

*Gautama is the fifth teacher in
the current planetary round*



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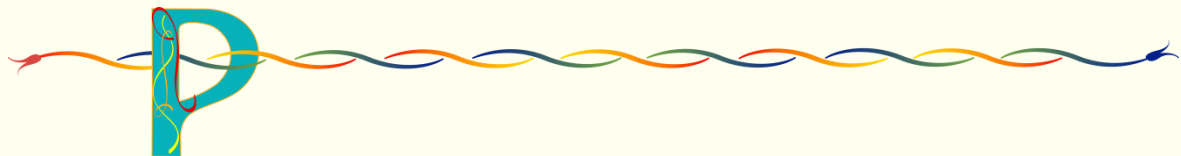
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Gautama is the fourth Buddha and fifth spiritual teacher in this round on earth

Query from a perplexed reader of “The Theosophist”

First published in *The Theosophist*, Vol. V, No. 11 (59), August 1884, pp. 268-69.
Republished in *Blavatsky Collected Writings*, (THE FUTURE BUDDHAS) VI pp. 266-68.

On page 144 of *Esoteric Buddhism* we have the following:

A Buddha visits the earth for each of the seven races of the great planetary period. The Buddha with whom we are occupied was the fourth of the series . . . The fifth, or Maitreya Buddha, will come after the final disappearance of the fifth race, and when the sixth race will already have been established on earth for some hundreds of thousands of years. The sixth will come at the beginning of the seventh race, and the seventh towards the close of that race.

Later on we find on page 146:

The first Buddha of the series in which Gautama Buddha stands fourth is thus the second incarnation of Avalokiteśvara . . . and though Gautama is thus the fourth incarnation of enlightenment by exoteric reckoning, he is really the fifth of the true series, and thus properly belonging to our fifth race.

According to this latter interpretation then, if we are to accept our enlightened Gautama as the fifth Buddha, it is not understood what the author means by saying

. . . the fifth or Maitreya Buddha will come after the final disappearance of the fifth race, &c., &c.

If, however, it is meant that the Maitreya Buddha will then become the sixth, it will thereby necessitate an eighth Buddha to complete the series, which I believe is not the case.

Again, just after the passage first quoted, the author points out a difficulty likely to arise in the minds of his readers. He says,

Here we are in the middle of the fifth race, and yet it is the fourth Buddha who has been identified with this race.

But his explanation does not clear the point. He explains how after the end of an obscuration and beginning of each great planetary period, when the human tide-wave “arrives at the shore of a globe where no humanity has existed for millions of years,” a teacher is required to impress

. . . the first broad principles of right and wrong and the first truths of the esoteric doctrine on a sufficient number of receptive minds, to ensure the contin-

ued reverberation of the ideas so implanted through successive generations of men in the millions of years to come, before the first race shall have completed its course.

But the difficulty remains all the more unsolved as to why that very necessity does not exist in the case of subsequent *races*, each of which is said to be separated from its predecessor by cataclysms, and why it is that the fifth Buddha or teacher will come after the final disappearance of the fifth race, the sixth at the beginning of the seventh race, and the seventh at the close of that race.

KHETRA MOHANA MUKHOPADYAYA, F.T.S.

BELGHORIA,
12th June, 1884

Editorial response by Madame Blavatsky

What Mr. Sinnett meant by the two passages on pages 144 and 146 of his *Esoteric Buddhism*, was that *Gautama* was the *fourth Buddha*, i.e., “enlightened,” while he was the *fifth spiritual teacher*. The first “teacher” of this “Round” on this planet was a *Dhyāni Chohan*. As a *Dhyāni Chohan*, he belonged to another System, and was thus far higher than a *Buddha*. As, however, in ordinary language, all spiritual teachers are called “*Buddhas*,” Mr. Sinnett speaks of *Gautama* as the fifth *Buddha*. To be more accurate, it must be said that *Gautama* was the fifth spiritual teacher in this “Round” on this planet, while he was the *fourth* who became *Buddha*. The one who will appear at the close of the seventh race — at the time of the occupation of the next higher planet by humanity — will again be a *Dhyāni Chohan*. The passage of humanity into a planet and its going therefrom to another — are two critical junctures, necessitating the appearance of a *Dhyāni Chohan*. At its first appearance, the seed of “spiritual wisdom” has to be implanted and then carried on to the next planet, when the period of obscuration of the inhabited planet approaches. The intervening disturbances, caused by racial cataclysms, on the globe, do not destroy that seed and its growth is ensured by the appearance of the intermediate *Buddhas*.



An alleged reincarnation of Gautama Buddha speaks out

Book review by Madame Blavatsky

First published in *Lucifer*, Vol. I (1), September 1887, pp. 71-75. Republished in *Blavatsky Collected Writings*, (LITERARY JOTTINGS) VIII pp. 37-39.

The Book of Life,¹ by Sidartha (also) Vonisa; his discoveries from “6215 to 6240, Anno Mundi.”

A cross between an *octavo*² and *duodecimo*.³

This volume, we see, is highly appreciated by the clergy, by whom, at this gloomy day of infidelity, even small favours seem to be thankfully received. The author (profane name unknown) hints, when he does not state plainly, that he is a reincarnation of Gautama Buddha, [38] or Siddhartha, as also of a few other no meaner historical personages. The work is a clever steering between the sandbanks of science and theology. Enough is given in careful agreement with the former to make it ignore the more abundant concessions to the gods of the latter — *e.g.*, Biblical chronology. The age of the world is allowed 6240 years from Adam,

“ . . . seven hundred years after the brown and black races had been created”;⁴

the date of the earth’s incrustation and globe being left to the imagination of the reader. A chronological table of the principal historical events of the world is published on pages 53-56. Among them the birth of Moses is placed 1572 B.C. The *Vedas* are shown compiled in India, and the poems of Homer in Greece, “about 1200 B.C.” Siddhartha or Gautama established Buddhism in India “from 808 to 726,” B.C., we are told. Last, but not least, of the world epochs and *divine* signs of the time, comes the forever memorable event of March 31st, 1885 — namely, “*The Book of Life*, Vonisa, was completely written,” and it closes the list. The reader is notified, moreover, at the line beginning with A.M. 6240, that the year 1884 C.E. (Christian Era) is the “beginning of Messianic age and close of Christian age,” which might account for the appearance and publication in the year following of the original volume under review.

¹ [To *Βιβλίον της Ζωής*, Vonisa. The Discoveries and Writings by Sidartha, 6215 to 6240, A.M.” Chicago: Press of J.L. Regan & Co., 1884, 1885]

² [Or eightvo: the size of a book whose pages are made by folding a sheet of paper three times to form eight leaves.]

³ [Or twelvemo: a book consisting of sheets each of which is folded into twelve leaves; hence, indicating, more or less definitely, a size of a book.]

⁴ p. 53, “Chronology”

The new Messiah declares that:

. . . although much of the work consists of discoveries which are original with the author, yet the reader will find in the Analytic Index a few hundred out of the many references which might be given to eminent authorities which were consulted in its preparation.

Among these, it seems, one has to include some theosophical writings, as it is stated in *The Book of Life* that:

- 1 “Seven great forces were concerned in these vast movements of early creation.”
- 2 “Seven Ages of the Earth.”
- 3 “Vayomer Elohim” translated “according to the laws of the Hebrew language,” means “seven forces were used as three-fold factors,” and
- 4 “That the first human beings were incarnated spirits.”¹ [39]

The above four declarations have the approval of Theosophy. Whether the sentence that follows, namely, that “the work of incarnation [of the *spirits*] took place according to law,” and is “the clearest hypothesis *which science has to offer concerning the origin of man*,” will meet with the same approval from Messrs. Huxley, Hæckel, and Fiske, of the “Atomo-mechanical Theory,” is very doubtful.

Nor is it so sure that the Ethnological department in the Anglo-Indian Bureau of Statistics is quite prepared to alter its census returns in accordance with Siddhartha’s declaration, on page 29, that

One branch of the brown race was the Dravidian *which still holds its place in Northern India*. [?!]

A new book, bearing the title of *Spirit Revealed*, is nearly ready for press. It is described as an extraordinary work. Its author is Wm. C. Eldon Serjeant, F.T.S., a writer of articles on the “Coming Reformation,” “Sparks from the World of Fire,” *etc.*, *etc.*

The work claims to:

. . . explain the Nature of the Deity, and to discuss His manifestations on every plane of existence, and to show forth the form of Christ, whose second coming is expected by Christians, and to proclaim the advent of the Messiah according to the belief of the Jews. . . . Many subjects, involving questions of considerable obscurity in reference to the Deity, to the Scriptures, to men, to animals, and to things generally, are comprehensively treated and explained in accordance with the Word of the Spirit declared at various times through the sons of men.



¹ pp. 26-27

Further reading for advanced students



Black versus White Magic Series

- 1 “Buddhism, Christianity, and Phallicism”

Buddhas and Initiates Series

- 2 “Buddhism, the religion of pre-Vedic India”
- 3 “Date of Gautama Buddha’s disincarnation”
- 4 “Duties of a Dhyani Chohan”
- 5 “Gautama and Jesus parallel lives”
- 6 “Gautama Buddha beatified!”
- 7 “Hints about the triadic hypostasis of Buddha”
- 8 “Kali-Yuga and the Kalki-Avatara”
- 9 “Lohans are the mellifluous disciples of Tathagata”
- 10 “The key to the Mystery of Buddha lies in the clear apperception of the constitution of man”
- 11 “The real Christ is Buddhi-Manas, the glorified Divine Ego”
- 12 “The triple mystery of Buddha’s embodiment”

Confusing Words Series

- 13 “Buddha and Prince Siddhartha Buddha”
- 14 “Budhism is Inner Wisdom”

Theosophy and Theosophist Series

- 15 “The Heart Doctrine is Gautama Buddha’s Law”

