gods. But the three personalities of Krishna, Gautama, and Jesus appeared like true gods, each in his epoch, and bequeathed to humanity three religions built on the imperishable rock of ages. That all three, especially the Christian faith, have in time become adulterated, and the latter almost unrecognizable, is no fault of either of the noble Reformers. It is the priestly self-styled husbandmen of the “vine of the Lord,” who must be held to account by future generations. Purify the three systems of the dross of human dogmas, the pure essence remaining will be found identical. Even Paul, the great, the honest apostle, in the glow of his enthusiasm either unwittingly perverted the doctrines of Jesus, or else his writings are disfigured beyond recognition.

¹ [Consult “Gautama and Jesus parallel lives,” “Jesus Ben Pandira, the historical Christ,” and “The real Christ is Buddhi-Manas, the glorified Divine Ego,” in our Buddhas and Initiates Series. — ED. PHIL.]

² [A Whig tract of 1709, titled after a Latin phrase meaning “the voice of the people is the voice of God.” The Whigs were a political faction and then a political party in the Parliaments of England, Scotland, Ireland, Great Britain, and the United Kingdom. Between the 1680s and the 1850s, the Whigs contested power with their rivals, the Tories. The Whigs merged into the Liberal Party with the Peelites and Radicals in the 1850s. Many Whigs left the Liberal Party in 1886 to form the Liberal Unionist Party, which merged into the Conservative Party in 1912.]

The *Talmud*, the record of a people who, notwithstanding his apostasy from Judaism, yet feel compelled to acknowledge Paul's greatness as a philosopher and religionist, says of Aher (Paul),¹ [537] in the *Yerushalmi*, that "he corrupted the work of that man" — meaning Jesus.²

Meanwhile, before this smelting is completed by honest science and future generations, let us glance at the present aspect of the legendary three religions.



¹ In his article on "Paul, the Founder of Christianity," [*The Evolution*, September 1877] Professor A. Wilder, whose intuitions of truth are always clear, says:

"In the person of *Aher* we recognize the Apostle Paul. He appears to have been known by a variety of appellations. He was named *Saul*, evidently because of his vision of Paradise — *Saul* or *Sheōl* being the Hebrew name of the other world. *Paul*, which only means 'the little man,' was a species of nickname. *Aher*, or *other*, was an epithet in the Bible for persons outside of the Jewish polity, and was applied to him for having extended his ministry to the Gentiles. His real name was Elisha ben Abuiah."

[Consult "Paul an Initiate and founder of Christianity" and "Peter not an Initiate and the enemy of Paul," in our Buddhas and Initiates Series. — ED. PHIL.]

² "In the *Talmud* Jesus is called OTO HA'ISH, הַיֵּשׁ אִתּוֹ, *that man*." — A. Wilder, *op. cit.* [*Talmud Yerushalmi*: Hagigah II, 1]

Legends of the Three Saviours.

Krishna

Epoch: Uncertain. European science fears to commit itself. But the Brāhmanical calculations fix it at about 5,000 years ago.

Krishna descends of a royal family, but is brought up by shepherds; is called the *Shepherd God*. His birth and divine descent are kept secret from Kansa.

An incarnation of Vishnu, the second person of the Trimūrti (Trinity). Krishna was worshipped at Mathura, on the river Jumnā.²

Krishna is persecuted by Kansa, Tyrant of Mathura, but miraculously escapes. In the hope of destroying the child, the king has thousands of male innocents slaughtered.

Krishna's mother was Devakī, an immaculate virgin (but had given birth to eight sons before Krishna).

Krishna is endowed with beauty, omniscience, and omnipotence from birth. Produces miracles, cures the lame and blind, and casts out demons. Washes the feet of the Brahmans, and descending to the lowest regions (hell), liberates the dead, and returns to *Vaikuntha* — the paradise of Vishnu. Krishna was the God Vishnu himself in human form.⁷

Gautama Buddha

Epoch: According to European science and the Ceylonese calculations, 2,540 years ago.

Gautama is the son of a king. His first disciples are shepherds and mendicants.

According to some, an incarnation of Vishnu; according to others, an incarnation of one of the Buddhas, and even of Ādi-Buddha, the Highest Wisdom.

Buddhist legends are free from this plagiarism, but the Catholic legend that makes of him St. Josaphat, shows his father, king of Kapilavastu, slaying innocent young *Christians* (!!).⁴

Buddha's mother was Māyā, or Māyādevi; married to her husband (yet an immaculate virgin).

Buddha is endowed with the same powers and qualities, and performs similar wonders. Passes his life with mendicants. It is claimed for Gautama that he was distinct from all other Avatāras, having the entire spirit of Buddha in him, while all others had but a part (anśa) of the divinity in them.

Jesus of Nazareth

Epoch: Supposed to be 1877 years ago. His birth and royal descent are concealed from Herod the tyrant.

Descends of the Royal family of David. Is worshipped by shepherds at his birth, and is called the "Good Shepherd."¹

An incarnation of the Holy Ghost, then the second person of the Trinity, now the third. But the Trinity was not invented until 325 years after his birth. Went to Matarea, Egypt, and produced his first miracles there.³

Jesus is persecuted by Herod, King of Judæa, but escapes into Egypt under conduct of an angel. To assure his slaughter, Herod orders a massacre of innocents, and 40,000 were slain.⁵

Jesus' mother was Mariam, or Miriam; married to her husband, yet an immaculate virgin, but had several children besides Jesus.⁶ [538]

Jesus is similarly endowed.⁸ Passes his life with sinners and publicans. Casts out demons likewise. The only notable difference between the three is that Jesus is charged with casting out devils by the power of Beelzebub, which the others were not. Jesus washes the feet of his disciples, dies, descends to hell, and ascends to heaven, after liberating the dead.

¹ See *Gospel according to John*; [Students to consult "Blavatsky and Mead on the Gospel according to John," in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

² See Arrian, *Anabasis*, Bk. VIII (Indica), viii, 5; and Rev. J.B.S. Carwithen, *Bampton Lectures*, 1809, pp. 98-100.

³ Cf. The Arabic Gospel of the Infancy, § 24 *et passim*; Maurice, *History of Hindostan*, 1796-98, Bk. IV, Pt. II, ch. iii, pp. 308, 318.

⁴ See *Golden Legend*. [Look up "Gautama Buddha Beatified!" in our Buddhas and Initiates Series. — ED. PHIL.]

⁵ [Look up "Essential Theosophical Doctrines," p. 7, in our Theosophy and Theosophists Series. — ED. PHIL.]

⁶ See *Matthew* xiii, 55, 56.

⁷ [Thos. Maurice, *Indian Antiquities*, 1794, Vol. III, pp. 44-46]

⁸ See *Gospels and the Apocryphal Testament*.

Krishna creates boys out of calves, and *vice versa* He crushes the Serpent's head.¹

Krishna is Unitarian. He persecutes the clergy, charges them with ambition and hypocrisy to their faces, divulges the great secrets of the Sanctuary — the Unity of God and immortality of our spirit. Tradition says he fell a victim to their vengeance. His favourite disciple, Arjuna, never deserts him to the last. There are credible traditions that he died on the cross (a tree), nailed to it by an arrow.³ The best scholars agree that the Irish Cross at Tuam, erected long before the Christian era, is Asiatic.⁴

Krishna ascends to Svarga and becomes Nirguna.

Gautama crushes the Serpent's head, *i.e.*, abolishes the Nāga worship as fetishism; but, like Jesus, makes the Serpent the emblem of divine wisdom.

Buddha abolishes idolatry; divulges the Mysteries of the Unity of God and the Nirvana, the true meaning of which was previously known only to the priests. Persecuted and driven out of the country, he escapes death by gathering about him some hundreds of thousands of believers in his Buddhahood. Finally, dies, surrounded by a host of disciples, with Ānanda, his beloved disciple and cousin, chief among them all. O'Brien believes that the Irish Cross at Tuam is meant for Buddha's, but Gautama was never crucified. He is represented in many temples, as sitting under a cruciform tree, which is the "Tree of Life." In another image he is sitting on Naga the Rājā of Serpents with a cross on his breast.⁵

Buddha ascends to Nirvana.

Jesus is said to have crushed the Serpent's head, agreeably to original revelation in *Genesis*. He also transforms boys into kids, and kids into boys.²

Jesus rebels against the old Jewish law; denounces the Scribes, and Pharisees, and the synagogue for hypocrisy and dogmatic intolerance. Breaks the Sabbath, and defies the Law. Is accused by the Jews of divulging the secrets of the Sanctuary. Is put to death on a cross (a tree). Of the little handful of disciples whom he had converted, one betrays him, one denies him, and the others desert him at the last, except John — the disciple *he loved*. Jesus, Krishna, and Buddha, all three Saviours, die either on or under *trees*, and are connected with crosses which are symbolical of the three-fold powers of creation.

Jesus ascends to Paradise.

Result

About the middle of the present century,⁶
the followers of these three religions were reckoned as follows:⁷

Of Krishna

Brahmans: 60,000,000

Of Buddha

Buddhists: 450,000,000

Of Jesus

Christians: 260,000,000

¹ Thos. Maurice, *The History of Hindostan*, Vol. II, pp. 340-41, 343-45. [Consult "Who can read the riddle of the serpent?" in our Theosophy and Theosophists series. — ED. PHIL.]

² *Gospel of the Infancy*,* xcii [Accepted by Eusebius, Athanasius, Epiphanius, Chrysostom, Jerome, and others. The same story, with the Hindu earmarks rubbed off to avoid detection, is found at *Luke* ii, 46, 47. — Cf. *Isis Unveiled*, II p. 552 *fn*.

* The Syriac Infancy Gospel, also known as the Arabic Infancy Gospel, is a New Testament apocryphal writing concerning the infancy of Jesus. It may have been compiled as early as the 6th century, and was partly based on the Infancy Gospel of Thomas, the Gospel of James, and the Gospel of Pseudo-Matthew. The only two surviving manuscripts date from 1299 AD and the 15th/16th century in Arabic. They were copied in the area of northern Iraq and show influence from the Quran. — *Wikipedia*.]

³ [*Vishnu-Purāna*, V, xxxvii; *Mahābhārata*, Mausala-parvan, 126 *et seq.*]

⁴ See H. O'Brien, *The Round Towers of Ireland*, pp. 226 *et seq.*; also J.D. Guigniaut, *Religions de l'antiquité*, Vol. I, pp. 208-9, and engraving in Dr. P. Lundy's *Monumental Christianity*, p. 160. [Consult "Ireland, the last outpost of Atlantis," in our Atlantean Realities Series. — ED. PHIL.]

⁵ Cf. E. Moor, *The Hindoo Pantheon*, plate lxxv, 3.

⁶ [1877]

⁷ Max Müller's estimate.

As Mussulmans will not admit that their Koran is built on the substratum of the Jewish Bible, so the Christians will not confess that they owe next to everything to the Hindu religions.

Such is the present aspect of these three great religions, of which each is in turn reflected in its successor. Had the Christian dogmatizers stopped there, the results would not have been so disastrous, for it would be hard, indeed, to make a bad creed out of the lofty teachings of Gautama, or Krishna, as *Bhagavat*. But they went farther, and added to pure primitive Christianity the fables of Hercules, Orpheus, and Bacchus. As Mussulmans will not admit that their *Koran* is built on the substratum of the Jewish Bible, so the Christians will not confess that they owe next to everything to the Hindu religions. But the Hindus have chronology to prove it to them. We see the best and most learned of our writers uselessly striving to show that the extraordinary similarities — amounting to identity — between Krishna and Christ are due to the spurious *Gospels of the Infancy* and of *St. Thomas* having

. . . probably circulated on the coast of Malabar, and giving colour to the story of Krishna.¹

Why not accept truth in all sincerity and, reversing matters, admit that St. Thomas, faithful to that policy of proselytism which marked the earliest Christians, when he found in Malabar the original of the mythical Christ in Krishna, tried to blend the two; and, adopting in his gospel (from which all others were copied) the most important details of the story of the Hindu Avatāra, engrafted the Christian heresy on the primitive religion of Krishna. For any one acquainted with the spirit of Brahmanism, the idea of Brahmans accepting anything from a stranger, especially from a foreigner, is simply ridiculous. That they, the most fanatic people in religious matters, who, during centuries, cannot be compelled to adopt the most simple of [540] European usages, should be suspected of having introduced into their sacred books unverified legends about a foreign God, is something so preposterously illogical, that it is really waste of time to contradict the idea!

The most praiseworthy Christians are modified Buddhists, though probably not one of them ever heard of Prince Siddhartha.

We will not stop to examine the too well-known resemblances between the external form of Buddhistic worship — especially Lamaism — and Roman Catholicism, for noticing which poor Huc² paid dear — but proceed to compare the most vital points. Of all the original manuscripts that have been translated from the various languages in which Buddhism is expounded, the most extraordinary and interesting are *Buddha's Dhammapada*, or "Path of Virtue," translated from the Pāli by Colonel Rogers,³ and the *Wheel of the Law*, containing the views of a Siamese Minister of State on his own and other religions, and translated by Henry Alabaster.⁴ The reading of these two books, and the discovery in them of similarities of thought and doctrine often

¹ Lundy, *Monumental Christianity*, p. 153; Maurice, *History of Hindostan*, Bk. IV, pt. II, ch. iii, pp. 300-306.

² [Abbé É.R. Huc, 1813-1860]

³ Buddhaghosa's *Parables*, translated from the Burmese, by Col. H.T. Rogers R.E., with an Introduction containing Buddha's *Dhammapada*, or "Path of Virtue." Translated from the Pāli by F. Max Müller. London, 1870.

⁴ Interpreter of the Consulate-General in Siam.

amounting to identity, prompted Dr. Inman to write the many profoundly true passages embodied in one of his last works, *Ancient Faith and Modern*.¹ Writes this kind-hearted, sincere scholar:

I speak with sober earnestness, when I say that after forty years' experience among those who profess Christianity, and those who proclaim . . . more or less quietly their disagreement with it, I have noticed more sterling virtue and morality amongst the last than the first . . . I know personally many pious, good Christian people, whom I honour, admire, and, perhaps, would be glad to emulate or to equal; but they deserve the eulogy thus passed on them, in consequence of their good sense, having ignored the doctrine of faith to a great degree, and having cultivated the practice of good works . . . In my judgment the most praiseworthy Christians whom I know are *modified Buddhists*, though probably, not one of them ever heard of Siddhārtha."²

Between the Lamaico-Buddhistic and Roman Catholic articles of faith and ceremonies, there are fifty-one points presenting a perfect and striking similarity; and four diametrically antagonistic.

The Light of Buddhism versus the Darkness of Christianity.

As it would be useless to enumerate the “similarities,” for the reader may find them carefully noted in Inman’s work on *Ancient Faith and Modern*, pp. 237-40, we will quote but the four dissimilarities, and leave every one to draw his own deductions therefrom:

Light

Darkness

- | | | |
|---|---|---|
| 1 | “The Buddhists hold that nothing which is contradicted by sound reason can be true doctrine of Buddha.” | “The Christians will accept any nonsense, if promulgated by the Church as a matter of faith.” ³ [541] |
| 2 | “The Buddhists do not adore the mother of Śākya,” though they honour her as a holy and saint-like woman chosen to be his mother through her great virtue. | “The Romanists adore the mother of Jesus, and prayer is made to her for aid and intercession.” The worship of the Virgin has weakened that of Christ and thrown entirely into the shadow that of the Almighty. |
| 3 | “The Buddhists have no sacraments.” | “The papal followers have seven.” |
| 4 | The Buddhists do not believe in any pardon for their sins, except after an adequate punishment for each evil deed, and a proportionate compensation to the parties injured. | The Christians are promised that if they only believe in the “precious blood of Christ,” this blood offered by Him for the expiation of the sins of the whole of mankind (read Christians) will atone for every mortal sin. |

¹ [Thomas Inman, 1820–1876. *Ancient Faiths and Modern: a dissertation upon worships, legends and divinities in Central and Western Asia, Europe, and elsewhere, before the Christian era*. New York: J.W. Bouton, 1876]

² page 162

³ The words contained within quotation marks are Inman’s.

Which of these theologies most commends itself to the sincere inquirer, is a question that may safely be left to the sound judgment of the reader. One offers light, the other darkness.

The *Wheel of the Law*¹ has the following:

“Buddhists believe that every act, word, or thought has its consequence, which will appear sooner or later in the present or in the future state. Evil acts will produce evil consequences, . . . good acts will produce good consequences: prosperity in this world, or birth in heaven . . . in some future state.”²

Cruelty and mercy are finite feelings. But the Supreme Deity is infinite, hence it can only be Just, and Justice must be blind.

This is strict and impartial justice. This is the idea of a Supreme Power which cannot fail, and therefore, can have neither wrath nor mercy, but leaves every cause, great or small, to work out its inevitable effects. “With what measure you mete, it shall be measured to you again”³ neither by expression nor implication points to any hope of future mercy or salvation by proxy. Cruelty and mercy are finite feelings. The Supreme Deity is infinite, hence it can only be JUST, and Justice must be blind. The ancient Pagans held, on this question, far more philosophical views than modern Christians, for they represented their Themis blindfold. And the Siamese author of the work under notice, has again a more reverent conception of the Deity than the Christians have, when he thus gives vent to his thought:

A Buddhist might believe in the existence of a God, sublime above all human qualities and attributes, a perfect God, above love and hatred and jealousy, calmly resting in a quiet happiness that nothing could disturb; and of such a God he would speak no disparagement; not from a desire to please him, or fear to offend him, but from natural veneration. But he cannot understand a God with the attributes and qualities of men, a God who loves and hates and shows anger; a Deity, who, whether described to [542] him [Buddhist] by Christian missionaries, or by Mohammedans or Brahmans or Jews, falls below his standard of even an ordinary good man.⁴

¹ [Henry Alabaster. *The Wheel of the Law. Buddhism, illustrated from Siamese sources by the Modern Buddhist, a Life of Buddha,* and an account of the Phrabat.* London, Trubner, 1871; 323pp.

* The “Life of Buddha” translated “from a popular Siamese work, Pathomma somphothiyan.”]

² *ibid.*, Part I, “The Modern Buddhist; being the views of a Siamese Minister of State on his own and other religions,” p. 45.

³ *Matthew* vii, 2

⁴ *The Wheel of the Law*, Part I, p. 18

The doctrine of Vicarious Atonement is one of the most demoralizing of doctrines.

We have often wondered at the extraordinary ideas of God and His justice that seem to be honestly held by those Christians who blindly rely upon the clergy for their religion, and never upon their own reason.¹ How strangely illogical is this doctrine of the Atonement. We propose to discuss it with the Christians from the Buddhistic standpoint, and show at once by what a series of sophistries, directed toward the one object of tightening the ecclesiastical yoke upon the popular neck, its acceptance as a divine command has been finally effected; also, that it has proved one of the most pernicious and demoralizing of doctrines. The clergy say:

No matter how enormous our crimes against the laws of God and of man, we have but to believe in the self-sacrifice of Jesus for the salvation of mankind, and His blood will wash out every stain. God's mercy is boundless and unfathomable. It is impossible to conceive of a human sin so damnable that the price paid in advance for the redemption of the sinner would not wipe it out if a thousand-fold worse. And, furthermore, it is never too late to repent. Though the offender wait until the last minute of the last hour of the last day of his mortal life, before his blanched lips utter the confession of faith, he may go to Paradise; the dying thief did it, and so may all others as vile.

These are the assumptions of the Church.

Even the faintest glimmering sense of Justice revolts against such a pernicious dogma of atonement by proxy and salvation by prayer.

But if we step outside the little circle of creed and consider the universe as a whole balanced by the exquisite adjustment of parts, how all sound logic, how the faintest glimmering sense of Justice revolts against this Vicarious Atonement!

- If the criminal sinned only against himself, and wronged no one but himself;
- If by sincere repentance he could cause the obliteration of past events, not only from the memory of man, but also from that imperishable record, which no deity — not even the Supremest of the Supreme — can cause to disappear,

then this dogma might not be incomprehensible.

¹ [In replying to the question: Are there any dogmas in Buddhism which we are required to accept on faith?

A Buddhist Catechism explains:

No. We are earnestly enjoined to accept nothing whatever on faith; whether it be written in books, handed down from our ancestors, or taught by the sages. Our Lord Buddha has said that we must not believe in a thing said merely because it is said; nor in traditions because they have been handed down from antiquity; nor rumours, as such; nor writings by sages, because sages wrote them; nor fancies that we may suspect to have been inspired in us by a deva (that is, in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made; nor because of what seems an analogical necessity; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness.

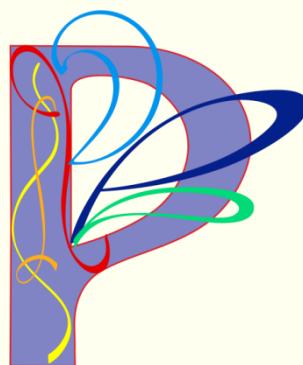
For this I taught you not to believe merely because you have heard, but when you believed of your consciousness, then to act accordingly and abundantly.

Blavatsky Collected Writings, (THE DOCTRINE OF AVATĀRAS) XIV p. 417; on *Kalama Sutta* of the *Anguttaranikāya*, quoting H.S. Olcott's *Buddhist Catechism*, pp. 55, 56, 1881 ed.]

The effects of a cause are never limited to the boundaries of the cause, nor can the results of crime be confined to the offender and his victim. The action may be instantaneous, the effects are eternal.

But to maintain that one may wrong his fellow-man, kill, disturb the equilibrium of society, and the natural order of things, and then — through cowardice, hope, or compulsion, matters not — be forgiven by believing that the spilling of one blood washes out the other blood spilt — this is preposterous! Can the *results* of a crime be obliterated even though the crime itself should be pardoned? The effects of a cause are never limited to the boundaries of the cause, nor can the results of crime be confined to the offender and his victim. Every good as well as evil action has its effects, as palpably as the stone flung into a calm water. The simile is trite, but it is the best ever conceived, so let us use it. [543] The eddying circles are greater and swifter, as the disturbing object is greater or smaller, but the smallest pebble, nay, the tiniest speck, makes its ripples. And this disturbance is not alone visible and on the surface. Below, unseen, in every direction — outward and downward — drop pushes drop until the sides and bottom are touched by the force. More! The air above the water is agitated, and this disturbance passes, as the physicists tell us, from stratum to stratum out into space forever and ever; an impulse has been given to matter, and that is never lost, can never be recalled! . . .

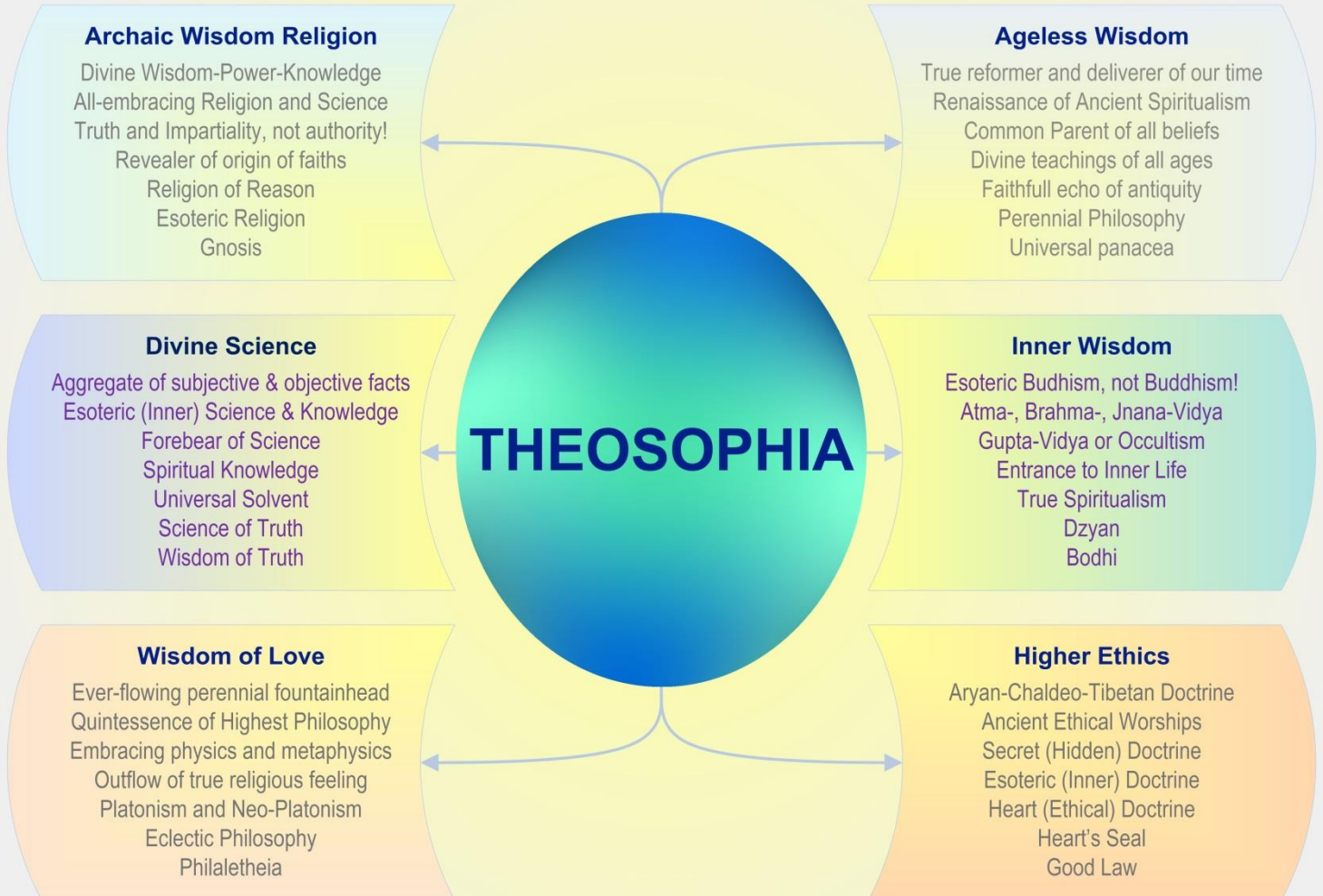
So with crime, and so with its opposite. The action may be instantaneous, the effects are eternal. When, after the stone is once flung into the pond, we can recall it to the hand, roll back the ripples, obliterate the force expended, restore the etheric waves to their previous state of non-being, and wipe out every trace of the act of throwing the missile, so that Time's record shall not show that it ever happened, then, *then* we may patiently hear Christians argue for the efficacy of this Atonement.



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Irrigated by Compassion and Charity Immortal, there is a constant outpouring of Spiritual Knowledge, Love, and Guidance for the Great Orphan. It emanates from the Highest Noëtic Realms of the Universe, from Regents of Rounds and Races, Higher and Lower Avatars, Gautama Buddha and his Incarnations, Rishis and Mahatmas.



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Blavatsky Collected Writings XII, (E.S. INTRODUCTION) p. 503; [quoting from a Master of Wisdom's Letter.]



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