

*The key to the Mystery of  
Buddha lies in the clear appercep-  
tion of the constitution of man.*



## ***Abstract and train of thoughts***

### **The key to the Mystery of Buddha and of other Initiated Adepts.**

The key to the Mystery of Buddha and that of other Adepts lies in the correct understanding of the reflections in man of the Seven Principles or Powers in Nature, physically; and of the Seven Hierarchies of Being, intellectually and spiritually. 5

The Seven Principles are the manifestation of One Indivisible Spirit, but only at the end of the Manvantara, when the seven merge once again into Absolute Unity, uncreated and impartite. 5

The purified Egotistical Principle, the astral and personal ego of an Adept, though merging with its Highest Ego (Atma-Buddhi) may, for purposes of universal mercy and benevolence, separate itself from its divine Monad as to lead, on this plane of illusion and temporary being, a distinct independent conscious life of its own, under a borrowed illusive shape, thus serving at one and the same time a double purpose: the exhaustion of its own individual Karma, and the saving of millions of human beings less favoured than itself from the effects of mental blindness. 5

#### **Disembodied consciousness is not an effect, but a cause.**

Such consciousness is a ray of the all-pervading, limitless Flame, the reflections of which alone can differentiate. And, as such, consciousness is ubiquitous: it can be neither localized nor centred on any particular subject. Its effects alone are felt in the region of matter, but consciousness in itself remains the highest quality of the sentient spiritual principle within, the Divine Soul, and does not belong to the plane of materiality. After the death of the physical man, if he be an Initiate, his human consciousness is transformed into the independent Principle itself and, therefore, the former personal ego becomes pure and impersonal consciousness, untainted by any ego. 6

Semi-Exoteric Constitution of Man (Table). 7

### **Hints about Tathagata's reincarnations.**

The Bodhisattva becomes a Buddha (Enlightened) and a Nirvani through personal effort and merit, after having had to undergo all the hardships of every other neophyte — not by virtue of a divine birth, as thought by some. It was only the reaching of Nirvana while still living in the body on this earth, that was due to his having been in previous births high on the Path of Inner Wisdom. Once a man delivers himself from the snare of separateness, merging his self in the Universal Self, spiritual powers hitherto dormant in

him are awakened, mysteries in invisible Nature are unveiled to him, and he becomes a Dhyani-Buddha — divine Flame and free Will in man. Then, as a Dhyani-Buddha himself, he can create mind-born Bodhisattvas.

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**Twenty years after His outward death, Tathagata in His immense love and mercy for erring and ignorant humanity, refused Parinirvana in order that He might continue to help men on earth.**

Vajrasattva is the regent or chief of the Dhyani-Chohans or Dhyani-Buddhas, the Supreme Buddha; personal, yet never manifesting objectively. He is the “One without Beginning or End,” in short, the Logos of Buddhism.

11

Vajrasattva is also Vajradhara, or Dorjechang. The two are one, and over them is the Supreme Unmanifested and Universal Wisdom that has no name. As two-in-one, They are the Power that subdues and conquers evil from the beginning, allowing it to reign only over willing subjects on earth, and having no power over those who despise and hate it.

11

This dual personage has the same role assigned to it in canonical and dogmatic Tibetan Buddhism, as have Jehovah and the Archangel Mikael, the Metatron of the Jewish Kabbalists — which is an absurdity.

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The Roman Catholics identify Christ with Mikael, who is also his ferouer, or “face,” mystically. This is precisely the position of Vajrasattva in Northern Buddhism. For the latter, in His Higher Ego as Dorjechang, is never manifested, except to the seven Dhyani-Chohans, the primeval Builders. Esoterically, He is the Spirit of the Seven collectively, and Their highest principle or Atman.

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Metatron is the Greek Αγγελος (Messenger), or Great Teacher. Mikael fights Satan, the Dragon, and conquers him and his Angels. The War in Heaven of the Christian legend is based upon bad angels having discovered the magical wisdom of the good ones, and the mystery of the Tree of Life. Let anyone read simply the exoteric accounts in the Hindu and Buddhist Pantheons — the latter version being taken from the former — and he will find both resting on the same primeval, archaic allegory from the Secret Doctrine.

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

**Who, then, was punished by Karma?**

Karma cannot act unjustly. There is some terrible mystery involved in this story, one that no uninitiated intellect can ever unravel.

13

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

14

All is darkness and mystery in it, for it is evidently written but for those who are already instructed.

14

Lord Buddha lived one hundred years in reality though, having reached Nirvana in his eightieth year, he was regarded as one dead to the world of the living.

15

It is not lawful to say any more, for the time has not yet come when nations are prepared to hear the whole truth. It will be sufficient to know that while Gautama Buddha remains merged in Nirvana ever since his death, Gautama Shakyamuni may have had to reincarnate — His dual inner personality being one of the greatest mysteries of Esoteric psychism.

15

**Karma exercises its sway over the Adept as much as over any other man.**

“Gods” can escape it as little as simple mortals. Karma is absolute justice and infallible in its selections. Thus Buddha’s first reincarnation was produced by Karma, and it led Him higher than ever; the two following were “out of pity” and \* \* \* .

15

**The Book of Dzyan on Amita Buddha, Kwan-shai-yin, and Kwan-yin.**

**Triple is the mystery of Buddha's embodiments.**

What this triple mystery might be?

19

**Suggested reading for students.**



## The key to the Mystery of Buddha and of other Initiated Adepts.

**The key to the Mystery of Buddha and that of other Adepts lies in the correct understanding of the reflections in man of the Seven Principles or Powers in Nature, physically; and of the Seven Hierarchies of Being, intellectually and spiritually.**

*From Blavatsky Collected Writings, (THE SEVEN PRINCIPLES) XIV pp. 386-87.*

The “Mystery of Buddha” is that of several other Adepts — perhaps of many. The whole trouble is to understand correctly that other mystery: that of the real fact, so abstruse and transcendental at first sight, about the “Seven Principles” in man, the reflections in man of the seven powers in Nature, physically, and of the seven Hierarchies of Being, intellectually and spiritually. Whether a man — material, ethereal, and spiritual — is for the clearer comprehension of his (broadly-speaking) triple nature, divided into groups according to one or another system, the foundation and the apex of that division will be always the same. There being only three Upādhis (bases) in man, any number of Kośas (sheaths) and their aspects may be built on these without destroying the harmony of the whole. Thus, while the Esoteric System accepts the septenary division, the Vedāntic classification gives five Kośas, and the Tāraka Rāja Yoga simplifies them into four — the three Upādhis synthesized by the highest principle, Ātman.

**The Seven Principles are the manifestation of One Indivisible Spirit, but only at the end of the Manvantara, when the seven merge once again into Absolute Unity, uncreated and impartite.**

That which has just been stated will, of course, suggest the question:

How can a spiritual (or semi-spiritual) personality lead a triple or even a dual life, shifting respective “Higher Selves” *ad libitum*, and be still the one eternal Monad in the infinity of a Manvantara?

**The purified Egotistical Principle, the astral and personal ego of an Adept, though merging with its Highest Ego (Atma-Buddhi) may, for purposes of universal mercy and benevolence, separate itself from its divine Monad as to lead, on this plane of illusion and temporary being, a distinct independent conscious life of its own, under a borrowed illusive shape, thus serving at one and the same time a double purpose: the exhaustion of its own individual Karma, and the saving of millions of human beings less favoured than itself from the effects of mental blindness.**

The answer to this is easy for the true Occultist, while for the uninitiated profane it must appear absurd. The “Seven Principles” are, of course, the manifestation of one

indivisible Spirit, but only at the end of the Manvantara, and when they come to be re-united on the plane of the One Reality, does the unity appear; during the “Pilgrim’s” journey the reflections of that indivisible One Flame, the aspects of the one eternal Spirit, have each the power of action on one of the manifested planes of existence — the gradual differentiations from the one unmanifested plane — on that plane namely to which it properly belongs. Our earth affording every Māyāvic condition, it follows that the purified Egotistical Principle, the astral and personal Self of an Adept, though forming in reality one integral whole with its Highest Self<sup>1</sup> (Ātman and Buddhi) may, nevertheless, for purposes of universal mercy and benevolence, so separate itself from its divine Monad<sup>2</sup> as to lead on this plane of illusion and temporary being a distinct [387] independent conscious life of its own, under a borrowed illusive shape, thus serving at one and the same time a double purpose: the exhaustion of its own individual Karma, and the saving of millions of human beings less favoured than itself from the effects of mental blindness. If asked,

When the change described as the passage of a Buddha or a Jīvanmukta into Nirvāna takes place, where does the original consciousness which animated the body continue to reside — in the Nirvānī, or in the subsequent reincarnations of the latter’s “remains” (the Nirmānakāya)?

## Disembodied consciousness is not an effect, but a cause.

**Such consciousness is a ray of the all-pervading, limitless Flame, the reflections of which alone can differentiate. And, as such, consciousness is ubiquitous: it can be neither localized nor centred on any particular subject. Its effects alone are felt in the region of matter, but consciousness in itself remains the highest quality of the sentient spiritual principle within, the Divine Soul, and does not belong to the plane of materiality. After the death of the physical man, if he be an Initiate, his human consciousness is transformed into the independent Principle itself and, therefore, the former personal ego becomes pure and impersonal consciousness, untainted by any ego.**

The answer is that *imprisoned* consciousness may be a “certain knowledge from observation and experience,” as Gibbon puts it, but *disembodied* consciousness is not an effect, but a cause. It is a part of the whole, or rather a Ray on the graduated scale of its manifested activity, of the one all-pervading, limitless Flame, the reflections of which alone can differentiate; and, as such, consciousness is ubiquitous, and can be neither localized nor centred on or in any particular subject, nor can it be limited. Its effects alone pertain to the region of matter, for thought is an energy that affects matter in various ways, but consciousness *per se*, as understood and explained by Occult philosophy, is the highest quality of the sentient spiritual principle in us, the Divine Soul (or Buddhi) and our Higher Ego, and does not belong to the

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<sup>1</sup> [Consult “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.]

<sup>2</sup> [Note to Students: Monad (*μοναδα*, in Greek) is the accusative case of *μονα*. However, as the term is here used in the nominative case (*μονα*), i.e., the subject of the verb, it should be transliterated as monas (*pl.* monases), i.e., the object of the verb, and not as monad (*pl.* monads). The same grammatical rule applies to duad, triad, tetrad, pentad, hexad, heptad, ogdoad, hebdomad, decad, etc. — ED. PHIL.]

plane of materiality. After the death of the physical man, if he be an Initiate, it becomes transformed from a human quality into the independent principle itself; the conscious Ego becoming Consciousness *per se* without any Ego, in the sense that the latter can no longer be limited or conditioned by the senses, or even by space or time. Therefore it is capable, without separating itself from or abandoning its possessor, Buddhi, of reflecting itself at the same time in its astral man that was, without being under any necessity for localizing itself. This is shown at a far lower stage in our dreams. For if consciousness can display activity during our visions, and while the body and its material brain are fast asleep — and if even during those visions it is all but ubiquitous — how much greater must be its power when entirely free from, and having no more connection with, our physical brain.



### **Semi-Exoteric Constitution of Man (Table).**

There now follows a table from “Constitution of Man – Overview.” Full text in our Constitution of Man Series. — ED. PHIL.

**Semi-Exoteric Constitution of the Microcosm or Man, Citizen of the Universe and Telesphoros.**

**Immortal Higher Triad, the Divine Self**

- True individuality, the Sutratman of the Upanishads.
- The Imperishable Monas, i.e., Atman–Buddhi–Manas, permeated by the One Universal Life, or Breath.
- Spiritual Self dying (**Death 4**), so that Its Ideation can live.

**Mortal Lower Tetrad, overshadowed by the Divine Self**

- False individuality of the common man, who identifies with the personal and the transient.
- Other ephemeral aspects of the quaternary personality.
- The heart, being the organ of Spiritual Consciousness, represents the Higher Triad. The liver and spleen represent the quaternary, taken as a whole.

Macrocosmic planes	<b>ADI-BUDDHA</b>	<b>MAHA-BUDDHI</b>	<b>MAHAT, COSMIC INTELLIGENCE</b>		<b>FOHAT</b>	<b>JIVA</b>	<b>ASTRAL</b>	<b>PRAKRITI</b>
Microcosmic planes	Atman	Buddhi	Manas or Dual Mind		Kama (Manas)	(Kama) Prana	Linga-Sharira	Shthula-Sharira
Consciousness' virtual foci	<b>Universal Self</b>	<b>Spiritual Ego</b>	<b>Higher Ego</b>	<b>Lower Ego</b>	<b>Animal Desires</b>	<b>Life Force</b>	<b>Astral Body</b>	<b>Visible Body</b>
Auric Egg (Atmic Aura)	Principle ②: Auric Egg, monadic envelope and amnion of the physical man. Auric Egg and Prana are essentially the same.							
Auric Egg dynamics	Periphery of the Auric Egg and our point of communication with Universal Planes.		The two are bridged by Antahkarana. When Ahankara (selfish Self) is strong, Antahkarana is said to be “drunk or insane.”		Vital Animal, Living Soul, Nephesh.		Transitory emanation of the Auric Egg.	
Three? Five? Seven?	<b>Higher Principles</b>			<b>Middle Principle</b>		<b>Lower Aspects</b>		
	Potency of the spiritual man: divine, higher manas-mind, nous or noetic intelligence, the reincarnating ego.			Potential of the worldly man: animal, astral, lower mind or soul; psyche-périsprit.		Physical man is the musical instrument; his Higher Ego, the performing artist.		
Pauline ternary	<b>Spirit</b> (Plato's λόγον, ideal life or ζωή)		<b>Soul</b> (Plato's ἄλογον)		(Physical life or βίος)		<b>Body</b>	
Platonic terms	<b>Agathon</b>	<b>Nous</b>		<b>Phren</b>	<b>Thymos</b>		<b>Eidolon</b>	<b>Soma</b>
Principles and aspects	Principle ①, Universal, not individual. I-ness	Principle ③ Spiritual Soul. I am, That I am	Principle ④ Enduring Individuality.	Aspect ③ I am I	Permeates every principle & aspect.	Aspect ① vitalising aspects ③ and ②.	Aspect ②	Medium of every principle & aspect.
Faculties, fields, and forte	The Will to Be, and to Become. The Amaranthine Dream.	Spiritual intelligence, discrimination, intuition by inner sight.	Abstract, impersonal, noble thoughts, and ideals.	Concrete, personal, selfish thoughts, and “realistic” interests.	Worldly desires, lust (επιθυμία), propensities, and proclivities.	Individualised breath of the One Life, electromagnetic vitality.	Protean model of the gross physical body; and its subtle counterpart.	Gross, bulky, living substance, the physical body.
Radiation and emanations	Radiation of the Ineffable One Pure Spirit. (First Logos)	Emanation of Alaya (Anima Mundi), Ray and Vehicle of Atman.	First emanation of Pradhana, or unevolved cause.	Reflection or shadow of Buddhi plus Higher Manas, having potentialities of both.	Closely linked with Lower Manas, the Green-Red animal monster in us.	Closely linked with Kama-Manas. Prana has no number, as it pervades every other principle.	Closely linked with Kama-Prana, and inseparable from it.	
Other terms and allegories	A Ray of Paramatman (Uncreated Ray) Jivatman.	Sophia-Wisdom, Beautiful Helena, Chase Penelope.	Manasaputras, Breaths or Principles.				Vehicle (Vahan) of Prana, Astral, Etheric Double.	
Metaphorical gender	Sexless	Female	Sexless	Male	Male	Sexless	Male	Male
Apparitions to distant places	Adepts can project consciously, and dying persons unconsciously, an illusory form or phantom of their personality to any distant location — while their physical body is left “entranced.” This double is termed Mayavi-Rupa.							
Deaths and post-mortem states	<b>After Death 2</b> the purified mind enters Devachan, a long period of personal “bliss during the interim between two incarnations, as a reward for all the unmerited suffering he has endured” and where unfulfilled aspirations are enacted subjectively.			<b>Death 2.</b> Kama-manas becomes a distinct body of ante-mortem desires (Kama-Rupa) and remains in “desire world” (Kama-Loka) until its final dissipation. Attempts to delay death, e.g., by necromancy, is Black Magic.		Eventually, Kama-Prana is released and re-becomes Jiva.	<b>Death 3.</b> Clinging to the physical body, it dissipates only with the disappearance of its last atom.	<b>Death 1.</b> Attempts to preserve death, e.g., by taxidermy, is Black Magic.



## Hints about Tathagata's reincarnations.

**The Bodhisattva becomes a Buddha (Enlightened) and a Nirvani through personal effort and merit, after having had to undergo all the hardships of every other neophyte — not by virtue of a divine birth, as thought by some. It was only the reaching of Nirvana while still living in the body on this earth, that was due to his having been in previous births high on the Path of Inner Wisdom. Once a man delivers himself from the snare of separateness, merging his self in the Universal Self, spiritual powers hitherto dormant in him are awakened, mysteries in invisible Nature are unveiled to him, and he becomes a Dhyani-Buddha — divine Flame and free Will in man. Then, as a Dhyani-Buddha himself, he can create mind-born Bodhisattvas.**

*From Blavatsky Collected Writings, ("REINCARNATIONS" OF BUDDHA) XIV pp. 400-7.*

Every section in the chapter on "Dezhin Shegpa"<sup>1</sup> (Tathāgata) in the Commentaries represents one year of that great Philosopher's life, in its dual aspect of public and private teacher, the two being contrasted and commented upon. It shows the Sage reaching Buddhahood through a long course of study, meditation, and Initiations, as any other Adept would have to do, not one rung of the ladder up to the arduous "Path of Perfection" being missed. The Bodhisattva<sup>2</sup> became a Buddha and a Nirvānī through personal effort and merit, after having had to undergo all the hardships of every other neophyte — not by virtue of a divine birth, as thought by some. It was only the reaching of Nirvāna while still living in the body and on this earth that was due to His having been in previous births high on the "Path of Dzyan" (knowledge, wisdom). Mental or intellectual gifts and abstract knowledge follow an Initiate in his new birth, but he has to acquire phenomenal powers anew, passing through all the successive stages. He has to acquire Rinchen-na-dun ("the seven precious gifts")<sup>3</sup> one after the other. During the period of meditation no worldly phenomena on the physical plane must be allowed to enter into his mind or cross his thoughts. Zhine-lhag thong<sup>4</sup> will develop in him most wonderful faculties independently of himself.

<sup>1</sup> Literally, "he who walks [or follows] in the way [or path] of his predecessors."

<sup>2</sup> [Cf. "We may also point out that Bodhisattvas or Rahats need not be adepts; still less, Brahmans, Buddhists, or even "Asiatics," but simply holy and pure men of any nation or faith, bent all their lives on doing good to humanity." *Blavatsky Collected Writings*, (TIBETAN TEACHINGS) VI p. 104]

<sup>3</sup> Isaac Jacob Schmidt, in *The Chronicles of Sagang Sechen* (1829), p. 471; and Emil Schlagintweit, in *Buddhism in Tibet*, p. 53, accept these precious things *literally*, enumerating them as "the wheel, the precious stone, the royal consort, the best treasurer, the best horse, the elephant, the best leader." After this one can little wonder if "besides a Dhyāni-Buddhi and a Dhyāni-Bodhisattva" each human Buddha is furnished with "a female companion, a śakti" — when in truth "Śakti" is simply the Soul-power, the psychic energy of the God as of the Adept. The "royal consort," the third of the "seven precious gifts," very likely led the learned Orientalist into this ludicrous error.

<sup>4</sup> Sanskrit: Śamatha-vipashyanā, religious abstract meditation.

The four degrees of contemplation, or Sam-tan,<sup>1</sup> once acquired, everything becomes easy. For, once [401] that man has entirely got rid of the idea of individuality, merging his Self in the Universal Self, becoming, so to say, the bar of steel to which the properties inherent in the loadstone (Ādi-Buddha, or Anima Mundi) are imparted, powers hitherto dormant in him are awakened, mysteries in invisible Nature are unveiled, and, becoming a Thong-lam-pa (a Seer), he becomes a Dhyāni-Buddha. Every Zung (Dhāranī, a mystic word or mantra) of the Lokottaradharma (the highest world of causes) will be known to him.

## Twenty years after His outward death, Tathagata in His immense love and mercy for erring and ignorant humanity, refused Parinirvana in order that He might continue to help men on earth.

Thus, after His outward death, twenty years later, Tathāgata in His immense love and “pitiful mercy” for erring and ignorant humanity, refused Parinirvāna<sup>2</sup> in order that He might continue to help men.

Says a *Commentary*:

*Having reached the Path of Deliverance [Thar-lam] from transmigration, one cannot perform Tulpa<sup>3</sup> any longer, for to become a Parinirvānī is to close the circle of the Septenary Ku-Sum.<sup>4</sup> He has merged his borrowed Dorjesempa [Vajrasattva] into the Universal and become one with it.*



<sup>1</sup> Sanskrit: Dhyāna.

<sup>2</sup> A Bodhisattva can reach Nirvāna and live, as Buddha did, and after death he can either refuse objective reincarnation or accept and use it at his convenience for the benefit of mankind whom he can instruct in various ways while he remains in the Devachanic regions within the attraction of our earth. But having once reached Parinirvāna or “Nirvāna without remains” — the highest Dharmakāya condition, in which state he remains entirely outside of every earthly condition — he will return no more until the commencement of a new Manvantara, since he has crossed beyond the cycle of births.

<sup>3</sup> Tulpa is the voluntary incarnation of an Adept into a living body, whether of an adult, child or new-born babe. [Tulpa is the magical process; Tulku is the result; although they are often used interchangeably.]

<sup>4</sup> Ku-sum is the triple form [trikāya] of the Nirvāna state and its respective duration in the “cycle of Non-Being.” The number seven here refers to the seven Rounds of our septenary System. [Cf. p. 392 *fn.* on triple form.]

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**Vajrasattva is also Vajradhara, or Dorjechang. The two are one, and over them is the Supreme Unmanifested and Universal Wisdom that has no name. As two-in-one, They are the Power that subdues and conquers evil from the beginning, allowing it to reign only over willing subjects on earth, and having no power over those who despise and hate it.**

Vajradhara, also Vajrasattva,<sup>1</sup> is the regent or President of all the Dhyāni-Chohans or Dhyāni-Buddhas, the highest, the Supreme Buddha; personal, yet never manifested objectively; the [402] “Supreme Conqueror,” the “Lord of all Mysteries,” the “One without Beginning or End” — in short, the Logos of Buddhism. For, as Vajrasattva, He is simply the Tsovo (Chief) of the Dhyāni-Buddhas or Dhyāni-Chohans, and the Supreme Intelligence in the Second World; while as Vajradhara (Dorjechang),<sup>2</sup> He is all that which was enumerated above. “These two are one, and yet two,” and over them is “Chang, the Supreme Unmanifested and Universal Wisdom that has no name.” As two in one, He (They) is the Power that subdued and conquered Evil from the beginning, allowing it to reign only over willing subjects on earth, and having no power over those who despise and hate it. Esoterically the allegory is easily understood; exoterically Vajradhara (Vajrasattva) is the God to whom all the evil spirits swore that they would not impede the propagation of the Good Law (Buddhism), and before whom all the demons tremble.

**This dual personage has the same role assigned to it in canonical and dogmatic Tibetan Buddhism, as have Jehovah and the Archangel Mikael, the Metatron of the Jewish Kabbalists — which is an absurdity.**

**The Roman Catholics identify Christ with Mikael, who is also his ferouer, or “face,” mystically. This is precisely the position of Vajrasattva in Northern Buddhism. For the latter, in His Higher Ego as Dorjechang, is never manifested, except to the seven Dhyani-Chohans, the primeval Builders. Esoterically, He is the Spirit of the Seven collectively, and Their highest principle or Atman.**

Therefore, we say this dual personage has the same *role* assigned to it in canonical and dogmatic Tibetan Buddhism as have Jehovah and the Archangel Mikael, the Metatron<sup>3</sup> of the Jewish Kabbalists. This is easily shown. Mikael is “the angel of the face of God,” or he who represents his Master.

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<sup>1</sup> Tibetan: Dorjechang and Dorjedzin, or Dorjesempa.

<sup>2</sup> [First Logos]

<sup>3</sup> [Cf. “Among other absurdities, the Kabbalists maintain that the word *Metatron* being divided into *μετα* [and] *θρονος*, means *near the throne*. It means quite the reverse, as *meta* means “beyond” and not “near.” This is of great importance in our argument. St. Michael, then, the *quis ut Deus* <Who is like God?>, is the translator, so to speak, of the invisible world into the visible and the objective.” *Secret Doctrine*, II p. 479]

“My face shall go with thee,”<sup>1</sup> (before the Israelites, says God to Moses.<sup>2</sup> “The angel of my presence,”<sup>3</sup>, <sup>4</sup> etc. The Roman Catholics identify Christ with Mikael, who is also his ferouer, or “face” mystically. This is precisely the position of Vajradhara, or Vajrasattva, in Northern Buddhism. For the latter, in His Higher Self as Vajradhara (Dorjechang), is *never* manifested, except to the seven Dhyāni-Chohans, the primeval Builders. Esoterically, it is the Spirit of the “Seven” collectively, their seventh principle, or Ātman. Exoterically, any amount of fables may be found in *Kāla-Chakra*, the most important work in the Gyut division of the *Kanjur*, the division of mystic knowledge.<sup>5</sup> Dorjechang (wisdom) Vajradhara, is said to live in the second Arūpa World, which connects him with Metatron, in the first world of pure [403] Spirits, the Briatic world of the Kabbalists, who call this angel El-Shaddai, the Omnipotent and Mighty One.

**Metatron is the Greek Ἄγγελος (Messenger), or Great Teacher. Mikael fights Satan, the Dragon, and conquers him and his Angels. The War in Heaven of the Christian legend is based upon bad angels having discovered the magical wisdom of the good ones, and the mystery of the Tree of Life. Let anyone read simply the exoteric accounts in the Hindu and Buddhist Pantheons — the latter version being taken from the former — and he will find both resting on the same primeval, archaic allegory from the Secret Doctrine.**

Metatron is in Greek Ἄγγελος (Messenger), or the Great Teacher. Mikael fights Satan, the Dragon, and conquers him and his Angels. Vajrasattva, who is one with Vajrapāni, the Subduer of the Evil Spirits, conquers Rāhu, the Great Dragon who is always trying to devour the sun and moon (eclipses). “War in Heaven”<sup>6</sup> in the Christian legend is based upon the bad angels having discovered the secrets (magical wisdom) of the good ones (Enoch), and the mystery of the “Tree of Life.” Let anyone read simply the exoteric accounts in the Hindu and Buddhist Pantheons — the latter version being taken from the former — and he will find both resting on the same primeval, archaic allegory from the Secret Doctrine. In the exoteric texts (Hindu and Buddhist), the Gods churn the ocean to extract from it the Water of Life — Amrita — or the Elixir of Knowledge. In both the Dragon steals some of this, and is exiled from heaven by Vishnu, or Vajradhara, or the chief God, whatever may be his name. We find the same in the *Book of Enoch*,<sup>7</sup> and it is poetized in St. John’s *Revelation*. And now the allegory, with all its fanciful ornamentations, has become a dogma!

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<sup>1</sup> In English, “presence.”

<sup>2</sup> *Exodus* xxxiii, 14

<sup>3</sup> Hebrew: “of my face.”

<sup>4</sup> *Isaiah* lxiii, 9

<sup>5</sup> [See *The Books of Kiu-te, or the Tibetan Buddhist Tantras: A Preliminary Analysis*, by David Reigle. San Diego: Wizards Bookshelf, 1983. Cf. p. 422 & fn. of this text. — *Dara Eklund*.]

<sup>6</sup> [Consult “Seven Wars in Heaven and on Earth,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

<sup>7</sup> [Cf. But what is, in reality, the *Book of Enoch* itself, from which the author of *Revelation* and even the St. John of the Fourth Gospel have so profusely quoted? (e.g., verse 8, in chapter x, about all who have come before Jesus, being “thieves and robbers.”) Simply a *Book of Initiation*, giving out in allegory and cautious phraseology the programme of certain archaic mysteries performed in the *inner* temples. — *Secret Doctrine*, II p. 229]

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.<sup>1</sup> [404]

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

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.

## **Who, then, was punished by Karma?**

**Karma cannot act unjustly. There is some terrible mystery involved in this story, one that no uninitiated intellect can ever unravel.**

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.

A few centuries later Buddha tried one more incarnation, it is said, in \* \* \* ,<sup>2</sup> and again, fifty years subsequent to the death of this Adept, in one whose name is given as Tiani-Tsang.<sup>3</sup> 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

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<sup>1</sup> Emil Schlagintweit, *Buddhism in Tibet*, 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 [it is] with the “Buddhas.”

<sup>2</sup> There are several names marked simply by asterisks.

<sup>3</sup> King Śuddhodhana

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:

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

Born fifty-two years too early as Śramana 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 \* \* \* at thirty-three,<sup>1</sup> the age of the [405] 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 Māyā, and at one hundred, in reality. The Bodhisattva chose Tiani-Tsang,<sup>2</sup> 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.

**All is darkness and mystery in it, for it is evidently written but for those who are already instructed.**

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.



<sup>1</sup> Śamkarāchārya died also at thirty-two years of age, or rather disappeared from the sight of his disciples, as the legend goes.

<sup>2</sup> 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 do go against it.

Lord Buddha lived one hundred years in reality though, having reached Nirvana in his eightieth year, he was regarded as one dead to the world of the living.

It is not lawful to say any more, for the time has not yet come when nations are prepared to hear the whole truth. It will be sufficient to know that while Gautama Buddha remains merged in Nirvana ever since his death, Gautama Shakyamuni may have had to reincarnate — His dual inner personality being one of the greatest mysteries of Esoteric psychism.

## Karma exercises its sway over the Adept as much as over any other man.

“Gods” can escape it as little as simple mortals. Karma is absolute justice and infallible in its selections. Thus Buddha’s first reincarnation was produced by Karma, and it led Him higher than ever; the two following were “out of pity” and \* \* \* .

The final section gives a kind of summary of the seventy sections — covering seventy-three years of Buddha’s life<sup>1</sup> — from which the last paragraph is summarized as follows:

Emerging from \* \* \* the most excellent seat of the three secrets [Sang-Sum], the Master of incomparable mercy, after having performed on all the anchorites the rite of \* \* \* , and each of these having been cut [406] off,<sup>2</sup> perceived through [the power of] Hlun-Chub<sup>3</sup> what was his next duty. The Most-Illustrious meditated and asked himself whether this would help [the future] generations. What they needed was the sight of Māyā in a body of illusion. Which? . . . The great conqueror of pains and sorrows arose and proceeded back to his birthplace. There Sugata was welcomed by the few, for they did not know Shramana Gautama. “Shākya [the Mighty] is in Nirvāna. . . . He has given the Science to the Shuddhas [Shūdra],” said they of Damze Yul [the country of Brahmans: India] . . . It was for that, born of pity, that the All-Glorious One had to retire to \* \* \* , and then appear [karmically] as Mahā Śamkara; and out of pity as \* \* \* , and

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<sup>1</sup> According to Esoteric teaching Buddha lived one hundred years in reality, though having reached Nirvāna in his eightieth year he was regarded as one dead to the world of the living. See article “Śākya Muni’s Place in History,” in *Five Years of Theosophy*, pp. 365-88. [See also *Blavatsky Collected Writings*, Vol. V pp. 241-59]

<sup>2</sup> It is a *secret rite*, pertaining to high Initiation, and has the same significance as the one to which Clement of Alexandria alludes when he speaks of

“ . . . the token of recognition being in common with us, as by cutting off Christ” (*Stromateis*, 13).

Schlagintweit wonders what it may be. He says:

“The typical representation of a hermit is always that of a man with long, uncut hair and beard. . . . A rite very often selected, though I am unable to state for what reason, is that of Chod (‘to cut’ or ‘to destroy’) the meaning of which is anxiously kept a profound secret by the Lamas.” *Buddhism in Tibet*, p. 163 [See “Hair is the retainer of prāna,” in our Constitution of Man Series. — ED. PHIL.]

<sup>3</sup> Hlun-Chub is the divining spirit in man, the highest degree of seership.

again as \* \* \* , and again as Tsong-kha-pa. For, he who chooses in humiliation must go down, and he who *loves not* allows Karma to raise him.<sup>1</sup>

This passage is confessedly obscure and written for the few. It is not lawful to say any more, for the time has not yet come when nations are prepared to hear the whole truth. The old religions are full of mysteries, and to demonstrate some of them would surely lead to an explosion of hatred, followed, perhaps, by bloodshed and worse. It will be sufficient to know that while [407] Gautama Buddha is merged in Nirvāna ever since his death, Gautama Śākyamuni<sup>2</sup> may have had to reincarnate — this dual inner personality being one of the greatest mysteries of Esoteric psychism.

“The seat of the three secrets” refers to a place inhabited by high Initiates and their disciples. The “secrets” are the three mystic powers known as Gopa, Yaśodhara, and Utpala Varnā, that Csomo de Körös mistook for Buddha’s three wives, as other Orientalists have mistaken Śakti (Yoga power) personified by a female deity for His wife; or the Draupadī — also a spiritual power — for the wife in common of the five brothers Pāndava.



<sup>1</sup> The secret meaning of this sentence is that Karma exercises its sway over the Adept as much as over any other man; “Gods” can escape it as little as simple mortals. The Adept who, having reached the Path and won His Dharmakāya — the Nirvāna from which there is no return until the new grand Kalpa — prefers to use His right of choosing a condition inferior to that which belongs to Him, but that will leave him free to return whenever he thinks it advisable and under whatever personality He may select, must be prepared to take all the chances of failure — possibly — and a lower condition than was His lot — for a certainty — as it is an occult law. Karma alone is absolute justice and infallible in its selections. He who uses his rights with it (Karma) must bear the consequences — if any. Thus Buddha’s first reincarnation was produced by Karma — and it led Him higher than ever; the two following were “out of pity” and \* \* \* .

<sup>2</sup> [Sage of the Śhakyas]



## The Book of Dzyan on Amita Buddha, Kwan-shai-yin, and Kwan-yin.

From *Blavatsky Collected Writings*, (AMITA BUDDHA, KWAN-SHAI-YIN, AND KWAN-YIN — WHAT THE “BOOK OF DZYAN” AND THE LAMASERIES OF TSONG-KHA-PA SAY) XIV 425-26.

**A** S A SUPPLEMENT TO THE COMMENTARIES there are many secret folios on the lives of the Buddhas and Bodhisattvas, and among these there is one on Prince Gautama and another on His reincarnation in Tsong-Kha-pa. This great Tibetan Reformer of the fourteenth century, said to be a direct incarnation of Amita-Buddha, is the founder of the secret School near Shigatse, attached to the private retreat of the Teshu-Lama. It is with Him that began the regular system of Lamaic incarnations of Buddhas (Sang-gyas), or of Śākya-Thub-pa (Śākyamuni). Amida or Amita-Buddha is called by the author of *Chinese Buddhism*, a mythical being. He speaks of:

Amida-Buddha (*Ami-to Fo*) a fabulous personage, worshipped assiduously — like Kwan-yin — by the Northern Buddhists, but unknown in Siam, Burma, and Ceylon.<sup>1</sup>

Very likely. Yet Amida-Buddha is not a “fabulous” personage, since:

- 1 “Amida” is the Senzar form of “Ādi”; “Ādi-Buddhi” and “Ādi-Buddha,”<sup>2</sup> as already shown, existed ages ago as a Sanskrit term for “Primeval Soul” and “Wisdom”; and
- 2 The name was applied to Gautama Śākyamuni, the last Buddha in India, from the seventh century, when Buddhism was introduced into Tibet.

“Amitābha”<sup>3</sup> means literally “Boundless Age,” a synonym of “Ain-Soph,” the “Ancient of Days,” and is an epithet that connects Him directly with the Boundless Ādi-Buddhi (primeval and Universal Soul) of the Hindus, as well as with the Anima Mundi of all the ancient nations of Europe, and the Boundless and Infinite of the Kabbalists. If Amitābha be a fiction of the Tibetans, or a new form of Wu-liang-sheu, “a fabulous personage,” as the author-compiler of *Chinese Buddhism* tells his [426]

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<sup>1</sup> *Chinese Buddhism, a Volume of Sketches, Historical, Descriptive, and Critical*. London: Trübner & Company, 1880, p. 171, by the Rev. Joseph Edkins.

[Joseph Edkins, 1823–1905, British Protestant missionary who spent 57 years in China, 30 of them in Beijing. As a Sinologue, he specialised in Chinese religions. He was also a linguist, a translator, and a philologist. Writing prolifically, he penned many books about the Chinese language and the Chinese religions especially Buddhism. In his *China's Place in Philology* (1871), he shows that the languages of Europe and Asia have a common origin by comparing the Chinese and Indo-European vocabularies.]

<sup>2</sup> “Buddhi” is a Sanskrit term for [spiritual] “discrimination” or intellect (the sixth principle), and “Buddha” is “wise,” “wisdom,” and also the planet Mercury [Budha]. [Consult “Buddhism is Inner Wisdom,” in our Confusing Words Series. — ED. PHIL.]

<sup>3</sup> In Chinese, “Wu-liang-sheu.”

readers, then the “fable” must be a very ancient one. For on another page he says himself that the addition to the canon, of the books containing the

. . . legends of Kwan-yin and of the Western heaven with its Buddha, Amitābha, was also previous to the Council of Cashmere, a little before the beginning of our era.<sup>1</sup>

And he places

. . . the origin of the primitive Buddhist books which are common to the Northern and Southern Buddhists . . . before 246 B.C.

Since Tibetans accepted Buddhism only in the seventh century A.D., how comes it that they are charged with inventing Amita-Buddha? Besides which, in Tibet, Amitābha is called Od-pag-med, which shows that it is not the name but the abstract idea that was first accepted of an unknown, invisible, and Impersonal Power — taken, moreover, from the Hindu “Ādi-Buddhi,” and not from the Chinese “Amitābha.”<sup>2</sup> There is a great difference between the popular Od — pag-med (Amitābha) who sits enthroned in Devachan (Sukhāvātī), according to the *Mani Kah-'bum* Scriptures — the oldest *historical* work in Tibet, and the philosophical abstraction called Amita-Buddha, the name being passed now to the earthly Buddha, Gautama.



## Triple is the mystery of Buddha's embodiments.

**J**UST BEFORE LEAVING WÜRZBURG, H.P. Blavatsky had sent a MS of the *Secret Doctrine* to Adyar seeking the opinions of H.S. Olcott and T. Subba Row. In a letter to her friend, Countess Constance Wachtmeister, expressing grave doubts whether her deteriorating health will allow her to complete the writing of the *Secret Doctrine*, Blavatsky gives the first hint about a Triple Mystery:

Ever since you went away, I have felt as though either paralysis or a split in the heart would occur. I am cold as ice and four doses of *digitalis* in one day could not quit the heart. Well, let me only finish my *Secret Doctrine*. Last night, instead of going to bed I was made to write until 1 o'clock. The *triple Mystery* is given out — one I had thought they would never have given out — that of . . . [sic]<sup>3</sup>

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<sup>1</sup> This curious contradiction may be found in *Chinese Buddhism*, pp. 171, 273-74. The reverend author assures his readers that “to the philosophic Buddhists . . . Amitābha Yoshi Fo, and the others, are nothing but signs of ideas” (p. 236). Very true. But so should be all other deific names, such as Jehovah, Allah, etc., and if they are not simply “signs of ideas” this would only show that minds that receive them otherwise are not “philosophic”; it would not at all afford serious proof that there are personal, living Gods of these names in reality.

<sup>2</sup> The Chinese Amitābha (Wu-liang-sheu) and the Tibetan Amitābha (Od-pag-med) have now become personal Gods, ruling over and living in the celestial region of Sukhāvātī, or Tushita (Tibetan: Devachan); while Ādi-Buddhi, of the philosophic Hindu, and Amita-Buddha of the philosophic Chinese and Tibetan, are names for universal, primeval ideas.

<sup>3</sup> Wachtmeister C. *et al. Reminiscences of H.P. Blavatsky and The Secret Doctrine*. Wheaton: Theosophical Publishing House, 1976; p. 56

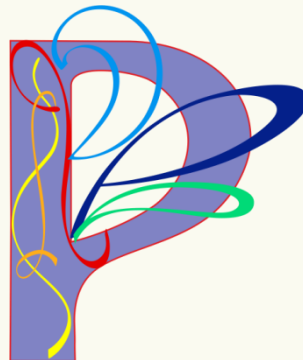
## What this triple mystery might be?

Says a Commentary:

*Having reached the Path of Deliverance [Thar-lam] from transmigration, one cannot perform Tulpa<sup>1</sup> any longer, for to become a Parinirvānī is to close the circle of the Septenary Ku-Sum.<sup>2</sup> He has merged his borrowed Dorjesempa [Vajrasattva] into the Universal and become one with it.<sup>3</sup>*

. . . the seven *ku-sum*, or triple form of the Nirvānic state and their respective duration, and relate to doctrines of which Orientalists know absolutely nothing.<sup>4</sup>

Witness the *Nirmānakāya* — the sublime doctrine which no Orientalist understands to this day but which Dr. Hübbe-Schleiden can find in the II<sup>nd</sup> and III<sup>rd</sup> Treatises in *The Voice of the Silence*. Naught else shows forth the eternal; and in no other way than this can any mystic or occultist *truly* reach the eternal, whatever the Orientalists and the vocabularies of Buddhist terms may say, for the real meaning of the *Trikāya*, the triple power of Buddha's embodiment, and of Nirvāna in its triple negative and positive definitions has ever escaped them.<sup>5</sup>



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<sup>1</sup> Tulpa is the voluntary incarnation of an Adept into a living body, whether of an adult, child or new-born babe. [Tulpa is the magical process; Tulku is the result; although they are often used interchangeably.]

<sup>2</sup> Ku-sum is the triple form [trikāya] of the Nirvāna state and its respective duration in the “cycle of Non-Being.” The number seven here refers to the seven Rounds of our septenary System. [Cf. p. 392 *fn.*, on triple form.]

<sup>3</sup> *Blavatsky Collected Writings*, (“REINCARNATIONS” OF BUDDHA) XIV p. 401 & *fn.*

<sup>4</sup> *ibid.*, (ŚAKYA MUNI'S PLACE IN HISTORY) V p. 255

<sup>5</sup> *ibid.*, (WHAT SHALL WE DO FOR OUR FELLOW MEN?) XI p. 470

## 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

**BUDDHAS AND INITIATES SERIES**  
**SUGGESTED READING FOR STUDENTS**

- 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 AND JESUS PARALLEL LIVES
- 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

**BUDDHAS AND INITIATES SERIES**  
**SUGGESTED READING FOR STUDENTS**

- THE ADEPTS DESTROY THE WICKED AND GUARD THE PATH OF THE VIRTUOUS
- THE HOLY RITES OF ELEUSIS WERE ARCHAIC WISDOM RELIGION
- THE INITIATE’S CROWN OF THORNS
- THE LITTLE ONES ARE ABOVE THE LAW
- THE NOBLE GENIUS OF PARACELTUS
- 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



“All Avatāras are identical, World-saviours grown out from a single seed,” “Date of Gautama Buddha’s disincarnation,” “Gautama Buddha beatified,” “Hints about the triadic hypostasis of Buddha,” “Lohans are the mellifluous disciples of Tathagata,” “The Future Buddhas,” and “The triple mystery of Buddha’s embodiment,” in the same series. As the title of this study suggests, a clear apperception of the inner constitution of man is key to the Mystery of Buddha. Therefore, students are expected to be already familiar with the contents of our Constitution of Man Series. — ED. PHIL.