

*Evil is the infernal end of the
polarity of spirit-matter*



Abstract and train of thoughts¹

Devil-evil is a mighty motor in the struggle for life

See how the Christianity of Jesus was degraded to “Church” Christianity!

There are two Jesuses: The real Jesus, a Master of Wisdom, and Jesus travestied by pseudo-Christian fancy and clad in pagan robes borrowed from heathen gods.

Letter 1 by T.G. Headley.

3

Unmanifested Logos is forever concealed.

The “forever concealed” followed Thorah’s advice and did so arrange its forms as to become manifested as the Universe. And if Thorah, why not Satan?

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Letter 2 by T.G. Headley.

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Evil is the dark side of good

Yet every goodness has its defect.

Letter 3 by T.G. Headley.

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Truth is mighty and will prevail

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Editorial response by Madame Blavatsky.

Every hitherto far-hidden truth, whether concealed by Nature or human craft, must and shall be revealed some day or other.

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¹ Frontispiece by Anthrokim.

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Letter 1 by T.G. Headley.

First published in *Lucifer*, Vol. II (12), August 1888, pp. 472, 497. Republished in *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) X pp. 91-92.

[Rev. T.G. Headley writes on the doctrine of Atonement, the false conception underlying the Mass, and the corruption of priests. He feels the name of Jesus should be rehabilitated. H.P. Blavatsky appends the following Editorial Note:]

Amen! It is quite true that there are not a few such illogical persons who seek to dethrone Romanism and Protestantism by destroying the innocent cause of these — Jesus. But no Theosophist is among that class. Theosophists, even those who are no longer, as those who never were, Christians, regard, nevertheless, Jesus, or Jehoshua as an Initiate. It is not, therefore, against the “bearer” of that name — in whom they see one of the *Masters of Wisdom* — that they protest, but against that name as travestied by pseudo-Christian fancy and clad in the pagan robes borrowed from heathen gods, that they have set their hearts. It is those “priests” whom our reverend correspondent denounces as “murderers” and “devils” — at the risk of finding himself confounded with them in the ungodly crowd he himself belongs to — that every true Theosophist ought to be ever ready to rise against. Few of them refuse to see in Jesus a Son of God, as well as *Chrēstos* having reached by suffering the *Christos* condition. All they reject is, the modern travesty of the very, very old dogma of the Son becoming one with the Father; or that this “father” had ever anything to do with the Hebrew androgyne called Jehovah. It is not Jesus’ “father,” who “will have mercy, and not sacrifice,” in whose nostrils the blood of even a slain animal used as a burnt offering could have ever smelt sweet. How then [92] could the human sacrifice offered by the allegorical Christ, and described in the Epistle to the *Ephesians* [v, 2] as one that had “a sweet smelling savour,” be regarded otherwise than with horror? Theosophists can discriminate — to say the least, as much as the reverend gentleman who signs himself T.G. Headley.



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Letter 2 by T.G. Headley.

First published in *Lucifer*, Vol. III (13), September 1888, p. 69. Republished in *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) X pp. 108-9.

[Thomas May brings forward some Scriptural data in answer to Rev. T.G. Headley’s perplexities on the subject of God and the Devil. He writes:

He is called Satan or Shethen — opposition — and also an Accuser — not, however, a *false accuser* — as, in the book ascribed to Job, he is represented as one of the Sons of God, who presents himself with the others, and as such is invested with superior wisdom, directing even the providence of God.

To this, H.P. Blavatsky appends the following footnote:]

This is undeniable; for we find stated in the *Zohar* that the “Ancient of all the Ancients” (Ain-soph, the Kabbalists say, the *Logos* or At-tee-kah, also Hokhmāh, or Wisdom, the Occultists maintain) having evolved or “created” *Thorah* (the law, or Dharma) hitherto hidden, [109] *Thorah* forthwith addressed IT (the Ancient of all the Ancients) in these words:

IT, that wishes to arrange in order other things, should first arrange Itself in its [to It pertaining] Forms.

And the “Forever concealed” did follow Thorah’s advice and did so arrange its forms as to become manifested as the Universe. And if Thorah, why not Satan?



Evil is the dark side of good

Yet every goodness has its defect.¹

Letter 3 by T.G. Headley.

First published in *Lucifer*, Vol. III (14), October 1888, pp. 170-71. Republished in *Blavatsky Collected Writings*, (THE DEVIL — WHO IS HE?) pp. 148-51.

[Five theological arguments fleshed out by the Rev. Headley, of Manor House, Petersham, S.W., and the response by Madame Blavatsky, in her capacity as Editor of *Lucifer*, are here placed side by side:]



Rev. T.G. Headley

① Sir, Mr. Thomas May (under the above title) tells your readers in the September number of *Lucifer* that, with the accumulation of centuries, a very Gordian knot of theological confusion, contradictions and contrarities, has been made, which has caused an unedifying intermingling of the attributes of “the Supreme,” and that he, Mr. Thomas May, can cut this knot in a moment, by simply telling your readers that the Devil and Jesus, or the Devil and God, are one and the same Supreme being or person, only seen under different aspects at different periods of time.

Madame H.P. Blavatsky

This idea is not original with Mr. May. Lactantius, one of the Fathers of the Church, expressed it in no equivocal language, for he states that the “Word” (or Logos) is the *first-born brother of Satan*² for Satan is “a Son of God.”³ →

¹ *Science of the Emotions*, p. 309; [Cf. “All perfection in this life hath some imperfection mixed with it; and no knowledge of ours is without some darkness.” Thomas à Kempis: *The Imitation of Christ*, I, iii.4; tr. F.B.]

² Vide *Divinarum Institutionum Libri Septem*, Book II, ch. ix; [only implied, not definitely stated. — Boris de Zirkoff.]

³ Vide *Job* ii, i

② And with this simple statement that two contradictory ideas have only one and the same supreme being or person for their origin, Mr. May seems to imagine that he has at once removed all the theological confusion, contradictions and contrarities, which for centuries have accumulated and perplexed mankind respecting Jesus and the Devil, God and Satan, good and evil.

But when it is conceded to Mr. May that there is but one Supreme being or person: it yet remains to be determined, revealed, or understood what “the Supreme” is and whether “the Supreme” is good, or evil.

Mr. May in his letter would seem to imply that “the Supreme” is both evil and good, in like manner as a period of 24 hours, which we call a day, is partly light and partly dark. [149]

③ But then this dark period of the day, which we call night, is not evil, but, on the contrary, it is a period of beneficial rest for recruiting and renewing the strength of our bodies in sleep.

And it is possible that Mr. May might also say that what is commonly called evil is also not evil, but is only a course of educational training which is highly beneficial for our spiritual growth and strength.

But when good and evil are thus intermingled as being one and the same, the danger immediately arises of creating theological confusion, contradictions and contrarities. And I do not learn from Mr. May’s letter that he has avoided this religious difficulty,

The “Supreme,” if IT is infinite and omnipresent cannot be anything but that. IT must be “good and evil,” “light and darkness,” *etc.*, for if it is omnipresent it has to be present in a vessel of dishonour as well as in one of honour, in an atom of dirt as in the atom of the purest essence. The whole trouble is that theology and the (even *militant*) clergy are not consistent in their claims they would force people to believe in an infinite and absolute deity, and dwarf this deity at the same time by making of it a *personal* being with *attributes*, a double claim mutually destructive, and as absurd philosophically, as it is grotesque and soul-killing.

The fact then that showing good and evil intermingled in the deity creates “religious difficulty,” *i.e.*, “theological confusion,” is the fault of and rests with the clergy and theology, and not at all with Mr. May. Let them drop their idea of a personal god with human attributes, and the difficulty will disappear. →

- 4 but that he has himself created it, by speaking of good and evil as being one and the same.

For although Isaiah tells us that God alone is the Supreme Creator both of good and evil, yet it is only in a corrective sense, as a Father would correct his Child, that Isaiah intends to speak of God as creating evil; because the whole burden of Isaiah's writing is to reproach those who called the good evil, the evil good, and the doing of evil doing good.

And it is because this intermingling of God and the Devil, and of good and evil, as being one and the same, made it such a complicated question, that therefore the Scriptures were written in order to make manifest what is good and what is evil.

- 5 And in the Scriptures it is recorded that so great had become the power of those who made the Word of God of no effect by their evil traditions that they conspired to betray "the Son of Man," who would reconcile the ways of God as being good and not evil, to be crucified as a devil.

And it is the true lesson which is to be learnt (when freedom in the Church can be obtained to teach it) from the Crucifixion of "the Son of Man," which can alone remove the religious difficulty which disturbs both the Christian and the Jewish World: because it is not true, as Mr. May asserts, that good and evil, or Jesus and the Devil, are one and the same.

The Scriptures were written to conceal the underlying allegories of cosmogonical and anthropological mysteries, and not at all "to make manifest what is good and what is evil." If our respected and reverend Correspondent accepts Eden and the apple *au sérieux*, then why should he not accept "Crucifixion," as taught by his Church, also? "To be crucified as a devil" is a queer phrase. We have heard of several "Sons of God" crucified, but never yet of one single devil. On the other hand, if Christians accepted, as seriously as they do the "apple and the rib," the simple and impressive words of their Christ on the Mount, who says:

Blessed are ye, when men shall revile you, and persecute *you*, and shall say all manner of evil against you, falsely, for my sake,

then they would abstain from reviling and persecuting and saying all manner of evil against the poor Devil; who, if he is to be regarded as a *personality*, [151] is sure to "blessed," as no one from the beginning of Christianity has ever been more reviled and falsely persecuted than was that scapegoat for the sins of man!

Finally: If one takes "good and Evil, or Jesus and the Devil," for personalities, then as no personality from the beginning of the world was free from evil, Mr. May's proposition must prove correct and the Reverend Mr. Headley be shown in a vicious circle of his own making. *Demon est Deus inversus* is said of a manifested, *differentiated* deity, or of the Universe of Matter. That which is *Absolute* cannot even be homogeneous, it is *Ain* — nothing, or *No-thing*; and if men of finite intellects will insist upon speculating upon the infinite, and therefore to them unreachable and incomprehensible, otherwise than as a necessary philosophical postulate, then they must expect to be worsted by that same philosophy.

Truth is mighty and will prevail

Letter 4 by T.G. Headley.

First published in *Lucifer*, Vol. III (16), December 1888, pp. 343-45. Republished in *Blavatsky Collected Writings*, (THE DEVIL — WHO IS HE?) pp. 229-33.

Sir,

As I consider the criticism upon my letter in your issue of October altogether unjustified, I trust you will allow me space for a few lines in reply thereto.

There is one thing absolutely necessary to be observed in discussion in order for it to be of any profit, either to the parties themselves or to anyone else who may either hear or read of it. And the one thing necessary in discussion is that the parties to the discussion should first understand and accept the premises upon which the argument is intended to be built, or the conclusion is intended to be drawn.

For if, in a written discussion, the critic assumes the writer to have taken certain dogmas or premises as the basis of his argument which he never dreamt of taking, and upon this erroneous assumption the critic then proceeds to ridicule the argument of the writer as though the writer's argument had been based on the critic's erroneous conception of his premises, such discussion and criticism is profitable to no one, and amuses no one but the superficial reader who is unable to see the delusion.

And that there may, at least, be no excuse in future for misapprehending my views, I may say that I know of; and believe in, no such person as the Devil, in the commonly reputed Orthodox sense.

But surely those who speak evil of God or their neighbours would be justly entitled to the name.

And, with respect to Jesus, I know nothing of Jesus, excepting that as a Man (whether historical or allegorical) he is the most Christ-like I can conceive, and therefore to me he is the Christ, and likewise therefore "the Son of God according to the spirit of holiness," whom to know and love is to know and love God, and whom, therefore, to revile and reject, is to reject and hate God. And as I understood that Theosophists¹ accepted this view of Jesus being the Christ, and his practical religion, therefore I am surprised that things should be thrown in my face as accepted by me which I have nowhere in any wise professed to accept. And I should think it as foolish to be offended with what is good in the Scriptures because of there being something hard to accept, as it would be to be offended with the nut and milk of the cocoanut only because the

¹ In December No. of *Lucifer*.

shell and the husk could not be eaten also. And if Theosophists are obliged to admit that philosophical postulates are absolutely necessary to be accepted as a basis of argument, I only ask the same; but I cannot see the need of taking offence at my having spoken of the Son of Man having been crucified as a devil. [230] Surely, if he was condemned to be a deceiver, a blasphemer and a devil, and to be therefore slain, it cannot be incorrect to say he was crucified as a blasphemer, or a devil, just as we speak, of the martyrs having been burnt as *heretics*. I have been a friend to *Lucifer*, both in word and deed, but with such hostile criticism as there is in the October number, one would suppose I had fallen into the midst of enemies.

REV. T.G. HEADLEY

Manor House, Petersham, S.W.



Editorial response by Madame Blavatsky.

We feel sorry for having unintentionally given offence to our reverend friend and contributor; but we would have been still more sorry to publish in our magazine an unjust fling at another contributor's ideas and to have *facts* denied — without entering a protest. Our magazine is essentially controversial, and was founded for the purpose of throwing light upon “the hidden things of darkness” — of religious superstition pre-eminently. And what superstition can be compared to that which accepts a “personal” God, or a “personal” devil? He who objects to having his views controverted and criticized must not write for *Lucifer*. Neither Mr. May's nor the editor's remarks were personal, and were concerned with the peculiar views about God and Devil made by Mr. Headley, and not at all with the reverend gentleman himself.

Every hitherto far-hidden truth, whether concealed by Nature or human craft, must and shall be revealed some day or other.

Moreover, we have given good proofs of our impartiality. We published articles and letters criticizing not alone our personal theosophical and philosophical views, but discussing on subjects directly concerned with *our personal honour and reputation*; reviving the *infamous calumnies* in which not simple doubts, but distinctly formulated charges of dishonesty were cast into our teeth and our private character was torn to shreds.¹ And if the editor will never shrink from what she considers her duty to her readers, and that she is prepared to throw every possible light upon mooted questions in order that truth should shine bright [231] and hideous lies and superstitions be shown under their true colours — why should our contributors prove themselves so thin-skinned? *Magna est veritas et prævalebunt.*² Every hitherto far-hidden truth, whether concealed out of sight by Nature's secretiveness or human craft, must

¹ Vide “A Glance at Theosophy from the Outside,” *Lucifer* for October, 1888.

² [Truth is mighty and will prevail.]

and shall be unveiled some day or other. Meanwhile, we do our best to help poor, shivering, naked Truth in her arduous progress, by cutting paths for her through the inextricable jungle of theological and social shams and lies. The best means of doing it is to open the pages of our magazine to free controversy and discussion, regardless of personalities or prejudices — though some of our friends may object to such modes of excavating far hidden truths. They are wrong, evidently. It is by this means alone that he who holds correct views has a chance of proving them, hence of seeing them accepted and firmly established; and he who is mistaken, of being benefited by having his better senses awakened and directed to the other side of the question he sees but in one of its aspects. Logic, Milton says to us, teaches us:

. . . that contraries laid together more evidently appear; it follows, then, that all controversy being permitted, falsehood will appear more false, and truth the more true; which must needs conduce much to the general confirmation of an implicit truth.

Again,

. . . if it (controversy) be profitable for one man to read, why should it not at least be tolerable and free for his adversary to write?

Why then should Mr. Headley address his opponent, while saying: “it is not true, *as Mr. May asserts*, that good and evil, or Jesus and the Devil, are one and the same,” instead of taking to task for it Lactantius, the Church father, who was the first to say so more than a millennium ago, by stating that the Logos or Christ was “the *first-born brother of Satan*”? Or why again, should not our reverend friend explain to us the real meaning of that verse in *Revelation* (xxii, 16) which makes Jesus say:

I *Jesus* . . . am . . . the bright and morning Star,

i.e., *Phosphoros* and *Lucifer*, respectively, in the Greek and Latin texts — and thus give the lie to the [232] editor of *Revelation*, instead of giving it to Mr. May? Nor does this gentleman say anywhere, as Mr. Headley accuses him of saying, that he regards God “the Supreme Being or *Person*” — as a *person*. Finally, to our humble mind, there is more truth and philosophy in Mr. May’s closing sentence, namely:

. . . the divine ESSE or God is but One Supreme and All, even as the seven colours of the Sun’s rays appear but as one,

than in all the ecclesiastical theology put together, modern reformations included.

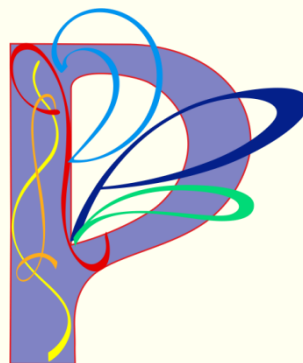
To close: we deny that our criticism of Mr. Headley’s letter was in any way “hostile,” and we can but regret that the reverend gentleman should labour under the very erroneous impression that he has “fallen in the midst of enemies.” We repeat again: *Lucifer* has a settled and plainly outlined policy of its own, and those who write for it have either to accept it, or turn their backs on our magazine. No discourteous epithets or vulgar abuse of personalities shall ever be allowed in our Monthly. We should be very *sorry* to follow in the usual track of the English dailies, which — even those claiming to be considered as leading organs of the press, high-principled and

high-toned — are ever indulging in *personal* attacks, not only on their political opponents, but, pandering to the public, even upon unpopular characters. No individual — friend or foe — risks being called in our journal “adventurer,” “hallucinated lunatic,” “impostor and free lover,” “charlatan,” or “credulous fool,” as the leading Theosophists of England and America are repeatedly referred to by the highly-cultured and learned editors of not only political but even drawing-room “Society” papers on both sides of the Atlantic — save a few honourable exceptions.

But, on the other hand, no one — of whatever rank or influence — as nothing however “time-honoured,” shall ever be pandered to or propitiated in our magazine. Never shall any error, sham, or superstition be daubed with the whitewash of propriety, or passed over in prudent silence. As our journal was not established for a money-making enterprise, but verily as a champion for every [233] *fact and truth*, however tabooed and unpopular — it need pander to no lie or absurd superstition. For this policy the Theosophical Publishing Co. is, already, several hundred pounds out of pocket. The editor invites free criticism upon everything that is said in *Lucifer*, and while protecting every contributor from direct personalities, is quite willing to accept any amount of such against herself, and promises to answer each and all to the best of her ability. *Fas est et ab hoste doceri.*¹

FAIS QUE DOIS, ADVIENNE QUE POURRA.²

H. P. B.



¹ [It is right to be taught even by an enemy. — Ovid, *Metamorphoses* Book IV, 428]

² [Do what you must, *i.e.*, do your best, come what may.]