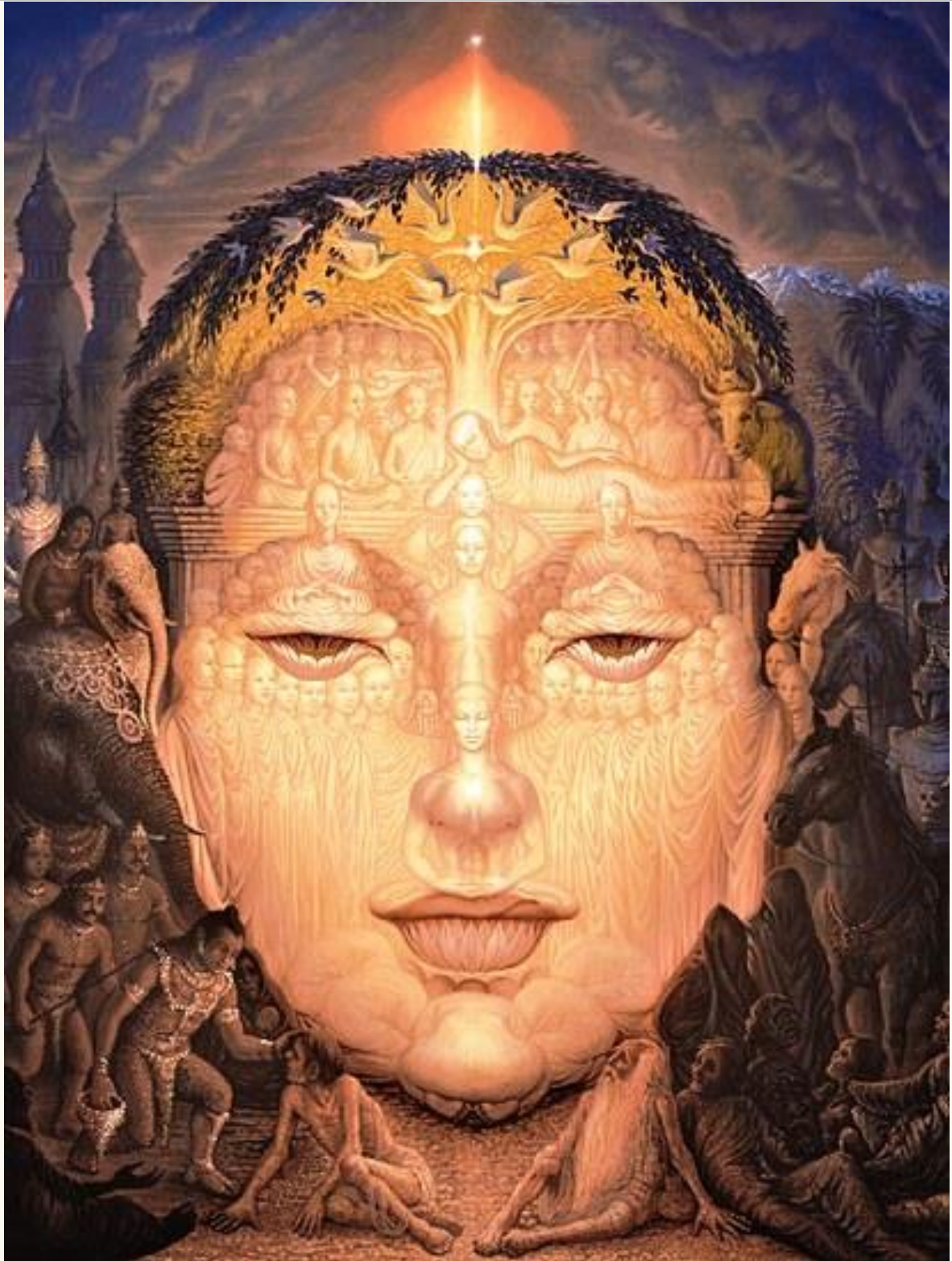


Gautama and Jesus Parallel Lives



Abstract and train of thoughts¹

Jesus and Apollonius were healers and were both addressed as Kings.

Apollonius was a Nirmanakaya.

He was accused of confining his teachings to the rich. But like Jesus and Buddha, Apollonius was the uncompromising enemy of all show of piety, all display of religious ceremonies, bigotry and hypocrisy.	3
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Their Bible is not the Word of God, but the words of fallible men and imperfect teachers.	4
Every revealer of truth has to become “man of sorrow” and martyr.	4
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Students of Esoteric Philosophy see in the Nazarene Sage a Bodhisattva with the spirit of Buddha Himself, in Him.

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Suggested reading for students.



¹ Frontispiece by Octavio Ocampo.

Jesus and Apollonius were healers and were both addressed as Kings.¹

Apollonius was a Nirmanakaya.

This compilation is an addendum to: *Compassion: the Spirit of Truth* (2021), ch. 6, § “Jesus was a martyred Adept, not an Avatara,” pp. 199-207.

Jesus and Apollonius were healers, and were both addressed as Kings by their followers. Had they failed to raise those who were to all intents and purposes the dead, none of their names would have passed down to posterity; for this was the first and crucial test, the certain sign that the Adept had upon Him the invisible hand of a primordial divine Master, or was an incarnation of one of the “Gods.”²

Porphyry asserts that Apollonius of Tyana was thus united four times to his deity — a statement which we believe to be a mistake, since Apollonius was a Nirmānakāya (divine incarnation — not Avatāra) — and he (Porphyry) only once, when over sixty years of age.

Theophany (or the actual appearance of a God to man),

Theopathy (or “assimilation of divine nature”), and

Theopneusty (inspiration, or rather the mysterious power to hear orally the teachings of a God)

— have never been rightly understood.³

He was accused of confining his teachings to the rich. But like Jesus and Buddha, Apollonius was the uncompromising enemy of all show of piety, all display of religious ceremonies, bigotry and hypocrisy.

All that history knows is that Apollonius was the enthusiastic founder of a new school of contemplation. Perhaps less metaphorical and more practical than Jesus, he nevertheless inculcated the same quintessence of spirituality, the same high moral truths. He is accused of having confined them to the higher classes of society instead of doing what Buddha and Jesus did, instead of preaching them to the poor and the afflicted. Of his reasons for acting in such an exclusive way it is impossible to judge at so late a date. But Karmic law seems to be mixed up with it. Born, as we are told, among the aristocracy, it is very likely that he desired to finish the work undone in this particular direction by his predecessor, and sought to offer “peace on

¹ [Frontispiece by Octavio Ocampo]

² *Blavatsky Collected Writings*, (THE ORIGIN OF THE MYSTERIES) XIV p. 253

³ *ibid.*, (SOME REASONS FOR SECRECY) XIV p. 49 fn. [based on *New Platonism and Alchemy*, p. 13]

earth and good will” to *all* men, and not alone to the outcast and the criminal. Therefore he associated with the kings and mighty ones of the age. Nevertheless, the three “miracle-workers” exhibited striking similarity of purpose. Like Jesus and like Buddha, Apollonius was the uncompromising enemy of all outward show of piety, all display of useless religious ceremonies, bigotry and hypocrisy.¹

Clergy demand blind faith by forbidding inquiry as the one unpardonable sin.

[Clergy] demand blind, implicit faith, and *forbid inquiry as the one unpardonable sin*, though nothing of that which leads to the knowledge of the truth can be aught else than holy. For what is “Divine Wisdom,” or *Gnosis*, but the essential reality behind the evanescent appearances of objects in nature — the very soul of the manifested LOGOS? Why should men who strive to accomplish union with the one eternal and absolute Deity shudder at the idea of prying into its mysteries — however awful?²

Their Bible is not the Word of God, but the words of fallible men and imperfect teachers.

Hence, the Bible is *not* the “Word of God,” but contains at best the words of fallible men and *imperfect* teachers. Yet read *esoterically*, it does contain, if not the *whole* truth, still, “*nothing but the truth*,” under whatever allegorical garb. Only: *Quot homines tot sententiæ*.³

Every revealer of truth has to become “man of sorrow” and martyr.

From Prometheus to Jesus, and from Him to the highest Adept as to the lowest disciple, every revealer of mysteries has had to become a Chrēstos, a “man of sorrow” and a martyr.⁴

Jesus Chrēstos, a virtuous man in his trial of life, was reborn Christos, a Nirmanakaya.

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

“Let me suffer and bear the sins of all [be reincarnated unto new misery] but let the world be saved!” was said by Gautama BUDDHA: an exclamation the real meaning of which is little understood now by his followers. “If I will that he tarry till I come, what is that to thee?”⁵ asks the astral Jesus of Peter. “Till I come” means “till I am reincarnated again” in a physical body. Yet the Christ of the old crucified body could truly say: “I am with my Father and one with Him,” which did not prevent the astral from taking a form again nor John from tarrying indeed till his Master had come; nor

¹ Blavatsky *Collected Writings*, (APOLLONIUS OF TYANA) XIV p. 130

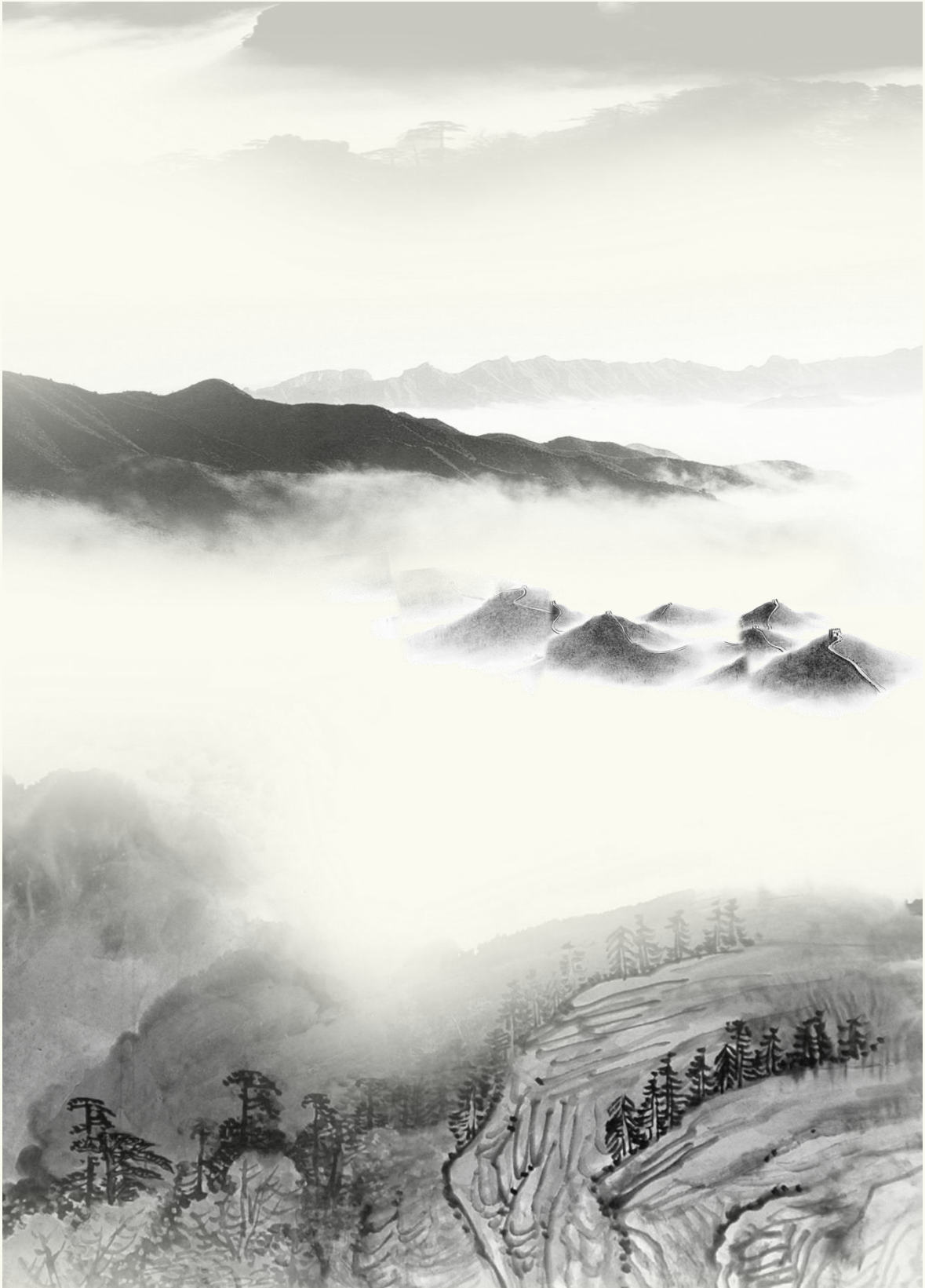
² *ibid.*, (THE ESOTERIC CHARACTER OF THE GOSPELS – II) VIII p. 177

³ *ibid.*, (THE ESOTERIC CHARACTER OF THE GOSPELS – II) VIII p. 176; [quoting Terrence: *Phormio* ii, 3, 14; i.e., so many men, so many opinions. It continues as *suus cuique mos*, i.e., everyone has his own fancy.]

⁴ *ibid.*, (THE BOOK OF ENOCH, ORIGIN AND FOUNDATION OF CHRISTIANITY) XIV p. 84

⁵ *John* xxi, 22

hinder John from failing to recognize him when he did come, or from then opposing him.¹



¹ *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATARAS) XIV p. 384; [cf. “Jesus Ben Pandira, the historical Christ” in the same series.]

Students of Esoteric Philosophy see in the Nazarene Sage a Bodhisattva with the spirit of Buddha Himself, in Him.¹

Gautama's reincarnations and the Apollonius' connection.

There are many other strange points of similarity between Gautama and Jesus, which cannot be noticed here.²

As will be found mentioned later, the Tibetan Lamaseries contain many secret and semi-secret volumes, detailing the lives of great Sages. Many of the statements in them are purposely confused, and in others the reader becomes bewildered, unless a clue be given him, by the use of one name to cover many individuals who follow the same line of teaching. Thus there is a succession of "living Buddhas," and the name Buddha is given to teacher after teacher. Emil Schlagintweit writes:

Thus, to each human Buddha belongs a Dhyāni-Buddha, and a Dhyāni-Bodhisattva, and the unlimited number of the former also involves an equally unlimited number of the latter.³

It is stated that at the age of thirty-three, Śamkarāchārya, tired of his mortal body, "put it off" in the cave he had entered, and that the Bodhisattva, that served as his lower personality, was freed:

With the burden of a sin upon him which he had not committed.

At the same time it is added:

At whatever age one puts off his outward body by free will, at that age will he be made to die a violent death against his will in his next rebirth.

Now, Karma could have no hold on "Mahā Śamkara" (as Śamkara is called in the secret work), as he had, as Avatāra, no Ego of his own, but a Bodhisattva — a willing sacrificial victim. Neither had the latter any responsibility for the deed, whether sinful or otherwise. Therefore we do not see the point, since Karma cannot act unjustly. There is some terrible mystery involved in all this story, one that no uninitiated intellect can ever unravel. Still, there it is, suggesting the natural query, "Who, then, was punished by Karma?" and leaving it to be answered.

¹ *Blavatsky Collected Writings*, (THE MYSTERY OF BUDDHA) XIV p. 396 fn.

² *ibid.*, XIV p. 395 & fn. [Look up *Isis Unveiled*, II p. 132ff and 338ff; *Blavatsky Collected Writings*, IX p. 149; *ibid.*, X p. 67. See also "The legendary lives of Buddha and Jesus are identical," below. — ED. PHIL.]

³ *Buddhism in Tibet*, etc., p. 52, [London, Susil Gupta, 1968.] This same generic use of a name is found among Hindus with that of Śamkarāchārya, to take but one instance. All His successors bear his name, but are not reincarnations of Him. So with the "Buddhas."

A few centuries later Buddha tried one more incarnation, it is said, in * * * , and again, fifty years subsequent to the death of this Adept, in one whose name is given as Tiani-Tsang.¹ No details, no further information or explanation is given. It is simply stated that the last Buddha had to work out the remains of his Karma, which none of the Gods themselves can escape, forced as he was to bury still deeper certain mysteries half revealed by him — hence misinterpreted. The words used would stand when translated:

Born fifty-two years too early as Shramana Gautama, the son of King Zastang; then retiring fifty-seven years too soon as Mahā Śamkara, who got tired of his outward form. This wilful act aroused and attracted King Karma, who killed the new form of * * * ² at thirty-three,³ the age of the body that was put off. [At whatever age one puts off his outward body by free will, at that age will he be made to die in his next incarnation *against his will* — Commentary.] He died in his next (body) at thirty-two and a little over, and again in his next at eighty — a Maya, and at one hundred, in reality. The Bodhisattva chose Tiani-Tsang,⁴ then again the Sugata became Tsong-kha-pa, who became thus Dezhin-Shegpa [Tathāgata — “one who follows in the way and manner of his predecessors”]. The Blessed One could do good to his generation as * * * but none to posterity, and so as Tiani-Tsang he became incarnated only for the “remains” [of his precedent Karma, as we understand it]. The Seven Ways and the Four Truths were once more hidden out of sight. The Merciful One confined since then his attention and fatherly care to the heart of Bodyul, the nursery grounds of the seeds of truth. The blessed “remains” since then have overshadowed and rested in many a holy body of human Bodhisattvas.

No further information is given, least of all are there any details or explanations to be found in the secret volume. All is darkness and mystery in it, for it is evidently written but for those who are already instructed. Several flaming red asterisks are placed instead of names, and the few facts given are abruptly broken off. The key of the riddle is left to the intuition of the disciple, unless the “direct followers” of Gautama the Buddha — “those who are to be denied by His Church for the next cycle” — and of Śamkarāchārya, are pleased to add more.⁵

Buddha’s rebirths and migrations.

The Buddhist *Jatakas* (re-births and migrations of our Lord Shakyamuni) with a philosophical essay upon the transmigrations of the 387,000 Buddhas who “turned the wheel of faith,” during the successive revelations to the world of the 125,000 other Buddhas, the Saints who can “overlook and unravel the thousand-fold knotted threads of the moral chain of causation,” throwing in a treatise upon the *Nidānas*,

¹ King Śuddhodhana.

² There are several names marked simply by asterisks.

³ Śamkarāchārya died also at thirty-two years of age, or rather disappeared from the sight of his disciples, as the legend goes.

⁴ Does “Tiani-Tsang” stand for Apollonius of Tyana? This is a simple surmise. Some things in the life of that Adept would seem to tally with the hypothesis — others to go against it.

⁵ *Blavatsky Collected Writings*, (“REINCARNATIONS” OF BUDDHA) XIV pp. 403-5

the chain of twelve causes with a complete list of their two millions of results, and copious appendices by some Arahats, “who have attained the stream which floats into Nirvana.”¹

The Romish Church claimed Gautama Buddha as one of their converts and elevated him to sainthood!

So true is it, that even the early Roman Catholic saint-makers, with a flippancy unconcern for detection by posterity characteristic of the early periods of Christianity, claimed him as one of their converts, and, under the pseudonym of St. Josaphat, registered him in their *Golden Legend* and *Martyrology* as an orthodox, beatified Catholic saint. At this very day, there stands at Palermo, a church dedicated to Buddha under the name of Divo Josaphat.^{2, 3}

But neither Gautama nor Jesus tolerated priestcraft.

Further, the lecturer remarked, that “Gautama never tolerated priestcraft.” Nor has Jesus, and I maintain it; His denunciations of sacerdotalism and the Rabbis who teach the Law of Moses and lay heavy burdens on men’s shoulders which “they themselves will not move with one of their fingers;” His prohibition to make a parade of prayers in synagogues and command to enter into one’s closet to pray; as also the absence of any injunction from him to establish a *dogmatic* church — prove it. Therefore Sir M. Williams’ accusation that Buddha’s “followers in other countries became entangled in a network of sacerdotalism more enslaving than that from which he had rescued them,” applies to Christianity with far greater force than to Buddhism.⁴

God’s “little children” were Great Initiates . . .

αμην λεγω υμιν ος εαν μη δεξηται την βασιλειαν του θεου ως παιδιον ου μη εισελθη εις αυτην.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

— Mark x, 15 [KJV]

As in the Chaldean Cosmogony of Berosus and the Stanzas just given, some treatises on the Kabala speak of creatures with two faces, some with four, and some with one face: for “the highest Adam did not come down in all the countries, or produce progeny and have many wives,” but is a Mystery.

So is the Dragon a mystery. Truly, says Rabbi Simeon Ben-Yochai, that to understand the meaning of the Dragon is not given to the “Companions” (students, or *chelas*), but only to “the little ones,” *i.e.*, the *perfect Initiates*.⁵ “The (account of the) work

¹ *Blavatsky Collected Writings*, (THE UNIVERSE IN A NUTSHELL) III pp. 427-28; [succinct reply to a question on the transmigration of soul.]

² [At the end of the 16th century]

³ *ibid.*, (“THE LIGHT OF ASIA”) II pp. 133-34; [see *fn.* for details of this external transformation of Buddha.]

⁴ *ibid.*, (CHRISTIAN LECTURES ON BUDDHISM) IX p. 149; [quoting *Matthew* xxiii, 4 & v, 27-28, and Sir Monier Monier-Williams.]

⁵ Such was the name given in ancient Judea to the Initiates, called also the “Innocents” and the “Infants,” *i.e.*, once more reborn. This *key* opens a vista into one of the New Testament mysteries; the slaughter by Herod of the 40,000 “Innocents.” There is a legend to this effect, and the event which took place almost a century B.C., shows the origin of the tradition blended at the same time with that of Krishna and his uncle Kamsa. In the case of the N.T., Herod stands for Alexander Jannæus (of Lyda), whose persecution and murder of hundreds and thousands of Initiates led to the adoption of the Bible story.

of the beginning, the companions study and understand it; but the little ones (the perfect initiates) are those who understand the allusion to the work of the beginning, by the *mystery of the serpent of the Great Sea*.¹ And those Christians, who may happen to read this, will also understand by the light of the above sentence who their “Christ” was. For Jesus states repeatedly that he who “shall not receive the Kingdom of God as a *little child*, he shall not enter therein”; and if some of his sayings have been meant to apply to children without any metaphor, most of what relates to the “little ones” in the Gospels, related to the *Initiates*, of whom Jesus was one. Paul (Saul) is referred to in the Talmud as “the little one.”²

. . . saving mankind from the insanities of materialism and pessimism.

εαν μη φαγητε την σαρκα του υιου του ανθρωπου και πιητε αυτου
το αιμα ουκ εχετε ζωην εν εαυτοις.

Unless you eat the flesh of the Son of Man and drink his blood,
you have no life in you. [NIV]

— John vi, 53

The mystic meaning of the injunction, “Verily, verily, I say unto you, except *ye eat the flesh* of the Son of man and *drink his blood*, ye have not life in yourselves,” can never be understood or appreciated at its true *occult* value, except by those who hold some of the *seven keys*, and yet care little for St. Peter.³ These words, whether said by Jesus of Nazareth, or Jeshua Ben-Panthera, are the words of an INITIATE. They have to be interpreted with the help of *three* keys — one opening the *psychic* door, the second that of physiology, and the third that which unlocks the mystery of terrestrial being, by unveiling the inseparable blending of theogony with anthropology. It is for revealing a few of these truths, with the *sole view of saving intellectual mankind from the insanities of materialism and pessimism*, that mystics have often been denounced as the servants of Antichrist, even by those Christians who are most worthy, sincerely pious and respectable men.⁴

The legendary parts of the lives of Buddha and Jesus are identical.

The Essenes, the Therapeuts and the Gnostics are identified as a result of this fusion of Indian and Semitic thought, and it is shown that, on comparing the lives of Jesus and Buddha, both biographies fall into two parts: the ideal legend and the real facts. Of these the legendary part is identical in both; as indeed must be the case from the

¹ Zohar, II, 34b

² Secret Doctrine, II p. 504

³ The existence of these *seven* keys is virtually admitted, owing to deep research in the Egyptological lore, by Mr. G. Massey again. While opposing the teachings of *Esoteric Buddhism* — unfortunately misunderstood by him in almost every respect — in his Lecture on “The Seven Souls of Man and their Culmination in Christ,” (p. 26), he writes:

. . . this system of thought, this mode of representation, this septenary of powers, in various aspects, had been established in Egypt at least seven thousand years ago, as we learn from certain allusions to Atum [the god “in whom the fatherhood was individualised as the *begetter of an eternal soul*,” the *seventh* principle of the Theosophists] found in the inscriptions lately discovered at Sakkara. I say in various aspects *because the Gnosis of the Mysteries was at least sevenfold in its nature* — it was Elemental, Biological, Elementary (human), Stellar, Lunar, Solar, and Spiritual — and *nothing short of a grasp of the whole system can possibly enable us to discriminate the various parts, distinguish one from the other, and determine the which and the what, as we try to follow the symbolical Seven through their several phases of character.*

⁴ Blavatsky Collected Writings, (THE ESOTERIC CHARACTER OF THE GOSPELS) VIII pp. 181-2

theosophical standpoint, since both are based on the Initiatory cycle. Finally this “legendary” part is contrasted with the corresponding feature in other religions, notably with the Vedic story of Viśvakarman. According to his view, it was only at the council of Nicæa that Christianity broke officially with the ecclesiastical Buddhism, though he [Émile Burnouf] regards the Nicene Creed as simply the development of the formula: “the Buddha, the Law, the Church” (Buddha, Dharma, Sangha).¹

The riddle of the “marriage” at Cana unriddled.

In all the Mysteries, after the *four days*² of trial or temptation, came the *three days* of descent into Hades, or the tomb, from which the Glorified Candidate, or Initiate, arose.

“On the third day,” therefore, means that the time for the final Initiation had come, when Jesus, or the Neophyte, would become Christ, or the Initiate; that is, at one with Buddhi or the Christ-principle.

“There was a marriage in Cana” — that is to say, that the Disciple was joined to his Higher Self, the marriage of the Adept with Sophia, Divine Wisdom, or the Marriage of the Lamb, in Cana.³

And the trials of the Sun-Initiate unravelled.

In the mystical representations of his character, Viśvakarman is often called Vithobā, and is pictured as the “Victim,” the “Man-God,” or the Avatāra crucified in space: [At this point the WMS.⁴ reads as follows:

In the secret work upon the Mysteries and rites of initiation, in which very rough but correct points are given in the sacramental postures and trials to which the postulant was subjected — together with the test, the following details are found: (1) The neophyte representing the sun as Sahasra-Kirana — “he of the thousand rays” — is shown kneeling before the hierophant. The latter is in the act of cutting off *seven locks* of the neophyte’s long hair,⁵ and, in the following (2) illustration, the postulant’s bright crown of golden beams is thrown

¹ Blavatsky *Collected Writings*, (THE THEOSOPHICAL SOCIETY: ITS MISSION AND ITS FUTURE) X p. 67; [referring to the views of French Orientalist Émile Burnouf.]

² (With reference to the 4 days mentioned above, it is interesting to note that Jesus is said to have been tempted for 40 days. Here the nought is a “blind,” for in mystery-numbers ciphers can be disregarded and changed according to the rules of the method employed. — H.P. Blavatsky.)

³ Blavatsky *Collected Writings*, (NOTES ON THE GOSPEL ACCORDING TO JOHN – IV) XI pp. 498-99. Cf. “The first eleven verses in the second chapter contain the allegorical representation of the last and final Initiation.” Commentary on John ii, 1: *And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there*. “The main point of the allegory is the turning of ‘Water’ (the Astral) into ‘Wine,’ or Matter into Spirit.” [See “Blavatsky on Marriage, Divorce, and Celibacy,” in our Blavatsky Speaks Series, and “Celibacy, Continence, Monasticism,” in our Confusing Words Series. For in an-depth analysis of the subject, consult “Blavatsky and Mead on the Gospel according to John,” in our Secret Doctrine’s First Proposition Series.]

⁴ pp. 207-9

⁵ See *Judges* xvi, 19, where Samson, also a symbolic personification of the sun, as Hercules speaks of hair, which, if cut off, will deprive him of his strength, of “seven green withes,” etc.

off and replaced by a wreath of sharp ligneous spines, symbolizing the loss.¹ This was enacted in India. In trans-Himalayan regions it was the same.

In order to become a “Perfect” one the Sakridāgāmin (“he who will receive new birth,” lit.) had, among other trials to descend into Pātāla, the “nether world,” after which process only he could hope to become an Anāgāmin — “one who will be reborn no more.” The full initiate had the option of either entering this (second) Path by appearing at will in the world of men under a human form, or he could choose to first rest in the *World of Gods* (the Devachan of the initiate), and then only to be reborn on this our earth. Thus the next stage shows the postulant preparing for this journey. (3)

Every kind of temptation (we have no right to enumerate these or speak of them) was being placed in his way. If he came out victorious from these, then one more initiation was proceeded with; if he fell — *it was delayed*, and often entirely lost for him. These rules lasted *seven* days. During the first three, as said, he was tried and examined as to his proficiency in Occult learning. On the fourth day (4) he was tied, extended full length, and with his arms stretched out on a *wooden lathe*, symbolical of purification, his impurities having to be smoothed off, like a piece of rough, unfashioned wood.² After this he was left alone in a subterranean crypt, in utter darkness, for two days and two nights.]³

Jesus suffered much less than Gautama.

What are three years of sermons and of living in the open, ended by a few hours of suffering on the cross, compared with the eighty years of *moral* torture of Gautama the Buddha, before which all the tortures of the flesh fade into insignificance!⁴

Was Shankaracharya Gautama Buddha?

Was Śamkarāchārya Gautama the Buddha, then, under a new personal form? It may perhaps only puzzle the reader the more if he be told that there was the “astral” Gautama inside the outward Śamkara, whose higher principle, or Ātman, was, nevertheless, his own divine prototype — the “Son of Light,” indeed — the heavenly, mind-born son of Aditi.

This fact is again based on that mysterious transference of the divine ex-personality merged in the impersonal Individuality — now in its full Trinitarian form of the Monad as Ātma-Buddhi-Manas — to a new body, whether visible or subjective. In the first case it is a Manushya-Buddha; in the second it is a Nirmānakāya. The Buddha is in Nirvana, it is said, though this once mortal vehicle — the subtle body — of Gautama is still present among the Initiates; nor will it leave the realm of conscious Be-

¹ No need of explaining that Sañjñā, pure spiritual *conscience* is the *inner* perception of the neophyte (or chela) and initiate; the scorching of it by the most ardent beams of the sun being symbolical of the terrestrial passions. Hence the *seven* locks symbolical of the seven cardinal sins. As to the seven cardinal virtues, in order to be regained by the Sakridāgāmin (the candidate “for new birth”) they could be attained by him only through severe trials and suffering.

² [Cf. the “Procrustean Bed” myth. Procrustes or “the stretcher [who hammers out the metal],” also known as Procoptēs or Damastēs (“subduer”), was a rogue smith and bandit from Attica who attacked people by stretching them or cutting off their legs, so as to force them to fit the size of an iron bed.]

³ *Blavatsky Collected Writings*, (THE TRIAL OF THE SUN INITIATE) XIV p. 261-62

⁴ *ibid.*, (REPLY TO THE MISTAKEN CONCEPTIONS OF ABBÉ ROCA) IX p. 230

ing so long as suffering mankind needs its divine help — not to the end of this Root-Race, at any rate. From time to time He, the “astral” Gautama, associates Himself, in some most mysterious — to us quite incomprehensible — manner, with Avatāras and great saints, and works through them. And several such are named.

Thus it is averred that Gautama Buddha was reincarnated in Śamkarāchārya — that, as is said in *Esoteric Buddhism*:

Śamkarāchārya simply *was* Buddha in all respects in a new body.¹

While the expression in its mystic sense is true, the way of putting it may be misleading until explained. Śamkara was a Buddha, most assuredly, but he never was a reincarnation of the Buddha, though Gautama’s “Astral” Ego — or rather his Bodhi-sattva — may have been associated in some mysterious way with Śamkarāchārya. Yes, it was perhaps the Ego, Gautama, under a new and better adapted casket — that of a Brahman of Southern India. But the Ātman, the Higher Self that overshadowed both, was distinct from the Higher Self of the translated Buddha, which was now in Its own sphere in Kosmos.

Madame Blavatsky believes that Shankaracharya was an Avatara.

Śamkara was an Avatāra in the full sense of the term. According to Sayanacharya, the great commentator on the *Vedas*, he is to be held as an Avatāra, or direct incarnation of Shiva — the Logos, the Seventh Principle in Nature — Himself. In the Secret Doctrine Shri Śamkarāchārya is regarded as the abode — for the thirty-two years of his mortal life — of a Flame, the highest of the manifested Spiritual Beings, one of the Primordial Seven Rays.²

Śamkarāchārya was reputed to be an Avatāra, an assertion the writer implicitly believes in, but which other people are, of course, at liberty to reject. And as such he took the body of a southern Indian, newly-born Brahman baby; that body, for reasons as important as they are mysterious to us, is said to have been animated by Gautama’s astral personal remains. This divine Non-Ego chose as its own Upādhi (physical basis), the ethereal, human Ego of a great Sage in this world of forms, as the fittest vehicle for Spirit to descend into.

Said Śamkarāchārya:

Parabrahman is Karta [Purusha], as there is no other Adhishtatha,³ and Parabrahman is Prakriti, there being no other substance.^{4, 5}



¹ *op. cit.*, p. 175, Fifth Edition, 1885

² *Blavatsky Collected Writings*, (THE MYSTERY OF BUDDHA) XIV pp. 389-90

³ Adhishtatha, the active or working agent in Prakriti (or matter).

⁴ *Vedanta-Sutras*, Ad. I, Pada iv, shloka 23, *Commentary*. The passage is given as follows in Thibaut’s translation (*Sacred Books of the East*, xxxiv), p. 286:

The Self is thus the operative cause, because there is no other ruling principle, and the material cause because there is no other substance from which the world could originate.

⁵ *Blavatsky Collected Writings*, (THE MYSTERY OF BUDDHA) XIV p. 393

Suggested reading for students.



- ALL AVATĀRAS ARE IDENTICAL, WORLD-SAVIOURS GROWN OUT FROM A SINGLE SEED
- ARNOLD NOT AN INITIATE
- ARNOLD'S LIGHT OF ASIA
- AURA OF THE YOGI IN TRANCE
- BLAVATSKY ON APOLLONIUS OF TYANA
- BLAVATSKY ON COUNT ALESSANDRO DI CAGLIOSTRO
- BLAVATSKY ON DIVINE REINCARNATIONS IN TIBET
- BLAVATSKY ON SCHOPENHAUER
- BLAVATSKY ON THE COUNT DE SAINT-GERMAIN
- BLAVATSKY ON THE TRANS-HIMALAYAN FRATERNITY
- BLAVATSKY ON THE TRIALS AND TRIUMPH OF INITIATION
- BLAVATSKY PAYS TRIBUTE TO ÉLIPHAS LEVI
- BUDDHISM IN ACTION IS UNCONDITIONAL COMPASSION, WISE AND MERCIFUL
- BUDDHISM, THE RELIGION OF PRE-VEDIC INDIA
- BURNET AND BLAVATSKY ON ANAXAGORAS' IDEAS AND IMPACT
- CHANT FOR THE NEOPHYTES AFTER THEIR LAST INITIATION
- DATE OF GAUTAMA BUDDHA'S DISINCARNATION
- DRAWING 1 - FORCES AND STATES OF CONSCIOUSNESS
- DRAWING 2 - CHRIST OR HIGHER MANAS CRUCIFIED BETWEEN TWO THIEVES
- DRAWING 3 - NEOPHYTE ON TRIAL DYING IN THE CHRĒST CONDITION
- DRAWING 4 - NEOPHYTE ASCENDING TO THE CHRIST CONDITION
- DRAWING 5 - THE SECRET HEART SEAL
- DUTIES OF A DHYĀNI CHOCHAN
- EMERSON ON PLUTARCH'S MORALS

- EMPEDOCLES, PAGAN THAUMATURGIST
- ESOTERIC VERSUS TANTRIC TATTVAS (TABLE)
- EVERY INITIATE MUST BE AN ADEPT IN OCCULTISM
- G.R.S. MEAD'S ESSAY ON SIMON MAGUS
- GAUTAMA BUDDHA BEATIFIED!
- GAUTAMA IS THE FIFTH TEACHER IN THE CURRENT PLANETARY ROUND
- HINTS ABOUT THE TRIADIC HYPOSTASIS OF BUDDHA
- HUMILITY IS NO VIRTUE
- IAMBlichUS ON PYTHAGORAS
- IAMBlichUS ON THEURGY (1915)
- JESUS BEN PANDIRA, THE HISTORICAL CHRIST
- JUDGE ON THE DWELLERS ON HIGH MOUNTAINS
- JULIAN AND SOCRATES WERE PUT TO DEATH FOR THE SAME CRIME
- KALI-YUGA AND THE KALKI-AVATĀRA
- LOHANS ARE THE MELLIFLUOUS DISCIPLES OF TATHĀGATA
- MAGIC OR THEURGY, PURPOSE AND PITFALLS
- MORALITY IS MAN'S PRISTINE EFFORT TO HARMONISE WITH UNIVERSAL LAW
- OCCULT METAPHYSICS UNRIDDED FROM MATERIALISTIC MISCONCEPTIONS
- OVID ON PYTHAGORAS' TEACHINGS AND ETHICS
- PARACELSUS BY FRANZ HARTMANN
- PARACELSUS ON SYMPATHETIC REMEDIES AND CURES
- PAUL AN INITIATE AND FOUNDER OF CHRISTIANITY
- PETER NOT AN INITIATE AND THE ENEMY OF PAUL
- PHERECYDES, AN EARLY WESTERN PHILOSOPHER
- PLUTARCH ON PHOCION CHRĒSTOS
- PLUTARCH ON THE TUTELARY DAIMŌN OF SOCRATES
- PORPHYRY ON PYTHAGORAS
- PRINCIPLES AND FORCES IN NATURE AND MAN (DIAGRAM)
- PRINCIPLES AND FORCES IN NATURE AND MAN (INSTRUCTIONS)
- PROCLUS ON SOCRATES' DAEMON (TAYLOR)
- SAMSON AND HERCULES ARE PERSONIFICATIONS OF NEOPHYTES
- SHANKARA WAS A CONTEMPORARY OF PATAÑJALI AND HIS CHELA
- THE ADEPTS DESTROY THE WICKED AND GUARD THE PATH OF THE VIRTUOUS

BUDDHAS AND INITIATES SERIES
SUGGESTED READING FOR STUDENTS

- THE HOLY RITES OF ELEUSIS WERE ARCHAIC WISDOM RELIGION
- THE INITIATE'S CROWN OF THORNS
- THE KEY TO THE MYSTERY OF BUDDHA LIES IN THE CLEAR APPERCEPTION OF THE CONSTITUTION OF MAN
- THE LITTLE ONES ARE ABOVE THE LAW
- THE NOBLE GENIUS OF PARACELSUS
- THE REAL CHRIST IS BUDDHI-MANAS, THE GLORIFIED DIVINE EGO
- THE ROLE OF ADEPTS IN THE GREAT AMERICAN REVOLUTION
- THE TRIPLE MYSTERY OF BUDDHA'S EMBODIMENT
- THEOPHANIA AND OPTIONS OPEN TO THE ADEPT
- THEOSOPHICAL JEWELS – THE AURA OF SUGATA
- THEOSOPHICAL JEWELS – THE LOVE OF GODS
- THOMAS TAYLOR, THE ENGLISH PLATONIST
- WHY THE SECRECY OF INITIATES?
- ZANONI BY BULWER-LYTTON

