

*Pantheistic Theosophy is
irreconcilable with the anthropo-
morphous monotheism of
Roman Catholicism.*



Abstract and train of thoughts¹

Preamble to the bitter controversy between Abbe Roca, a French Canon, and Madame Blavatsky.

By Boris de Zirkoff.

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Christian texts are allegories to the archaic mysteries of the Cycle of Initiation, and keys to the once universal mystery-language. When esoterically interpreted, they reveal their fundamental identify with the same Universal Truths.

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By imposing the dogma of the “Word made flesh,” the Latin Church is diametrically opposed to the tenets of Eastern Occultism, thus maintaining an abyss between East and West as long as neither yields an inch.

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¹ *Title page illustration: Rhinoceros** | Creative Directors: Florian Ludwig & Rolf Leger | Agency: 1 Point Size | Client: Últje Crispers. *Illustration on page 82: Wannabe Owl* | Creative Directors: Simon Oppmann & Peter Roemmelt | Agency: Ogilvy & Mather | Client: Globus.

* [Note to Students: In Eastern Occultism rhinoceros is an epithet of Pratyeka-Buddha “the Buddha of Selfishness — called because of his spiritual selfishness ‘the rhinoceros,’ the solitary animal — can never pass beyond the third plane, that of Jiva. Such a one has conquered, indeed, his material desires, but he has not yet freed himself from his *mental* and *spiritual* longings. It is the Buddha of Compassion only that can transcend this third macrocosmic plane.” *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII p. 659.

Also cf. “The Pratyeka Buddha is a degree which belongs exclusively to the Yogacharyā school, yet it is only one of high intellectual development with no true spirituality. It is the *dead-letter* of the Yoga laws, in which intellect and comprehension play the greatest part, added to the strict carrying out of the rules of the inner development. It is one of the three paths to Nirvāna, and the lowest, in which a Yogi — ‘without teacher and without saving others’ — by the mere force of will and technical observances, attains to a kind of nominal Buddhahood individually; doing no good to anyone, but working selfishly for his own salvation and himself alone. The Pratyekas are respected outwardly but are despised inwardly by those of keen or spiritual appreciation. A Pratyeka is generally compared to a ‘Khadga’ or solitary rhinoceros and called *Ekashringa Rishi*, a selfish solitary Rishi (or saint).” — *Theosophical Glossary*.]

The New Testament is a western allegory founded upon universal mysteries, the first historical traces of which, in Egypt alone, go back at least to 6,000 years before the Christian era. 20

Today's Christians are the usurpers of a name they no longer understand.

By denying the Divine Logos to any other man, except Jesus of Nazareth, the Churches carnalised the Christos of the Gnostics, and that alone prevents them having any point in common with the disciples of the Archaic Wisdom. 21

Krishna, the historical hero, is mortal; but Vishnu, the divine Principle which animates him, is immortal. Vishnu absorbs only that part of himself which had animated the Avatara. 21

The Church of Rome was Gnostic, just as much as the Marcionites were, until the middle of the second century. 24

Further evidence that Rome has wandered farthest from the real religion of the mystical Christ is that it adopted the solar tonsure proper to the Egyptian priests of the public temples, and to the lamas and bonzes of the popular Buddhist cult. 25

Madame Blavatsky on the Cycle of Initiation.

No "sacrificial victim" can be united with Christ triumphant before passing through the stage of the suffering Chrēst, who was put to death on the cross of his passions. 27

It is the light of the glorious Christ-Spirit, that directs the modern Theosophical movement.

The Astronomical Christ can have only one anniversary of birth and resurrection in 19 years because his parents are the Sun and the Moon, the heavenly bodies that accompany "the Man crucified in Space." 27

Paul had been converted not to the Jesus of Nazareth but to the Christos of the Gnostics. In his Epistles he has been made to fulminate against the heretics — Peter, James, and the other Apostles! 30

The sacred fire which Prometheus "stole" from the gods is the flame of self-consciousness, the spark that quickened the human mind. The supposed "theft" of the sexual flame is the outcome of evolution, of which the Darwinian theory is but the rough exterior husk on the material plane. 31

Since men had discovered the secret of physical creation, and were procreating in their turn, what was the use of god-creators?

The true Christ is the glorious Ego, triumphant over the flesh. We solemnly reject the dogma of Ascension, which degrades the great mystery of Universal Unity. 32

Mysteries were invented by those who are bent on exercising power in order to manipulate the ignorant by arrogating the prerogative of gods. 33

Did you know that the "mysteries" of the Catholic Church are those of the Brahmanas, though under other names? 33

The Theosophists will never accept either a Christ "made-flesh" or an anthropomorphic god, still less a papal shepherd-god. 34

Part 3. Abbe Roca counter-responds to Madame Blavatsky's observations.

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Part 4. Madame Blavatsky debunks Abbe Roca's mistaken notions concerning her observations.

The Abbé has consigned the theological Christ to the background, and has not breathed a word about the esoteric Christos. 48

Moreover, he bears me a grudge for having displayed what he pleases to call "such erudition." 48

He deceives himself in fancying he understands Buddhism but he does not know it even exoterically, any more than Hinduism, even in its popular form. 49

Theosophy is neither Buddhism, Christianity, Judaism, Mohammedanism, Hinduism, nor any other -ism: it is the esoteric synthesis of the world's religions, philosophies, and sciences. 49

Abbé Roca has fabricated for himself a Christianity of his own. 50

A-brahm, in Sanskrit, means a non-Brahmana, a man driven out from the Brahmin caste, i.e., a man of inferior caste. 50

Our Masters are far too great to bedizen themselves with the peacock's feathers of infallibility.

The puff of wind which knocks down a house of cards may easily pass for a heavy squall in the eyes of the architect who built it; but if the Abbé lays the blame on the puff, rather than on the weakness of his edifice, this is certainly not my fault. 51

There is no religion higher than Truth.

The homage he renders to the wisdom of our Masters, instead of intoxicating me by its heady fumes as he alleges, it made me feel an even deeper mistrust of his motives. 52

A divine Christ has never existed under a human form outside the imagination of blasphemers, who have carnalised a universal and wholly impersonal principle. 53

Unlike Abbé Roca, a true Buddhist would not even think of striking a dog to stop him from barking. 53

The Man-God of the Christians was never historical person. He is a deified personification of the glorified type of the great Hierophants of the Temples, and his story as told in the New Testament is a mere allegory, assuredly containing profound esoteric truths, but still an allegory. 54

Can one, who is inferior to the angels, be God?

Matthew's "strait is the gate and narrow is the way" applies neither to the Abbé nor to his faith. In his Church, the way and the gate to heaven become wider in proportion to the sums paid by the faithful. 56

The Churches, which style themselves "Christian," are nothing but whited sepulchres filled with the dead bones of esoteric paganism and moral putrefaction. 57

It is infinitely more difficult, more meritorious, and more godlike, to live for the love of, whether man or an ideal, than to die for it. 58

The Abbé tells us one thing, and the history of his Bible quite another.

Paul was never an apostle of ecclesiastical Christianity: he was the Gnostic adversary of Peter. 59

Now, here is how a Bavarian theologian, with a lively imagination, made of the calculations of Pliny and Suidas a Japanese salad! 59

And here is a fine passage "of the gnosis" from Bavaria that Dr. Sepp had found at the bottom of a pot of beer. 61

We have thus shown to the Abbé what we, Occultists, know as opposed to what some Fathers of the Church believed they knew.	61
Not only the Abbé deceives himself, he is hopelessly optimistic.	62
Though I amply elaborated upon the real Christ, i.e., the impersonal pre-Christian Logos, Abbé Roca keeps reverting back to the ecclesiastical and dogmatic Christ of his Church.	62

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Preamble to the bitter controversy between Abbe Roca, a French Canon, and Madame Blavatsky.

By Boris de Zirkoff.

From *Blavatsky Collected Writings*, (CONTROVERSY BETWEEN H.P. BLAVATSKY AND THE ABBÉ ROCA)
VIII
pp. 341-42.

THIS POLEMICAL SERIES OF ARTICLES was started with a remarkably broad-minded contribution from the brilliant pen of a French Canon, the Abbé Roca, in the pages of *Le Lotus*, the monthly Journal of “Isis,” the French Branch of The Theosophical Society. This magazine was described on the title-page as a “*Revue de Hautes Études Théosophiques, tendant à favoriser le rapprochement entre l’Orient et l’Occident.*”¹ The Journal claimed to be “under the inspiration of H.P. Blavatsky.” It was edited by F.K. Gaboriau, and was started in March, 1887, at Paris.

The opening article of the Abbé Roca appeared in Volume II, No. 9, December, 1887. It was followed in the same issue by Madame Blavatsky’s Reply. The rejoinder of Abbé Roca appeared in February, 1888. Blavatsky’s second Reply was published in April, 1888. The Abbé took up the thread of the controversy once more in the issue of June, 1888, and Madame Blavatsky appended to his article a large number of illuminating footnotes which closed the series.

In the January, 1888, issue of *Lucifer*,² Madame Blavatsky published her own somewhat abbreviated English translation of the Abbé Roca’s opening essay, appending to it a few brief footnotes. We publish below Madame Blavatsky’s own translation, adding to it within square brackets our own translation of the passages omitted by her.

The Abbé Roca’s essay is immediately followed by Madame Blavatsky’s reply, both in its original French³ and its English rendering.

As far as the Abbé Roca is concerned, very little is known about him. There is no doubt that he was a very open-minded ecclesiastic, who intended to fight various abuses of the Roman Church, and was defrocked in due course of time for doing so. He had studied in his earlier years at the Carmelite School for Higher Studies, and eventually became Canon in the diocese of Perpignan, in the Pyrénées-Orientales province of France. He published three works before incurring the wrath of his superiors: *Le Christ, le Pape et la Démocratie*,⁴ *La Crise fatale et le salut de l’Europe*, and *La Fin de l’ancien monde*.⁵ The Congregation of the Index, in a communication dated September 19th, 1888, hastened to advise the faithful that by reading these books they ran the risk of eternal damnation, and the Abbé was given a chance to retract his heretical views. He refused to do so. Consequently, the Bishop of Perpignan, act-

¹ Review of Higher Theosophical Studies, intended to promote the mutual understanding of the Orient and the Occident.

² Vol. I

³ [The French text has been omitted in this Philaletheians’ edition. — ED. PHIL.]

⁴ Paris, 1884

⁵ Paris, 1886

ing on the [342] authority of Pope Leo XIII, imposed on him the “suspense,” depriving him of the exercise of all his functions in Holy Orders, as also of his living, for refusing to submit to the decree by which his works were placed on the *Index*.¹

Undaunted, the Abbé announced the forthcoming appearance of his next work [in two parts:

- 1 Première partie: La fin de l'ancien monde. Les nouveaux cieus et la nouvelle terre. Paris: J. Lévy, 1886.
- 2 The second part of this work, comprising Les nouveaux cieus et la nouvelle terre, was published under the title: Glorieux centenaire, 1889. Monde nouveau, nouveaux cieus, nouvelle terre.]

He seems to have been greatly enthused with the teachings and writings of Saint-Yves d'Alveydre,² with whom H.P. Blavatsky appears to disagree on many points, and wrote at one time or another a work entitled *La a crise fatale et le salut de l'Europe: Étude critique sur les missions de M. de Saint-Yves*.

No information has come to light concerning the later years of Abbé Roca's life, in spite of repeated attempts to secure such from various sources.

In the December, 1887, issue of *Le Lotus*, the Editor published the following Editorial Note, introducing the first instalment of the controversy:

It is with the greatest of pleasure that the Editor of *Le Lotus* opens its pages to-day to an eminent Canon [*Chanoine*] of the Roman Catholic Church. Let us confess that, in spite of the quality and the broad nature of our programme of universal and fraternal intercourse, we hardly expected to recruit our adherents from among the members of a Church which represents on this globe precisely the opposite of civilization. Our pleasure will be shared, no doubt, by our subscribers and our brothers of “Isis,” as we hope that Monsieur Roca will want to march in our ranks with us. With his Brahman, Parsī, Buddhist, Spiritualist, and Materialist-brothers, Christian or Pagan, we will publish from time to time his articles which are so well thought out and written, that we do not hesitate to give him an exceptional place among the few distinguished men who are yet to be found among the Roman clergy in France. The notes which follow the “Esotericism of Christian Dogma” will show our readers that our revered Mme. Blavatsky has posed the question with masculine vigour, without ambiguity and with no partisanship. Who loves us should follow us!

BORIS DE ZIRKOFF

Compiler of *H.P. Blavatsky Collected Writings*

¹ Cf. *Le Voltaire*, Paris, February 9th, 1889; *Le Peuple*, Paris, February 6th, 1889; *l'Indépendant des Pyrénées-Orientales*, February 8th, 1889, and H.P. Blavatsky's own remarks concerning this event in her article “On Pseudo-Theosophy” (*Lucifer*, Vol. IV, March 1889).

² [Alexandre Saint-Yves, Marquess of Alveydre, 1842–1909, French occultist who adapted the works of Fabre d'Olivet (1767–1825) and, in turn, had his ideas adapted by Gérard Encausse alias Papus. His work on “L'Archéomètre” deeply influenced the young René Guénon. He developed the term Synarchy — the association of everyone with everyone else — into a political philosophy, and his ideas about this type of government proved influential in politics and the occult.]

Part 1.

Abbe Roca's ecclesiastical views upon the Esotericism of Christian Dogma.

First published in *Le Lotus*, Paris, Vol. II (9), December 1887, pp. 149-60. Republished in *Blavatsky Collected Writings*, (ESOTERICISM OF CHRISTIAN DOGMA: CREATION AS TAUGHT BY MOSES AND THE MAHATMANS) VIII pp. 343-54. Translated from the original French.¹

§ I

Thanks to the light which is now reaching us from the far East through the Theosophical organs published in the West, it is easy to foresee that the Catholic teaching is about to undergo a transformation as profound as it will be glorious. All our dogmas will pass from “the letter which killeth” to “the spirit which giveth life,” from the mystic and sacramental to the scientific and rational form, perhaps even to the stage of experimental methods.

The reign of faith, or mystery and miracles, is nearing its close; this is plain and was, moreover, predicted by Christ himself. Faith vanishes from the brains of men of science, to make way for the clear perception of the essential truths which had to be veiled at the origin of Christianity, under symbols and figures, so as to adapt them, as far as possible, to the needs and weaknesses of the infancy of our faith.

Strange! It is at the very hour when Europe is attaining the age of reason, and when she is visibly entering upon the full possession of her powers, that India prepares to hand on to us those loftier ideas which exactly meet our new wants, as much from the intellectual, as from the moral, religious, social and other standpoints.

One might believe that the “BROTHERS” kept an eye from afar on the movements of Christendom, and that from the summits of their Himālayan watch towers, they had waited expectantly for the hour when they would be able to make us hear them with some chance of being understood.

[My admiration increases when I consider that our natural sciences have reached, on the purely physical plane, a development which threatens to become excessive and disastrous, if not so already, and which for that reason calls for effective assistance in order to round, without too many perils, *the Cape of Social Tempests*, on which the [344] unchecked impetus of material and mental progress may very well wreck our barbarous civilization.]

¹ [The main portion of this translation is H.P. Blavatsky's own, which she published in *Lucifer*, Vol. I, January, 1888, pp. 368-74, appending to it a few brief footnotes. Those parts of Abbé Roca's text, which Madame Blavatsky omitted, have been translated by the Compiler, Boris de Zirkoff, and here shown in their proper place within square brackets. Those parts are also highlighted in RGB 253-233-217 by the Philaletheians' Series Editor.]

It is certain that the situation in the West is becoming more and more serious. Everyone knows whence comes the imminence of the catastrophe which threatens us; hitherto men have only evoked the animal needs, they have only awakened and unchained the brute forces of nature, the passional instincts, the savage energies of the lower Kosmos.

Christianity does indeed conceal under the profound esotericism of its Parables, those truths, scientific, religious, and social, which this deplorable situation imperiously demands, but sad to say, sad indeed for a priest, hard, hard indeed for Christian ears to hear, all our priesthoods, that of the Roman Catholic Church equally with those of the Orthodox Russian, the Anglican, the Protestant, and the Anglo-American churches, seem struck with blindness and impotence in face of the glorious task which they would have to fulfil in these terrible circumstances. They see nothing; their eyes are plastered and their ears walled up. They do not discover; one is tempted to say, they do not even suspect what ineffable truths are hidden under the dead letter of their teachings.

[What a spectacle they present to the world! Exactly what Christ pointed out beforehand for the consideration of future generations:

Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.¹

So, on the one hand, we have the official and paid colleges to which the transcendental side of phenomena, forces, and laws of nature remain hidden; and, on the other, we have the clerical establishments, also official and paid, to whom the no less transcendental side of the symbols, dogmas, and parables of religion remains equally veiled.]

Say, is it not into that darkness that we are all stumbling, in State and in Church, in politics as in religion? A double calamity forming but one for the peoples, which suffer horribly under it, and for our civilization which may be shipwrecked on it at any moment. May God deliver us from a war at this moment! It would be a cataclysm in which Europe would break to pieces in blood and fire, as Montesquieu foresaw:

Europe will perish through the soldiers, if not saved in time.

We must escape from this empiricism and this fearful confusion. But who will save us? The Christ, the true Christ, the Christ of [345] esoteric science.² And how? Thus: the same key which, under the eyes of the scientific bodies, shall open the secrets of Nature, will open their own intellects to the secrets of true Sociology; the same key which, under the eyes of the priesthoods, shall open the Arcana of the mysteries and the gospel parables, will open their intellects to these same secrets of Sociology. Priests and savants will then develop in the radiance of one and the same light.

¹ [Matthew xv, 14-15; Luke vi, 39]

² ["The Christ of esoteric science" is the *Christos* of Spirit — an impersonal principle entirely distinct from any carnalised Christ or Jesus. Is it this *Christos* that the learned Canon Roca means? — *H.P. Blavatsky.*]

And this key — I can assert it, for I have proved it in application to all our dogmas — THIS KEY IS THE SAME WHICH THE MAHĀTMANS OFFER AND DELIVER TO US AT THIS MOMENT.¹

There is here an interposition of Providence, before which we should all of us offer up our own thanksgivings. For my part, I am deeply touched by it; I feel I know not what sacred thrill! My gratitude is the more keen since, if I confront the Hindu tradition with the occult theosophical traditions of Judeo-Christianity, from its origin to our own day, through the Holy Kabbala, I can recognise clearly the agreement of the teaching of the “Brothers” with the esoteric teaching of Moses, Jesus, and St. Paul.

People are sure to say:

“You abase the West before the East, Europe before Asia, France before India, Christianity before Buddhism. You are betraying at once your Country and your Church, your quality as a Frenchman, and your character as a Priest.”

Pardon me, gentlemen! I abase nothing whatever; I betray nothing at all! A member of Humanity, I work for the happiness of Humanity; a son of France, I work for the glory of France, a Priest of Jesus Christ, I work for the triumph of Jesus Christ. You shall be forced to confess it; suspend, therefore, your anathemas, and listen, if you please!

We are traversing a frightful crisis. For the last hundred years we have been trying to round the *Cape of Social Tempests*, which I spoke of before; we have been enduring, without intermission, the fires, the lightnings, the thunders, and the earthquakes of an unparalleled hurricane, and we feel, clearly enough, that everything is giving way around us; under our feet and over our heads! Neither pontiffs, nor savants, nor politicians, nor statesmen, show themselves capable of snatching us from the abysses towards which we are being, one is tempted to say, driven by a fatality! If, then, I discover, in the [346] distant East, through the darkness of this tempest, the blessed star which alone can guide us, amidst so many shoals, safe and sound to the longed-for haven of safety, am I wanting in patriotism and religion because I announce to my brethren the rising of this beneficent star?

[What do we know positively? Who can say whether the point in history where we now are is not the one when the great saying of Jesus Christ shall be fulfilled:

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.²

Are we going to make a “stumbling block” of that which in the scheme of Christ is perhaps a “cornerstone” of social construction, “a covenant” and a way to universal concord?]

I know as well as you that it was said to Peter:

I *will* give thee the Keys of the Kingdom of Heaven, that thou mayest open its gates upon earth.

¹ The capitals are our own; for these “Mahātmans” are the real Founders and “Masters” of the Theosophical Society. — *H.P. Blavatsky.*

² *John* x, 16

Yes, doubtless, but note the tense of this verb: I *will give* thee: in the future. Has the Christian Pontiff already received them — those magic Keys? Before replying look and see what Rome has made of Christendom; see the lamentable state of Europe; not only engaged in open war with foreign nationalities, but also exhausting herself in fratricidal wars and preparations to consummate her own destruction; behold everywhere Christian against Christian, church against church, priesthood against priesthood, class against class, school against school, and, often in the same family, brother against brother, sons against their father, the father against his sons! What a spectacle! And a Pope presides over it! And while, all around, men prepare for a general slaughter, he, the Pope, thinks only of one thing — of his temporal domain, of his material possessions! Think you that this state of things forms the Kingdom of Heaven, and say you still that the Pontiff of Rome has already received the Keys thereof?

It is written, perchance, in the decrees of Providence, that these mysterious Keys shall be brought to the brethren of the West by the “Brothers” of the East. Hence it would be Christ himself who would be directing this occult movement in order to realize his own saying:

I will give thee the keys of the kingdom of heaven,¹

by making them pass from the hands of the Mahātman into thy hands, O Peter, and the original phenomenon will thus be seen re-enacted: the Magi of the Orient will come a second time to adore Christ, not in the stable among the beasts this time, on the throne of abasement and suffering, but on the Tabor of his transfiguration,² in the light of all the sciences and on the throne of his glory. Such is, indeed, the expectation of all the nations; the prophetic East sighs for the tenth incarnation of Vishnu, which shall be the crown of all the Avatars which have preceded it, and the *Apocalypse*, on its side, announces the appearance of the *White Horse* which is the symbol of the Christ risen, glorious and triumphant before the eyes of all the peoples of the earth. [347]

This is how I, priest of Jesus Christ, betray Jesus Christ, when I acclaim the wisdom of the Mahātman and their mission in the West!

I have spoken of the opportuneness of the hour chosen by them for coming to our help. I must insist upon this point.

[Mark well: should we not say that they have been present among us like invisible witnesses, in the efforts of modern thought, in the work that has been done and which is being followed with enthusiasm in our scientific laboratories, in the minds of our best physicists, of our most expert physiologists, of our ablest chemists? Messrs. Berthelot, Claude Bernard, Dumas, Flammarion, Figuier, Charcot, Pasteur — I could name many more — all touch, each in his own way, on the confines of the sense-perceptible world, on that line which separates the physical from the hyper-physical regions of nature, *of the same nature* after all, because the “Universe is

¹ [Matthew xvi, 19]

² [In Christian tradition, Mount Tabor is the site of the transfiguration of Jesus.]

one,” while being *dual*, as Henry de May expresses it exceedingly well in his admirable book on the *Visible and Invisible Universe*.

What Mr. Berthelot¹ wrote in his last work on Chemistry is well known to the public:

The electric, magnetic, calorific and luminous fluids that were accepted at the beginning of the present century, as being at the basis of electricity, magnetism, heat and light, have indeed no more reality to the physicists of today, than the four elements, Water, Earth, Air and Fire, invented, in the time of the Ionians and of Plato, to correspond with liquidity, solidity, volatility and combustion. These imaginary fluids have had in the history of science an even shorter existence than the four elements; they have disappeared in less than a century and have been reduced to but one, namely, ether. The atom of the chemists and the ether of the physicists, in their turn, seem to vanish already, due to new conceptions which tend to explain everything by phenomena of motion alone.²

This is doubtless a very great advance, and Mr. Berthelot deserves well of occult science. But let us not be deceived, these findings are not final. They mark a step in advance, one discovery more, but it is not the end. Monsieur Berthelot has not yet reached the goal. He knows that, however. Something more important than that has lately been discovered in America where, in Philadelphia, the *inter-atomic* force was found, and so named by its discoverer, Mr. Keely, who might as well have called it the *interplanetary* or *inter-astral* force, from the very principles of Newton and Kepler whose laws apply as [348] well to atoms as to the large celestial bodies, in the *microcosm* as well as in the *Macrocosm*.³ Even the discovery of this new *force*, however superior it may be to all the other forces, does not furnish the solution to the great problem of the dynamics of the Kosmos.]

“The phenomena of motion,” by means of which men of science claim to explain everything, explain nothing at all, because the very cause of that motion is unknown to our physicists as they themselves admit. “Consider,” say to us the Mahātman by the mouth of their Adepts, “that behind each physical energy is hidden another energy, which itself serves as envelope to a spiritual force which is the living soul of every manifested force.”

And thus Nature offers us an infinite series of forces one within another, serving mutually as sheaths, which, as d’Alembert suspected, produce all sensible phenomena and reach all points of the circumference starting from a central point, which is God.

[Materialists are looking for the focus from which motion radiates — where it does not exist, *i.e.*, in its effects. The so-called “Spiritual Christians,” on the other hand, seek it where it is not to be found either, outside of Nature, and, in their abstract speculations, they lose their way in absolutely hollow metaphysics wherein their vain

¹ [Pierre Eugène Marcellin Berthelot FRS, FRSE, 1827–1907, French chemist and politician noted for the Thomsen–Berthelot principle of thermochemistry.]

² M.P.E. Berthelot, *Les Origines de l’Alchimie* (1885), p. 320

³ *Le Lotus* has spoken of this discovery (October 1887) in terms which perfectly agree with the information I have received from another source. [Consult “Adventures and Peregrinations of the Metaphysical Atom,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

ideas disappear. The First Cause of the world, and of all the beings that inhabit it, is not extrinsic to the creation; it is immanent in it, as intrinsic as the spirit is to matter which it animates and activates, while remaining perfectly distinct from it.

Distances are not measured in the mental as they are in the physical where they are estimated by the compass and the yardstick; they are determined in the mental by separations like those which distinguish the natural kingdoms from each other, the mineral from the vegetable, the vegetable from the animal, and so forth.]

§ II

I can now, after these preliminaries, give an example of the transformation which, thanks to the Mahātmas, will soon take place in the teaching of the Christian Church. I will take particularly the dogma of the *Creation*, informing my readers that they will find in a book I am preparing, *New Heavens and New Earth*,¹ an analogous work on all the dogmas of the Catholic faith.

Matter exists in states of infinite variety, and, sometimes, even of opposite appearance. The world is constituted in two poles, the [349] North or Spiritual, and the South or Material pole; these two poles correspond perfectly and differ only in form, that is, in appearance.

Regarded from above, as the Easterns regard it, the universal substance presents the aspect of a spiritual or divine *emanation*; looked at from below, as the Westerners are in the habit of viewing it, it offers, on the contrary, the aspect of a material creation.

One sees at once the difference which must exist between the two intellectualities and, consequently, between the two civilisations of the East and the West. Yet there is no more error in the *Genesis* of Moses, which is that of the Christian teaching, than there is in the *Genesis* of the Mahātmas, which is that of the Buddhist doctrine. The one and the other of these *Geneses* are absolutely founded on one and the same reality. Whether one descends or ascends the scale of being, one only traverses, in the East from above downwards, in the West from below upwards, the same ladder of essences, more or less spiritualised, more or less materialised, according as one approaches to, or recedes from, *Pure Spirit*, which is God.

It was, therefore, not worthwhile to fulminate so much on one side or the other, here, against the theory of *emanation*, there, against the theory of *Creation*. One always comes back to the principle of Hermes Trismegistus: the universe is dual, though formed of a single substance. The Kabbalists knew it well, and it was taught long ago in the Egyptian sanctuaries, as the occultists have never ceased to repeat it in the temples of India.

It will soon be demonstrated, I hope, by scientific experiments such as those of Mr. William Crookes, the Academician, that everywhere throughout all nature, *spirit* and *matter* are not *two* but *one* and that they nowhere offer a real division in life. Under every physical force there is a spiritual or a psychic force: in the heart of the minut-

¹ [Première partie: *La fin de l'ancien monde. Les nouveaux cieux et la nouvelle terre*. Paris: J. Lévy, 1886. The second part of this work was published under the title: *Glorieux centenaire, 1889. Monde nouveau, nouveaux cieux, nouvelle terre*.]

est atom is hidden a vital soul, the presence of which has been perfectly determined by Claude Bernard¹ in germs imperceptible to the naked eye.

This soul, human, animal, vegetable or mineral, is but a ray lent by the universal soul to every object manifested in the Kosmos.

Says the theosophical doctrine:

Corporeal man and the sensible universe are but the appearance imparted to them by the cohesion of the inter-atomic or inter-astral forces which constitute both exteriorly. The visible side of a being is an ever-changing Māyā.

The language of St. Paul is in no way different. He says:

The aspect of the world is a passing vision, an image which passes and renews itself continually — *transit figura hujus mundi*.² [350]

The real man, or the *microcosm* — and one can say as much of the *macrocosm* — is an astral force which reveals itself through this physical appearance, and which, having existed before the birth of this form, does not share its fate at the hour of death: surviving its destruction. The material form cannot subsist without the spiritual force which sustains it; but the latter is independent of the former, for form is created by spirit, and not spirit by form.

This theory is word for word that of the “Brothers” and the Adepts, at the same time it is that of the Kabbalists and the Christians of the School of Origen, and the Johannine Church.

There could not be a more perfect agreement.

Transfer this teaching to the genesis of the Kosmos and you have the secret of the formation of the World; at the same time you discover the profound meaning of the saying of St. Paul:

The invisible things of God are made visible to the eye of man through the visible things of the creation,³

a saying so well translated by Joseph de Maistre⁴ as follows:

The world is a vast system of invisible things, visibly organised.

The whole of the Kosmos is like a two-faced medal of which both faces are alike. The materialists know only the lower side, while the occultists see it from both sides at once; from the front and from the back.

¹ [Claude Bernard, 1813–1878, French physiologist, “one of the greatest of all men of science.” Among many other accomplishments, he was one of the first to suggest the use of blind experiments to ensure the objectivity of scientific observations. He originated the term *milieu intérieur*, and the associated concept of homeostasis — the latter term being coined by Walter Cannon.]

² [The text of the *Vulgate* for 1 Corinthians vii, 31 is as follows: *Præterit enim figura hujus mundi*. — Boris de Zirkoff.]

³ [More correctly, in *Romans* i, 20, thus: “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made. . . .” — Boris de Zirkoff.]

⁴ [Joseph-Marie, comte de Maistre, 1753–1821, Savoyard philosopher, writer, lawyer and diplomat who advocated social hierarchy and monarchy in the period immediately following the French Revolution.]

It is always nature, and the same nature, but *natura naturata* from below, *natura naturans* from above; here, intelligent cause; there, brute effect; spiritual above, corporeal below, etherealised at the North, concreted at the South Pole.

The distinction accepted everywhere in the West down to our own day, as essential and radical, between spirit on the one hand and matter on the other, is no longer sustainable. The progress of science, spurred on as it will be by Hindu ideas, will soon force the last followers of this infantile belief to abandon it as ridiculous.

[Outside of God there is but one and the same substance in the universe (perhaps the *Yliaster* of Paracelsus or the *Sat* of the Hermetists) constituted, I say again, with two opposite poles, the North or Spiritual Pole, and the South or Material. Neither the old *materialistic* school nor the old *spiritual* school, in the limited sense still attached to those terms according to our former mental categories can defend themselves any longer against the victorious assaults that will be incessantly made upon them by real Theosophists, or more correctly, real Christians. [351]

Before our vision there is nothing positive and real except life, everywhere life, nothing but life; since life is in the Word, according to St. John, and the Word is, like God, present in all beings, which do not exist except by him.

Nevertheless — and it is here that the Christian teaching seems to be superior, in its expression at least, to the Hindu teaching — nevertheless, I say, the life which the contingent beings live is not the life of God. In other words, which are those of St. Paul, God is not the motion, the being, the life, within us; but, rather,

. . . we have the motion, the being, the life, in God: *in ipso enim vivimus, et movemur, et sumus.*¹

This expression, absolutely exact and clear, puts an end to all the fallacious syllogisms of Plotinus, Bruno, Spinoza, and the Stoics of all times.]

Yes, all, absolutely all in the world is life, but life differently organised and variously manifested through phenomena which vary infinitely from the most spiritualised beings, such as the Angels, as well known to Buddhists as to Christians, though called by other names, down to the most solidified of beings, such as stones and metals. In the bosom of the latter, sleep, in a cataleptic condition, milliards of vital elementary spirits. These latter only await, to thrill into activity, the stroke of the pick or hammer to which they will owe their deliverance and their escape from the *limbus*, of which the Hindu doctrine speaks as well as the Catholic. Here lies, for these souls of life, the starting point of the *Resurrection* and the *Ascension*, taught equally by both the Eastern and the Western traditions, but not understood among us.

[The quarryman's pickaxe, the farmer's plough, the woodcutter's axe, the horseshoe, the carriage-wheel, every moment are bringing about these awakenings, *en masse*; and the fires of our furnaces in reducing ores, decomposing coal and wood, fling into the air whirling clouds of elementary spirits.

Prisoners of wood, of stone, and of iron, enchained, shackled therein like Lazarus in his tomb, they are awaiting the hour when the bonds of their captivity will be sev-

¹ Acts xvii, 28

ered, and that is how, according to St. Paul, all Nature, pregnant with life and seminal force, groans and sighs for its deliverance and final release from the pains of labour; *omnis creatura ingemiscit, et parturit usque adhuc*.¹ It is in the pains of a perpetual delivery.

How have these vital energies been struck with catalepsy and reduced to a state which is neither that of a corpse in the sepulchre nor that of an embryo in the womb, nor even that of the larvæ entangled in the thick bonds of matter? Formerly it was a *mystery* as we said in our seminaries and from the heights of our Christian pulpits; in our days it is a new chapter in biology, as will be seen in the explanation I shall give of the *Dogma of the Original Fall*² according [352] to the principles of the Hindu teachings and the Kabbalistic teachings of Judeo-Christianity. I need not linger on that here.

The question to be fully understood is, how one single substance (the *Yliaster* or *Sat*, the name is immaterial) can be enough for the constitution of all the beings that people the visible and invisible Universe. More or less subtilized at the North Pole, in that which we call Heaven, more or less condensed at the South Pole, in what we call the Earth, or better, Hell, that substance undergoes infinite modifications owing to its passing and repassing through the thousands of alembics, retorts, crucibles, and cupels, of which the laboratory of that incomparable chemist, called “*naturing*” *Nature*, is composed.

Here, the metals, sublimated by fire, are transformed into vapour; there, the same vapours, condensed by cold, rebecome hard bodies.

The organic apparatus, by means of which the spirit acts, differs from one kingdom to another; that is why its action and its effects differ also; truly, spirit aggregates in the mineral, grows with the plants, creeps, walks, and runs with the animals, swims with the fishes, flies with the birds; it is the marvellous instinct in the bee, the ant, the beaver, in all the skilful, ingenious species. It passes from the depths to the heights of the entire region of animal life until it reaches full unfolding in the intelligence and genius of man, wherefrom it springs, radiant to the angelic spheres. A new career then opens before him, he ascends the orders which form the nine choirs of angels, and so enters into the harmonious Nirvana of the Mahātman, which is nothing else, I believe, than the *bosom of Abraham* of the ancient Law, and, since the Gospel, the *bosom of the glorious Christ*, “that Social-Divine body” of which we are called to constitute the living monads, the organic cells.]

But as they ascend, so the spirits can also descend, for they are always free to transfigure themselves in the divine light, or to bury themselves in the satanic shadow of error and evil. Hence, while time is time, “these ceaseless tears and gnashings of teeth” of which the gospel Parables speak metaphorically, and which will last as long as shall last the elaboration of the social atoms destined for the collective composition of the beatific Nirvana.

¹ *Romans* viii, 22. [Cf. “The whole creation groans and suffers the pains of childbirth.” Look up the “The four Adams of the Kabbalah,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

² [Consult “The Origin of Good and Evil,” and “The Original Sin is a Jewish Invention,” in our Black versus White Magic Series. — ED. PHIL.]

Nature is ever placing under our eyes examples of organic transformations, analogous to those I am speaking of, as if to aid us in comprehending our own destiny. But it seems that many men “have eyes in order not to see,” as Jesus said. See how in order to remove these cataracts, science, even in the West, constantly approaching more and more that of the East, is at work producing in its turn phenomena, which corroborate at once the Parables of the Gospels and the teachings of nature. I will not speak of the Salpêtrière and the marvels of hypnotism in the hands of Monsieur Charcot and his numerous disciples throughout the whole world.¹ There are things which strike me even more. [353]

Monsieur Pictet, at Geneva, is creating diamonds with air and light. This should not astonish those who know that our coal mines are nothing but “stored-up sunlight.” With an even more marvellous industry, do not the flowers extract from the atmosphere the luminous substance of which they weave their fine and joyous garments? And “all that is sown in the earth under a material form does it not rise under a spiritual form,” as St. Paul says?²

The glorious entities, which we call celestial spirits, have themselves an organic form. It is defined in the canons of our dogma, whatever the ignorance-mongers of ultramontanism may pretend. God alone has no body, God alone is *pure Spirit* — and even to speak thus we must consider the Deity apart from the person of Jesus Christ, for in the “*Word made flesh*” God dwells *corporeally*, according to the true and beautiful saying of St. Paul.

And it is because God has no body that he is present everywhere in the infinite, under the veils of cosmic light and ether, which serve as his garment and under the electric, magnetic, inter-atomic, interplanetary, inter-stellar, and sound fluids, which serve him as vehicles.

And it is also because God has no created form that the Kabbala could, without error, call him *Non-Being*. Hegel probably felt this esoteric truth when he spoke, in his heavy and cumbrous language, of the equivalence of Being and Non-Being.

All visible forms are thus the product, at the same time as they are the garment and the manifestation, of spiritual forces. All sensible order is, in reality, an *organic concretion*, a sort of living *crystallisation* of intelligent powers fallen from the state of *spirituality* into the state of *materiality*; in other words, fallen from the North to the South pole of nature, in consequence of a catastrophe called by Holy Scripture the *Fall from Eden*. This cataclysm was the punishment of a frightful crime, of an audacious revolt spoken of in the traditions of all Temples and called in our dogma *original sin*.³ The primary priesthood of the Christian church has hitherto lacked the light needed to explain this biological phenomenon, which is an ascertained fact of physiology and sociology, as I hope to prove.

¹ [Consult “Magnetism, Mesmerism, Hypnotism,” in our Confusing Words Series. — ED. PHIL.]

² [Paraphrasing *1 Corinthians* xv, 53-54]

³ [Consult “The Original Sin is a Jewish Invention,” in our Black versus White Magic Series. — ED. PHIL.]

Questioned on this point, the priests have always replied: It is a *mystery*. Now there are no mysteries save for ignorance, and the Christ announced that:

. . . every hidden thing should be brought to light, and proclaimed on the house-tops.¹

This is why so many new lights, coming from the East and elsewhere, enter scientifically, in our day, into the Christian mind. [354] Glory to the Theosophists, glory to the Adepts, glory to the Kabbalists, glory above all to the Hermetists everywhere, glory to those new missionaries whose coming Monsieur de Maistre foresaw, and whom Monsieur de Saint-Yves d'Alveydre² lately hailed as the elect of God, charged by him to establish a communion of knowledge and of love between all the religious centres of the earth!

Priests of the Roman Catholic Church, we shall enter in our turn this wise communion of saints, on the day when we shall consent to read anew our sacred texts, no longer in “the dead letter” of their exotericism, but in the “living spirit” of their esotericism, and in the threefold sense which Christian tradition has always canonically recognised in them.

L'ABBÉ ROCA (*Chanoine*)

Château de Pollestres, France

Note by H.P. Blavatsky.

This is a very optimistic way of putting it, and if realized would be like pouring the elixir of life into the decrepit body of the Latin Church. But what will his Holiness the Pope say to it?

¹ [Paraphrasing *Luke* xii, 13]

² [Alexandre Saint-Yves, Marquess of Alveydre, 1842–1909, French occultist who adapted the works of Fabre d'Olivet (1767–1825) and, in turn, had his ideas adapted by Gérard Encausse alias Papus. His work on “L'Archéomètre” deeply influenced the young René Guénon. He developed the term Synarchy — the association of everyone with everyone else — into a political philosophy, and his ideas about this type of government proved influential in politics and the occult.]

Part 2.

Madame Blavatsky refutes the “Word made flesh” of the Catholic Church.

Christian texts are allegories to the archaic mysteries of the Cycle of Initiation, and keys to the once universal mystery-language. When esoterically interpreted, they reveal their fundamental identify with the same Universal Truths.

First published in *Le Lotus*, Paris, Vol. II (9), December 1887, pp. 160-73. Republished in *Blavatsky Collected Writings*, (NOTES ON ABBÉ ROCA'S “ESOTERICISM OF CHRISTIAN DOGMA”) VIII pp. 372-91. Translation of the original French text by Boris de Zirkoff.

In the opening pages of this essay — so remarkable for its sincerity and its boldness — the author [Abbé Roca] raises and solves this question:

Who can say whether the time in history in which we find ourselves is not the one when the great saying of Jesus Christ shall be fulfilled: “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”¹

Several facts of past and present history militate against this optimistic hope.

To begin with, there are the teachings and the doctrines of Eastern Esotericism, which anticipate the *Kalki-Avatāra* at the end of *Kali-Yuga*, while we are only at the beginning of it now.²

Then there is the esoteric interpretation of the Christian texts which, read in the light of, and translated into, “the language of the Mysteries,” show us the identity of the fundamental and definitely universal truths; by this means, the four Gospels, as well as the Bible of Moses and everything else, from the first to the last, clearly appear to be a symbolic allegory of the same primitive mysteries and the Cycle of Initiation.

By imposing the dogma of the “Word made flesh,” the Latin Church is diametrically opposed to the tenets of Eastern Occultism, thus maintaining an abyss between East and West as long as neither yields an inch.

In *carnalising* the central figure of the New Testament, in imposing the dogma of the Word *made flesh*, the Latin Church sets up a doctrine diametrically opposed to the tenets of Buddhist and Hindu Esotericism and the Greek Gnosis. Therefore, there will always be an abyss between the East and the West, as long as neither of these

¹ [John x, 16]

² The *Kali-Yuga* lasts 432,000 years, and the first 5,000 years thereof will not have expired until 1897. [Consult “Kali-Yuga and the Kalki-Avatara,” in our *Buddhas and Initiates* Series. — ED. PHIL.]

dogmas yields. Almost 2,000 years of bloody persecution against *Heretics* and *Infidels* by the Church looms before the [373] Oriental nations to prevent them from renouncing their philosophic doctrines in favour of that which degrades the *Christos* principle.¹

Then again statistics are available to prove that two-thirds of the population of the globe are still far from agreeing to gravitate to “one single Shepherd.” Armies of missionaries are sent to every corner of the earth; money by the millions is sacrificed by Rome every year and by tens of millions by the 350 to 360 Protestant sects, and what is the result of so much effort? The disclosure of a celebrated Bishop (Bishop Temple),² based on statistics, tells us! Since the beginning of our century, where the Christian missionaries have made but *three million* converts, the Mohammedans have acquired *two hundred million* proselytes without the cost of one cent! Africa alone belongs almost entirely to Islam. A sign of the times!

The New Testament is a western allegory founded upon universal mysteries, the first historical traces of which, in Egypt alone, go back at least to 6,000 years before the Christian era.

I stated that the New Testament is but a Western allegory founded upon the universal Mysteries, the first historical traces of which, in Egypt alone, go back at least to 6,000 years before the Christian era. I am about to prove this.

The allegory is that of the Cycle of Initiation, a new version of the mysteries, at once psychical and astronomical. *Sabeism* and *Heliolatry* are therein intimately linked to that other mystery, the Incarnation of the Word or the descent into the human race of the divine *Fiat*, symbolized in the story of Elohim-Jehovah and the Adam of clay.³ Hence, psychology and astrolatry (whence astronomy) cannot be separated therein.

These same fundamental mysteries are found in the sacred texts of every nation, of every people, from the beginning of the conscious life of humanity; but when one legend based upon these mysteries attempts to arrogate exclusive rights to itself above all the rest; when it declares itself an infallible dogma to force the popular [374] faith into a dead letter belief, to the detriment of the true metaphysical meaning, such a legend must be denounced, its veil torn away, and itself displayed in its nakedness to the world!



¹ An explanation of this word will be found later on. — Editor, *Le Lotus*.

² [Frederick Temple, 1821–1902, English academic, teacher and churchman, who served as Bishop of Exeter (1869–1885), Bishop of London (1885–1896), and Archbishop of Canterbury (1896–1902).]

³ [There are four Adams, one for each of the preceding Root-Races of Humanity:.

Adam 1, Kadmon, or Heavenly Man (Second Logos).

Adam 2, of Genesis, the ethereal, Self-born Astral Sons of Yoga (First Root-Race, Self-Existent).

Adam 3 plus Eve, the sweat-born, asexual Sons of Passive Yoga (early Third Root-Race, Lemurian).

Adam 4, of Genesis, the womb-born men and women (Fourth Root-Race, Atlantean).

— ED. PHIL.]

Today's Christians are the usurpers of a name they no longer understand.

Thus it is useless to speak of the esoteric identity of universal beliefs until one has thoroughly studied and *understood* the true esoteric sense of these two original terms: *Chrēstos* (Χρηστος) and *Christos* (Χριστος): two poles as opposed in their significance as night and day, suffering and humility, joy and glorification, etc. The true Christians died with the last of the Gnostics, and the Christians of our day are but the usurpers of a name they no longer understand. As long as this is the case, Orientals cannot agree with Occidentals; no blending of religious ideas would be possible between them.

By denying the Divine Logos to any other man, except Jesus of Nazareth, the Churches carnalised the Christos of the Gnostics, and that alone prevents them having any point in common with the disciples of the Archaic Wisdom.

It is said that after the *Kalki-Avatāra* (“He who is expected” on the White Horse, in the *Apocalypse*) the Golden Age will begin and every man will become his own *guru* (spiritual teacher or “Shepherd”) because the divine *Logos*, whatever name it may be given¹ will reign in each regenerated mortal. There can be no question, then, of a common “Shepherd” unless that Shepherd be entirely metaphorical. Moreover, the Christians, by localizing and isolating this great Principle, and denying it to any other man except Jesus of Nazareth (or the *Nazar*), *carnalise* the Christos of the Gnostics; that alone prevents them having any point in common with the disciples of the Archaic Wisdom.

Krishna, the historical hero, is mortal; but Vishnu, the divine Principle which animates him, is immortal. Vishnu absorbs only that part of himself which had animated the Avatara.

Western Theosophists accept the *Christos* as did the Gnostics of the centuries which preceded Christianity, as do the Vedāntins their Krishna: they distinguish the corporeal man from the divine Principle which, in the case of the Avatāra, animates him. Their Krishna, the historical hero, is mortal, but the divine Principle (Vishnu) which animates him, is immortal and eternal; Krishna — the man and his name — remains terrestrial at his death; [375] he does not become Vishnu; Vishnu absorbs only that part of himself which had animated the Avatāra, as it animates so many others.



¹ Whether it be Krishna, Buddha, Sosiosh, Horus, or Christos, it is a universal *principle*; the “God-Men” are of all periods and innumerable.

Now the word Christos is in reality but a translation of the word Kris,¹ and that name is certainly anterior to the year 1 of our era by thousands of years. The proof of this is in that fragment of the Erythræan Sibyl where we find the words:

ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΗΡ ΣΤΑΥΡΟΣ.²

That phrase which has become so famous among Christians, is in reality but a series of nominatives of which one can make what he likes. The Church has hastened to draw from it a prophecy of the coming of Jesus. The phrase had, however, nothing to do with our era, as is proved both by history — from the 1st of January of the year 1, to the 1st of January, 1888 A.D. — and the actual text of the Sibylline fragment.

In fact, this universal and entirely pagan prophecy, dating from the beginning of our race, promises us the return of the golden age as soon as “the Child,” that has been foretold, is born, and whose birth is as allegorical as it is metaphysical. It has nought to do with any particular man, any immaculate woman; it is entirely mythological in its form; astronomical and theogonic in its [376] hidden meaning. In all ages and among all peoples, the Myth-Messiah is born of a Virgin-Mother. Witness Krishna and Devakī; see the Buddhist legend grafted upon the historical Gautama the Buddha and his Mother Maya; notice that which was added to the biography of Pharaoh Amenhotep III, born of a Virgin-Mother, Queen Mut-em-ua, during the XVIIth Dynasty.



¹ An esoteric term for the word *anointed*. Georg Curtius sees the origin of all these terms, *χρισ*, *χραω*, *χρηστος*, in the Sanskrit *gharsh* (Greek *χρη*). — *Principles of Greek Etymology*, Vol. I, p. 236.

[Reference is here to the work of Georg Curtius entitled *Grundzüge der griechischen Etymologie* (Leipzig: B.G. Teubner, 1858–1862). In the 5th ed. of 1879, this subject is discussed on page 204. The only English translation known to exist is the one by A.T. Wilkins and E.B. England (London: J. Murray, 1875 & 1886), in two volumes. However, the volume and page reference, as given by H.P. Blavatsky, does not seem to correspond to this translation. — *Boris de Zirkoff*.]

² [See Madame Blavatsky's explanation of this Sibylline oracle in the second instalment of her essay on “The Esoteric Character of the Gospels,” and the additional data contained in my Note 31, appended to the above-mentioned essay.*

This series of words, written in the ordinary manner and with proper accents, reads as follows:

Ἰησοῦς Χρῆστὸς Θεοῦ υἱὸς σωτὴρ σταυρὸς. <Acronym: ΙΧΘΥΣ>

— *Boris de Zirkoff*.

* Consult “Boris de Zirkoff on the Sibylline Oracles,” in our Theosophy and Theosophists Series. — ED. PHIL.]

Examine also the inside walls of the *Sanctum Sanctorum* in the temple of Luxor, built by the same Pharaoh, and you will see four very significant scenes:¹ first, there is the god *Thoth* [377] — the lunar Mercury, the Egyptian Gods' Messenger of the annunciation, the Gabriel of the *Book of the Dead* — saluting the Virgin Queen and announcing to her the birth of a son; then, there is the god Kneph helped by Hathor (the Holy Ghost under its two aspects, masculine and feminine, like the Sophia of the Gnostics which was transformed into the Holy Ghost), preparing and making ready the germ of the coming child; then, the mother in travail, seated on the stool of the mid-wife, who receives the newly-born in a cave; and, lastly, the scene of the Adoration. Gerald Massey,² the English Egyptologist, describes this last scene as follows:

. . . Here the child is enthroned, receiving homage from the Gods and gifts from men. Behind the deity Kneph, on the right, three spirits — the Three Magi, or Kings of the Legend, are kneeling and offering presents with their right hand, and life with their left. The child thus announced, incarnated, born, and worshipped, was the Pharaonic representative of the Aten Sun in Egypt, the God Adon of Syria, and Hebrew Adonai; the child-Christ of the Aten Cult; the miraculous conception of the ever-virgin mother, personated by [378] Mut-em-ua, as mother of the “only-one,” and representative of the divine mother of the youthful Sun-God.³

¹ [See the accompanying illustrations which represent the birth scenes mentioned by H.P. Blavatsky They are to be found on the West Wall of one of the rooms in the Temple of Luxor in Egypt. This room is situated on the East side towards the Southern end, and is best approached by a doorway in the East Wall of the Hypostyle Hall, and then by passing along the outer wall of the Temple southwards towards the first entrance on the right hand. The room is open to the sky, and because of the orientation the left end of the West Wall never gets the full rays of the sun, and is therefore difficult to photograph. The walls were much defaced during the Amarna religious revolution, and while restorations were made under Seti I, they are still in extremely poor condition.

The story on the West Wall consists of three rows of pictures. It begins at the bottom right-hand corner and proceeds leftwards to the end of the wall; it is then continued in the middle row immediately above the last scene — the moulding of the Child and his Ka by the potter or creative god Khnum — and proceeds to the right; finally, it is resumed at the left hand of the topmost row, and ends at the extreme right. This is the correct order of the events described, if we take it for granted that the artist copied the story of Queen Hatshepsut's divine birth, as shown in her Temple at Deir-el-Bahari, where there is no possibility of mistaking the order of events, for they are sculptured in one long row.

To supplement the actual photographs taken by the Epigraphic Survey of the Oriental Institute, University of Chicago, we append also two Plates of Drawings from the work of Albert Gayet entitled *Le Temple de Luxor*. Figures 197, 198, and 199 correspond to the three photographs reproduced.

Madame Blavatsky's comments follow very closely the text of Gerald Massey's own explanation. This is somewhat unfortunate, as the latter contains several errors. Fig. 197 represents the god Thoth announcing to Queen Mut-em-ua that she will bear the “Great Hereditary Prince,” as is stated in the accompanying hieroglyphic inscription. Fig. 198 represents the god *Khnum* (not Kneph) and the goddess Hathor leading the Queen to her bed, and holding out to her the sign of life. The threefold Fig. 199 represents the birth of the King. The Queen is seated on a midwife's chair, placed upon a bed, which in turn rests upon another bed. Two goddesses are in attendance upon her, while the baby and its Ka are received by other goddesses, probably some of the seven forms of Hathor. In the middle register, the centre is occupied by the two forms of the god of “Millions of Years.” On each side are the members of the Ogdoad of Hermopolis, primeval gods who, according to the Hermopolitan teachings, came into existence at the dawn of creation. In the bottom register is a large amulet of protection, and the “Souls of Heliopolis and of Mekhen.” Figures 200 and 201 have to do with the presentation of the baby to Amon-Ra.

It will be seen therefore, by comparing these facts with Massey's description, that certain errors have been allowed to creep into the latter. There is also considerable diversity of views among Egyptologists with regard to the so-called “Divine Birth” scenes. It is contested by some of them that no Egyptian version portrays the future mother as being a virgin, and that the “immaculate conception” idea is foreign to Egyptian mythology. — *Boris de Zirkoff*.]

² [Consult “Boris de Zirkoff on Gerald Massey,” in our Theosophy and Theosophists Series. — ED. PHIL.]

³ [Lecture on “The Historical Jesus and Mythical Christ,” p. 5, ¶ 2. — *Boris de Zirkoff*.]

It is unnecessary to repeat the legend of Krishna and Devakī, of his miraculous birth, of the shepherds who took care of him, of the Rishis who saluted him, or of the Indian Herod, King Kamsa, who ordered the massacre of 40,000 new-born males, in the hope of killing Krishna, one who was to dethrone him, among them.

And has the golden age, sung by Virgil and the Sibyl, come at last? Where shall we look for it? Is it in the first centuries of Christianity when the pagans, in order to protect their Gods, massacred the Nazarenes? Is it when the latter, openly declaring themselves Christians, started drowning the gods of the heathens in torrents of human blood, in the name of Him who had preached to them, as they said, brotherly and universal love, even to their enemies, charity unto forgiveness, and the forgetting of injuries? Or is it in those centuries when the Holy Inquisition ruled, that humanity enjoyed its golden Age, its universal peace, material or moral? Or again, is it when the armies of Europe stand prepared to spring upon and exterminate each other, while legions of unfortunates perish of hunger and cold under the blessing of the Vicar of Christ (endowed with 20 million for his jubilee) and morality in Christian and civilized countries sinks below that of wild beasts?¹

The fact is that the true meaning of the Sibyl's words is really known only to the Adepts; and it is not by the Cross of Calvary that they can be interpreted.

The Church of Rome was Gnostic, just as much as the Marcionites were, until the middle of the second century.

I have not the slightest intention of hurting the feelings of those who believe in Jesus, the carnalised Christ, but I feel myself compelled to emphasize our own belief while explaining it, because the Abbé Roca wishes to identify it with that of the Roman Church; never can these two beliefs be united, unless the Catholicism of the Latin [379] Church returns to its earliest tenets, those of the Gnostics. For the Church of Rome was Gnostic — just as much as the Marcionites were — until the beginning and even the middle of the second century; Marcion, the famous Gnostic, did not separate from it until the year 136, and Tatian left it still later. And why did they leave it? Because they had become heretics, the Church pretends; but the history of these cults contributed by esoteric manuscripts gives us an entirely different version. These famous Gnostics, they tell us, separated themselves from the Church because they could not agree to accept a Christ *made flesh*, and thus began the process of carnalising the Christ-principle. It was then also that the metaphysical allegory experienced its first transformation — that allegory which was the fundamental doctrine of all the Gnostic fraternities.²

¹ [Consult “Blavatsky against Ecclesiastical Christianity,” in our Blavatsky Speaks Series. — ED. PHIL.]

² The Gnostics were actually divided into various fraternities, such as: Essenes, Therapeuts, Nazarenes or Nazars (from which Jesus of Nazareth); “James,” the Lord's brother, head of the Church of Jerusalem, was a Gnostic to his fingertips, an ascetic of the old Biblical type, *i.e.*, a Nazar dedicated to asceticism from his birth. The razor had never touched his head or beard. He was such a one as Jesus is represented to be in legends or pictures and such as are all the “Brother-Adepts” of every country; from the yogi-fakir of India to the greatest Mahātmans among the Initiates of the Himālayas.

Further evidence that Rome has wandered farthest from the real religion of the mystical Christ is that it adopted the solar tonsure proper to the Egyptian priests of the public temples, and to the lamas and bonzes of the popular Buddhist cult.

One fact is enough to prove that the Roman Church has abandoned even the tradition preserved by the Greek Church, in that it has adopted the *solar* tonsure¹ proper to the Egyptian priests of the *public* temples, and to the lamas and bonzes of the *popular* Buddhist cult: this is sufficient to demonstrate that the Church of Rome is the one that has wandered farthest from the real religion of the mystical Christ.

Therefore, the time is still far distant when “all the people of the universe will form one flock under one shepherd.” Human nature will have to be completely modified before it occurs. We will have to attain the Seventh Race, according to the prophecy of the Book of [380] *Dzyan*,² because it is then that the “Christos” — designated by his various pagan names, as well as those of the Gnostics “heretics” — will reign in the soul of every individual, in the soul of all those who shall have first accepted the *Chrēst*³ — I do not say simply those who will have become *Christians*, which is quite another thing. For, let us proclaim it once for all, the word *Christ*, which means the *glorified*, the *triumphant*, and also the “anointed” (from the word *xpīw* to anoint) cannot be applied to Jesus [Chrēstos]. Even according to the Gospels, *Jesus was never anointed*, either as High Priest, as King, or as Prophet. Remarks Nork:

As a mortal he was anointed only once, by a woman, and not because he offered himself as king or High Priest but, as he said himself, *for his burial*.



¹ Magnetic and psychic force resides in the hair; hence the myth of Samson and others like him in antiquity. [Consult “Hair is the retainer of Prāna,” in our Constitution of Man Series. — ED. PHIL.]

² A Tibetan word, the Sanskrit *Jñāna*, occult wisdom, *knowledge*.

[Cf. “Theosophy is synonymous with Everlasting Truth” (*Key to Theosophy*). Also cf. “Theosophy is synonymous with the *Jñāna-Vidyā*, and the *Brahma-Vidyā* [Gnosis] of the Hindus, and again with the *Dzyan* of the trans-Himālayan adepts, the science of the *true* Rāja-Yogis, who are much more accessible than one thinks. This science has many schools in the East, but its offshoots are more numerous, each one ultimately separating itself from the parent stem — the *Archaic Wisdom* — and modifying its form.” *Blavatsky Collected Writings*, (THE BEACON OF THE UNKNOWN – VI) XI p. 271. — ED. PHIL.]

³ A word which is neither the *Krest* (cross) of the Slavs, nor the crucified “Christ” of the Latins. The Ray made manifest from that Centre of Life which is hidden from the eyes of Humanity for and in Eternity, the *Christos* crucified as a body of flesh and bones!!!

Jesus was a *Chrēstos*: Χρηστος ο Κυριος (the Lord is good),¹ as St. Peter said² whether he actually lived during the Christian era or a century earlier, in the reign of Alexander Jannæus and his wife Salome, at Lüd, as stated in the *Sēpher Toldoth Jeshu*.³

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¹ [*i.e.*, virtuous. — ED. PHIL.]

² 1st Epistle ii, 3

³ [Note by Boris de Zirkoff: Having drawn to Madame Blavatsky's attention that, according to certain scholars, this assertion is erroneous, she answered as follows:

"I say the scholars are either lying or talking nonsense. Our *Masters* affirm the statement. If the story of Jehoshua or Jesus Ben-Pandira is false, then the whole *Talmud*, the whole Jewish Canon is false. He was the disciple of Jehoshua Ben Perahiah, the fifth President of the Sanhedrin after Ezra who *re-wrote* the Bible. Compromised in the revolt of the Pharisees against Jannæus in 105 B.C., he fled into Egypt carrying the young Jesus with him. This account is far truer than that of the New Testament which has no record in history."

Reference is here made to the tradition preserved in the *Gemara* of the Babylonian *Talmud*, namely in the treatises known as *Sotah* (ch. ix, 47a) and *Sanhedrin* (ch. xi, 107b). Consult in this connection Madame Blavatsky's article, "A Word with the Theosophists" (*The Theosophist*, Vol. IV, March 1883, pp. 143-45; republished in Vol. IV, of the present Series); a footnote embodied in the 2nd instalment of her essay, "The Esoteric Character of the Gospels"; and the valuable work of G.R.S. Mead, *Did Jesus Live 100 B.C.?* (London and Benares: Theosophical Publishing Society, 1903), who has surveyed all available exoteric evidence on this subject.

The recent discovery of certain "Scrolls" in a cave around the Dead Sea go a long way towards confirming the tradition contained in the *Talmud*.

Mention should be made here of the fact that Madame Blavatsky's original French sentence is somewhat ambiguous; a literal translation of it makes it appear equally ambiguous in English. Therefore, to eliminate any possibility of confusion, it should be pointed out that it was Jehoshua (or Joshua) Ben Perahiah who was compromised in the revolt against Jannæus, and fled to Egypt with the young Jehoshua Ben Pandira.

Gerald Massey, in a letter to the *Medium and Daybreak*, a London weekly, gives an account of his historical researches on this important subject, from which the following paragraphs are quoted in *The Theosophist*, Vol. V, Supplement to June 1884, pp. 84-85:

"The Christian cult did not commence with our Canonical Gospels, nor with a personal founder supposed to be therein portrayed.

"The Jehoshua of the *Talmud* was undoubtedly an historical character. According to a tradition preserved in the *Toledoth Jehoshua*, he was related to Queen Salome, the wife and later widow of King Jannæus, who reigned from the year 106 to 79 B.C. She is said to have tried to protect Jehoshua from his sacerdotal enemies, because she had been a witness of his wonderful works. One Jewish account asserts that this man, who is not to be named, was a disciple of Jehoshua ben-Perachia. It also says he was born in the fourth year of the reign of Alexander Jannæus, notwithstanding the assertions of his followers that he was born in the reign of Herod. That is about a century earlier than the Christian era, which is supposed to have been dated from the birth of Christ. Jehoshua is described as being the son of Pandira and of Stada, the Strayed One.

"The Rabbi ben-Perachia is likewise an historical character. He had begun to teach in the year 154 B.C.; therefore he was not born later than 180 to 170 B.C. But it is also related that this Rabbi fled into Egypt during the Civil War in which the Pharisees revolted against King Alexander Jannæus. This was about the year 105 B.C.; and as Jehoshua ben-Pandira accompanied the Rabbi as his pupil, he may have been born as early as 120 B.C. We learn from Tract *Shabbath*, of the Babylonian *Gemara* to the *Mishna*, that Jehoshua ben-Pandira was stoned to death as a wizard in the city of Lud or Lydda, and was afterwards crucified by being hung upon the tree on the eve of the Passover. Another tradition records that Jehoshua was put to death during the reign of Salome, which ended in the year 71 B.C.

"Jehoshua is the sole historical Jesus known either to the Jews or the Christians. For, Epiphanius in the fourth century actually traces the pedigree of his Jesus the Christ to Pandira, who was the father of that Jehoshua who lived and died at least a century too soon to be the Christ of our Canonical Gospels. This shifts the historic basis altogether; it antedates the human history by a century and destroys the historic character of the Gospels, together with that of any other Jesus than Jehoshua ben-Pandira whom both Jews and Christians agree to identify as the sole human personality. The traditions further show that Jehoshua was a Nazarene in reality, and not because he was born at Nazareth, which never could have constituted any one a Nazarene!

"Now the *Book Abodazura* contains a comment on the Apostle James, in which it describes him as 'a follower of Jehoshua the Nazarene,' whom I have shown to be that 'other Jesus,' who was not the Jesus or Christ of Paul. Here then opens the great rift between an historical Jehoshua, the magician, preacher, and the mythological Jesus of the Canonical Gospels; a rift that has never been bottomed, and over which I have attempted to throw a bridge."

Consult the Bio-Bibliographical Index, s.v. JOSHUA BEN PERAHIAH. — Boris de Zirkoff. For an in-depth analysis, consult "Jesus Ben Pandira, the historical Christ," in our Buddhas and Initiates Series. — ED. PHIL.]

Madame Blavatsky on the Cycle of Initiation.

No “sacrificial victim” can be united with Christ triumphant before passing through the stage of the suffering Chrēst, who was put to death on the cross of his passions.

And there were other ascetics *in the condition of Chrēstos*, even in his time: all those who, entering upon the arduous path of asceticism, travelled on the road which leads to *Christos* — the divine light — all those were in the *Chrēstos* state, ascetics belonging to the oracular temples.¹ This was all part [382] of the cycle of initiation; anyone who wants to be convinced of it has merely to investigate. No “sacrificial victim” could be united to *Christ triumphant* before passing through the preliminary stage of the suffering *Chrēst* who was put to death.

Astronomically, it was *the death of the Sun*,² but death the precursor of the *New Sun*,³ death engendering life in the bosom of darkness. [383]

Psychologically, it was the death of the senses and the flesh, the resurrection of the spiritual *Ego*, the *Christos* in each one of us.

It is the light of the glorious Christ-Spirit, that directs the modern Theosophical movement.

The Astronomical Christ can have only one anniversary of birth and resurrection in 19 years because his parents are the Sun and the Moon, the heavenly bodies that accompany “the Man crucified in Space.”

Yes, it is indeed the *Christos himself* who directs this occult movement; but if it is so, it is not with the idea that *Saint Peter, who denied his Christ three times*,⁴ should receive the keys of the mysteries from the hands of the Mahātman, nor that the latter should re-enact the scene of the three Magi-Kings. It is hardly necessary to repeat again that which other Mahātman, the Hierophants of Egypt, repeated every 19 years, according to the *Metonic Cycle*, five or six thousand years, at least, before the XIXth century. The astronomical *Christos* can have but one anniversary of birth and of resurrection in 19 years, as shown by Gerald Massey, because his parents are the

¹ *Χρηστηριος*, from *χραω*, belonging to an oracle; and *χρηστηριου*, vehicle of an oracle, sacrifice and victim.

² Upon the *cross of the autumnal equinox*, the point where the ecliptic crosses the equator, and where the sun descends into that latter circle, announcing winter, death.

[There are four “deaths” or transformations:

Death 1, of man’s gross physical body.

Death 2, of man’s Middle Principle (Kama-Manas) that becomes a distinct body of ante-mortem desires (Kama-Rūpa) while remaining in “desire world” (Kama-Loka) until its final dissipation.

Death 3, of the Astral Body (Linga-Śarīra), clinging to the decompose body until the disappearance of its last physical atom.

Death 4, of the Spiritual Self “dying” periodically, so that Its ideation can “live.”

Consult “Constitution of Man – Overview,” in our Constitution of Man Series. — ED. PHIL.]

³ Christmas, when the sun reascends towards the Equator after having passed the Winter Solstice, announcing Spring, the renewal, Easter.

⁴ [Consult “Paul an Initiate and founder of Christianity,” and “Peter not an Initiate and the enemy of Paul,” in our Buddhas and Initiates Series. — ED. PHIL.]

Sun and the Moon, the heavenly bodies which accompany “the Man crucified in Space,” which images preceded even the figure described by Plato. That day, consecrated by a ceremony, was fixed in Egypt according to the full moon of Easter.¹

As stated by the London Egyptologist and lecturer quoted above:

The birthplace of the Egyptian Messiah [Horus] at the Vernal Equinox was figured in Apt, or Apta, the corner; but Apta is also the name of the Crib and the Manger; hence the Child born in the Apta was said to be born in a manger; and this Apta, as Crib or Manger, is the hieroglyphic sign of the birthplace of the Solar birthplace. Hence the Egyptians exhibited the Babe the Crib of Manger in the streets of Alexandria.²

This point was indicated by the intersection of the Colure³ of the Equinox with the Equator, and as it passed from sign to sign, the corresponding star of the Orient (or of the East) served to mark its position.

When the birthplace was in the sign of the Bull, Orion was the star that rose in the East to tell where the young Sun-God was [384] reborn. Hence it is called the “Star of Horus.” That was then the star of the “Three Kings” who greeted the Babe; for the “Three Kings” is still a name of the three stars in Orion’s Belt. Here we learn that the legend of the “Three Kings” is a least 6,000 years old.⁴

And our author adds:

Plutarch tells us how the Mithraic Cult had been particularly established in Rome about the year 70 B.C.⁵ And Mithras was fabled as having been born in a cave. Wherever Mithras was worshipped, the cave was consecrated as his birthplace. The cave can be identified, and the birth of the Messiah in that cave, no matter under what name he was born, can be definitely dated. The “Cave of Mithras” was the birthplace of the Sun in the Winter Solstice, when this occurred on the 25th of December in the sign of the Sea-Goat, with the Vernal Equinox in the sign of the Ram. Now the Akkadian name of the tenth month, that of the Sea-Goat, which answers roughly to our December, the tenth by name, is *Abba Uddu*, that is, the “Cave of Light”; the cave of re-birth for the Sun in the lowest depth at the Solstice, figured as the Cave of Light. This cave was continued as the birthplace of the Christ. You will find it in all the Gospels of the Infancy, and Justin Martyr says, “Christ was born in the Stable, and afterwards took refuge in the Cave.” He likewise vouches for the fact that Christ was born on the same day that the Sun was re-born in *Stabula Augiæ*, or, in the Stables of Augias. Now the cleansing of this Stable was the sixth labour of Herakles, his first being in the sign of the Lion; and Justin was right; the Stable and Cave are both figured in the same Celestial Sign. But mark this! The cave

¹ Among the Christians also, the day of the Nativity is determined by the full moon of Easter, a strange coincidence!

² Gerald Massey, Lecture on “The Historical Jesus and Mythical Christ,” Glasgow: Hay Nisbet & Co. Printers, 1883; p. 7

³ [A great circle on the celestial sphere passing through the poles and the equinoxes or the solstices.]

⁴ “The Historical Jesus and Mythical Christ,” p. 7

⁵ [Lives, Life of Pompey, ch. 24]

was the birthplace of the Solar Messiah from the year 2410 to the year 255 B.C.; at which latter date the Solstice passed out of the Sea-Goat into the sign of the Archer; and no Messiah, whether called Mithras, Adon, Tammuz, Horus or Christ, could have been born in the Cave of *Abba Uddu* or the Stable of Augias on the 25th of December after the year 255 B.C., therefore Justin had nothing but the Mithraic tradition of the by-gone birthday to prove the birth of the Historical Christ 255 years later!¹

Thus, with mathematics and astronomy to help us, it has been demonstrated that Jesus could not have been born December 25th, 255 years later; the Precession of the Equinoxes, or the Sidereal increment forbids it.² [385]

It is in this ancient wisdom, and in the Christos of the Gnostics under its various names, that the Theosophists, disciples of the Mahātmins, believe. Is the Abbé Roca ready to make the Pope accept this belief, and to accept it himself? — I doubt it. What, then, can we do?

The Abbé Roca quotes us passages from Paul speaking of the “Word made flesh” and of a God existing *corporeally*; but the Abbé Roca is too learned to deny that the *Epistles* of St. Paul have not come down to us entirely immaculate. For several centuries the Church refused them a place among orthodox scriptures, as it did also the *Revelation* of St. John, and when these two books were accepted, they were, *as is definitely proved*, in a mutilated form.

But for that, the great enemy of St. Peter would have made but one mouthful of the apostle of the circumcision. That is why, to the expression advanced, “the Word made flesh,” Theosophists — Gnostic and Buddhist — could oppose these other words of Paul’s asking whether the Galatians are foolish enough — after beginning with faith in Spirit — to fall back into a belief in a *corporeal* god; for that is the esoteric meaning of what he says in his *Epistle to the Galatians* iii, 3, etc.

There is another extraordinary thing which the Abbé Roca really ought to explain to us. It would appear, *from every calculation*, that Paul had been converted to Christ three or four years *before the crucifixion of Jesus!* Thus, according to the *Acts*, his vision dated from the year 30 or 31, but according to what he also told the Galatians, it must have occurred in the year 27. He said, in fact, that he had not gone to Jeru-

¹ [Massey, *op. cit.*, pp. 6-7]

² [Footnote by Boris de Zirkoff from page 365 of this Volume:

Madame Blavatsky uses here a very unusual word, namely, *auxis*, which cannot be found in that form in any French Dictionary of today. It must have fallen into disuse a century or more ago. However, in an old French work written by the celebrated astronomer Joseph Jérôme Le Français de Lalande (1732–1807) and entitled *Astronomie* (Paris 1764, 2-vols.; enlarged, Paris 1771–1781, 4-vols.; 3rd ed., Paris, P. Didot, 1792, 3-vols.), there is an analytical Table of Contents wherein occurs under the term *apside* the rare word *aux*, signifying, according to the author, “à-peu-près la même chose” as does the word *apside*. In astronomy, the term *apsis* is used to denote, in an orbit, the point at which the distance of the body from the centre of attraction is either greatest (higher apsis) or least (lower apsis), as the apogee or perigee of the moon, or the aphelion or perihelion of a planet, such as the earth, for instance. The line joining the two apsides is called the line of apsides.

There is little doubt that the terms *auxis* and *aux* are closely related to each other, both being derivatives from the Greek *auxēsis*, [αυξησις], growth, increase, increment; *auxein*, to grow, to increase; and *Auxēsia*, the goddess of growth. The term used in Greek for the waxing moon was *auxo-selēnon*. Our own word *auxiliary* is derived from the same root.

While the apsides or the line joining them do not play any direct role in what is known as the precession of the equinoxes, it is nevertheless fairly clear that Madame Blavatsky uses the old term *auxis* in the sense of progressive alteration, increase, increment, progression, and thus applies it to the fact of the precessional motion.]

salem for three years after his conversion,¹ and after this he spoke² of returning there fourteen *years* later, with Barnabas and Titus. Now,

. . . the date of that second visit at least, if not of the first, can be *historically fixed*, because it was made during the great famine that is known to have occurred in the year 44, when Paul and Barnabas sent relief to the poor.

Paul had been converted not to the Jesus of Nazareth but to the Christos of the Gnostics. In his Epistles he has been made to fulminate against the heretics — Peter, James, and the other Apostles!

If then we subtract 17 from the date of 44, it follows that St. Paul was converted in the year 27, that is, while Jesus still lived! And that [386] can hardly be explained unless, as Gerald Massey proves (thus corroborating the facts taught in the secret books of the Gnosis),³ Paul had been converted, not to Jesus of Nazareth, but to the *Christos* of the Gnostics. In his Epistles he has been made to fulminate against the *heretics*, but these heretics were actually Peter, James, and the other Apostles.

I am ignorant of what the erudite Abbé Roca intends to disclose to the world in his next volume on the subject of the “Fall from Eden” which he regards as a cataclysm, “punishment of a frightful crime, of an audacious revolt”; but I can assure him that the opinion of the “Theosophists-Chelas” upon the subject is already formed in advance.

The terrible crime was merely the natural result of the law of evolution: that is the races — hardly solidified at first — of our androgynous and *semi-ethereal* prototypes, materializing themselves little by little, taking on a physical body, then separating into distinct males and females, finally *procreated* carnally after they had formerly *created* their likenesses by entirely different methods which will be explained some day (if, however, one may express by the word *create* an idea quite contrary to that of engender).⁴



¹ *Galatians* i, 18 *et seq.*

² *ibid.*, ii, 1 *et seq.*

³ See *Isis Unveiled*, Vol. II. [The most likely passages are those on pp. 89-91, 137 and 162 *fn.* — Boris de Zirkoff.]

⁴ [Consult “Crowning achievement of the Great Sacrifice,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

The sacred fire which Prometheus¹ “stole” from the gods is the flame of self-consciousness, the spark that quickened the human mind. The supposed “theft” of the sexual flame is the outcome of evolution, of which the Darwinian theory is but the rough exterior husk on the material plane.

This “audacious revolt” is again an *anthropomorphic* and *personifying* allegory that we owe to the Church, which materialized, in order to disguise them the better, all the ancient ideas — old as the world. It was a philosophic doctrine imbedded in the esoteric meaning of the Promethean legend. The sacred fire which he stole from the Gods is the flame of conscious intellect, the spark which animates the fifth principle, or *Manas*; it is also the generating and sexual flame; that spark is the reflection — if not the very essence — of the Archangels or *Monads*, forced by their *karma* from the preceding *manvantara*, to incarnate in the astral forms of the *third* great pre-Adamite race before its “fall” — the fall of *Spirit into Matter*. That [387] supposed “revolt,” that “theft” of the *creative* fire, is a result of Evolution (of which the Darwinian theory is but the rough exterior husk on the physical or material plane).

Since men had discovered the secret of physical creation, and were procreating in their turn, what was the use of god-creators?

Once endowed with the creative fire, completely evolved mankind had no further need for the help of the Powers or creative Gods, such as the *Elohim* of chapter ii of *Genesis*. *Men became creative Gods*, in their turn, able to give life to beings like themselves; whence the Greek allegory of Ouranos mutilated by Saturn-Kronos, who in turn finds himself mutilated by his son Jupiter; the allusion is perfectly transparent; since men had discovered, thanks to Prometheus, the *secret of the various methods of creation*, and were creating in their turn, what was the use of god-creators?

The so-called *theft* of the creative fire is, according to Enoch, the crime which caused the guilt of the *fallen* angels, of whom the Church has made Satan and his Host.

The Abbé Roca tells us again of the “*Sat* of the Hermetists,” but he commits a double error in attributing that “*Sat*” to the Hermetists, who had never heard of it, and in calling it “*Substance*” like the *Yliaster* of Paracelsus.

Sat is a Sanskrit term, used in the philosophy of the *Vedānta*; it is an adjective untranslatable into any language; neither substance nor pure Spirit, nor even *anything*, *Sat* is the infinite All, LIFE, or rather ABSOLUTE Existence, which cannot be translated

¹ [Prometheus, or “Pra-Ma-Tha-Issa,” is the divine Son of Issa in Sanskrit, he who brought fire from heaven. (Cf. *Blavatsky Collected Writings*, ZOROASTER IN “HISTORY” AND ZARATHUSHTRA IN THE SECRET RECORDS, III p. 462). Elsewhere, Blavatsky explains that Prometheus, “he who sees before him” comes from *προμηγς*, “forethought,” and quotes from Swanwick’s *Dramas of Æschylus* that the Titan’s name “derived from the Sanskrit word *Pra-mantha*, the instrument used for kindling fire. The root *mand*, or *manth*, implies rotatory motion, and the word *manthami*, used to denote the process of fire-kindling.” (Cf. *Secret Doctrine*, II p. 413 *fn.* & quoting Professor Kuhn.) Blavatsky then adds that “the word *manthami* passed into the Greek language and became the word *manthanō* [μανθανω], to learn; that is to say, to appropriate knowledge; whence *promētheia* [προμηθεια], foreknowledge, forethought”; (*ibid.*) Sanskrit *manth* is *μοθος* in Greek. Cf. *μανθανω*, *μανια*, *μανεια*, *μαντης*, *μουσα*. — Excerpted from *Compassion: The Spirit of Truth*, p. 26 *fn.*]

either by the verb “to be” היה, (Eheieh),¹ or by the verb “to live” הרה, of which the Kabbalists have made a glyph of existence by transmuting it in a dozen different ways without the meaning [388] being altered, and applying it to their Jehovah. *Sat* is the Absolute, or Parabrahman — and where is the Vedāntin who would ever allow himself to call “spirit” Parabrahman, or the neuter Brahma! — while the Yliaster of Paracelsus is only the *Anima Mundi*; it is not even *Mūlaprakriti*, which is the “veil of Parabrahman” (literally, the *root of Nature*) but simply the *Ākāśa*, the noumenon of the Astral Light, the veil between the Earth and the first waters.

To the ecclesiastical religion of Christianity which has materialized everything,² which has carnalised the *Logos* or Word, which, out of the *unknown* God of St. Paul, has made an anthropomorphic being, our *SAT* would never be either comprehensible or acceptable; our *Sat*, of which *Ain-Soph*, the negative divinity of the Kabbalists, is merely a pale metaphysical copy.

We are not looking for a God endowed with human attributes, made in the image of man; and above all, we do not want a God fashioned by the mortal architects of a Church which has had the audacity to proclaim itself infallible!

As a Roman Catholic, the Abbé Roca tells us that, “*outside of God*, there exists in the universe but one and the same substance,” whatever that may be. Disciples of the Mahātman, the Theosophists, answer him: we reject a conditioned and limited God, though he would have *outside of himself* but one mathematical point! We are not looking for a *dwarf-God*, a God endowed with human attributes, *made in the image of man*; above all, we do not want a God fashioned by the mortal architects of a Church which has had the audacity to proclaim itself *infallible!* The Divinity that we acknowledge, we who hardly dare to formulate an adumbration of its conception, is God-the ALL, absolute, infinite, without beginning or end; the omnipresent divinity, of which the only WORD that can be “made flesh” is Humanity! And that Word, which corporeal mankind — especially that mankind found under the ægis of the Churches — crucifies constantly and without intermission, that Word is resurrected only in that man who is sufficiently liberated from bonds tied by mortal hands, no longer to make for himself an earthly idol, either of the Church — the statue with feet of clay — or the world, the Satan who never renounces his pomp and works!

The true Christ is the glorious Ego, triumphant over the flesh.³ We solemnly reject the dogma of Ascension, which degrades the great mystery of Universal Unity.

The Christos which Theosophists, thus liberated, have acknowledged, ever since the *secula seculorum*,⁴ is the *spiritual* [389] *Ego*, glorious and triumphant over the flesh.

¹ [According to Wm. Gesenius' *Hebrew-English Lexicon of the Old Testament* (1836), היה means “to be, to come to pass, to happen, to become, to be made or done, to come into existence,” while הרה is a more infrequent form in Hebrew, meaning also “to be,” or “to exist.” Eheieh, אהיה, is the first person singular, “I am,” such as in the well-known expression, “I am, *That I am*,” אהיה אשר אהיה, *eheieh asher eheieh*. Both verbs have their origin in the idea of “breathing.” — *Boris de Zirkoff*.]

² [Consult “Blavatsky against Ecclesiastical Christianity,” in our Blavatsky Speaks Series — ED. PHIL.]

³ [Consult “The real Christ is Buddhi-Manas, the glorified Divine Ego,” in our Buddhas and Initiates Series, and “Higher Self and Higher Ego,” in our Confusing Words Series — ED. PHIL.]

⁴ [for ever and ever]

But, as the allegory of the Four Evangelists shows, the Son, from his resurrection, ascends to heaven to be forever one with the Father. Does that mean that we should accept the “miracle” of the Ascension as applied to the resurrected body of a man who has been made into a God? Does it mean that a fact so supernatural has ever taken place in the history of mankind? No! We absolutely reject such an interpretation, we reject that dogma which degrades the great mystery of universal Unity,¹ because, as far as we are concerned, we explain it quite differently:

Mysteries were invented by those who are bent on exercising power in order to manipulate the ignorant by arrogating the prerogative of gods.

Once united to his Ātman-Christos, the Ego, by that very act, loses the great illusion called *ego-ism*, and perceives at last the fullness of truth; that *Ego* knows that it has never lived *outside* the great All, and that it is inseparable from it. Such is Nirvāna, which, for it, is but the return to its primitive condition or state. Imprisoned in its *oubliette*² of flesh and matter, it had lost even the conception or memory of that condition, but once the light of Spirit has revealed to it the illusion of the senses, it places no more trust in earthly things, for it has learned to scorn them; the Son is now united to the Father; thenceforth the soul is one with Spirit! And when a man has reached this point in the Gnosis, or Theosophy, what has he then to do with the dogmas of any Church?

As to the Church, it has always made mysteries, and as the Abbé says very correctly, “mysteries exist only for the ignorant”; furthermore, is it not Christ himself who is made by the Catholic Church to say:

. . . that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.”³

And what is that, but a repetition of the commandment of Gautama the Buddha:

Go and proclaim on the housetops of the [390] pariahs, and in broad daylight, the mysteries of the Brāhmanas which they have kept secret in their temples. They have done so for love of power, for control of the blind, and to usurp the prerogatives of the Devas (Gods).

Did you know that the “mysteries” of the Catholic Church are those of the Brahmanas, though under other names?

What the Brāhmanas were doing when Siddhārtha Buddha came to deliver the people from the yoke of that caste, the Roman Church has done to this very day in the West; Theosophists will bring to light the mysteries of the Catholic Church, *which are really those of the Brāhmanas*, although under other names; in doing so, they will merely follow the commandments of the two great Mahātmans: Gautama of Ka-

¹ The legend of the Ascension is merely an allegory as old as the world; to believe in it one would have also to admit the authenticity of the ascension of Elijah carried alive into cosmic space, himself, his horses and his chariot.

² [Underground dungeon or cell where the prisoner was deliberately forgotten. — *Boris de Zirkoff*.]

³ [Luke xii, 3]

pilavastu and Jesus of Judæa.¹ Both of them had found their “Christos,” the eternal Truth, and both, being Sages and Initiates, proclaimed the same truths.

We all thank the Abbé Roca for his brave and generous words; we do not doubt that such priests as he, who have the courage to translate “the dead letter” of the symbolic texts and proclaim the esoteric truths “upon the housetops,” may be ready to follow the way of Truth, the *Light* which they find on their path.

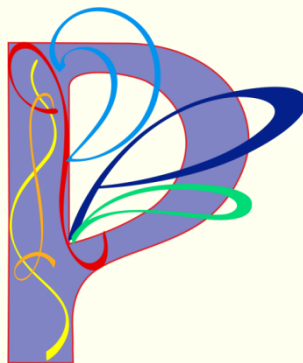
Honour to such!

The Theosophists will never accept either a Christ “made-flesh” or an anthropomorphic god, still less a papal shepherd-god.

But we are not as optimistic, however, as he is. Though the Church sees its greatest “mysteries” unmasked and proclaimed by scholars of every country who are versed in Orientalism and Symbology, or by Theosophists, we cannot believe that it will ever accept our truths; we believe still less that it will ever confess its errors. And, as on their part, true Theosophists will never accept either a Christ made Flesh, *according to the Roman dogma*, or an anthropomorphic God, still less a “Shepherd” in the person of a Pope, it is not they who will move towards “the Mountain of Salvation”; they will wait till the Roman Mohammed takes the trouble of starting on the road which leads to Meru.² Will that ever take place? I leave that to the reader to judge for himself.

One last word! The Abbé Roca also speaks of the *triple meaning* canonically accorded to and recognized in the [391] Biblical texts by his Church. But the Gnosis, like the *Gupta-Vidyā* (the secret science) has *seven* keys which open the seven mysteries. When the Roman Church, or its adherents, shall have acknowledged and studied the four keys (or meanings) which they lack, it will be possible to set about prophesying. Until then, let us try, at least, *not to kill each other*, if it is not really possible *for us to love each other*. The future is the greatest of the mysteries and those who have, like Prometheus, the gift of seeing into the Future, reveal the coming mysteries but to a small minority. Let us wait for wisdom to come to a greater number.

H.P. BLAVATSKY



¹ [Consult “Gautama and Jesus parallel lives,” in our Buddhas and Initiates Series. — ED. PHIL.]

² The sacred mountain, abode of the Devas. — Editor, *Le Lotus*.

Part 3.

Abbe Roca counter-responds to Madame Blavatsky's observations.

First published in *Le Lotus*, Paris, Vol. II (11), February 1888, pp. 258-71. Republished in *Blavatsky Collected Writings*, (REPLY TO MADAME BLAVATSKY'S OBSERVATIONS ON CHRISTIAN ESOTERICISM)¹ IX pp. 179-93. Translated from the original French by Boris de Zirkoff.

§ I

There are some men whom nothing can discourage and nothing cast down, because they have *faith*, faith critically examined, scientifically established. I am one of those.

Far from complaining of the “drubbing” I have received under the guise of a hearty reception, and as a testimony of welcome, upon my first appearance in *Le Lotus*, on the contrary, I am gratified by Madame Blavatsky's courteous manner and the complete frankness of her language. In my eyes, these are evidences of her sincerity and cordiality, the less equivocal the more forthrightly given. No one would suspect this lady of toadyism with respect to Catholic priests — usually so readily cajoled, and for good reasons, in Ultramontane circles (*Ultramundane*, some would say),² where the religion of Christ has all to lose and nothing to gain. I am indebted, very greatly indebted, to her virile intellect, her Amazonian gait and her unceremonious pen, for presenting at the very outset the burning question of Christ “with a masculine vigour,” as the Editor remarks, and also, “without ambiguity and without partisanship.”

Without partisanship . . . hum! We shall see. It may happen as it often does, that partisanship exists without one suspecting it oneself. We deceive ourselves so easily! It is so difficult to rid oneself of all personal interest, and, still more, of all partisanship of school, sect, church, caste, etc.!

It is not then without reason that Jesus Christ said: “Deny yourselves, and do not swear by any Master, so that you may hold only to the pure Truth.”³ In his own terms, quite as categorical as those of the Mahārājas of Benares, our Christ also declared: “There is no religion higher than Truth.” We shall soon see how he expressed himself on this point.

Now Madame Blavatsky, and with her the Chelas and the Theosophists, have taken unto themselves Masters, the Mahātmans. They [180] make no secret of it, and I do

¹ [In spite of its earlier date, it has been thought advisable to have this essay of Abbé Roca appear at this particular place, as it has a direct connection with Madame Blavatsky's reply which immediately follows it. — *Boris de Zirkoff*.]

² [A pun between “ultramontane,” advocating supreme papal authority in matters of faith and discipline, and “ultramundane,” existing outside the known world.]

³ [Paraphrasing *Matthew* v, 34. — *Boris de Zirkoff*.]

not blame them. From what the Adepts tell us, it would seem that they are ready to offer themselves to the world in their turn as doctors and teachers. That they have many things to teach us, I have not the least doubt. In the article to which my learned interlocutor replies, I have not done otherwise than render my homage to their wisdom. But when, perhaps a little intoxicated by the heady fumes of these encomiums, the Editor of *Le Lotus* exclaims and tells me by nods and winks, “who loves us, follows us,” I answer: Patience; I should greatly desire *to love you* at first sight; it would be easy and, moreover, perfectly Christian. I should like to *follow you* also, but on sure grounds, *con pasos contados*,¹ and with the knowledge of where I am going.

I find myself rather in the attitude of Aristotle; for me as for him, there is something which is of greater value than Plato, that is *Truth*. The phrase is well-known: “*Amicus Socrates, sed major Veritas*”!² If then you are *Truth*, let us have it, but I must have absolute proof.

Before Madame Blavatsky, it happens that another presented himself to the world who said squarely, “I am the TRUTH — *Ego sum Veritas*”! He also told us: “Come unto me without fear, trust in my words, I am the Master, the *unique* Master, and the *only* true Doctor.” And again: “I am the *Way*, I am the *Life*, I am the *Resurrection*.”³

That is the language of Christ, and if it did not reveal God Himself, it would betray him as the most shameless of impostors. Now to say in the presence of Madame Blavatsky that Christ is an impostor should be carefully avoided, because she would reply with an outright smack on the mouth of the blasphemer. Draw your own conclusions, then.

You will agree, gentlemen, that the way in which Christ puts the matter is even more daring and more masculine than that of your noble Directress. Here, indeed, one can say it is done “without ambiguity and without partisanship,” without any personal interest of any kind, and with perfect renunciation of self. The testimony in favour of it is such that it stares at you and takes complete possession of you. None can be ignorant of the fact that the life of Jesus Christ was spent in multiplying undeniable evidences of his disinterestedness, and that his death was the supreme confirmation of it, the *μαρτυρια τεκμηριου*.⁴ Hence, overwhelmed by so many proofs, a very unlikely philosopher, J.J. Rousseau,⁵ once cried: “If the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God!” Socrates exemplifies the highest and purest personification of virtue in the *West*,⁶ and I emphasize this because I agree that the *East* has seen incarnations of Wisdom superior to that which ex-

¹ [step by step]

² [Cf. *Amicus Plato, amicus Socrates, sed major veritas, i.e.,* Plato is my friend, Socrates is my friend, but truth is greater.]

³ [Paraphrasing passages from *John* xi, 25, and xiv, 6]

⁴ [evidence of proof]

⁵ [Jean-Jacques Rousseau, 1712–1778, Genevan philosopher, writer and composer. His political philosophy influenced the progress of the Enlightenment throughout Europe, as well as aspects of the French Revolution and the development of modern political, economic and educational thought.]

⁶ [Consult “Julian and Socrates were put to death for the same crime,” “Plutarch on the Tutelary Daimōn of Socrates,” and “Proclus on Socrates’ Daemon,” in our Buddhas and Initiates Series. — ED. PHIL.]

pressed itself in Socrates, and for that reason closer to that which was accomplished nineteen centuries ago in the Son of Mary. You see I am not niggardly over my admiration for India. [181]

Further, it must be observed that Jesus Christ himself declares that it is impossible to show greater devotion to one's brothers than that exemplified by sacrificing oneself entirely for them: *Nemo majorem Charitatem habet quam*, etc.¹ When any of the Mahātmans — Jesus Christ was not one, whatever Madame Blavatsky may think — can convince me that he burns with such a love for us, that he came into the world to prove it and at the same time to bear witness to the Truth, that he himself is in substance this divine *Truth*, and the *Way* which leads thereto, and the *Life* which results from it, and the *Resurrection* which restores that *Truth*, and that *Life* to our hearts when they have been extinguished in them; when he shall have demonstrated to me experimentally, as Jesus Christ does every day in my soul, “that he is the *unique* Master and *only* true Doctor,” that he is the *Light* that lightens all men, and the *Principle* at the base of our understanding — *Ego Principium qui loquor vobis*;² when, moreover, to sustain these witnesses and an infinity of others no less extraordinary, he shall have agreed to drink from the chalice that Jesus drained at Gethsemane (a cup far more bitter than the one from which Socrates in the West drank the hemlock, or that from which Krishna, Gautama of Kapilavastu, Siddhārtha and all the other Buddhas drank the bitterness in the East); when he shall, without complaint or murmur, *sicut agnus*,³ have delivered his body, *a planta pedis usque ad summum verticis*,⁴ to the rods and whips of flagellation wielded to the uttermost by the arms of the soldiery and servants, his face to the bruising, the blows and the spitting of the mob, his head and forehead to the sharp pricking of the crown of thorns, his hands and feet to the nails and hammers of crucifixion, his lips parched by agony to the vinegar and bitterness of the abominable sponge, and, still more grievous, his life, a whole life woven of good deeds and blessings, to the denial of his own disciples, to the insults, the sarcasms, the blasphemies and curses of the priests and pontiffs of his time; when, finally, to all the fury of that diabolical Sabbath, to all that outburst of frenzy, of iniquities and atrocious madness, he will reply only with that sublime prayer: “Father, forgive them for they know not what they do!” . . . Then, oh yes, then! my dear brothers, I will do more than love you; I will follow you blindly, in a dumb adoration, abandoning all to you; as I have abandoned all to my divine Master and Saviour, Jesus Christ. For then He would be you, and you would be but *one* with the Father; then you would have lost the great illusion that is called *Ego-ism*, to unite yourselves, like Him, with Ātma-Christos, with the Ego, absolute, eternal, divine; then you would have realized, through the humble and suffering *Christ* of flesh, the Christ-Spirit, glorious and [182] triumphant, and you would be

¹ [The text of the *Vulgate* for *John* xv, 13 is as follows: “*Majorem hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis.*” — *Boris de Zirkoff*.]

² [*i.e.*, just what I have been telling you from the beginning. — *John* viii, 25]

³ [*i.e.*, like a lamb. — *Acts* viii, 32]

⁴ [*Isaiah* i, 6]

able to exclaim with our incomparable Paul: "I live, but not so! it is not I who lives, it is Christ who lives in me!"¹ *Vivo autem, iam non ego: vivit vero in me Christus!*"

§ II

Ah! Believe me, Madame, the true Christians are not all dead with the last Gnostics, as you mistakenly declare. We have preserved, we also, even the Roman Church, however obscured and fallen it may be at this hour, that profound esotericism which is hidden under exoteric forms and uncomprehended dogmas, and which is found, nevertheless, under all religious symbols and all sacred traditions, in the West as well as in the East. If the sublime conception of that Christian ideal is that of the Mahātmins, honour to them! But it is also that of the Kabbalists and the true Catholics; I wish I could add of all the Theosophists, and of all the Occultists and of all the Hermetists.

Like yourself, Madame, we distinguish between the *Χρηστος* of suffering and the *Χριστος* of glory, and we know that which you appear to be ignorant of, *i.e.*, that the *unction* refused by you to Jesus Christ has streamed upon him with the blood of his own immolation, because every sacrificed being is a being consecrated or *Christified*, and he is perfectly *anointed* who is completely offered in bloody holocaust. Nevertheless, you will agree with this, Madame, in recalling the Cycle of *initiation*: "No 'sacrificial victim'," you say rightly, "could be united to *Christ triumphant* before passing through the preliminary stage of the suffering Christ who was put to death." Very good!

It is precisely to fulfil that ritualistic condition that "the Word made itself Flesh" according to St. John, and, consequently, that it becomes able, in our time, after nineteen centuries of crucifixion, to enter fully, before the whole world, into the divine light of the Christ-Spirit, because, as the wise Apostle of the Areopagus teaches, "Christ must suffer in order that he may enter into glory" — "*oportuit Christum pati et ita intrare in gloriam.*"² The law is absolute, universal, it applies to Him who is the *head*, the *chief*, the "*Principium*" of mankind, and it applies also to each of the *Monads*, the cells or individual units of the universal social body of which that Christ is the *epigenetic*³ *principle*. None of us will enter that glorified body, which is to me the beatific Nirvāna of the Buddhists, without traversing that path which the Gospel calls the "strait gate and narrow way, *angusta porta, et arcta via.*"⁴

Madame Blavatsky may now see the true meaning of the conversion of St. Paul which she has not understood. St. Paul was an initiate of the Essenian school of Gamaliel, a true Therapeut, a perfect Nazarene, [183] as he tells us himself. He found himself precisely in the condition Madame Blavatsky apparently finds herself today, and where I fear some of the Chelas also are to be found. Like the majority of the Pharisees — which learned sect Paul gloried in following — he acknowledged the glorious Christ, he expected Him, but he did not recognize Him under the appearance of

¹ [Paraphrasing *Galatians* ii, 20. — Boris de Zirkoff.]

² [The text of the *Vulgate* for *Luke* xxiv, 46 is as follows: "*Et dixit eis: Quoniam sic scriptum est, et sic oportebat Christum pati, et resurgere a mortuis tertia die.*" — Boris de Zirkoff.]

³ [inherited]

⁴ [*Matthew* vii, 14]

the sorrowful Son of Mary who so little resembled his ideal and that of the Synagogue, with his crown of thorns, his bleeding flesh, with the humiliation of his whole life, with the disconcerting ignominy of his allegedly infamous death.

Upon the road to Damascus it was given to Gamaliel's disciple to discover his glorious Christ in the very person of the Christ veiled in flesh and suffering, in order to realize in his human body all that was ordained by the Law of Sacrifices, in the Cycle of Initiation of which Madame Blavatsky speaks. What was revealed to Paul was not by any means the Christos of the Gnostics, as she says, but really the Chrēstos with all the arcana of his abasement and of his annihilation.

Also, listen to him on his return from Damascus:

“I glorify myself not to know among you any other thing but Jesus Christ, and *Jesus-Christ crucified* — *Nihil me scire glorior inter vos, nisi Jesum-Christum, et hunc crucifixum.*”¹

Then, let us say in passing, the Apostle would have taken good care not “to make one mouthful of Saint Peter” as Madame Blavatsky says, because, long before Paul, Peter had deciphered the Arcana of the Passion, and he knew perfectly well that behind the bleeding Christ was hidden, in a kind of chrysalis, the Christ-Spirit, glorious and divine.² The proof of this is in the Gospel itself. “What think ye of me?” Christ once asked his disciples. Peter alone answered: “Thou art the Christ, the Son of the living God,” “*Credo quia tu es Christus, Filius Dei vivi*”³ — “Thou art happy, Simon Bar-Jonah, because thou sayest what has not been revealed to thy spirit by any man, but by the Father only.”⁴ Would that Madame Blavatsky could go to Damascus, and on her journey meet what Paul encountered there! In order to become a perfect initiate and the greatest of Christian Buddhists, that alone is lacking.

I do not deny that she is better versed in Hindū esotericism than I; but I doubt, after having given it careful consideration, that she is as well acquainted as I am with the Gospel esotericism. This is the reason, due entirely to her, why it is difficult to find ourselves in instant accord. I know Buddhism well enough to understand her easily; she [184] does not know Christianity sufficiently well to readily catch my meaning.

Otherwise, would she have dreamed of displaying so much erudition before me, and to remind me of the *astronomical allegory* and the *sidereal symbolism*, in which the priests of the ancient temples saw stereotyped in some fashion all the mysteries of Christianity? It is long since Dr Sepp, to refute Strauss and Dupuis, replied victoriously to the arguments brought against the historic Christ which were drawn from that astral legend. Thus, as that profound exegete remarks, Nature, the real dumb Sibyl, is so full of the Word which informs her that she delivers her oracles and un-

¹ [The text of the *Vulgate* for *1 Corinthians* ii, 2 is as follows: “*Non enim judicavi, me scire aliquid inter vos, nisi Jesum Christum, et hunc crucifixum.*” — *Boris de Zirkoff.*]

² [Consult “Paul an Initiate and founder of Christianity,” and “Peter not an Initiate and the enemy of Paul,” in our *Buddhas and Initiates Series*. — ED. PHIL.]

³ [*Matthew* xvi, 16]

⁴ [*ibid.*, xvi, 17, referring to Peter]

veils her secrets by means of all the Cosmic manifestations which occur in the subjects treated upon in our sciences; “*multifariam, multisque modis loquens nobis*, etc.”¹

To answer Madame Blavatsky on this point, I ought to do some plagiarizing, for I know nothing more definitive than what is written in the Introduction to Dr. Sepp's splendid *Life of Christ*, translated into French by M. Charles Sainte-Foi (a pseudonym of Éloi Jourdain).²

I ask pardon of Madame Blavatsky and her readers for referring her and them to that fine monument of our Gnosis.

I have such faith in the progress of critical science that I never despair of anyone — still more of the high intelligences I am addressing at this moment.

Let us be content at present with the valuable declaration made by Madame Blavatsky, which is in agreement with her Masters, the Mahātmas, namely, that behind the dogmatic formulas and sacramental veils of all the exoteric religions there is a supreme, absolute truth, an essentially divine Christianity, however diversely interpreted, and almost everywhere exploited. This alone is enough greatly to astonish our scholars, and especially to make our Church establishments as well as our Academies reflect! Let them work hard with their mattocks everywhere, for the bread of science demands even more sweat than material bread.

Yes, Priests, yes, scholars, one and the same Dogma is common to the East and to the West. “Theosophists,” says Madame Blavatsky, “will bring to light the mysteries of the Catholic Church, *which are really those of the Brāhmanas*, although under other names.” So may it be! My first article said enough of how I share in that hope, and this one does not contradict it.

§ III

When Christ's suffering will have finished the redeeming and liberating work he came to do for us, and which appears to me to be nearing its end; when, thanks to Christian civilization and to the new sciences which are being inaugurated among us, when, I say, by favour of all these illuminations, the humble and suffering Christ “shall have been sufficiently exalted” in the understanding of the people redeemed by his blood, then, according to his own words, “*he will draw all to him, he will bear them to his Father and our Father, to his God and our God*,” and in [185] that ascension he will encompass the whole world: “*Cum exaltatus fuero, omnia traham ad meipsum — ascendo ad Deum meum et Deum vestrum, ad Patrem meum et Patrem vestrum*.”³

Need we comment on this text? As you can see, it would be but to paraphrase the Law of Initiation, such as was formerly practised in the secrecy of the Temples, and

¹ [The text of the *Vulgate* for *Hebrews* i, 1 is as follows: “*Multifariam, multisque modis olim Deus loquens patribus in prophetis*,” i.e., God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets — KJV]

² [Johann Nepomucène Sepp, *La vie de N.-S. Jésus-Christ*, tr. de l'Allemand par M. Charles Sainte-Foi. Deuxième éd. Paris, Poussielgue-Rusand, 1861]

³ [This is a paraphrase of two distinct passages in the *Vulgate*, namely, *John* xii, 32, and xx, 17; the first is: “*Et ego, si exaltatus fuero a terra, omnia traham ad meipsum*”; and the second is: “*Dicit ei Jesus: Noli me tangere, nondum enim ascendi ad Patrem meum: vade autem ad fratres meos, et dic eis: Ascendo ad Patrem meum, et Patrem vestrum, Deum meum, et Deum vestrum*.” — Boris de Zirkoff.]

such, I believe, as the Mahātmins and Chelas still practice in their profound and holy retreats. When, by the purifying road of suffering, of expiation, and of death, Christ will be transfigured in the social structure, as he was once personally seen to be upon prophetic Tabor, to the extent that the sorrowful Christ will have become the triumphant Christ, through the sacrifice made to the absolute Ego of all that constitutes the relative Ego or Ego-ism, then, in truth, *Son of God* as He is from all Eternity, as the Word, equal to and consubstantial with the Father, according to the canonical Nicæan expression, he will be recognized, acclaimed, glorified by the East as well as the West; then all the sanctuaries will again re-echo his *call*, the “general” salute on the drums will again be beaten, and the *réveille* of his Advent will sound from one end of the earth to the other.

Humanity, overthrowing the barriers which shut in and sectarianize the churches, will travel freely and peacefully toward the promised Sheepfold to constitute a universal family of the Father, under the unique Shepherd’s crook of a Shepherd who will be Christ Himself, visibly personified in a Pontiff who will no more resemble the Pope of today, than the Pope of Salt Lake resembles the real Pope of the Vatican.

Is what I say a prophecy? Not on your life. I am only repeating the Oracles, and what the words of the Messiah and St. Paul report. I am, at the most, a wretched phonograph repeating what is whispered to me from everywhere.

While waiting for these prophecies to be realized, believe me, do not be too greatly disturbed, do not be so dreadfully shocked, Madame, at the humility of our Christ! A great mystery, which is no longer one for many initiates, is hidden under his mortifications. Consider now!

In order to assume human nature, and thereby everyday human-hood, with all its individual monads, transitory and ceaselessly renewed on the earthly journey, Christ had to take on himself, in his flesh, all our wounds, all our miseries, all our personal and social infirmities, [186] and to expiate them upon a cross in the streams of a virginal blood, absolutely pure in the Father’s sight. To raise this fallen world, sunk lower in the West than in the East — and that is why the earth’s axis is inclined, as you know — a lever was necessary. That lever, far more powerful than the one Archimedes asked for, is the *arm of Christ*, that arm which we call “the invincible right of the Father.”

Under such a process Europe is evolving, is being morally uplifted; it awakens, it thrills, do you not see it? It grows, it mounts, soon it is going to find itself at the heights where Asia stands awaiting it. The Mahātmins, their gaze fixed on us, have seen this ascensional movement operating in the turmoil of our revolutions, and they are saying to themselves: This is the psychological moment, let us hold out a hand to our poor brothers, and light our beacons in the midst of their darkness. And that is why, obeying the *mot-d’ordre* of the “Brothers,” you have been able to establish 135 branches, which are so many centres of light, not only in Paris, but already in nearly every quarter of the globe. And when, by this means, the East and the West will have met each other and embraced, then, *Arcades ambo*,¹ they will together take their glo-

¹ [A phrase from Virgil’s seventh Eclogue: “*Ambo florentes ætatibus, Arcades ambo*,” meaning both in the flower of youth, Arcadians both, *i.e.*, both alike. — ED. PHIL.]

rious flight toward the Kingdom of Heaven realized on earth, and the divine Jerusalem contemplated by the Seer of Patmos will descend among us, to be occupied by men who will be as Gods, and by Gods who will be as men, even according to the saying of our Christ: *Ego dixi; vos Dii estis!*¹

I am perfectly convinced that if, in my first article, I had been able to give my thoughts their full development — it really calls for a book, and that book will appear, as I am writing it — Madame Blavatsky would not imagine that I invited her and the Adepts to repair to the “Mountain of Salvation” by simply taking the road to Cæsaro-Papal Rome, “where still the Satan of the Seven Hills reigns,” to speak like Saint-Yves. She would have understood, on the contrary, that “we shall all have to take the trouble of travelling at the same pace on the route which leads to Meru.”

This religious synthesis, and the social harmony and divine felicity which will result therefrom, will not be here on earth so soon, she says:

“We are but at the beginning of Kali-Yuga, of which 5,000 years have not yet elapsed while its full duration is 4,320 centuries and it will only be at the end of the Cycle that the Kalki-Avatāra will come.”²

I do not deny that. Alas! I even believe she is right; I am not competent to judge in the matter. But, well-founded or not, those calculations are not going to contradict what she calls my “optimistic hope.”

As for me, I have simply wished to speak of the epoch when, thanks to the progress accomplished among us by religious economy, and the [187] Christian civilization that we owe to the diffusion of the *entirely new Spirit* of our Holy Gospel, it will become possible to overthrow these obstacles, I mean the mountains of error, of prejudices and passions, which have hitherto prevented the East and the West appreciating and listening to each other. These obstacles, these barriers, as everyone understands today, are the political work of Cæsar. All our misfortunes come to us from that monster, who is the Satan of whom our Parables speak. Witness Jesus Himself on that point.

But first, I must remind you of the cry of triumph that, like a clarion cry of the morning watchman, echoed four years ago in the centre of Paris: “In the twentieth century war will be dead, frontiers will be dead, armies will be dead, Cæsars will be dead” and the rest. An immense multitude, assembled at the Château-d’Eau, quivered with enthusiasm under the fiery breath of that prophetic Word, and the echoes sent that emotion far and wide. Shall it be said that Victor Hugo, whose genius was above all made of presentiments and foresight, shall it be said that Paris, France, Europe — Christendom from one end to the other — is nourished on illusions and flatters itself with optimistic dreams? Oh! yes, yes, what is stirring in the entire West and in the whole of America is really the spirit of Christ, you may be sure! Christendom does not realize itself unless it comprehends that it belongs to Christ. “*Mens agitat mo-*

¹ [The text of the *Vulgate* for *John* x, 34 is as follows: “*Respondit eis Jesus: Nonne scriptum est in lege vestra: Quia ego dixi, dii estis?*” <i.e., “I said; you are gods”> — *Boris de Zirkoff*.]

² [Consult “Kali-Yuga and the Kalki-Avatara,” in our *Buddhas and Initiates Series*. — ED. PHIL.]

lem.”¹ Its Redeemer possessed it, and St. Paul would be socially right in our times: “*Non estis vestri, vos estis Christi.*”² O people, Christ holds you! Upon the Keep of Vincennes, the Pythoness spoke truly when, a hundred and ten years ago, she flung the blazing words to the world by the mouth of Diderot, prisoner of State: “*Deus, ecce Deus!*” “Arise, ye peoples, Deliverance is near!”

Do you see, Dear Madame, if one wishes to do justice to the system of our Redemption and the genius of its Founder, one must do two things:

- 1 First, “not make a question of principles or doctrines into a question of persons or ecclesiastical establishments,” as one of your brilliant compatriots, Madame Swetchine,³ said; the Roman Church may no longer find itself at the height of the Holy Gospel, but the Gospel itself has lost nothing of its scientific, religious, and social value, for all that; it may be that the Christian priesthood has fallen, greatly fallen; but its decadence in no way involves that of Catholicism. It would be well to read Rosmini-Serbatì⁴ in this connection!
- 2 In the second place, we must bear in mind the deplorable state of the West when our Messiah came to open the Era of our Redemption, at once religious, social, economic, and political. [188]

But who can tell the frightful ravages working in the popular understanding and in the heart of the Roman world, through the Satanic influence of the Cæsarian idea which has ploughed it up for so many centuries? Who can narrate the vices inoculated into Europe by the abominable system of “might makes right” (tyrannizing and brutalizing the peoples, everywhere tied to the soil and riveted by the fetters of more than one kind of slavery), and which were at the heart of all the intellectual, moral and corporeal miseries everywhere, “*erantes et jacentes sicut oves non habentes pastorem,*” as Jesus Christ said.⁵

Although Cain, Irshu, Nimrod, those true fathers of Cæsarism, were of Asiatic origin, it was not, however, upon the extreme East but upon the West that the calamities, let loose by those great villains, by those first schismatics from the divine and social Law which had governed all mankind until they arrived, precipitated themselves. The Oriental peoples saw that whirlwind of evils quickly decline toward the horizon and direct its course toward those distant shores which are enclosed by our mountains and seas.

Hence it was that some Fathers of the Church remark that Christ, dying on the cross at the extreme limit which separates the West from the East, held his face turned, his eyes open, and his arms extended toward the West. It is to be observed that the

¹ [*i.e.*, mind moves matter. Look up “Virgil’s mens agitat molem,” in our Mystic Verse and Insights Series. — ED. PHIL.]

² [The text of the *Vulgate* for 1 Corinthians vi, 19 is as follows: “*An nescitis quoniam membra vestra, templum sunt Spiritus sancti qui in vobis est, quem habetis a Dei, et non estis vestri?*” — Boris de Zirkoff.]

³ [Anne Sophie Swetchine (née Sofia Petrovna Soymonova) 1782–1857, Russian mystic, famous for her salon in Paris.]

⁴ [Blessed Antonio Francesco Davide Ambrogio Rosmini-Serbatì, 1797–1855, Italian Roman Catholic priest and philosopher.]

⁵ [The text of the *Vulgate* for 1 Peter ii, 25 is as follows: “*Eratio enim sicut oves errantes, sed conversi estis nunc ad pastorem, et episcopum animarum vestrarum.*” — Boris de Zirkoff.]

statutes of the Law of Ram were not broken then and are not entirely so even yet in Asia, while among us there remains no trace of them, since Julius Cæsar stifled the last survivor of it in Druidic Gaul. If rightly understood, we should perhaps notice that the great law of the Abramid temples is exactly that of which the Redeemer spoke: "I am not come to destroy it but to raise it up, to fulfil it" throughout the whole world — *Non veni solvere, sed adimplere!*¹

Madame Blavatsky is too well initiated into the secrets of the primitive sanctuaries to be ignorant, that, long before Jesus Christ, the Hindū peoples had already passed through the social stages which our Messiah came to lead us through in our turn, in order to re-establish the equilibrium between these two great divisions of the human family, so long disrupted. She knows that, before this rupture, the entire world, as witnessed by Moses, had one sole and identical religious language, one sole and identical social constitution: "*Erat terra labii unius, et sermonum eorundem.*"²

I am going to say something which not all of my brethren in the priesthood will understand, and that the more illiterate will probably condemn: "The East already had Messiahs and Christs, *humanly* [189] realized, when the West had only received, through the ministry of Moses and the Prophets, distant promises of its religious and social Redemption."

It is said that "the Jews, thanks to the Legislator of Sinai, found themselves economically at the level of India, when our Messiah came." That is possible, even probable; but what cannot be doubted is that the Western peoples, ruined by Roman Cæsarism, were in a very backward state. Also, notice that while our social evolution, our religious Redemption, and our economic revival will continue, the Jews, the Hindūs, and the Chinese will remain stationary, or if they move at all it will not be forward. They will wait; they are still waiting. And what are they waiting for? I believe I do not deceive myself; they are waiting until we are in a condition to step out at the same pace as themselves; when the hour will strike to resume the march forward toward the Paradesa of Ram to which we shall return with them, hands clasped, with the same triumphant song.

And it is in this way that is explained in my mind the failure of the Christian preachings outside the particular sphere that the earliest priesthood of our Church had to evangelize: "preach first the Gospel to the scattered sheep of the house of Israel," or of Ram (the family of Israel belongs to the Abramite stock and the primitive spelling of Abraham is Abram, *i.e.*, Ab-Ram, issue of Ram). Madame Blavatsky enjoys holding Christ and our Church accountable for the impotence of our efforts in the East. She takes that set back as a defeat of Christianity, while, on the contrary, it is the confirmation of the Messianic plan when regarded in its true meaning. With statistics in hand, invoking and confirming the testimony of the venerable Bishop Temple, she observes that "since the beginning of our century, where the Christian missionaries have made but *three million* converts, the Mohammedans have acquired *two million* proselytes without the cost of one cent." "A sign of the times!" she exclaims.

¹ [Matthew v, 17]

² [Genesis xi, 1]

Oh, yes! a sign of the times, if one knows how to understand it, an evident sign that our religious economy is peculiar to the West and had but little to do in the East under the preliminary form of our Christian Churches. But wait! Lay aside the idea that it has provided a course of redemption for all the peoples who were ruined and martyred by the Cæsarian brigandage. You will see later! You will see how it will spin, that top — our globe — in its entirety, under the whip of the glorious Christ.

I could add a large number of observations to the foregoing. I omit here four large pages in the draft that I am transcribing, but I am not closing yet. Let me run through a few points with meticulous care because the ground of argument is going to become a burning question.

So long as the work of the Redemption remains with us, the Holy Gospel of the Deliverance will not depart from our Latin, Greek, [190] Protestant, Anglican, Anglo-Saxon, and Anglo-American churches; but when, according to the promise of the Liberator, Christianity will have overthrown and annihilated Cæsarism in all its political forms, great things will be seen!¹

I have promised to let you hear the voice of Christ; this is your opportunity, so listen: “The principle of brutal and criminal force will be driven from the earth.” In other words, which are those of the Gospel: “*Princeps huius mundi ejicietur foras!*”² Satan-Cæsar will flee from every quarter, his strongholds will be razed, his structures destroyed, his laws abolished. “I have conquered that abominable world: *ego vici mundum!*”³ All economic, religious or social establishments not made by my heavenly Father, and whose foundations are not sunk in justice and divine verities, will be uprooted, utterly extirpated: *Omnis plantatio, quam non plantavit Pater meus coelestis, eradicabitur!*⁴ From that day, the judgment is given, and the crisis begins: “*Nunc judicium est mundi* — νυν κρισις εστι του κοσμου τουτου.”

Had I space enough at my disposal, I would not merely quote five or ten or a hundred texts. Evoking the Prophets, Christ, and his Apostles, and the Fathers of the primitive church and the entire Carmelite and Franciscan tradition, I would fill a book with their lightning and thunder. However, that would only be repeating what I have already published in *La Fin de l'Ancien Monde* (The End of the Ancient World) and one should not quote oneself.

If the priests knew how esoterically to read the dismal parables and funereal prophecies in our Gospel which relate to *the end of the world* and the *consummation of the cycle*; if they knew how to understand the symbolism of those *mountains that fall*, the *globe which trembles*, the *sun which turns black as a coalsack*, the *moon which no longer reflects light*, those *constellations* which are extinguished, those *stars* which fall, those *trumpets* which sound under the breath of Angels, those *foundations*

¹ [The Editor of *Le Lotus*, as is fully explained on the first page, is not responsible for the opinions of contributors. We would draw the attention of censors in countries where *Le Lotus* goes, that this is a controversial subject, but that we ourselves, do not take part in politics. — Editor, *Le Lotus*.]

² [These words as well as the last Latin words in this paragraph, to which the Greek version is appended, are from one and the same passage in the *Vulgate*, namely *John* xii, 31 as follows: “*Nunc judicium est mundi: nunc princeps hujus mundi ejicietur foras.*” — *Boris de Zirkoff*.]

³ [*John* xvi, 33]

⁴ [*Matthew* xv, 13]

which are split open, that *last judgment* which will separate the goats from the sheep . . . they would see that these prodigies are already [191] three-quarters realized, no doubt, in forms unexpected by the Vatican and in our sacristies, but none the less the exact fulfilment of the transcendental promises of our divine Liberator. They would also understand that the *world* and the *age* spoken of by Jesus Christ were not what our poor exegetes have imagined, but really the *world* and the age of the infamous Cæsar and his abominable policy; a *world* and an age for which Jesus refused to pray — *non pro mundo rogo!*¹ — for the very simple reason that he came to destroy them; a *world* and an *age*, finally, which are none other than those of which John on the one hand, and Tacitus on the other, spoke frankly: *Totus mundus in maligno positus est — corrumpere et corrumpi soeculum est.*²

Permit me to inquire of Madame Blavatsky, in view of the general shake-up of social disintegration, of political decomposition and ecclesiastical divisions, to which old Europe as a whole is reduced in our time (and above all France, precisely because it is the eldest daughter and the Soldier of Christ), if she still thinks that my “hope is optimistic” and that Victor Hugo was under an illusion when he said, “in the Twentieth Century all that will be ended.” Does she believe that the destruction of the rotten structure could yet, for a long time, be conjured away by the desperate efforts of him she calls — she herself — the Mohammed of the West, the more because he has an understanding with “the man of iron” whom he has lately decorated with the title of the Chevalier of Christ, to the great amazement of all Catholics?

I repeat, I believe the hour is near, very near.

Cæsar, that is the obstacle, that is the enemy! Once that monster is overthrown all will be changed. I do not wish to say that one bugle call will suffice to collect all peoples under the crook of the One Shepherd. But at least the way will be open, the West and the East will march together under the conduct of the same Christ-Spirit, and, *vive Dieu*, we shall indeed finish by re-entering the Paradise! The future is ours, thanks to the wise strategy of our Redeemer, and thanks to the sufferings of the Chrēstos. [192]

Humanity has a fabulous destiny before it. We would not be understood, neither you, Madame, nor I, if we revealed that glorious future now.

Madame Blavatsky contradicts me far less than she thinks she does. I withdraw the words *Yliaster* and *Sat* which she does not allow, in order to propose that of *telesme* which was employed by Hermes-Trismegistus. Will she accept that? I doubt it. The fact is, there is no expression in our poor language to denote what I wish to say; but she certainly must have understood me, and that is enough.

Outside or beyond God, she accepts nothing, absolutely nothing, not even a mathematical point. She is right. However if one is not a *pantheist* — and Madame Blavat-

¹ [John xvii, 9]

² [The first part of this Latin quote is from the *Vulgate*, where in *1 John* v, 19 we find the passage: “*Scimus, quoniam ex Deo sumus, et mundus totus in maligno positus est.*”

The second part is from Tacitus, *De origine et situ Germanorum liber*, xix, lines 8-9, which are as follows: “*Nemo enim illic vitia ridet, nec corrumpere et corrumpi sæculum uocatur.*” (See *The Germania of Tacitus. A Critical Edition*. Rodney Potter Robinson. Middletown, Connecticut, American Philosophical Association, 1935.) — *Boris de Zirkoff*.]

sky is no more than I am — one must express oneself in such a way that our readers will not take us for such. To be better understood, let us say, then, that God is immanent in the Cosmos, *present* through all and in all, but *distinct* from all. Are you satisfied, Madame? Yes, indeed? Well, so am I.

But, really, I do not understand how she can tease me about the *triple meaning* that we canonically recognize in our Holy Scriptures. The Gnosis, she says, in agreement with the Gupta-Vidyā, provides *seven* keys, and not merely *three*, to open the seven mysteries. Is Madame Blavatsky ignorant of the fact that the Christian Doctrine is essentially *ternary* in all points in which the Buddhist teaching is septenary? This is not to say that we do not appreciate the real basis of the Oriental system any more than you could misunderstand the real foundation of the Western system. We have simplified and summed up your theory without distorting it. Our three keys are equivalent to your seven and include them, as your seven are equivalent to our three which they subdivide.

Everyone knows that the white ray is decomposed into three principal colours which, themselves composite, produce, by a new decomposition, the seven colours of the rainbow. Similarly, analysing the human being, St. Paul, the true father of our sacred science, describes in him three chief elements which he calls *spirit*, *soul*, and *body*: “*integer spiritus et anima et corpus*”;¹ the Buddhists, being able to analyse man still further, discovered *seven principles* in him. There is no contradiction in that; you are right and we also: your seven are our three and our three are your seven. Such is our dogma, appropriate to our intellect and our mental categories, less subtle and less penetrating than yours, but also simpler because more rudimentary. We confess and adore in God a *unique* essence, proceeding in *three* distinct persons, in *three* diverse principles of action, and energizing the creature by *seven* operations which we call the *seven* manifestations or the *seven* gifts of the Paraclete. There is in all this something which recalls the *seven* distinct states of your *prajñā*,² which answer in their turn to the *seven* modifications of matter, and to the *seven* forms or *seven* classes of the phenomena of force. [193]

I like to believe, Madame, that the better we understand one another, the better we shall appreciate one another, and, who knows, God willing, maybe do some good to the poor of the West-and to the poor of the East also, for, as you know even better than I do, the poor are not lacking there, even in places not far from the Mahātmans.

ABBÉ ROCA,
Honorary Canon.

¹ [Consult “Constitution of Man – Overview,” in our Constitution of Man Series. — ED. PHIL.]

² [Synonymous with Mahat, *i.e.*, Universal Mind. — ED. PHIL.]

Part 4.

Madame Blavatsky debunks Abbe Roca's mistaken notions concerning her observations.

First published in *Le Lotus*, Paris, Vol. II (13), April 1888, pp. 3-19. Republished in *Blavatsky Collected Writings*, (REPLY TO THE MISTAKEN CONCEPTIONS OF THE ABBÉ ROCA CONCERNING MY OBSERVATIONS ON CHRISTIAN ESOTERICISM) IX pp. 216-237. Translated from the original French by Boris de Zirkoff.

In the February issue of *Le Lotus*, the Abbé speaks of a “drubbing” [*bourrade*] which he believes he received from me. At the same time, with a meekness which I will not call Christian — because the Christians are neither humble nor gentle in their polemics — but certainly Buddhistic, my interlocutor assures me that he bears me no ill-will. On the contrary, he says he is gratified by “my courteous manner and the complete frankness of my language,” quite natural results of my “Amazonian gait.”

The Abbé has consigned the theological Christ to the background, and has not breathed a word about the esoteric Christos.

A more cavilling mind than mine could find something to say to that. It would point out, perhaps, that such a superabundance of adjectives and personal epithets, in reply to observations on a subject as abstract as religious metaphysics, denotes quite the opposite of satisfaction. But Theosophists are but seldom flattered by their critics, and I myself have often received compliments more ill-turned than those the Abbé Roca lavishes on me. I should be wrong, therefore, not to appreciate his courtesy, especially since in his touching solicitude in considering my personality, and in order to do justice to my “virile intellect” and to my “masculine vigour,” the Abbé has consigned the theological Christ to the background and has not breathed a word about the *esoteric* Christ.

Moreover, he bears me a grudge for having displayed what he pleases to call “such erudition.”

Now, as I have nothing to say of the first, and as I deny *in toto* the Christ invented by the Church, as well as all the doctrines, all the interpretations, and all the dogmas, ancient and modern, concerning that personage, I begin by declaring the Reply of the Abbé to my “Notes on [217] Christian Esotericism” to be no answer at all. I do not find, in all his voluminous letter, one single expression that would seriously contradict my objections, by refuting them logically and scientifically. Faith — and above all blind faith — cannot be “critically discussed”; in any case it can never be “scientifically established,” even though the Christian reader may be well satisfied with such casuistry. My interlocutor even bears me a grudge for having “displayed” what he pleases to call “such erudition.” That goes without saying. Against historical and valid argu-

ments, he can offer as an objection only one single fact as “experimental” proof: Jesus Christ unceasingly telling him *in his soul* “that he is the *Unique* Master and the *only* true Doctor.” A feeble proof, indeed, in the face of science, law, and even the common sense of an unbeliever!

He deceives himself in fancying he understands Buddhism but he does not know it even exoterically, any more than Hinduism, even in its popular form.

It is obvious that the famous paradox of Tertullian: “*Credo quia absurdum et impossibile est*”¹ has nothing to do with a discussion of this kind. I thought I was addressing myself to the erudite mystic, to the socialistic and liberal Abbé Roca. Have I disturbed myself merely for a *priest, a fidei defensor!* The Abbé gets out of it by saying: “I know Buddhism well enough to understand her [me] easily; she does not know Christianity sufficiently well to readily catch my meaning.” Grieved as I am to contradict him, truth must nevertheless come before all else. The Abbé deceives himself in fancying he understands Buddhism;² it is easy to see that he does not know it even *exoterically*, any more than Hinduism, even in its popular form. Otherwise would he have ever placed Krishna, as he does on page 259, among the Buddhas? Or again, would he have confused the name of a historical personage, Prince Gautama, with his mystical titles, enumerating them as so many Buddhas?

Theosophy is neither Buddhism, Christianity, Judaism, Mohammedanism, Hinduism, nor any other -ism: it is the esoteric synthesis of the world's religions, philosophies, and sciences.

Does he not write, indeed, in speaking of Jesus, that the chalice from which he drank was “far more bitter than the cup from which Socrates in the West drank the hemlock, or [218] that . . . which Krishna, Śākyamuni,³ Gautama of Kapilavastu, Siddhārtha, and all the other Buddhas” had drained? This “and all the other Buddhas” is a definite proof for us that the Abbé not only knows nothing of esoteric Buddhism, but has not the slightest idea of even the simple historical and popular biography of the great Hindu reformer. This is exactly as if, in speaking of Jesus, I should write: “Orpheus, the Son of Mary, Emmanuel, the Saviour, the Nazarene, and all the other Christs who have been crucified.” Without further wasting time in pointing out a number of *lapsus linguæ* relating to Sanskrit, Brāhmanical and Buddhist terms scattered throughout the articles of the Abbé Roca — otherwise very learned articles and certainly very eloquent in style — that example is sufficient to permit the public to judge if my critic knows the first word of Buddhism in the present discussion. Can it be that the Abbé confounds it, as so many others have done, with Theosophy? In that case I may be allowed to inform him that Theosophy is neither Buddhism, Christianity, Judaism, Mohammedanism, Hinduism, nor any other *-ism*: it is the *esoteric synthesis* of the known religions and philosophies.

¹ [This is the often misquoted sentence from Tertullian's *Carne Christi*, ch. v, which runs: “*Certum est quia impossibile est.*” meaning “it is certain because it is impossible.” — Boris de Zirkoff.]

² [Students consult “Buddhism is Inner Wisdom,” not Buddhism, in our Confusing Words Series. — ED. PHIL.]

³ This title, thanks to the kindness of Monsieur Gaboriau, did not appear at all with the others in *Le Lotus*, but I have the first proofs where it is found in the order indicated above.

Abbé Roca has fabricated for himself a Christianity of his own.

Surely I must know something of Christianity — the popular and especially the exoteric — to allow myself to enter the lists against so erudite a Catholic priest as my adversary. Should one not say rather (admitting for the moment that I have not been able “to catch at once” *the Christianity of the Abbé Roca*) that my esteemed interlocutor is not too well aware of what he preaches? That, having thrown to the windmills his cap of an *orthodox* and *papistical* ecclesiastic, ignoring the true esotericism of the Brāhmanas and the Buddhists, of the Pagan and Christian Gnostics, as well as of the authentic Chaldean Kabbalah, and knowing nothing of the doctrines of the Theosophists, he has fabricated for himself a Christianity of his own, an Esotericism *sui generis*? I confess that I do not understand him. [219]

A-brahm, in Sanskrit, means a non-Brahmana, a man driven out from the Brahmin caste, i.e., a man of inferior caste.

Of his “*Law of Ram*” and his “*Ab-Ram, issue of Ram*” (?) — I know nothing. I know perfectly well the VANŚĀVALI or genealogy of the Sūrya and the Chandra races¹ from Ikshvāku and Budha² to Rāma and Krishna, the common source whence the *Purānas* (ancient *Scriptures*), the *Bhāgavata*, the *Skanda*, the *Agni* and the *Bhaviṣya-Purāna*, have drawn their divine, human, and dynastic genealogies. A copy of it is to be found in the royal library of the *Mahārājas* of Udaipur (the most ancient of the Indian royal houses, whose family genealogy has been examined and sanctioned by the Anglo-Indian government). Rāma is a *historical* personage. The ruins of cities built by him and *buried under several successive strata of other cities*, more recent but still *prehistoric*, still exist in India; they are known as well as the ancient coins with his effigy and name. What then is this “*Ab-Ram, issue of Ram*”?³ A-bram or A-brahm, in Sanskrit, means a *non-Brāhmana*, hence a man driven out from the Brahmin caste, or a man of inferior caste. *Abra* is the name of Indra’s elephant; its female is called *Abramu*. The words are Sanskrit, and the name *Abramu* is found [220] again in Chaldæa, but the Abraham of the Jews has nothing to do with the Hindu Rāma;⁴ he cannot have issued from the latter, for it is Rāma, on the contrary, who has issued from Brahman (neuter) through his terrestrial aspect, Vishnu, of which he is the Avatāra.⁵

¹ Sūrya and Chandra (Solar and Lunar) are terms used respectively for the two great primitive and radical races of Āryāvarta, called the Solar and Lunar Races.

² I hope the reader will avoid confounding Budha (with one *ḍ*) the son of *Soma*, the Moon, with the mystical title of Buddha (two *ḍ*s). The one is the proper name of an individual (Budha, Intelligence or Wisdom), the other is the title of the Sages, the “Illuminated.”

[Consult “Budhism is Inner Wisdom,” in our Confusing Words Series. — ED. PHIL.]

³ It is not the tribes of the proud Rājputs of the Solar race, *Sūryavamśa* — tribes which *historically prove* their descent from Lava and Kuśa, the two sons of Rāma — who would acknowledge this unknown “*Ab-Ram*.” See my note No. 1 on Abraham in a forthcoming number of *Le Lotus*.

[In the course of this essay, H.P. Blavatsky refers eight different times to certain Notes, numbered from 1 to 8, which she seems to have written for some forthcoming issue of *Le Lotus*. Such Notes have not been found in any later issue of this journal, and are certainly not the footnotes which she appended, in the June 1888 issue of *Le Lotus*, to the final instalment of this controversy with the Abbé Roca. So it is impossible to say at the present time what particular Notes were meant. — *Boris de Zirkoff*.]

⁴ *Ab, Aba* means “father,” but only in the Semitic tongues.

⁵ We must draw the reader’s attention, in passing, to the importance of these remarks, because the works of Fabre d’Olivet and Saint-Yves d’Alveydre are based upon data completely out of harmony with them. — Editor, *Le Lotus*.

Our Masters are far too great to bedizen themselves with the peacock's feathers of infallibility.

The puff of wind which knocks down a house of cards may easily pass for a heavy squall in the eyes of the architect who built it; but if the Abbé lays the blame on the puff, rather than on the weakness of his edifice, this is certainly not my fault.

This is simply a digression which the Abbé may perhaps call another “thrashing” [*bourrade*]. *À propos* of this, I would say he must be very thin-skinned, as I do not see, in my “Notes on Christian Esotericism,” anything that could have given rise to such an idea in the imagination of my honourable interlocutor. The puff of wind which knocks down a house of cards may easily pass for a heavy squall in the eyes of the architect who built it; but if the Abbé Roca lays the blame on the puff, rather than on the weakness of his edifice, it is certainly not my fault. He also accuses me of *partisanship*; that is an accusation as unjust as the other. As I am neither a priest nor under the ferocious rod of a Church which declares itself infallible, *I, myself, am ready to accept the truth from whence it comes*. My critic, less fortunate than myself, finding himself between the hammer and the anvil, cannot accept my conclusions, and forthwith tries to attribute them to my “partisanship,” and my “ignorance” of his religion. Once again, the spirit of partisanship cannot exist in a Society as universal and impartial as ours, which has chosen for its motto:

There is no religion higher than Truth.

Our Masters being Sages far too great to bedizen themselves with the peacock's feathers of infallibility or even to boast of the possession of absolute Truth, their disciples always keep an open mind to facts which can be demonstrated to them. Let the Abbé demolish the proofs we offer against the existence of a carnalised Christ, hence *Christ-Man*, whether called Jesus or Krishna; let him [221] demonstrate that there has never been any other incarnated God than his “Jesus-Christ,” and that this one is the “only” as well as the “greatest” of the Masters and Doctors — not only the greatest of the Mahātmans but *God in person!* Very good; then let him give us proofs, irrefutable or at least as logical and evident as those advanced by us. But he must not come offering as proof the voice which speaks in his soul, or quotations drawn from the Gospels. Because his voice — were it even the twin-sister of that of the *daīmōn* of Socrates — has no more value in the discussion, for us or for the public, than has for him or for any other person, the voice which tells me to the contrary in *my* soul. Yes, he is right in saying that “it is so difficult to rid oneself of all personal interest, and, still more, of all partisanship of school, sect, church, caste”; as that sentence could in no way apply to me, for I do not hold to any special school nor belong to any sect, Church or caste, since I am a *Theosophist*, would it not apply to him, Christian, Catholic, Ecclesiastic and Canon?



The homage he renders to the wisdom of our Masters, instead of intoxicating me by its heady fumes as he alleges, it made me feel an even deeper mistrust of his motives.

In general, our esteemed correspondent must have a rather lively imagination. For now he imagines the Editor of *Le Lotus* “intoxicated by the heady fumes” of his eulogies of the knowledge of the Mahātman and “nodding and winking” at him. If so, the Editor must be “melancholy in his cups” since, instead of thanking him for his flattering advances (flattering, according to him), the Editor sends the Abbé’s first article to me in London, so that I may answer it, and follows it by my “thrashing.” Our facts and intentions do not agree with the ideas the Abbé Roca has of them. It is true that he has warned his readers that “no one would suspect this lady [his humble servant] of toadyism in respect to Catholic priests.” That is an incontestable and *historical* fact; it is indeed the only one I find in his long epistle. If, having the experience of a long life passed in studying the above-mentioned priests, I have put an extinguisher on the rosy hopes which shone in the flame of his first letter, it is because I could not take seriously the simple compliments of civility addressed to the *pagan* Mahātman by a Christian and a French Abbé, and because, even if the Editor of the French *Lotus* could be [222] deceived, the Editor of the English *Lucifer* had seen through them.¹ While sincerely appreciating the Abbé Roca as a writer, and while in my thoughts distinguishing the mystical philosopher from the priest, I cannot, however, lose sight of his cassock. So the homage he renders to the wisdom of our Masters, instead of *intoxicating me by its heady fumes*, immediately appeared to me under its true guise. This homage plays the part of a greasy pole erected to serve as a support for Christian gewgaws attached to it in profusion, by an apostolic and Roman hand, or of a Hindu-Theosophic doll bedecked with Popish amulets.² Far from being *intoxicated* — I confess with my usual “frankness” and my *unambiguous* rudeness — I feel but a redoubled mistrust.

The misconceptions with which the Abbé’s Reply abounds prove how right I was. Did he expect the Editor of *Le Lotus* and the Theosophists to cry out in chorus: *Mea culpa!* and be converted *en masse* to his ideas? We see him, after the first reply from them, parrying imaginary blows, and, in a second letter, giving an entirely different colour to the compliments of his first article. He certainly has the right to do this; better than anyone else he must know the real meaning of his own thoughts. But this applies to everyone, I believe. Why then does he proceed to *disfigure* what I say, and even to invent *impossible* scenes and cases where he makes me play a strange part, and attributes to [223] me words that he certainly did not find in my “Notes” written in answer to his December article? The fundamental idea of my observations was in fact that he who would say “*Ego sum veritas*” is yet to be born; that the “*Vos Dii estis*” applies to all, and that every man born of woman is “the son of God,”

¹ We hardly dare claim we catch Madame Blavatsky’s idea, but we believe that in the present case we have not been deceived. We have generously offered the Abbé Roca a forum; in this he has expressed his ideas which Madame Blavatsky refutes with a masterly hand; other writers express and will express their own ideas herein, because the object of *Le Lotus* is to instruct its readers, by giving from time to time the opinions of eminent minds who may differ from us on some points. — Editor, *Le Lotus*.

² Madame Blavatsky judges according to the spirit and the terms of the article under consideration. We happen to know that the Abbé Roca is eloquently fulminating against Leo XIII, but the latter, stricken with an incurable deafness, cannot hear him. Moreover, one cannot wake the dead, and it is better to leave them alone, in order to occupy oneself with the *living*. — Editor, *Le Lotus*.

whether he be good, bad, or neither the one nor the other. Either the Abbé Roca is obstinately determined not to understand me, or he has an ulterior purpose. I do not at all object to his mistaking the thundering voice of his Latin Church for the one he thinks he hears in *the depth of his soul*, but I do most emphatically object to his representing me as sharing the dogmas which have been thus inculcated in him, when in reality I repudiate them completely.

A divine Christ has never existed under a human form outside the imagination of blasphemers, who have carnalised a universal and wholly impersonal principle.

Judge for yourself. I write in every letter that a divine Christ (or *Christos*) has never existed *under a human form* outside the imagination of blasphemers who have carnalised *a universal and entirely impersonal principle*. I venture to believe that this is perfectly clear. Well, the Abbé Roca, after having represented me as saying “I am the Truth” — an absurdity I leave to the Churches who discovered it, and at which an Adept, a Sage, would smile in pity — allows himself to make the following assertion:

. . . it happens that another presented himself to the world who said squarely, “I am the TRUTH — *Ego sum Veritas*”! . . . That is the language of Christ, and if it did not reveal God Himself, it would betray him as the most shameless of impostors. Now to say in the presence of Madame Blavatsky that Christ is an impostor should be carefully avoided, because she would reply with an outright smack on the mouth of the blasphemer. Draw your own conclusions then. . . .

Draw your own conclusions!!! . . . ¹

What conclusions may or may not be drawn by others interests me very little. But I will draw my own conclusions, for, I believe, I understand.

There are two possibilities:

- 1 Either the Abbé has no clear idea of what Theosophy is, of its real doctrines, or of myself, the humble disciple of Truth, and speaks to the winds and at random; [224]
- 2 Or he wants to corner me, to force me to explain myself, so as to get a categorical answer from me.

The reasoning would not be bad. Either Madame Blavatsky will pass in silence that assertion which is as extraordinary as it is false — silence means consent or she will reply by contradicting and denying it; in the latter case she will make fresh enemies among the Christians, and that would be so much gained.

Unlike Abbé Roca, a true Buddhist would not even think of striking a dog to stop him from barking.

Is that so, Monsieur l'Abbé? Then it is just one more miscalculation. The “amazon” will have this time, as well as on other occasions, enough “masculine vigour” to reply without ambiguity and in the very face of the universe, what she thinks of your little arrangement. In fact, to say that Christ (we say *Christos*) is an *impostor* would be to proffer, not a *blasphemy*, but a simple stupidity: a personal adjective cannot be ap-

¹ [We have already drawn ours! — ED. PHIL.]

plied to an ideal principle, to an abstraction; it would be like saying: “Infinite Space is a devotee.” An Occultist-Theosophist would laugh. As to the supposition that I am capable of replying “with an outright smack” on the mouth of the one who would proffer the expression, that is still more grotesque. The Abbé forgets that I am first of all a Theosophist, and is probably ignorant that I am personally a disciple of the Buddhist philosophy. Now a true Buddhist would not even strike a dog to stop him from barking. The Buddhists *practice* all the virtues preached in the “Sermon on the Mount” of Gayā — on the Mount of Galilee six centuries later — virtues which are heard of but rarely in the churches of the Christian countries, and that are practised still less frequently. The Buddhists do not resist, they do not return evil for evil; they leave the glory of smacking, of cutting off the ears of their adversaries, to those like saint Peter who in that way defend their Master, only to betray and deny him two hours later, according to the sad story. Does the Abbé wish to know, *without ambiguity*, what I really think of the Christian legend? It is easy for me to satisfy him.

The Man-God of the Christians was never historical person. He is a deified personification of the glorified type of the great Hierophants of the Temples, and his story as told in the New Testament is a mere allegory, assuredly containing profound esoteric truths, but still an allegory.

For me Jesus Christ, *i.e.*, the Man-God of the Christians, copied from the Avatāras of every country, from the Hindu Krishna as well as the Egyptian Horus, was never a [225] *historical* person. He is a deified personification of the glorified type of the great Hierophants of the Temples,¹ and his story, as told in the New Testament, is an allegory, assuredly containing profound esoteric truths, but still an allegory. It is interpreted by the help of the seven keys, similarly to the *Pentateuch*. This theory of the seven keys, the Church, according to the Abbé Roca, has simplified “without disfiguring it,” reducing the keys to three; while, on the contrary, it has fabricated three false keys which do not open anything. The legend of which I speak is founded, as I have demonstrated over and over again in my writings and my notes, on the existence of a personage [226] called Jehoshua (from which Jesus has been made) born at Lüd or Lydda about 120 years before the modern era. And if this fact is denied — to which I can hardly object — one must resign oneself to regard the hero of the drama of Cal-

¹ Every act of the Jesus of the New Testament, every word attributed to him, every event related of him during the three years of the mission he is said to have accomplished, rests on the programme of the Cycle of Initiation, a cycle founded on the Precession of the Equinoxes and the Signs of the Zodiac. When the Hebrew Gospel not *according to* but *by* Matthew the Gnostic, of whom they have made an Evangelist — the Gospel of which (saint) Jerome spoke in the IVth century and which he refused to translate on the pretext that it was falsified (!) by Seleucus, the Manichæan disciple (See Hieronymus, *De viris illust.*, cap. 3) — when, I say, that *original* document shall have been translated, if ever it is found, and the Christian Churches will have at least *one* document not falsified, then only will it be feasible to speak of the “life of Jesus,” of the events of which “no one is ignorant.” Meanwhile, and without losing time arguing the subject of the century in which Jesus or Jehoshua lived, one fact is certain, namely that the Occultists are prepared to prove that even the sacramental words attributed to him on the cross have been *disfigured*, and that they mean something quite different from what the Greek translation conveys. See my additional notes (No. 2) in a forthcoming number of *Le Lotus*.

[Madame Blavatsky’s reference to St. Jerome’s *De viris illustribus liber*, ch. 3, is only partially correct. The main point of Jerome’s argument, and the mention of Seleucus, occur rather in his letter to the Bishops Chromatius and Heliodorus, as can be ascertained by consulting St. Jerome’s *Opera*, Vol. V, col. 445 (Johannis Martianay, Paris 1706). Blavatsky uses the same argument in her article on “The Origin of the Gospels and the Bishop of Bombay” (*The Theosophist*, Vol. IV (1), October 1882, pp. 6-9), and again in the third instalment of her essay on “The Esoteric Character of the Gospels” (*Lucifer*, Vol. I (6), February 1888, pp. 490-96). See my Notes to this latter essay for comprehensive survey of the various references and quotations used by her, and their complete text. — Boris de Zirkoff.]

vary as a myth pure and simple. As a matter of fact, in spite of all the desperate research made during long centuries, if we set aside the testimony of the “Evangelists,” *i.e.*, unknown men whose identity has never been established, and that of the *Fathers* of the Church, interested fanatics, neither history, nor profane tradition, neither official documents, nor the contemporaries of the *soi-disant* drama, are able to provide one single serious proof of the historical and real existence, not only of the Man-God but even of him called Jesus of Nazareth, from the year 1 to the year 33. All is darkness and silence. Philo Judæus, born before the Christian Era, and dying quite some time after the year when, according to Renan, the hallucination of a hysterical woman, Mary of Magdala, gave a God to the world, made several journeys to Jerusalem during that interval of forty-odd years. He went there to write the history of the religious sects of his epoch in Palestine. No writer is more correct in his descriptions, more careful to omit nothing; no community, no fraternity, even the most insignificant, escaped him. Why then does he not speak of the Nazarites? Why does he not make the least allusion to the Apostles, to the *divine* Galilean, to the Crucifixion? The answer is easy. Because the biography of Jesus was *invented after the first century*, and no one in Jerusalem was better informed on the subject than Philo himself. We have but to read the quarrel of Irenæus with the Gnostics in the 2nd century, to be certain of it. Ptolemæus (180 A.D.), having remarked that Jesus preached *one year* according to the legend, and that he was too young to have been able to teach anything of importance, Irenæus had a bad fit of indignation and testified that Jesus preached more than ten or *even twenty years!* Tradition alone, he said, speaks of *ten years*.¹ Elsewhere, he makes Jesus die at the age of *fifty years or more!!* Now, if as early as the year 180, a Father of the Church had recourse to tradition, and if no [227] one was sure of anything, and no great importance was attributed to the Gospels — to the *Logia* of which there were more than sixty — what place has history in all of this? Confusion, lies, deceit, and forgery, such is the ledger of the early centuries. Eusebius of Cæsarea, king of falsifiers, inserted the famous 16 lines referring to Jesus in a manuscript of Josephus, to get even with the Gnostics who denied that there ever had been a *real* personage named Jesus.² Still more: he attributed to Josephus, a fanatic who died as he had lived, a stubborn Jew, the reflection that it is perhaps not correct to call him (Iasous) a man (ανηρ), because he was the Lord’s *Anointed, i.e.*, the Messiah!!³

But what use is it to waste time repeating what every well-educated man knows. The Abbé continually refers us to the Gospels and to St. Paul, and, showering on us a torrent of quotations, triumphantly demands:

“Is this clear enough? Did not Christ *himself* say this and that, and does not St. Paul assure us that . . . etc., etc.”

¹ *Contra Hæreses*, lib. II, cap. 22, ¶ 4-5

² Add to this that he invented the famous monogram for the *Labarum* of Constantine (a combination of X *Chi*, and P *Rho*, initials of *Christos* which he applied to Jesus) and fabricated the vision of that Emperor. But Gibbon and other historians have judged Eusebius long ago, and his value is well known now. See my notes (No. 3), on this subject, in a forthcoming number of *Le Lotus*.

³ See Josephus, *Antiquities of the Jews*, lib. XVIII, cap. iii, 3. [Also 63-64, according to the pagination of the Greek text. — *Boris de Zirkoff*.]

It is hardly necessary to say that for the words of Jesus to possess any value as proof, the authenticity of the Gospels must first be proved. Jesus, whether he lived at that epoch or earlier, *never wrote anything*, and what he has been made to say in the four Gospels is sometimes terribly contradictory. As to Paul, undoubtedly a historical personage, it would be difficult to separate, in his writings, what he said himself and what his editors and correctors have made him say. However, there remains — doubtless by inadvertence — one expression, by him or by his collaborators, which sums up in two words what was thought about Jesus. Look up the *Epistle to the Hebrews* ii, 9; you will read there that Jesus was made “*inferior to the angels.*”¹ That is enough for us. [228]

Can one, who is inferior to the angels, be God?

Matthew’s “strait is the gate and narrow is the way” applies neither to the Abbé nor to his faith. In his Church, the way and the gate to heaven become wider in proportion to the sums paid by the faithful.

Can one who is *inferior* to the angels be God, the Infinite and the Only?

Indeed, every man, every *Ju-su* (name of Horus, Khonsu, the Son, the type of humanity), above all, every initiate whose body is made inferior to that of the angels, can say, in the presence of his *Ātman* (Divine Spirit): *Vivit vero in me Christus*,² as he would say: Krishna, Buddha, or Ormuzd lives in me.³ After having repeated what I said in my “Notes” about the *Christos* developing only through the *Chrēstos*, the Abbé, as if he were saying something new which *emanated from him*, exclaims in threatening tone that no one will enter into that glorified body except by the “strait gate and narrow way.” For him, this is the blessed *Nirvāna*,⁴ and he continues to preach what we have been preaching for twelve years and what I repeated in my “Notes.” He must let me complete what he leaves in such fine shape, unable to find that path except in the bosom of his Church, of his own faith. Unfortunately his *angusta porta, et arcta via*⁵ can apply neither to his Church nor to his faith. In that Church where *everything is bought*, crimes and indulgences, amulets and beatitudes (on earth, at least; as to Heaven — after me the Deluge!), the *way* and the *gate* become wider in proportion to the sums paid by the faithful. Be gone, religion of Judas!

¹ [Cf. “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.” — KJV]

² [It is now Christ that lives in me. — cf. *Galatians* ii, 20]

³ In Hebrew, man or *Aish* (אִישׁ) gives this other form by Kabbalistic derivation אִשׁ Jesh, in Greek and in French *Jes-us*, signifying at once *fire, sun, divinity, and man*. This word (with its Masoretic points) was pronounced אִשׁ *ish* or *Jesh, man* in this case. The feminine form was אִשָּׁא *Issa, woman*; in Egyptian *Isi-s, Isis*. The collateral form of it was אִשׁ *Jesse, or Isi*, of which the feminine in Egyptian was *Isi-s*. But *Isi* is the equivalent of *Jesse*, the father of David, of the race from which came Jesus, *Jes-us*. It is necessary that one should know the Mystery language and that of Symbolism before speaking with so much authority, and that language the Church has lost. See my notes (No. 4), in a forthcoming number of *Le Lotus*.

[Consult “Keys to the Mystery Language,” in our Theosophy and Theosophists Series. — ED. PHIL.]

⁴ [Contrary to popular belief, this is the outcome of spiritual selfishness. Look up footnote about Pratyeka Buddha on page 2 of this study, and reflect. — ED. PHIL.]

⁵ [*i.e.*, because strait is the gate, and narrow is the way. *Matthew* vii, 14 — KJV]

It was to (saint) Peter that his Master said: VADE RETRO SATANAS!¹ The proof of this is in the Gospel itself, I say, repeating the customary expression of the Abbé Roca.

The Churches, which style themselves “Christian,” are nothing but whited sepulchres filled with the dead bones of esoteric paganism and moral putrefaction.

He sends me to Damascus that I may become “a perfect initiate and the greatest of Christian Buddhists.”(?) [229] What would he say if I told him that it is after long years passed in the state of *Chrēstos*, after thirty years of physical and moral martyrdom, that I have got there, and that it is precisely on that glorious path that I have discovered that the Churches, which style themselves *Christian*, are nothing but whited sepulchres filled with the dead bones of esoteric paganism and moral putrefaction. So I prefer by far to remain the humblest of esoteric Buddhists than the greatest of orthodox and exoteric Christians. I have the most profound respect for the transcendental idea of the universal *Christos* (or Christ) which lives in the soul of the Bushman and the savage Zulu, as well as in that of the Abbé Roca, but I have the keenest aversion for the *Christolatry* of the Churches. I hate those dogmas and doctrines which have degraded the ideal *Christos* by making of it an absurd and grotesque anthropomorphic fetish, a jealous and cruel idol which damns for eternity those who decline to bow down before it.² The least of the Gnostic Docetæ [230] who claimed that Jesus crucified was nothing but an *illusion*, and his story an allegory, was much nearer the truth than a “saint” Augustin or even an “Angel of the Schools.”³ A pagan living a simple and patriarchal life, loving his neighbour and doing his duty, is a thousand times nearer the *angusta porta, et arcta via* than was ever a (saint) Cyril, the ferocious murderer of Hypatia,⁴ or a (saint) Constantine, prob-

¹ [i.e., step back, or back off, Satan! is a mediæval Catholic formula for exorcism, recorded in a 1415 manuscript found in the Benedictine Metten Abbey in Bavaria; its origin is traditionally associated with the Benedictines. This is similar to a phrase spoken by Jesus to Peter in the *Vulgate New Testament*, Mark viii, 33: “*vade retro me satana*,” get behind me Satan!]

² It is so much the easier for me to prove the solid foundation of my repugnance, since in order to support my statements, I have merely to open *The Tablet*, the leading organ of the English Roman Catholics. Here is an excerpt from it:

“The official statement as to the moral and material progress of India which has recently been published, supplies a very interesting contribution to the controversy on the missionary question. *It appears from these figures* that while *we effect a very marked moral deterioration* in the natives by converting them to our creed, their natural standard of morality is so high that, however much we Christianize them, we cannot succeed in making them altogether as bad as ourselves. The figures representing the proportions of criminality in the several classes, are as follows: — Europeans, 1 in 274; Eurasians, 1 in 509; Native Christians, 1 in 799; Mohammedans, 1 in 856; *Hindus*, 1 in 1361; and *Buddhists*, 1 in 3787. The last item is a magnificent tribute to the exalted purity of Buddhism, but the statistics are instructive throughout, and enforce with resistless power the conclusion that, as a mere matter of social polity, we should do much better if we devoted our superfluous cash and zeal, for a generation or two, to the ethical improvement of our own countrymen, instead of trying to upset the morality, together with the theology, of people who might reasonably send out missions to convert us.”

What a superb confession!

³ [In the history of Christianity, Docetism (from Greek *δόκησις*, apparition or phantom) is the heterodox doctrine that the phenomenon of Jesus, his historical and bodily existence, and above all the human form of Jesus, was mere semblance without any true reality. Broadly, it is taken as the belief that Jesus only seemed to be human, and that his human form was an illusion. — *Wikipedia*.]

⁴ [See Synesius' Letter to Hypatia in: “Synesius on Dreams - tr. Fitzgerald,” in our Constitution of Man Series. — ED. PHIL.]

ably beatified because he killed his son with his own hands, boiled monks in pitch, disembowelled his wife, and made himself as miserably famous as Nero.¹

Oh, the Abbé informs us, “if the sublime conception of that Christian ideal [the *Christos* living within man] is that of the Mahātman, honour to them!” That ideal is not Christian, nor has it been invented by the Mahātman; *it was the apotheosis of the Mysteries of Initiation*. As to the “Word made Flesh,” it is the heritage of the whole of humanity, received by man the moment the universal Soul incarnated in him, *i.e.*, from the appearance of the first *perfect man* — who, by the way, was not Adam.

It is infinitely more difficult, more meritorious, and more godlike, to live for the love of, whether man or an ideal, than to die for it.

By way of proving that Jesus was God, we are offered his martyrdom on the Cross and his voluntary sacrifice. Before believing a “Master” the equal of “Christ,” he should have to agree to drink from the chalice that Jesus drained at Gethsemane and to pardon his executioners for his moral and physical tortures. A strange idea, truly! But it is exactly the *insignificance* of those sufferings that makes every pagan smile in pity. 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! Ah, Monsieur l’Abbé, it is more difficult, more meritorious and more *divine, to live voluntarily for Humanity* than to die for it. And how? By a violent and inevitable death from which *escape* is attempted by praying his heavenly Father to [231] *remove the chalice*. For that is, word for word, the narrative of the Gospels. Are you going to interest a yogi or a fanatical fakir in those sufferings if you interpret them to him *literally*?²

The Abbé tells us one thing, and the history of his Bible quite another.

Being assured that *I have not understood it*, I am instructed in the true meaning of the conversion of (saint) Paul. Saint Paul, according to the Abbé Roca, was “an initiate of the Essenian School . . . a perfect Nazarite, as he tells us himself” (p. 261). I thank him for this information, but regret being unable to accept it. A Nazarite-Essene would be the equivalent of a Brāhman-Buddhist; albeit we have heard a hybrid creature said formerly to have lived in Paris, spoken of as a “Brāhman-Buddhist priest”! Paul, whatever he might have been, could not have been at the same time an Essene and a Nazarite, if by Nazarite is meant the *Nazar* sect of the Old Testament, mentioned even in *Genesis*. The Essenes had a horror of oil and wine, while the Naz-

¹ See my notes (No. 5) on this subject in a forthcoming number of *Le Lotus*.

² I refer the Abbé to the accounts of what Monsieur Jacolliot saw in India, and which all who have lived there could see at any time. Consider those fanatical yogis who, at each new moon, hang themselves by the skin of the back to an iron hook fixed at the end of a horizontal branch on the top of a high post. This arm, like a seesaw, lifts them high in the air and makes them twirl round till the bleeding flesh breaks away and the voluntary martyr is hurled perhaps twenty paces. Look at those who, for long years, burn their bodies over hot coals every day, and those who bury themselves to the neck and remain thus all their lives exposed to the blazing sun, the cold of freezing nights, the myriads of insects and savage beasts, not to mention hunger and thirst and other delights of that kind.

ars made use of both.¹ The former did not recognize the “*anointed* of the Lord” and used water to wash themselves several times daily, like the Hindus and Buddhists; the Nazars never washed but anointed themselves all over with oil. It is true that Paul tells us in the *Epistle to the Galatians*² that he had been “*separated*” for the Lord’s service from his birth: *i.e.*, pledged to the *nazarship*; but, as he says elsewhere³ that it is a shame to wear long hair (as Jesus and St. John are represented as doing),⁴ [232] this proves that he remained a Nazar⁵ only until his conversion to the Christos of the Gnostics. John the Baptist was a real Nazar, also John of the *Apocalypse*, but Saul ceased to be so when he became Paul. So then, he was not a “perfect Nazarite.” He was no longer an Essene either, because what they held as most sacred after God was Moses, his *Genesis*, and the observance of the Sabbath, and Paul had renounced Moses and the Sabbath. What are we to do? The Abbé tells us one thing, and history with both Testaments, quite another.

Paul was never an apostle of ecclesiastical Christianity: he was the Gnostic adversary of Peter.⁶

So it is quite useless to tell the occultists that:

“ . . . what was revealed to Paul was not by any means the Christos of the Gnostics . . . but really the *Chrēstos* with all the arcana of his abasement and of his annihilation.”

This *Chrēstos* is exactly the Chrēstos-Christos of the Gnostics. Paul was never an apostle of ecclesiastical Christianity, being the Gnostic adversary of Peter. As proof of this fact we have the authentic words of Paul, which were overlooked in the *revision and correction*, and the double meaning, that disharmony which runs through the Epistles. If two men are in possession, I will not say of the absolute truth but of a fact established by evidence, in other words, of a relative truth, why does the one say of the other *that he withstood him to his face*,⁷ and why does Paul show such contempt for the claim of Peter (Cephas), James, and John to be considered as “pillars of the Church”?

Now, here is how a Bavarian theologian, with a lively imagination, made of the calculations of Pliny and Suidas a Japanese salad!

It is equally useless to refer me to Dr. Sepp and his *Life of Christ*. I read it twenty years ago and found nothing else but fanaticism and plagiarism, conscious or un-

¹ See *Numbers* vi, 20.

² ch. i, 15 *et seq.*

³ *1 Corinthians* xi, 14

⁴ [Consult “Hair is the retainer of Prāna,” in our Constitution of Man Series. — ED. PHIL.]

⁵ *Nazar* = the Separated (See *Genesis* xlix, 26; *Numbers* vi, 2; *Judges* xiii, 5, etc.). This word, when written without the Masoretic points, and reading NZR, נזר, actually yields the key to its Kabbalistic significance in its three letters, because *nun* signifies the *matrix*, the letter O, the woman; *zayin*, the emblem of spiritual Sovereignty, the *Sceptre*; and *resh*, the *head*, the circle. The razor was never allowed to touch the hair or beard of the true *Nazar*.

⁶ [Note to Students: Consult “Paul an Initiate and founder of Christianity,” and “Peter not an Initiate and the enemy of Paul,” in our Buddhas and Initiates Series, and “Blavatsky against Ecclesiastical Christianity,” in our Blavatsky Speaks Series. — ED. PHIL.]

⁷ *Galatians* ii, 11

conscious, of the religion of the Brāhmanas. It is not just from yesterday that we have known the chrono-sidereal system of this Bavarian with a lively imagination. Many [233] curious things could be said of his calculation of the Saros — a Japanese salad composed of the calculations of Pliny and Suidas. I will mention but one.¹ Every Theosophist knows of the great period of *Mahā-yuga* whose divisions always lead us back to the figure 432. Thus *Kali-yuga*² — the black and evil age of the Brāhmanas, during which the world expiates the sins of the three preceding yugas and to whose help no *Avatāra* will come before its close³ — will last 432,000 years, while the total of the *Mahā-yuga*, made up of the *Satya*, *Tretā*, *Dvāpara*, and *Kali-Yugas* makes 4,320,000 years. This is a mystical calculation that the Brāhmanas give only to their Initiates, a calculation which has made our Orientalists, who can make nothing of it, utter many absurdities.⁴ Well, the celebrated Munich professor has let the cat out of the bag. In Volume I (p. 9) of his book, he gives us the following key:

“It is an asserted fact [by Kepler] that at the moment of the incarnation, all the planets were in conjunction in the sign of the *Fishes* which the Jews called, from the beginning of things, the *constellation of the Messiah*. The Star of the Magi was found in that constellation . . . ”

This was the famous planet that everyone in London could see this year, the beautiful Venus-Lucifer of which a [234] Kabbalistic Jewish tradition says that it will one day absorb the 70 planets which preside over the various nations of the world. As to Dr. Sepp, he claims that in virtue of these natural prophecies it was written in the stars that the Messiah had to appear *in the lunar year* of the world 4320, in that memorable year when the “whole choir of planets was in jubilee.”⁵

Thus, to admit Dr. Sepp’s whimsical notions published in his “fine monument to the Christian Gnosis,” we must, while closing our eyes and compressing our brains:

- 1 Believe that the world is only *six thousand years* old — not a day more. (Long live *Genesis* and the Chronology of Moses!)

¹ *Vie de N.-S. Jésus-Christ*, Vol. II, p. 417

[It is obvious that both Madame Blavatsky and the Abbé Roca have in mind the German work of Johann Nepomucène Sepp (1816–1909), entitled *Das Leben Jesu Christi*, originally published in seven volumes at Regensburg, 1843–1846 (4th ed., 1898–1902), entitled *Das Leben Jesu*. We have left in Madame Blavatsky’s footnote the title of the French translation of this work by Charles Sainte-Foi (Paris: V^e Poussièlgue-Rusand, 1854, 2nd ed., *ibid.*, 1861), as it is almost certain that reference is to such a translation. — *Boris de Zirkoff*.

Boris de Zirkoff’s footnote from page 211 of the present Volume: It is not clear to which edition of Dr. Sepp’s work, *Das Leben Jesu Christi*, Madame Blavatsky refers. In the 2nd ed. of the French translation (Paris: V^e Poussièlgue-Rusand, 1861), which covers only the first part of the German original text, and does not go beyond it, the subject of the Saros is treated of in tome III, p. 331. This edition consists of one volume divided into three tomes, each one paged separately. The same subject is discussed in *The Secret Doctrine*, Vol. I, p. 655 *fn.*, where the same passage from Dr. Sepp is referred to, and partially quoted.]

² Among other errors, Saint-Yves d’Alveydre (*Mission des Juifs*) makes of it the Golden Age, the age of spiritual rebirth. — Editor, *Le Lotus*.

³ See my notes on this subject (No. 6), in a forthcoming number of *Le Lotus*.

⁴ See my notes on this subject (No. 7), in a forthcoming issue.

⁵ [*Boris de Zirkoff’s footnote from page 212 of the present Volume*: Most of this paragraph occurs in de Mirville, *Pneumatologie*, etc., Vol. IV, p. 67, where reference is made to Dr. Sepp’s work on the *Life of Christ*. It is not clear, however, what is meant by tome I, p. 9, nor what particular edition, German or French, it should apply to. However, in the 2nd ed. of the French translation (Paris, 1861), the conjunction of the planets and Kepler’s views are spoken of in tome I, pp. 89-92, while the “choir of the planets” is mentioned in tome III, p. 369. See the Bio-Bibliographical Index for data on the various editions of Dr. Sepp’s work.]

- 2 Assume that this famous conjunction took place in the year 1 of our era, and not four or five years before the Christian era as Kepler himself proved.
- 3 Forget what we know in order to allow the miraculous fantasies of the ecclesiastics to be triumphant. Now, we know that this astronomical calculation was *borrowed* by the Jews from the Chaldeans, from their 432,000 dynastic years, which they themselves had received from the 4,320,000 years of the Brāhmanical *Mahā-yuga*.

And here is a fine passage “of the gnosis” from Bavaria that Dr. Sepp had found at the bottom of a pot of beer.

And we should have to accept that fine passage “of the gnosis” from Bavaria! We would be inclined to believe that Dr. Sepp had found it at the bottom of a pot of beer, did we not know that long before him Col. Wilford, who was so nicely tricked by the Brāhmanas¹ at the beginning of this century, had himself made the famous calculation, preserved to this day, by the way, in the volumes of the Royal Asiatic Society’s Library in Calcutta, and in all the European libraries. To repeat, does the Abbé Roca wish us to abandon the 4,320,000 years of our *Mahā-yuga* in [235] order to accept the 4,320 *lunar years* that Dr. Sepp puts between the Creation of the World and the *Nativity*?

We have thus shown to the Abbé what we, Occultists, know as opposed to what some Fathers of the Church believed they knew.

After all, it may be that I contradict the Abbé Roca less than I imagine, as he himself says. So much the better, so much the better. Furthermore, the application of his metaphor of the “white ray decomposing into three principal colours which, etc.” is found in my *Isis Unveiled*² written nearly twelve years ago.³ Perhaps some day, then, we shall understand each other. In the meantime, I will send *Le Lotus* some notes⁴ on the last words of Jesus crucified, simply to show the Abbé that we, occultists, *know* what *some* Fathers of the Church *believed they knew*. Whence came, for instance, the esoteric tradition (because the aforesaid Fathers could not have seen him personally) that “Christ, dying on the cross . . . held his face turned, his eyes opened, and his arms extended towards the West”? In my Notes I shall explain everything, except the assertion that the *Crucified*, whose hands were restrained by two big nails to the two lateral arms of the cross, had “his arms extended towards the West,” a feat difficult to be performed by a “crucified one.” But that is an insignificant detail.

¹ The Brāhmanas, annoyed at the persistence with which Col. Wilford searched for Adam and Eve, Noah and his three sons, composed a pretty little *Purāna* with those names in Sanskrit, which they inserted in some old manuscripts. Sir William Jones himself was caught by this, and with him the whole of Europe. See *Introduction to the Science of Religion*, by Max Müller.

² Vol. II, p. 639

³ For the benefit of our readers, we quote this passage from Mme. Blavatsky: “. . . as the white ray of light is decomposed by the prism into the various colours of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man’s nature, has been broken up into vari-coloured fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologues that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and off-shoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection.” — Editor, *Le Lotus*.

[*Note to Students*: Consult “The True Colours of Man,” the fifth title in our Major Works. — ED. PHIL.]

⁴ See Note No. 8, in a forthcoming issue.

Not only the Abbé deceives himself, he is hopelessly optimistic.

In closing I will say that I still think the Abbé deceives himself and that his hope is optimistic. I accept Victor Hugo as a great poet, but I have never heard it said that he was a prophet. As to the closing words (*quant au mot de* [236] *la fin, ou de la faim*)¹ which my interlocutor flings at me in the guise of farewell, I would have him observe that:

- 1 Misery and dirt are found practically everywhere where the Catholic priest rules, and that,
- 2 There, near the Mahātman, as he says, there are no poor for the good reason that there are no rich; other people, besides the mendacious missionaries, have been there.

And now that I have answered the Abbé Roca, the *Catholic priest*, I will terminate this unduly lengthy reply by addressing Mr. Roca, my critic and interlocutor, who is as courteous as he is spiritual when he is willing to forget his cassock. It is to the latter that I express my sincere regret that I have had to parry all his blows and to contradict him in everything and everywhere. If he thinks this reply, as well as my previous “Notes,” to be a new “drubbing,” he will be wrong. For if we do not understand one another — though he may say *he understands me very well* — that is because, while in appearance we are both speaking the same language, our ideas as to the value and meaning of Christian esotericism, of Brāhman-Buddhist esotericism, and of that of the Gnostics, are diametrically opposed. He derives his conclusions and his esoteric data from sources which I could not know, since they are of modern invention, while I am speaking to him in the language of the ancient Initiates and offer him the conclusions of archaic esotericism which, in their turn, as far as I can see, are quite unfamiliar to him.

Though I amply elaborated upon the real Christ, i.e., the impersonal pre-Christian Logos, Abbé Roca keeps reverting back to the ecclesiastical and dogmatic Christ of his Church.

What a great pity!

To define with accuracy and *without ambiguity* our respective positions, it seems to me that, while I offer an esoteric outline of the *universal* Christos, *i.e.*, of the impersonal and pre-Christian LOGOS, he answers me by falling back upon the sectarian Christ of the modern era, on the ecclesiastical and dogmatic Christ whose pattern is pre-Christian. To the esotericism of the ancient Gnosis that he declares the Church has lost, he opposes the scholastic esotericism of the Middle Ages. He tries to get even with me [237] by means of the subtleties of theologians and Rosicrucians who, to escape being burned alive, concealed themselves under a cloak of orthodoxy and openly affected a Christianity against which they protested in secret. In view of all this, how could we understand each other? As to “better appreciating each other,” I thank the Abbé for his kind wishes, while doubting whether he can ever appreciate the *smoothness of my manners* combined with the *extreme frankness of my lan-*

¹ [An untranslatable expression, as it contains a pun on words. The French word “faim” means hunger. The “closing words” of the Abbé hint at misery and hunger in the Orient. — *Boris de Zirkoff*.]

guage; as for myself, I beg him to believe that I have always appreciated in him the able writer of large and liberal heart, as well as the fearless priest who has the rare courage of his opinions.

After all, *vera pro gratis*,¹ even though that saying ought to be followed by its opposite, *veritas odium parit*.²

H.P. BLAVATSKY,

Corresponding-Secretary of The Theosophical Society.



¹ [Quoting Livy, *History of Rome*, Liber 3, LXVIII: “*His ego gratiora dictu alia esse scio; sed me Vera Pro Gratis loqui, etsi meum ingenium non moneret, necessitas cogit,*” i.e., I know that there are other things to say more pleasing than these, but necessity compels me to speak the things that are true rather than the things that are pleasant. — tr. B.O. Foster]

² [Quoting Terence, *Andria*, Act I, scene i, line 41: “*Obsequium amicos, veritas odium parit,*” i.e., Servility breeds friends, truth hatred. — ED. PHIL.]

Part 5.

Abbe Roca's final response, annotated by Madame Blavatsky.

First published in *Le Lotus*, Paris, Vol. III, June 1888, pp. 129-150. Republished in *Blavatsky Collected Writings*, (REPLY OF ABBÉ ROCA TO MADAME BLAVATSKY'S ALLEGATIONS AGAINST CHRISTIAN ESOTERICISM) IX pp. 371-98. Translation of the foregoing original French text by Boris de Zirkoff. Madame Blavatsky's annotations are highlighted in RGB 218-218-243.

§ I

We mention it with circumspection, but Madame Blavatsky is rather embarrassing and one hardly knows exactly what course to adopt with her. If you imagine that she has treated you roughly — and I am not the only one to state this — it is because “you have such a sensitive skin.” You are mistaking for smacks the caresses of a hand whose kindness is so Buddhistical that it “would not even strike a dog to stop him from barking.” The lightest puff from her “appears to you as a squall” and what is but a *zephyr* seems a cold blast to you, La Fontaine's poor little reed¹ that you are.

Well, let us proceed. Such misconceptions may be understood, if need be; but what cannot possibly be conceived is how the same person may be, in the eyes of Madame Blavatsky, at one and the same time “a *fidei defensor*,”² a catholic priest, a simple curé, about whom one greatly regrets disturbing oneself, and an Abbé who has “thrown his cap of an *orthodox* and *papistical* ecclesiastic to the windmills,” and who, “ignoring the true esotericism of the Brāhmanas and the Buddhists, of the Pagan and Christian Gnostics, as well as of the authentic Chaldean Kabbalah, and knowing nothing of the doctrines of the Theosophists . . . has fabricated for himself a Christianity of his own, an Esotericism *sui generis*.” She adds: “I confess that I do not understand him.”

I can well believe it! Neither I nor anyone else in the world, dear Madame, will ever comprehend how the same man could be at the same time “a *fidei defensor*,” a poor curé about whom it is not worth being disturbed, and an Abbé deprived of his “*orthodox* and *papistical* biretta.” These terms clash among themselves as light clashes with darkness.³ [372]

¹ [Alluding to *Le chêne et le roseau*, La Fontaine's version of Æsop's fable, where the oak has compassion for the reed's fragility and offers it protection, to which the reed politely replies that it has its own strategy for survival, “I bend and do not break.”]

² [Defender of the faith]

³ May it not be that these terms trace their origin to the letters themselves, to the “Notes” of Monsieur Roca? They appear, perhaps, to be *contradictory* in his “Notes” and under the handling of his pen — a skilled one — and when the reader has neither my replies nor his own letters — regular literary kaleidoscopes — before him. The Editor of *Le Lotus* would do well to publish our correspondence, from the first of Monsieur Roca's letters to the last, together with my replies. The brochure would be interesting, and the public would be better able to judge which one of us is wrong. — H.P. Blavatsky.

I will not say of Madame Blavatsky “that she is talking to the winds and at random,” as she does of me; but it certainly looks uncommonly like it, just the same, and in more than one place. Judge for yourselves: if I but raise my voice a little, then I am taking “a threatening tone” with her. Yet she has kindly acknowledged that I have the meekness, not of a Christian, because the Christians, she says, “are neither humble nor gentle in their polemics” — but of a Buddhist.

She ought then to be satisfied — but not so. She takes it ill that I should speak as a Buddhist. That language in my mouth has no value to her. My homage produces on her the effect “of a greasy pole erected to serve as a support for Christian gewgaws attached to it in profusion, by an apostolic and Roman hand [good! for this occasion I have become the simple priest again], or of a Hindū-Theosophic doll bedecked with Popish amulets” — *Popish*, you understand!

Madame Blavatsky is really difficult to satisfy:

Far from being intoxicated by the heady fumes of my laudations,

The latter upset her. She says:

I confess with my usual “frankness” and my *unambiguous* rudeness — I feel but a re-doubled mistrust.

And how black I become in her eyes! Listen to the dilemmas whose four horns she continually throws at me:

Either the Abbé Roca is obstinately determined not to understand me, or he has an ulterior purpose. . . . I believe, I understand . . . he either speaks to the winds and at random, or he wants to corner me, to force me to explain myself, so as to get a categorical answer from me . . . and thus compromise me in the eyes of Christians among whom I should make fresh enemies — and that would be so much gained.

This is what she calls “my little arrangement.” Is not this rather scandalous on my part! Wicked Abbé Roca, can there be such cunning in that tricky simpleton? Never mind! The wretch will not succeed in ringing the changes on Madame Blavatsky. “The Editor of the French *Lotus* might be deceived by it, but the Editor of the English *Lucifer* has seen through it.” Consuls, sleep peacefully at the feet of the Capitol! There are watchers above, and you will hear their loud calls if the Gauls try to scale it.¹ [373]

Mon Dieu! What have I done to this good lady, to put her into that state? It is true that I am a Catholic priest (although I may have “thrown my biretta over the wind-mills”). And these priests, you know, she knows them by heart! Had she not “a long life passed in studying the above-mentioned priests”? I have once been told that “Christolatry” sometimes inspires so much horror in certain souls that they become Christophobes and Priestophobes.

¹ The *geese* [*oies*, in French] saved the Capitol, but the *anointed* [*oints*, in French] lost Rome. — *H.P. Blavatsky*.

Let us hope this never will be the case with the Buddhists, whose meekness is unchangeable.¹

Pray rest assured and do not disturb yourself on my account. There is no reason for so much alarm. The Abbé Roca is not at all what he is supposed to be, and he is even grieved to have caused this anxiety. Believe me, dear Madame, neither “do I speak at random and to the winds,” as I hope to prove to you, nor do I seek to do you an ill turn, as you will see later. Your fears are groundless; you are looking for secrets where nothing exists, except perhaps a large share of *naïveté*.

I would willingly tell Madame Blavatsky what this poor Abbé Roca really is, if she had not, however, sized him up better than he himself has been able to do, so far. That lady’s first appraisal was the best; she would have done well to have held to it. Yes, she was more correct than I thought, when she called me *an optimist*. I recognize it now; I am more than an optimist, I am a *simplist* who is easily deceived, accustomed as I am to regard everything through the prism of the Holy Gospel of Jesus Christ.

§ II

It has cost me a good deal, even at this moment when Madame Blavatsky has dotted all her “i’s” so carefully, to lessen my admiration and esteem for her. No! I cannot, I will not yet believe that she and her Masters are what she so positively affirms.

Just think! I had conceived such delightful hopes at the coming forth of this Hindu Theosophy, at the first accents of these Oriental voices issuing from the sanctuaries of the Himālayas, and which [374] awakened such harmonious echoes in our Christian Churches.² I had so longed to believe that these new Sowers were those whose footsteps Joseph de Maistre³ fancied he already heard on the declivities of the neighbouring mountains. I was taking them for the evangelical workers of whom Christ spoke to the disciples:

The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest (*Luke x, 2; John iv, 35*).

I wanted to convince myself that the “Brothers” were the Missionaries announced by the prophets, who, as Malachi assures us, will come to turn the heart of the Fathers (of the Orient) toward the heart of the Children (of the West), and the heart of the

¹ The Abbé deceives himself again. I am neither “Christophobe,” seeing that the impersonal Christos of the Gnosis is identical in my eyes with the divine Spirit of Illumination, nor “priestophobe,” because I have the greatest respect for certain priests. Only I suspect Levites in general, the white bands of the Protestant as much as the cassock of the Catholic priest. The *odium theologicum* is known to me personally in all its fury. But, imbued with Buddhist principles, I hate none, not even my enemies. Does one hate the lightning because one puts a lightning conductor on the roof? — *H.P. Blavatsky*.

² This is really too much! What? “Oriental voices issuing from the sanctuaries of the Himālayas . . . awakened such harmonious echoes” in your “Christian Churches,” when the priests of those Churches denounced them the moment they were heard in America or India — as the VOICE OF SATAN! That is a rose-water sentiment, an optimism contrary to all evidence. — *H.P. Blavatsky*.

³ [Joseph-Marie, comte de Maistre, 1753–1821, Savoyard philosopher, writer, lawyer and diplomat who advocated social hierarchy and monarchy in the period immediately following the French Revolution.]

Children toward the heart of the Fathers, our glorious ancestors of the earliest ages (*Malachi* iv, 5-6, and *Matthew* xi, 14).¹ [375]

So then, am I deceiving myself? Your language distresses me, Madame, and will not charm anyone, anywhere in Europe, except perhaps in Turkey.

Then there would be, if the Buddhists do not deceive or slander themselves, two Theosophies, one Christian and the other Pagan, as I understand there are two mysticisms and even three, according to Görres; and also two Gnoeses or Gnosticisms and two occultisms, the one orthodox and the other heterodox, and again two Kabbalahs, one dating from before Esdras, the other since him; and finally, two Magics, one white, the other black.



¹ Hindu Theosophy — and the Abbé Roca knows this better than anyone — is declared by his Church as coming from hell. The Catholic bishops of Bombay, of Calcutta and other large Indian cities, were so frightened at the *harmony* of these voices, that from the very first they compelled the *faithful* to stop their ears with cotton. They threatened to excommunicate “whoever approached the *den of the sorcerers* just disembarked from America, of those *ambassadors plenipotentiary of the Enemy of God and of the Great Rebel [sic].*” That was said by the Archbishop of Calcutta, if you please, in 1879. Another worthy and holy man, a missionary apostolic at Simla, dreading quite wrongly a “trade rival” perhaps, in the midst of a sermon announced my arrival in that rural Residence of the Viceroys of India, as that of “the Pythoness of the Great Accursed” (in the style of de Mirville and des Mousseaux). Were all these “good Fathers” deaf then, inasmuch as they did not hear the *harmonious* voices, even though their noses were on the Himālayas? Is it not true then that for twelve years the descendants of your “glorious ancestors of the earliest ages” — and why not add to (Saint) Cyril of bloody memory and to (Saint) Eusebius of mendacious memory, the *Holy* Fathers of the Inquisition, the Torquemadas and Co. — have followed us everywhere, tearing our reputations to pieces because they had no longer the power to mangle our bodies with their instruments of torture? Then all those piles of books and tracts, filled with the blackest calumnies, the most shameless lies, the basest insinuations, emanating from the missionaries, are nothing but a dream? We have them, however, in the Adyar Library. — *H.P. Blavatsky.*

But then, Madame Blavatsky, instead of presenting me to her readers as denuded of all esotericism, and absolutely ignorant of all Theosophy, ought to have, it seems to me, admitted instantly that my Theosophy and my esotericism have nothing in common with those of her Masters,¹ for the simple reason that mine are Christian while hers are Pagan.² [376]

Well, if she did not begin by doing me such justice at the outset of her refutation, she has carried it out with sufficient good grace at the end, and I thank her for it.

Here is what she says:

While in appearance we are both speaking the same language, our ideas as to the value and meaning of Christian [377] esotericism, of Brāhman-Buddhist esotericism, and of that of the Gnostics, are diametrically opposed.

(Who knows? I am not yet really convinced of it, and I will tell why later on.) She continues:

He derives his conclusions and his esoteric data from sources which I could not know, since they are of modern invention [not so modern, Madame, as you will see], while I am speaking to him in the language of the ancient Initiates, and offer him the conclusions of archaic esotericism. . . .

¹ The esotericism of our Masters (let us rather say their divine philosophy) is that of the greatest of the PAGANS of antiquity. Elsewhere, the Abbé Roca speaks with contempt of the term. I will reply to that later. In the meantime I ask if there is in the entire universe a man so bold (except the ignorant missionaries) as to speak with contempt of the religion of Socrates, of Plato, of Anaxagoras, or of Epictetus! Assuredly, I should be the first to choose the position of servant to a pagan Plato, or an Epictetus, himself a slave, in preference to the office of highest cardinal to an Alexander or a Cæsar Borgia, or even to a Leo XIII. — *H.P. Blavatsky*.

² That is what I have done in every possible way. One has but to read my two “Notes” to be assured of this. Yes, there are two Theosophies — the one, universal (ours), the other, *sectarian* (yours). Yes, there are two Kabbalahs, the one compiled by Shimon ben Yohai in the *Zohar*, in the second century (we say the first), that is the true Kabbalah of the Initiates, which is lost and whose original is to be found in the Chaldean *Book of Numbers*; and the other, that which exists in Latin translations in your libraries, the Kabbalah denatured by Moses de Leon in the XIIIth century, a pseudograph composed by that Spanish Israelite, *with the aid and under the direct inspiration* of the Syrian and Chaldean Christians, *on the traditions preserved in the Midraschim* and the *remaining fragments of the true Zohar*. And that is why we find therein the Trinity and other Christian dogmas, and why the Rabbis, who have not had the opportunity of preserving among their family possessions some chapters of the authentic Kabbalah, do not wish to know anything of that of Moses de Leon (that of Rosenroth and Co.), at which they laugh. See rather what Munk says on the subject. The mysticism and the Kabbalah on which the Abbé and the others rely for data come down to them, then, from Moses de Leon, just as their system of the Sefirōth comes to them from Tholuck (l.c., pp. 24, 31),* their great authority. It was Hāy Gaōn (died in 1038) who first developed the Sefirōthal system as we have it now, *i.e.*, a system which, like the *Zohar*, and other Kabbalistic books, has been filtered in the Middle Ages in the Gnosis already disfigured by Christians of the first centuries. — *H.P. Blavatsky*.

* [Endnote 62 by Boris de Zirkoff appended to *Blavatsky Collected Writings* (THE ESOTERIC CHARACTER OF THE GOSPELS) VIII p. 238: This is a rather misleading reference, seeing that Madame Blavatsky does not quote from any works of Augustus Tholuck (1799–1877) in her text above. By referring again to S. Munk’s *Mélanges*, etc., we find that on the same page 276 he continues in the following manner:

“ . . . Nous croyons aussi qu’on peut reconnaître dans les *sephirōth* des analogies frappantes avec les doctrines de certains gnostiques, notamment de Basilide et de Valentinien.”

At this point, Munk appends the following footnote:

“Cf. Tholuck, l.c., page 24 et 31. — Hāya Gaōn, mort en 1038, est à notre connaissance le premier auteur qui développe la théorie des sephirōth, et il leur donne des noms que nous retrouvons plus tard chez les kabbalistes (cf. Jellinek, *Moses ben Schem-Tob de Leon*, page 13, note 5); ce docteur, qui avait de fréquents rapports avec des savants chrétiens syriens ou chaldéens, a pu par ces derniers avoir connaissance de quelques écrits gnostiques.”

It is this passage from Tholuck that Madame Blavatsky quotes in its English rendering. By consulting earlier pages of S. Munk’s *Mélanges*, it would appear that the l.c. (loco citato) refers to Tholuck’s *Commentatio de vi quam graeca philosophia in theologiam tum Muhammedanorum tum Judaeorum exercuerit*, pp. 24 & 31.]

To which I answer that one may admit, if absolutely necessary, the co-existence of the two esotericisms, because error is probably as ancient as truth, at least on our earth, but in no case is it possible to admit the priority of the altered source over the pure one.¹

Madame Blavatsky, if she were right, would have rendered us a very great service, but to her own Masters the worst possible one, in opening our eyes as she has done to the *paganism* of their doctrines. The term is serious, but it is she who uttered it first (observe this point!), and who compels me to repeat it.² [378]

If the assertions I am going to reproduce are well founded, it would follow, clearly, that Monsieur de Saint-Yves³ was absolutely right when he wrote:

There will come a time when new *Judeo-Christian* missionaries [and not *pagan-Buddhist*] will re-establish a perfect communion of science and love with all the other religious centres of the Earth.⁴

It will be found that these Judeo-Christian missionaries are necessarily the legitimate heirs of the Egypto-Chaldean sacerdotal caste, for Moses, as everyone knows, was initiated in all the Gnosis of the sanctuaries of Egypt (*“Et eruditus est Moyses omni sapientia Ægyptiorum . . .”*⁵ Acts vii, 22); these latter sanctuaries were derived, in their turn, by an ascending road from that mysterious and primitive Church of the *protogones* *“quorum nomina sunt inscripta in cœlis,”* according to the solemn teaching of St. Paul (*Hebrews* xii, 23).⁶ We easily ascend the rungs of that glorious genealogy in the splendid work of the author of the *Mission*.

¹ Precisely. Now, as Christian theology is the youngest, and as even the *Judaism of Esdras* is only 400 years older, it follows that the Aryan source, from which the Arhats of Gautama drank, having priority, must be *the pure source*, while all the others have been altered. It appears, then, that we are perfectly in accord, sometimes. — H.P. Blavatsky.

² I do not deny that. Being neither Christian, Jew nor Mussulman, I must necessarily be *pagan*, if the scientific etymology of the term means anything. The Abbé Roca gives the impression of making excuses for using the expression he repeats. One would say that he is trying to persuade the readers that it was only a *lapsus calami*, a *lapsus linguæ*, or what not! Nothing of the kind. What is the origin of the word *pagan*? *Paganus* meant, in the first centuries, an inhabitant of the village, a peasant if you like, one who by living too far from the centres of the new proselytism had remained (very fortunately for him, perhaps) in the faith of his fathers. According to the Latin Church, all that is not *perverted* to the sacerdotal theology is *pagan*, idolatrous, and comes from the devil. And what does Roman etymology, whose adoption was imposed upon other peoples by circumstances, matter to us? *I am democratic*, in the true sense of the word. I respect the country folk, the people of the fields and of nature, the honest labourer scorned by the wealthy. And I say loudly that I prefer to be a *pagan* with the peasants than a Roman Catholic with the Princes of the Church, of whom I take very little notice so long as I do not find them in my way. Once again, the Abbé Roca is making a little *fasco*. See Note 6.* — H.P. Blavatsky.

* [Note 6 is the footnote on p. 375 of the present Volume, beginning with: “The esotericism of our Masters . . .” — Boris de Zirkoff.]

³ [Alexandre Saint-Yves, Marquess of Alveydre, 1842–1909, French occultist who adapted the works of Fabre d’Olivet (1767–1825) and, in turn, had his ideas adapted by Gérard Encausse alias Papus. His work on “L’Archéomètre” deeply influenced the young René Guénon. He developed the term Synarchy — the association of everyone with everyone else — into a political philosophy, and his ideas about this type of government proved influential in politics and the occult.]

⁴ *Mission des Juifs*, p. 178; [Ch. IV, p. 198, in the 1884 edition.]

⁵ [i.e., And Moses was learned in all the wisdom of the Egyptians . . . KJV]

⁶ [The wording of the Vulgate is different, namely: “*Et Ecclesiam primitivorum, qui conscripti sunt in cœlis, et iudicem omnium Deum, et spiritus justorum perfectorum,*” i.e., To the general assembly and church of the firstborn, which are written in heaven, and to the spirits of just men made perfect, KJV. — Boris de Zirkoff.]

Madame Blavatsky may see by this that the sources from which Catholics draw are not of modern invention, as she is pleased to say.¹ [379]

The thesis of the Marquis de Saint-Yves emerges victoriously from the very assertions of my learned antagonist.² I should lose one illusion; I should confirm myself in my thoroughly Christian convictions. [380]

The Hindu Theosophists would then have given their full measure. As to Theosophy itself, it would certainly lose nothing of its universalist character. Madame Blavatsky recognizes that:

Theosophy is neither Buddhism, Christianity, Judaism, Mohammedanism, Hinduism, nor any other *-ism*: it is the *esoteric synthesis* of all the known religions and philosophies.

It is true that in her eyes it is not Christianity either; but I venture to think that she deceives herself on this point. To my way of thinking, true Theosophy is indistinguishable from real Christianity, from the integral, scientific Christianity, such as is conceived by the author of the *Mission*, by enlightened Catholics, orthodox Kabbalists, and the Johannites of the traditional school of Joachim of Floris, of John of Parma, of the Franciscans and the Carmelites, to which Renan has dedicated the [381] most learned of his works of criticism, which is certainly not his *Life of Jesus*.³

¹ Grieved to contradict him again, and always. In my eyes the sources drawn upon by the Catholics are extremely modern in comparison with the *Vedas* and even with Buddhism. The “solemn teachings” of St. Paul date from the sixth or seventh centuries — when, revised and thoroughly corrected, his *Epistles* were finally admitted into the Canon of the Gospels, after having been exiled therefrom for several centuries — rather than from the year 60. Otherwise why should (Saint) Peter have persecuted his enemy Paul, personifying him under the name of Simon Magus, a name which has become as generic as that of a Torquemada or a Merlin? — *H.P. Blavatsky*.

² I really fear that the thesis of Monsieur (le Marquis de) Saint-Yves will emerge from my hands no more victorious than the rosy dreams and the optimism of my honoured correspondent. The sources found therein ascend no higher than the personal visions of the learned author. I have never read the entire work, but it was enough for me to read its first pages and a manuscript-review of one of his fervent admirers, to assure myself that neither the esoteric data of the sacred literature of the Brāhmanas, nor the exoteric researches of the Sanskritists, nor the fragments from the history of the Āryas of Bhārata-Varsha, nothing, absolutely nothing known to the greatest pandits of the country, or even to the European Orientalists, supports the “thesis” which the Abbé Roca confronts me with. The book eclipses as a learned fiction the works of Jules Verne, and the Abbé might as well compare my “contradictions” with the works of Edgar Poe, the Jules Verne of American mysticism. The work is entirely devoid of any historical or even traditional basis. The “biography” of Rāma therein is as fictional as the idea that the Kali-Yuga is the Golden Age. The author is certainly a man of great talent, but the fantasy of his imagination is more remarkable than his learning. The Hindu Theosophists are ready to pick up the gauntlet if it is thrown to them. Let the Abbé Roca or any other admirer of the *Mission* take the trouble of transcribing all the passages that mention Rāma, and the other heroes of ancient Āryāvarta. Let them support their statements by *historical* proofs and the names of ancient authors (of which we find no trace in this work). The Hindu and other Theosophists will reply and overturn one by one all the stones of the masonry based on the phonetic etymology of the name of Rāma of which the author has made a veritable Tower of Babel. We will give all the historical, theological, philological, and above all, logical proofs. Rāma had nothing to do with the Py-Ramides (!!), nothing either with Rameses, not even with Brahmā or the Brāhmanas, in the desired sense; and still less with the “Ab-Ramides” (!!!). Why not with Ram-bouillet, in that case, or “le Dimanche des Rameaux”? The *Mission des Juifs* is a very fine romance, an admirable fantasy; but the Rāma found therein is no more the Rāma of the Hindus than the Whale that swallowed Jonah is the zoological whale that disports itself in the northern and southern seas. I do not at all object to the Christians swallowing Whale and Jonah if they have the appetite, but I absolutely refuse to swallow the Rāma of the *Mission des Juifs*. The fundamental idea of that work would delight those English people who seek the honour of proving that the British nation descends in direct line from the Ten Tribes of Israel; from those tribes that were *lost before they were born*, for the Jews never had but two tribes, of which one was but a caste, the tribe of Judah, and the other, that of Levi, the priestly caste. The others were only the personified signs of the zodiac.* What can Rāma have to do with all that? — *H.P. Blavatsky*.

* [Consult “The twelve tribes of Israel never existed,” in our Down to Earth Series. — ED. PHIL.]

³ See the dissertation by Renan on *The Eternal Gospel* of Joachim of Floris, published in the *Revue des Deux-Mondes*, Vol. 64, beginning with the first part of the issue for July 1st, 1866, pp. 94-142.

§ III

As for myself, I had hoped, in my childish simplicity — have I not said it and repeated it enough in my first articles in *Le Lotus*? — that the “Sages” of the Himālayas would themselves also take part in the erection of that beautiful and glorious Theosophico-Christian Synthesis. Was it a dream? Should it be renounced? Well, no, surely not yet, not so soon!

Madame Blavatsky, it is clear, does not give any quarter; she strikes with a quick and lively hand. She says:

I have put an extinguisher on the rosy hopes that shone in the flame of his first letter . . . because I could not take seriously the simple compliments of civility addressed to the *pagan* Mahātman by a Christian and a French Abbé.

The term is there, but it is I who underline it, and for good reason.

Ah! Madame, what you have taken for simple compliments was no trap! It was a sincere expression, if not of a firmly established conviction, at least of an ardent desire and a wish entirely in your favour. Christ could very well get along without the Buddhists, if necessary, but the Buddhists could not do without him, certainly . . . and you do not intend to do without him either, intelligent as you are.¹ I do not despair of dissipating the misunderstanding. There certainly is one. [382]

I do not regret a single word I have published, in view of the agreement in *Le Lotus* and elsewhere, for if, on the one hand, I receive smart blows and bitter jests in good part, on the other I gain the advantage of having given proof of goodwill, wide tolerance and an entirely Christian — if not Buddhist — brotherliness.

My honoured correspondent flatters herself upon having upset my edifice. She says:

It has crumbled under a slight puff, like a simple house of cards . . . and that was not always my fault.

Whose fault was it, then? Surely not mine either, and I should be grieved if I had compelled Madame Blavatsky to undermine that foundation, because she would have been working against herself and not against me. It is true that she would have destroyed my hopes. It is also true that she would have broken my heart as a Frenchman, a European, and a Priest of Jesus Christ. But by the same blow she

¹ I permit myself to reply that Buddha is the elder of Jesus (confused with the Christos) by 600 years. The Buddhists, however, whose religious system was crystallized ever since their last ecclesiastical Council which preceded the first Christian Church Council by several centuries, have been able to do very well without the Christ invented by the latter. They have their Buddha, who is their Christ. Their religion, which transcends in moral sublimity all that had been hitherto invented or preached in this world, is older than Christianity, and all that is fine in the Sermon on the Mount, *i.e.*, all that is found in the Gospels, was already to be found for centuries in the Aphorisms of Gautama the Buddha, in those of Confucius, and in the *Bhagavad-Gītā*. What does the Abbé Roca mean when saying that the Buddhists “could not do without him [Christ], certainly,” when they have done without him for more than 2,000 years? What is he trying to insinuate by speaking of me in the same way? I have the honour to tell him that there was a time when I believed as he does; there was a time when I was idiot enough to believe what had never been proved to me, but now, believing no more in such things and approaching the sixties, it is not likely that I should be caught by the bird-lime of fine sentiments. No, there is no “misunderstanding” at all. If, in spite of all my care in dotting my “i’s,” he persists in not wishing to understand me, he shows bad faith. May it be that he wants to drag on an impossible polemic because, not being able to answer my arguments by proofs of the same weight, he nevertheless wants to have the last word? In that case I yield to him with pleasure. I have really neither time nor desire to fight windmills. — *H.P. Blavatsky*.

would have destroyed herself and, in that event, upon what would she have had to congratulate herself?¹ [383]

§ IV

Now then. What can this mean? To dispossess Christ of his great conquests? To throw back the civilization inaugurated under his auspices? To overturn his altars in the West? To root out his name from our soil? Beware! Renan, the same Renan that Madame Blavatsky invokes against me, would exclaim: “*To tear away that name from the world today would be to shake it to its foundations!*” (*Life of Jesus*).

Too late! He is the Master, his spirit has become our universal spirit for ever, his soul has passed into our soul. Christ and Christianity are from now on merged into one. The principles of his Holy Gospel, all the ideas of fraternity, of tolerance, of solidarity, of union, of mutuality, and so many others which are associated with the glorious trilogy of our immortal Revolution, are preparing themselves to triumph with the very principles of modern Civilization, which will carry its benefits to all parts of the world, even to that Orient which does not yet understand it, and which would try to stifle it in its cradle in the West. Mercy of God!

Just heaven! What an undertaking! One of my ideas has been called “*baroque*”; what shall we call this one, if it really had an [384] origin in any brain at all? Can we not see what is happening? What tremors everywhere! And we are merely at the dawn of the *New Day*. The Sun which is Christ, “*the Solar Christ*,” as the Kabbalists say, that sun has not yet risen upon us; but the dawn is beautiful, full of radiances, of perfumes, of hopes! And some would wish to stop the ascending march of that orb! How senseless! No, neither the Seine, nor any other river in Europe, will see that which the Nile saw, in the words of Lefranc de Pompignan:²

The Nile has seen on its banks
The dark dwellers of the desert
Insult, with their savage cries
The Radiant Star of the Universe.

¹ The Abbé is really too sensitive. I thank him for his solicitude so very . . . Christian, for my humble self; but at the risk of “breaking his heart” once more, the truth compels me to say that I do not at all understand his obstinacy, notwithstanding my protestations, in bewailing my luck. Unfortunately for him, I have very little softness in my nature. He will not be the one to instruct me. If he continues his jeremiads to the tune of “My Aunt Aurora” he will edify the readers of *Le Lotus* even less than myself. Let him be calm, and let his afflicted heart be consoled. *Those wishing to destroy me cannot do so.* I am in no danger. Others, stronger than he, have tried to bend me to their ideas, or to break me. But I have the epidermis of a *Tartar*, it seems; neither threats garlanded with the flowers of his rhetoric and powdered with the pale roseate tints of his poetry, nor compliments addressed to “my intelligence,” will affect me. I appreciate at its exact value his wish to confound the two esotericisms — the Christian esotericism and that of the old Initiates of submerged Atlantis. That does not prevent me from seeing that his wish is built on the terrain of “Castles in Spain.” The two esotericisms have done very well without each other throughout the centuries, and they can live side by side, without running foul of each other too much, for the rest of the *Kali-Yuga*, the black and fatal age, the age of sinister causes and effects, which has not prevented it being represented in France as the Golden Age — one of the errors accepted by the Abbé Roca with that innocent faith so characteristic of him. — *H.P. Blavatsky*.

² [Jean-Jacques Lefranc, Marquis de Pompignan, 1709–1784, French man of letters and erudition, who published a considerable output of theatrical work, poems, literary criticism, and polemics; treatises on archæology, nature, travel and many other subjects; and a wide selection of highly regarded translations of the classics and other works from several European languages including English.]

For then would happen what that poet sings of in the same stanza:

Feeble crime, weird frenzies!
While those monsters barbaric
Fling their insolent shouts,
The God, pursuing his path,
Pours torrents of light
On his obscure blasphemers!

That is not possible. No, no! Christianity will never have to repel such an attempt. That cannot be what Madame Blavatsky wishes to say.¹

§ V

However, here are terrible affirmations, or rather bold denials; but they reveal their meaning to my understanding, and I will tell you how. She exclaims:

I deny *in toto* the Christ invented by the Church, as well as all the doctrines, all the interpretations, and all the dogmas, ancient and modern, concerning that personage. . . . I have the keenest aversion for the *Christolatry* of the Churches. I hate those dogmas and doctrines which have degraded the ideal Christos by making of it an absurd and grotesque anthropomorphic fetish. . . . [385] Jesus crucified was nothing but an *illusion*, and his story an allegory. . . . For me Jesus Christ, *i.e.*, the Man-God of the Christians, copied from the Avatāras of every country, from the Hindu Krishna as well as the Egyptian Horus, was never a *historical* person. He is a deified personification of the glorified type of the great Hierophants of the Temples, and his story as told in the New Testament is an allegory.²

These denials are doubtless serious, and it is evident that in these terms and on this ground, no understanding would be possible, no agreement could be hoped for between Christians and Buddhists.³

But one can, happily, turn the question, present it under another aspect, and solve it favourably. We are going to try. One word alone embarrasses me more than all the former ones; it is the one I have underlined above, in the passage from Madame Blavatsky, who has called herself and the Mahātmins PAGANS. But have we to take that strange expression seriously? I do not think so. There must be something equivocal in it, a *quid pro quo*.

¹ The Abbé is deceived. That was exactly my idea. The “obscure blasphemers” of which he speaks are the Christians of the first centuries, those bands of catechist-brigands, of ragged and filthy robbers, collected from all the sewers of the Roman provinces and posing as the “guard of honour” of their *Holinesses*, the Cyrils of murderous memory, the butchers of the Holy Church — that sanguinary bludgeon for nearly seventeen centuries. — *H.P. Blavatsky*.

² Exactly, the Abbé has a remarkable memory — *H.P. Blavatsky*.

³ The Abbé is right. No agreement is possible between the dogmatic Christolatry of the Churches, his anthropomorphic god, and the Oriental Esotericists. True Christianity died with the Gnosis. — *H.P. Blavatsky*.

I have an idea that nothing in the world is less pagan than the conceptions of the “Brothers” and their adepts.¹ My noble partner will tell me if I am deceived, after having done me the honour of listening very attentively. I beg her to reflect well on the matter, and above all not to imagine there is a trap hidden under my words. My speech is frank, limpid as a rock-crystal.

Let us see, my dear Madame, if you have a clear understanding of the meaning covered by the word *pagan* in the European mind and according to all our lexicons? (See among others, Quicherat,² [386] which I have just *consulted again*.) The pagans, in Latin *pagani*, from *pagus*, a village or hamlet, were the *pago-dedite*, the villagers, the country-folk, the ignorant idolaters who took the sacred signs, the religious symbols, for divine realities. How can one imagine that the Mahātmins and Madame Blavatsky are that kind of people? I am convinced to the contrary.³

It is evidently not what this learned woman intended to declare, no more than she meant to make herself out to be anti-Christian when she so maltreated that Christ, the Man-God, whom she does not see demonstrating clearly and plainly his historical existence, by the experimental proof the philosopher employed when he proved motion by walking in front of the negators.⁴ Christ lives with us otherwise than as a vain abstraction, for he is about to upset our world and reverse its two poles, setting up on high that which was below, and bringing down that which was on high, just as he declared.⁵ Have we indeed eyes and see not?

I know what Madame Blavatsky will say to this. . . . We are coming to that. Meanwhile, I will face her with her own words, on this occasion quite suitable and correct. She says:

I have the most profound respect for the transcendental idea of the universal *Christos* [387] (or Christ) who lives in the soul of the Bushman and the savage Zulu, as well as in that of the Abbé Roca.

¹ I will explain myself for the last time. The “Brothers” and “Adepts,” being neither Christians, Jews, nor Muslims, are necessarily, like myself, *pagans*, Gentiles to all Christians; just as the latter, and above all Roman Catholics, are pure *idolaters* to the “Brothers.” Is that clear enough? The Christ of the Abbé Roca said: “Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not” (*Matthew* x, 5). I am astonished to find an Abbé making so little of the order of his Master! — *H.P. Blavatsky*.

² [Louis-Marie Quicherat, 1799–1884, French Latinist best known for his *Latin Dictionary*. He is referenced in the short story “Funes the Memorious” by Jorge Luis Borges.]

³ Grieved, of course, as ever, to dissipate your sweet illusion, dear Monsieur. I needed that lesson in etymology, and I thank the Abbé Roca for it. I fancy, however — though I am not so indiscreet as to ask his age — that I knew all that he has just taught me before Madame his mother had put his legs into his first pair of pants. The *pagani* or pagans may have been *ignoramuses* in the eyes of those more ignorant than themselves — those who accepted for coined money the ass of Balaam, the whale of Jonah, and the snake that walked on its tail — but they were not more *ignorant* for all that. As the most serious books speak of Plato, Homer, Pythagoras, Virgil, etc., etc., under the name of “*pagan* philosophers and poets,” the *Adepts* are found in good company. The little lesson is as useless as it is far-fetched. I am a *pagan* to the Christians, and I am proud of it. I have said it elsewhere: I far prefer to be a pagan with Plato and Pythagoras, than a Christian with the Popes. — *H.P. Blavatsky*.

⁴ [Cf. *Solvitur ambulando*, a Latin phrase meaning “it is solved by walking,” used to refer to a problem which is solved by a practical experiment. It is often attributed to Saint Augustine. Diogenes of Sinope, also known as “Diogenes the Cynic,” is said to have replied to Zeno’s paradoxes on the unreality of motion by standing up and walking away.]

⁵ [These expressions are actually to be found in *Job* v, 11, and in *Isaiah* xxvi, 5. — *Boris de Zirkoff*.]

However, you are going to see that we shall close by finding the crux of the difficulty, and by scientifically resolving it, perhaps even by finding ourselves in perfect agreement. “So much the better, so much the better,” I will repeat after her.

The difficulty she experiences in admitting a *carnalised* Christ, as she states, will not remain for ever, I hope. Her eyes are made to see clearly.¹

Undoubtedly a “personal adjective cannot be applied to an ideal principle” while it remains in the state of an abstract Ideal: but is the *Χριστος*, or Universal Christ, *living in our souls*, a *mere idea*, in her estimation, an absolutely impersonal Principle? I am well aware that she has said *yes*, but she has also said that the Mahātman are pagans. There are confusions in this which will have to be dissipated.

§ VI

Christ, according to the orthodox Gnosis, is this: he is the Son engendered from all eternity in the adorable arcane of the *internal Processions of the divine Essence*; he is the living Word, consubstantial with the Father, of whom St. John speaks; he is the *Lumen de Lumine*² of the Nicene symbol, chanted in Christian Churches of all rites and every sect (excepting the *Filioque*³ of the Orthodox Greco-Russian [388] Church).⁴ That same Word was conceived before all the centuries and outside the essentially divine Circle, by Ochmah, or the emanated feminine Principle,⁵ or again living Wis-

¹ Let us hope so. And it is exactly because my eyes saw clearly, perhaps before my esteemed correspondent was born, that I have no desire to fall back into the Egyptian darkness of ecclesiastical dogmas. I will never accept the inventions of Irenæus, of Eusebius, of Jerome, or of Augustine. The “orthodox gnosis” is blasphemous in my eyes, a hideous nightmare which transforms the Divine Spirit into a cadaver of putrefied flesh, and clothes it in cheap human finery. I only recognize the Gnosis of Marcion, Valentinus and such others. A day will come when Oriental Esotericism will render the same service to Christian Europe as Apollonius of Tyana rendered at Corinth to his disciple Menippus. The golden wand will be stretched out towards the Church of Rome, and the ghoul which has vampirized the civilized peoples since Constantine will resume its spectral, demoniacal form of incubus and succubus. So may it be! *Om mani padme hum!* — *H.P. Blavatsky*.

² [Cf. *deum de deo lumen de lumine*, i.e., god from god, light from light.]

³ [Ecclesiastical Latin, meaning “and from the Son,” added to the original Niceno-Constantinopolitan Creed, commonly known as the Nicene Creed, and which has been the subject of great controversy between Eastern and Western Christianity.]

⁴ Yet the *Filioque* of the Orthodox Greco-Russian Church is that which is nearest to the Esotericism of the Orient. — *H.P. Blavatsky*.

⁵ If by “Ochmah” the Abbé means *Chokhmah-Wisdom* (sometimes phonetically written Hochmah), he is seriously deceived again. Hochmah is not “the feminine Principle” but the masculine, since it is the “Father,” *Yah*, while *Binah*, Intelligence or Jehovah, is the feminine Principle, “the mother.” Here is the superior triangle of the 10 Sefirōth:



Kether is the highest point (*Eheieh*, Being). The Microprosopus, the Son, emanates from the two Sefirōth, Chokhmah (or rather *Chokhma*, because the letter H was added by the Christian Kabbalists) and Binah, the two lower points of the triangle. But where has the Abbé studied the Kabbalah? — *H.P. Blavatsky*.

dom, immaculate and fecundated by Ensoph¹ who is the masculine Principle, issued from [389] God, and called the Holy Ghost (perhaps the Ākāśa² of the Hindus).³

Now then, we Catholic priests, teach that this same Son, this same Word, was made flesh: *Verbum caro factum est* (*John* i, 14; Nicene Creed). Here it is in a few words: This only Son, this Word conceived from all eternity by the Father-Mother who is God ⊕, then begotten by En-Soph, |, in the bosom of Ochmah, ○, has come to our Earth, to the south pole of Creation, to take a body and a soul like ours, but not a Spirit, mark well, not a human personality. There are not two persons in the Man-God, there is only the Person of the eternal Son, of the *Principle* as he calls himself (*John* viii, 25); but there are two natures, the *assuming* nature which is wholly divine, and the *assumed* nature which is yours, Madame, which is mine, as it is that of the Bushman and the Zulu savage, as it is that of the greatest rascal to be found on earth.

Man had nothing to do with that *generic conception*; that mystery was accomplished within a Virgin, and could be accomplished only therein. Because that Virgin was none other than Ochmah, the feminine Principle herself, the Spouse of En-Soph, the immaculate [390] Wisdom clothed with a body,⁴ as a preliminary to causing the same Word she had already conceived by the Holy Ghost at the north pole of Creation, to pass into *human Nature*;⁵ and she came, under the name of Mary, to conceive again at the south pole in order to place it within reach of the fallen.

Hence the expression occurring so often in the Church Fathers: “*Prius conseperat in mente quam in corpore, prius in caelis quam in terris.*”⁶ I am referring here to things which are perfectly intelligible, if not for everyone, than at least for an open-minded understanding as is that of Madame Blavatsky.

¹ En-Soph was never “the masculine Principle” any more than Parabrahm. En-Soph is the Incomprehensible, the Absolute, and has no sex. The first lesson in the *Zohar* teaches us that En-Soph (the Non-Being, for it is Absolute Being *per se*) cannot create. And not being able to create the Universe (which is only a reflection of En-Soph on the objective plane), it can still less *engender*. — H.P. Blavatsky.

² Ākāśa is not the Holy Ghost, because then Ākāśa would be *Shekhinah*, while Ākāśa is the noumenon of the Cosmic Septenary whose soul is Ether. *Shekhinah* is a feminine principle just as the Holy Ghost was with the early Christians and the Gnostics. Jesus said in the *Gospel of the Hebrews*: “And forthwith my mother the Holy Ghost took me and carried me by one of the hairs of my head to the great mountain called Tabor.” [Origenes, *Commentarii in Evangelium Joannis*, Vol. II, p. 64] Well indeed, if that is what you “Catholic priests” teach your flocks, I can hardly congratulate you on it and I am sorry for them. It seems, after all, that the Abbé is right in saying that his Christ has “reversed its two poles, raising that which was below, and putting down that which was on high” (*vide supra*). The entire Kabbalah with the Sephīrōth has had its share of it, and the brains of the Kabbalists also. — H.P. Blavatsky.

³ Madame Blavatsky knows as well as anyone the esoteric value of that sacred hierogram: ⊕ which, when separated *ab intra* <from within>, gives | and ○, which form by their conjunction *ad extra* <from outside> the number 10, the symbolic figure of the whole Creation.

⁴ No initiate is ignorant of the fact that spirits clothe themselves to descend and divest themselves to re-ascend.

⁵ I have already had the honour of telling the Abbé Roca that his “Ochmah” (Chokhmah then, if you please) was a masculine principle, the “Father.” Does he want to make of the Virgin Mary the bearded Macroprosopus? Let him open the *Zohar* and learn therein the hierarchy of the Sephīrōth, before saying and writing things which are . . . impossible. Here is what the *Zohar* of Rosenroth says, as translated by Ginsburg: *Chokhmah* or “Wisdom” (חכמה), the active and masculine power (or principle), represented in the circle of divine names by *Jah* (יה). See *Isaiah* xxvi, 4 — “Put your trust in Jah, יה,” etc. Whether Jah be translated as “Eternal,” in the French Bible of Ostervald, or even as “Lord God,” in the English version, he is always *God*, the Father, and not the mother-goddess, Mary. — H.P. Blavatsky.

⁶ [Cf. Augustine’s *Prius concepit in mente quam corpore*, meaning <Mary> conceived <Jesus> in her mind before <conceiving> him in her womb. *Discourses*, “Sulla santa verginità,” 215; PL 38, 1074. Also cf. *Luke* ii, 19]

I foresee what she will reply; in fact it is already in her article. She will say: the Incarnation of Divinity in Humanity is “the Apotheosis of the Mysteries of Initiation. The Word made flesh is the heritage of the human race, etc.” Nothing is more true; that language is absolutely Catholic. It is also true, as she adds:

The *vos Dii estis*¹ applies to every man born of woman.

Here is the way we explain it in the light of the *Zohar*:

Astral Humanity, or the original and universal Adam-Eve, formed, before the Fall, an integral and homogeneous body of which the divine Christ was the Spirit, if not the soul. The soul of it was rather Ochmah, or the immaculate Wisdom. The Fall took place — I will not determine either the cause or the nature of it now, so as not to have two controversies at once. That fact, well known to Madame Blavatsky, but explained differently by her, brought about the dislocation of that great body — if one can call by that name the biological Constitutions of the spiritual or north pole.

My antagonist [391] would express it otherwise; she would say that Humanity passed from a state of Homogeneity or the Heavenly, to a state of Heterogeneity in which it finds itself on earth. Be it so. I am quite willing here to ignore the idea of sin which is implied in our dogma. In any case she was compelled to touch upon the question, very embarrassing for her, of the origin of evil; she has extricated herself as well as she could, but not brilliantly.² The Kabbalah explains it far better, and *The Eternal Gospel* printed in London in 1857 (Trübner and Co., 60 Paternoster Row) throws a vivid light upon that mystery. It is of little consequence to the main point of our discussion.

What is certain is that evil desolates the earth and that we all suffer from it. The Buddhists are condemned by their system to ascribe to God a singular paternity with that *vos Dii estis* interpreted in their fashion. Not only the Bushmen and the Zulu savages but even the Cartouche, the Mandrin and the Troppmann³ can use the name and think themselves warranted to bear the title of *Sons of God*. A pretty family, forsooth.⁴ The Christian teaching, without defrauding those poor creatures of their paternal heritage, takes at least the precaution of imposing on them a fitting behaviour. It offers them [392] the means, as rational as it is just and easy, to reinstate themselves into the primordial conditions of their original sanctity: You are fallen, degraded; it is easy to recover. Cling once more to that Christ from whom you

¹ [Cf. *Vos estis lux mundi*, i.e., You are the light of the world, a *motu proprio* <on his own impulse> by Pope Francis, promulgated on 9th May 2019.]

² It is not for me to say whether I have extricated myself brilliantly or not. I always know, at least, what I am talking about, and the actual value as well as meaning of the words and the names I use, which is not always the case with the Abbé Roca. I regret to say it, but before giving lessons to others, it would perhaps be well for him to study the elementary Kabbalah. — *H.P. Blavatsky*.

³ [The reference is here to three famous French criminals, namely: Louis Dominique Cartouche, a thief (born c. 1693; executed November 28th, 1721), Louis Mandrin, a bandit and highwayman (born 1724; executed May 26th, 1755), and Jean Baptiste Troppmann, an assassin (born 1849; executed at Paris, January 19th, 1870). — *Boris de Zirkoff*.]

⁴ A “family” no worse than that of David, *assassin* and *adulterer*, from whom Jesus is made to descend; or even than that which presented itself before the Eternal, as the *Book of Job* tells us: “Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them” (*Job* i, 6; ii, 1), *Satan, the handsomest of the Sons of God*. If Satan, just like you, me, or Troppmann, was not the son of God, or rather of the Essence of the *absolute* divine Principle, would your God be *Absolute* and *Infinite*? We ought not to forget, even in argument, to be logical. — *H.P. Blavatsky*.

have cut yourselves off. You do not have to lift yourselves to heaven to reach him: he has come down to earth within reach of you. He is within your own nature, in your own flesh. Every cell, every monad, dropped from his celestial body into the lower regions, is re-associated with him through affiliation with the Church which, according to St. Paul (*Ephesians* i, 23), is the true social body of the Christ-Man — the organized body in which is hidden the Christ-Spirit, as the butterfly is hidden in the chrysalis. And there is the entire mystery of the Incarnation! Where is the absurdity?¹

In what respect does this Dogma shock the reason? In what respect does it repel those who recognize the Christ-Principle, or the Universal Christ? Now, if one denied the existence of that Christ, then indeed it would be impossible to understand each other.

§ VII

It is exactly this that I would like to learn from my worthy correspondent before pursuing the controversy any farther.² The question is not exactly that to which Madame Blavatsky has already replied by saying:

. . . a divine Christ (or Christos) never existed *under a human form* outside the imagination of blasphemers who have carnalised *a universal and entirely impersonal principle* . . . he who would say “*Ego sum veritas*”³ is yet to be born.

It is actually another question, a more basic one, namely: *Does the Christos exist, whether in heaven or earth, or under any form, divine or human?* [393]

I have the honour of warning Madame Blavatsky that even if her visual and conceptual apparatus does not allow her to understand or admit that the Christ-Principle could become the Bodily-Christ or the Man-God, I should consider her still a Christian,⁴ and for this reason:

In our Holy Gospel, which she almost considers, with Strauss, as the Masonic Ritual of the most commonplace human understanding, in the mouth of our Saviour Jesus Christ, whom she takes for an idealization of terrestrial humanity, the blessed words that I interpret in her favour are found, and I am happy to apply them to her with justice — I believe so, at least. Listen to the divine utterance:

And whosoever speaketh a word against the Son of man [the Man-God], it shall be forgiven him: but whosoever speaketh against the Holy Ghost [the Christ-

¹ I notice that the Abbé Roca is arraying himself again in the Buddhist, Vedāntin, Esoteric, and Theosophical tenets, only substituting the name “Christ” for those of Parabrahman and Adi-Buddha. In England they would say he amuses himself by carrying coals to Newcastle. I am not opposed to the doctrine, for it is our own, but rather to the limitation set by the Christians. Let them, then, at once take out a patent of invention for that which has been recognized and taught under other names in an age when even the molecules of the Christians had not yet floated in space. — *H.P. Blavatsky*.

² The Abbé will have to “go” it alone then. I withdraw and absolutely refuse to prolong the controversy. Let him first learn the A.B.C. of Esotericism and the Kabbalah, and after that we shall see. — *H.P. Blavatsky*.

³ [Cf. *Ego sum via, veritas et vita, i.e., I am the way, the truth and the life.* — *John* xiv, 6]

⁴ Everyone has the right to think what they will of me; but an illusion will never be a reality. I have as much right to hold that the Pope is a Buddhist, but I will take pretty good care not to do so; a Buddhist is not he who merely wishes to be one. — *H.P. Blavatsky*.

Spirit], it shall not be forgiven him, neither in this world [the present era, which is closing], neither in the world to come [the era which is opening in our day].¹

It is indeed remarkable that these words were repeated by the Four Evangelists.² The reason is that they are of capital importance. The version according to St. Mark is the most liberal of all. It declares that were the things said against the Son of Man *blasphemies*, these blasphemies would be forgiven, if they were not addressed to the Holy Ghost (*loc. cit.*).

Nothing authorises me, however, to say that Madame Blavatsky has blasphemed against the Holy Ghost: I should rather declare the contrary.³ Therefore, it is not I who would say *raca*⁴ to her — never, never! [394]

She can convince herself by the very words of our Saviour, that Christ is not that “jealous and cruel idol which damns for eternity those who decline to bow down before it,” since even that insult will find grace and forgiveness before the infinite mercy of the heart of the God-Man.

What I fear for Madame Blavatsky, is that the discussions she has had with Christian priests, and which must have been extremely lively on both sides, since she says she paid “for having known the said priests,” may have greatly contributed to falsify her ideas about Jesus Christ. We must admit that many among us, ministers of his meek and lowly Gospel, hardly shine in our age with a profound understanding of the Arcanes of Christ, and that our tolerance has not always been — indeed far from it — in conformity with that of his heart. It is certain, for example, that the terrible Christ of the Inquisition, our own work, was not at all designed to render the true Christ agreeable or to recommend him, the Christ of the Sermon on the Mount and of the vision of Tabor.⁵ It is equally certain that our own Christ, the one of the priests, is held in abomination, alas, by many people. He whose example we have sorely neglected to follow, while he had told us: “*Exemplum enim dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciatis*”⁶ (John xiii, 15). [395]

¹ Matthew xii, 32; Mark iii 28-29; Luke xii, 10; 1 John v, 16.

² All the more remarkable in view of their contradicting each other in everything else. — H.P. Blavatsky.

³ “First catch your hare, then cook him.” To accuse a person “of blasphemy” you must first prove that such a person *believed* the thing against which he blasphemes. Now, as I do not believe *in the revelation* of the contents of the two Testaments and as, for me, the Mosaic and Apostolic “Scriptures” are not more *Holy* than a novel of Zola’s, and as the *Vedas* and the *Tripitakas* have far more value in my sight, I do not see how I could be accused of “blasphemy” against the Holy Ghost. *It is you who blaspheme* in calling it “a male principle” and the lining of a feminine principle. *Raca* are those who accept the divagations of the “Fathers of the Church” to the “Councils” as the direct inspiration of that Holy Ghost. History shows us those famous Fathers killing each other at their assemblies, fighting and quarrelling among themselves like street porters, intriguing and covering with opprobrium the name of Humanity. The *Pagans* blushed to see it. Every new convert who had permitted himself to be entrapped, but who had retained his dignity and a grain of good sense, returned, like the Emperor Julian, to his old gods. Let us leave these sentimentalities, then, which affect me very little. I know my history too well, and rather better than you know your *Zohar*, Monsieur l’Abbé. — H.P. Blavatsky.

⁴ [Vain, empty, worthless — Matthew v, 22]

⁵ Still another mistake. There are good and bad priests in Buddhism, just as there are among the Christians. I detest the sacerdotal *caste*, and always distrust it, but I have absolutely nothing against the single individuals who compose it. It is the *whole system* for which I have a horror, just as every honest man has, who is not a hypocrite or a blind fanatic. The majority are prudent and keep silent; as for me, having the courage of my opinions, I speak and declare exactly what I think. — H.P. Blavatsky.

⁶ [*i.e.*, For I have given you an example, that ye should do as I have done to you. — KJV]

§ VIII

I close, for this occasion at least, by bringing to light the religious homage Madame Blavatsky renders, perhaps unwittingly, to our Holy Gospel. She says:

The New Testament certainly contains profound esoteric truths, but it is an allegory.

The word *allegory* will be replaced someday, in the vocabulary of this exegete, by *typal*¹ work. In all questions, types have the peculiarity, according to Plato, of being at the same time an allegory and the exact expression of a historical reality. Then she will realize for herself that wondrous thing she mentioned in a note:

Every act of the Jesus of the New Testament, every word attributed to him, every event related of him during the three years of the mission he has been made to fulfil, rests on the *programme of the Cycle of Initiation*, a cycle itself founded on the Precession of the Equinoxes and the Signs of the Zodiac.²

Yes, indeed, I really believe it! How could it be otherwise? All this not only rests on the programme but fulfils it and must fulfil it. Christian esotericists disclose the reason of that harmony;³ they know and teach that Jesus Christ is the historical realization of all the virtues and all the spirit of prophecy that had illumined the world before his coming, which had illumined the Seers of every [396] sanctuary and which was diffused in Nature herself, speaking through the voice of the Oracles, and the agency of Pythonesses, Sibyls, Druidesses, etc. Listen to St. Paul's words on this subject: "*Multifariam multisque modis olim Deus loquens patribus in Prophetis: novissime diebus istis locutus est nobis in Filio, quem constituit heredem universorum, per quem fecit et sæcula*"⁴ (*Hebrews* i, 1-2). The entire admirable chapter should be quoted, and read in the light of the *Zohar*.⁵



¹ [typical]

² I render no homage at all to your "Holy Gospel"; undeceive yourself! That to which I render homage has ceased to be visible to your Church or to yourself. Having become, from the early centuries, the whited sepulchre spoken of in the Gospels, that Church takes the mask for the reality, and its personal interpretations for the voice of the Holy Ghost. As for yourself, Monsieur l'Abbé, you who so vaguely sense the personage hidden under the mask, you will never recognize him because your efforts lead in the opposite direction. You are trying to *mould the features of the concealed unknown upon those of the mask*, instead of boldly tearing off the latter. — H.P. Blavatsky.

³ Till now I have only found *cacophony* in the opinions of Christian Esotericists, cacophony and confusion. For proof see your *Ochmah*. — H.P. Blavatsky.

⁴ [But in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe.]

⁵ Yes, indeed! Is that "the light of the *Zohar*" which emanates from the lamp of your own Esotericism? That light is rather uncertain, I fear; a veritable will-o'-the-wisp. We have just had proof of it. — H.P. Blavatsky.

We know, moreover, that Jesus Christ was the subject of anticipations, previsions, longings and expectations of all the generations before him, not only in Israel, as Jeremiah says (xiv, 14, 17), but throughout the whole world, among all peoples without exception, as Moses said: “*Et ipse erit expectatio gentium*”¹ (*Genesis* xlix, 10).²
[397]

How would Christ have responded to that universal expectation, how would he have fulfilled the Programme of the ancient Cycle of Initiation, if one text alone, if one point only of the ideal conception had been violated by an *iota* or an *apex*? That is why he said: “. . . *iota unum, aut unus apex non præteribit a lege, donec omnia fi-ant*”³ (*Matthew* v, 18).

Certainly, I agree that the Cycle of Initiation, which Madame Blavatsky knows so well, had a foreknowledge of other things than those which have been realized up to the present under the influence of Christ.⁴ Yes indeed, but the career of the Redeemer of the world is not yet over; his mission is not finished; it has hardly begun. . . . We are only at the very beginning, in the preparatory stage, of the Holy Gospel. Our theology is quite primitive and our civilization merely outlined and still extremely crude. Let the *Christ-Spirit-Love*, the promised Paraclete, come! He is in the clouds, he approaches, he descends through the thick fog of our understanding and the icy indifference of our hearts. He returns, exactly as he said, and in the vesture he foretold in his language of parables.⁵ How many are the souls who already feel, with Tolsti, the gentle breezes of a new springtime! And how many others who, with Lady Caithness,⁶ see the dawning of the radiant Aurora of the new era!

The Second Coming is taking place exactly as Jesus has predicted it.



¹ [*i.e.*, and unto him shall the gathering of the people be. — KJV]

² A pretty proof, this one! A Jeremiah who said: “The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart” (*Jeremiah* xiv, 14). Now, as the prophets of the Gentiles have never prophesied Jehovah to the people, to whom was the prophesy directly addressed — *if it be one* — if not to your “glorious ancestors, the Fathers of the Church”? Your quotation is not a happy one, Monsieur l’Abbé. Verse 17 speaks of the *nation of Israel*, in saying “the virgin daughter of my people,” and not of the Virgin Mary. The Hebrew text should be read, if you please, not quotations from the Latin translation disfigured by Jerome and others. It is the Messiah of the Jews, who has never been recognized as Jesus, that was the “subject of anticipations, and previsions,” by the people of Israel, and it is the *Kalki-Avatāra*, Vishnu, the Primordial Buddha, etc., who is expected “with longing” throughout the entire Orient, and by the multitudes in India. Against the *Vulgate*, which you quote, I would oppose fifty texts which demolish the edifice built with so much cunning by your “illustrious ancestors.” But, really, let us have pity on the readers of *Le Lotus*. — H.P. Blavatsky.

³ [*i.e.*, One jot or one tittle shall in no wise pass from the law, till all be fulfilled. — KJV]

⁴ That is excellent, indeed. The confession comes a little late, but, better late than never. — H.P. Blavatsky.

⁵ When the “language of the parables” shall be correctly understood, and when all that belongs to Cæsar — *pa-gan* — in the Gospels shall be rendered unto Cæsar (to Buddhism, Brahmanism, Lamaism and other “isms”), we may resume this discussion. Awaiting that happy day . . . H.P. Blavatsky.

⁶ [Consult “De Zirkoff on the Countess of Caithness,” in our Theosophy and Theosophists Series. — ED. PHIL.]

I will stop here. If Madame Blavatsky really wishes it, we will resume, and perhaps I shall, happily enough, be able to furnish her the scientific proofs loudly demanded of me by that fine soul athirst with a holy desire for divine truth, and which, without knowing it, adores the Christ.¹ [398]

Dear Madame, let us mutually forgive one another our little vivacities. What would you? Though the Sermon of Perfections and Beatitudes may have been preached to us — to you on the Mount of Gayā nearly three thousand years ago, to me on the Mount of Galilee less than two thousand years ago — nevertheless, it is to fallen Humanity that our inborn weaknesses are due: *Homo sum; humani nihil a me alienum puto.*²

ABBÉ ROCA,
Honorary Canon.



¹ I willingly pardon the Abbé Roca his little *lapsus linguæ*, on condition that he studies his Kabbalah more seriously. My “fine soul” demands nothing at all from my too petulant correspondent; and if that soul “loudly” demands anything at all, it is that her convictions should not be distorted and that she should be left alone. I will spare the Abbé Roca his “scientific proofs.” Science cannot exist for me outside of truth. Since I impose my beliefs on no one, let him keep his — even that the Eternal Father (*Chochma*) is his feminine principle. I can assure him, upon my word of honour, that nothing he would say of Buddha, of the “Brothers,” and of the Esotericism of the Orient would *break my heart*; it would hardly make me laugh.

And now that I have answered all his points and fought all his phantoms, I ask that the meeting be adjourned and the debate closed. I have the honour of expressing my respectful farewell to the Abbé Roca, and of making a rendezvous with him in a better world, in Nirvāna — near the throne of Buddha. — *H.P. Blavatsky.*

² [Terence, *Heauton Timoroumenos*, I, i, 25: “I am a man; I deem nothing that relates to man a matter foreign to myself.” — *Boris de Zirkoff.*]

Part 6.

Fearless Roca was finally defrocked for coquetting too openly with Theosophy.

Alas! His glorious dream of a reconciliation between Pantheistic Theosophy and a Socialistic Latin Church, under a Caesaro-Papal head, came to an abrupt end.

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FROM THE SUBLIME TO THE RIDICULOUS there is but one step, and Karma acts along every line, on nations as on men. The Japanese Mikado¹ is tottering towards his end for having played too long at *hide and seek* with his worshippers. Hundreds of shrewd Americans have been taken in through disbelieving in truths and lending a too credulous ear to bold lies. A French Abbé has fallen under Karmic penalty [59] for coquetting too openly with Theosophy, and attempted to mirror himself, like a modern clerical Narcissus, in the too deep waters of Eastern Occultism. The Abbé Roca, an honorary *chanoine* (canon) in the diocese of Perpignan, our old friend and irrepressible adversary in the French *Le Lotus* a year ago — has come to grief. Yet his ambition was quite an innocent one, if rather difficult of realization. It was founded on a dream of his; a reconciliation between Pantheistic Theosophy and a Socialistic Latin Church, with a fancy Pope at the head of it. He longed to see the Masters of Wisdom of old India and Eastern Occultism under the sway of Rome *regenerated*, and amused himself with predicting the same. Hence a frantic race between his meridional phantasy and the clerical bent of his thought. Poor, eloquent Abbé! Did he not already perceive the Kingdom of Heaven in the new Rome-Jerusalem? A new Pontiff seated on a throne made out of the cranium of Macroprosopus, with the *Zohar* in his right pocket, *Hokhmāh*, the male Sephīrōth (transformed by the good Abbé into the Mother of God), in his left, and a “Lamb” stuffed with dynamite, in the paternal Popish embrace. The “Wise Men” of the East were even now, he said, crossing the Himalayas, and, “led by the Star” of Theosophy, would soon be worshipping at the shrine of the reformed Pope and Lamb. It was a glorious dream — alas, still but a dream. But he persisted in calling us the “greatest of Christian-Buddhists.”² Unfortunately for himself he also called the Pope of the “Cæsaro-papal

¹ [A comic opera in two acts, with music by Arthur Sullivan and libretto by W.S. Gilbert, their ninth of fourteen operatic collaborations. It opened on the 14th March 1885, in London, where it ran at the Savoy Theatre for 672 performances, the second-longest run for any work of musical theatre and one of the longest runs of any theatre piece up to that time. By the end of 1885, it was estimated that, in Europe and America, at least 150 companies were producing the opera.]

² *Le Lotus*, February 1888

Rome,” “the Satan of the seven hills,”¹ in the same number. Result: Pope Leo XIII asserts once more the proverbial ingratitude of theological Rome. He has just deprived our poetical and eloquent friend and adversary, the Abbé Roca, of the

. . . exercise of all his functions in Holy Orders, as also of his living, for refusing to submit to a decree by which his works were placed on the *Index Expurgatorius*. These works bore the titles of *Christ, the Pope, and the Democracy*; *The Fatal Crisis and the Salvation of Europe*; and *The End of the Ancient World*. Even in face of the present Papal decision, he is advertising the appearance of a fourth work, entitled *Glorieux Centenaire – 1889 – Monde Nouveau. Nouveaux Cieux, Nouvelles Terres*. [60]

According to the *Galignani's Messenger*² — (and his own articles and letters in theological organs, we may add) the fearless

Abbé has, for some time [says *Galignani's*], been denouncing the Papacy as a creature of Cæsar, and as wholly preoccupied with the question of its temporalities in face of the crying needs of humanity. According to his view, the Divine aid was promised [to] the Church until the end of the world, or of the age; and the Cæsarean age having passed away, all things are to be made new. He looks forward to a spiritual coming of Christ by the spread of the modern sentiment of “liberty, equality, fraternity, toleration, solidarity, and mutuality,” in the atmosphere of the Gospel. Although his views do not appear to be very clear, he argues that the Gospel is passing from “the mystico-sentimental phase to the organico-social phase, thanks to the progress of science, which will illumine everything.” (*The Globe*)³

This is only what had to be expected. The Abbé would not accept our joint warnings and took no heed of them. The sad epilogue of our polemics is given (not altogether correctly as regards the present writer) in the same *Globe*, wherein the news is wound up in the following words:

He has been contending, in the *Lotus*, in favour of a union of the East and the West by means of a fusion between Buddhism and the Christian Gospel; but Mdme. Blavatsky, the foremost European convert to the Indian religion, has emphatically repudiated all attempts at such union, because she cannot or will not accept the authority of Christ. The Abbé Roca is, therefore, left out in the cold.

This is not so. What “Mdme. Blavatsky” replied in *Le Lotus*⁴ to the Abbé's assertions that the said *fusion* between his Church and Theosophy would surely come, was this:

. . . We are not as optimistic as he [the Abbé Roca] is. His church sees in vain her greatest “mysteries” unmasked and the fact proclaimed in every country by scholars versed in Orientalism and Symbology, as by Theosophists; and we re-

¹ [Alluding to the seven hills of Rome: Aventine, Cælian, Capitoline, Esquiline, Palatine, Quirinal, and Viminal.]

² [Daily paper printed in English]

³ [*The Globe*, London, February 7th, 1889, p. 3; quoting from the *Galignani's Messenger*. — Boris de Zirkoff.]

⁴ December 1887

fuse to believe that she will ever accept our truths or confess her errors. And as, on the other hand, no true Theosophist will accept any more a *carnalised* Christ according to the Latin dogma than an [61] anthropomorphic God, and still less a “Pastor” in the person of a Pope, it is not the adepts who will ever go toward “the Mount of Salvation” [as invited by the Abbé]. They will rather wait that the Mohammed of Rome should go to the trouble of taking the path which leads to Mount Meru . . . ¹

This is not rejecting “the authority of Christ” if the latter be regarded as we and Laurence Oliphant² regarded Him, *i.e.*, as an *Avatar* like Gautama Buddha and other great adepts who became the vehicles or *Reincarnations* of the “one” Divine Influence. What most of us will never accept is the anthropomorphized “*charmant docteur*” of Renan, or the Christ of Torquemada and Calvin rolled into one. Jesus, the Adept we believe in, taught our Eastern doctrines, KARMA and REINCARNATION foremost of all. When the so-called Christians will have learnt to read the New Testament between the lines, their eyes will be opened — and they will see.

We propose to deal with the subject of Karma and Reincarnation in our next issue. Meanwhile, we are happy to see that a fair wind is blowing over Christendom and propels European thought more and more Eastward.



¹ [The original of this paragraph is in French; Madame Blavatsky gives here a translation which is not too close to the original. The latter may be found in Vol. VIII, p. 371, of the present Series; and the literal translation on page 390 of the same Volume. — *Boris de Zirkoff*.

Here are the aforementioned paragraphs, side-by-side: ED. PHIL.]

Original text by Helena Blavatsky

Mais nous ne sommes pas, cependant, aussi optimistes qu'il l'est lui-même. L'Église a beau voir ses plus grands «mystères» démasqués et proclamés par les savants de tous les pays versés dans l'orientalisme et la symbologie, ou par les théosophes, nous ne pouvons croire qu'elle accepte jamais nos vérités; nous croyons encore moins qu'elle confesse jamais ses erreurs. Et, comme de leur côté, les vrais théosophes n'accepteront jamais, ni un Christ fait chair, *selon le dogme de Rome*, ni un Dieu anthropomorphe, ni moins encore un «Pasteur» dans la personne d'un Pape, ce n'est pas eux qui iront vers «la Montagne du Salut»; ils attendront que le Mahomet de Rome se dérange pour prendre le chemin qui mène vers Mérou. Or cela sera-t-il jamais? Je laisse au lecteur le soin d'en juger!

Translation by Boris de Zirkoff

But we are not as optimistic, however, as he is. Though the Church sees its greatest “mysteries” unmasked and proclaimed by scholars of every country who are versed in Orientalism and Symbology, or by Theosophists, we cannot believe that it will ever accept our truths; we believe still less that it will ever confess its errors. And, as on their part, true Theosophists will never accept either a Christ made Flesh, *according to the Roman dogma*, or an anthropomorphic God, still less a “Shepherd” in the person of a Pope, it is not they who will move towards “the Mountain of Salvation”; they will wait till the Roman Mohammed takes the trouble of starting on the road which leads to Meru. Will that ever take place? I leave that to the reader to judge for himself.

— ED. PHIL.]

² [Laurence Oliphant, 1829–1888, a Member of Parliament for Stirling Burghs, was a South African-born British author, traveller, diplomat, British intelligence agent, Christian mystic, and Christian Zionist. In his lifetime, his best known book was his satirical novel *Piccadilly* (1870). In modern times, his scheme for planting Jewish agricultural colonies in the Holy Land, *The Land of Gilead*, drew more attention.]

Suggested reading for students.



She being dead, yet speaketh.

- BLAVATSKY ABOUT TO UNVEIL ISIS
- BLAVATSKY AGAINST ECCLESIASTICAL CHRISTIANITY
- BLAVATSKY AGAINST SPIRITUALISM
- BLAVATSKY CUTS DOWN TO SIZE A CARPING CRITIC OF HETERODOXY
- BLAVATSKY CUTS DOWN TO SIZE A SHAM ADEPT AND VULGAR BULLY
- BLAVATSKY DEFENDS ISIS UNVEILED
- BLAVATSKY ENLIGHTENS THE SCEPTICS OF HER MOTHERLAND
- BLAVATSKY EXPELS A FRIEND OF COMMUNISTS
- BLAVATSKY HATED BALLS
- BLAVATSKY ON A CASE OF OBSESSION
- BLAVATSKY ON A CHRISTIAN MINISTER WHO WAS LOST IN GOD
- BLAVATSKY ON A HEAVY CURSE
- BLAVATSKY ON AN INTRO- AND RETROSPECTIVE DREAM
- BLAVATSKY ON ANIMAL SOULS
- BLAVATSKY ON BULGARIAN SUN WORSHIP
- BLAVATSKY ON CHRISTMAS AND THE CHRISTMAS TREE
- BLAVATSKY ON ELEMENTALS AND ELEMENTARIES
- BLAVATSKY ON FOETICIDE BEING A CRIME AGAINST NATURE
- BLAVATSKY ON HINDU WIDOW-BURNING
- BLAVATSKY ON JESUITRY IN MASONRY
- BLAVATSKY ON MARRIAGE, DIVORCE, AND CELIBACY
- BLAVATSKY ON NEBO OF BIRS-NIMRUD
- BLAVATSKY ON OCCULT ALPHABETS AND NUMERALS
- BLAVATSKY ON OCCULT VIBRATIONS
- BLAVATSKY ON OLD AGE
- BLAVATSKY ON OLD DOCTRINES VINDICATED BY NEW PROPHETS
- BLAVATSKY ON PLATO'S TIMAEUS

BLAVATSKY SPEAKS SERIES
SUGGESTED READING FOR STUDENTS

- BLAVATSKY ON PROGRESS AND CULTURE
- BLAVATSKY ON RELIGIOUS DEFORMITIES
- BLAVATSKY ON RITUALISM IN CHURCH AND MASONRY
- BLAVATSKY ON SHAMBHALA, THE HAPPY LAND
- BLAVATSKY ON SPINOZA AND WESTERN PHILOSOPHERS
- BLAVATSKY ON SUNDAY DEVOTION TO PLEASURE
- BLAVATSKY ON TEACHINGS OF ÉLIPHAS LEVI
- BLAVATSKY ON THE BOOGEYMEN OF SCIENCE
- BLAVATSKY ON THE BOOK OF ENOCH
- BLAVATSKY ON THE DOOMED DESTINY OF THE ROMANOVs
- BLAVATSKY ON THE ELUCIDATION OF LONG-STANDING ENIGMAS
- BLAVATSKY ON THE HARMONICS OF SMELL
- BLAVATSKY ON THE HIDDEN ESOTERICISM OF THE BIBLE
- BLAVATSKY ON THE HISTORY AND TRIBULATIONS OF THE ZOHAR
- BLAVATSKY ON THE INTROVERSION OF MENTAL VISION
- BLAVATSKY ON THE KEY TO SPIRITUAL PROGRESS
- BLAVATSKY ON THE KNIGHTED OXFORD SANSKRITIST WHO COULD SPEAK NO SANSKRIT
- BLAVATSKY ON THE LETTERS OF LAVATER
- BLAVATSKY ON THE LUMINOUS CIRCLE
- BLAVATSKY ON THE MODERN NEGATORS OF ANCIENT SCIENCE
- BLAVATSKY ON THE MONSOON
- BLAVATSKY ON THE NEW YEAR AND FALSE NOSES
- BLAVATSKY ON THE NEW YEAR'S MORROW
- BLAVATSKY ON THE QABBALAH BY ISAAC MYER
- BLAVATSKY ON THE QUENCHLESS LAMPS OF ALCHEMY
- BLAVATSKY ON THE RATIONALE OF FASTS
- BLAVATSKY ON THE ROOT CAUSES OF SECTARIANISM AND INTOLERANCE
- BLAVATSKY ON THE ROOTS OF ZOROASTRIANISM
- BLAVATSKY ON THE SECRET DOCTRINE
- BLAVATSKY ON THE SIR ORACLES OF ORIENTAL RELIGIONS
- BLAVATSKY ON THE TEACHINGS OF ÉLIPHAS LEVI
- BLAVATSKY ON THE VIŚISHTĀDVAITA PHILOSOPHY
- BLAVATSKY ON THEOSOPHY AND ASCETICISM
- BLAVATSKY ON WHETHER THE RISHIS EXIST TODAY

BLAVATSKY SPEAKS SERIES
SUGGESTED READING FOR STUDENTS

- BLAVATSKY REBUKES A SHAM THEOSOPHIST AND BIGOTED ASS
- BLAVATSKY REBUTS UNSPIRITUAL CONCEPTIONS ABOUT GOD
- BLAVATSKY'S LAST WORDS
- BLAVATSKY'S OPEN LETTER TO HER CORRESPONDENTS
- GEMS FROM THE EAST
- INDUCTIVE REASONING LEADS TO FAKE DEDUCTIONS
- MADAME BLAVATSKY ENLIGHTENS THE SCEPTICS OF HER MOTHERLAND
- MADAME BLAVATSKY ON THE PHILOSOPHICAL MIND OF THE CHINESE
- OBITUARY TO MIKHAIL NIKIFOROVICH KATKOV
- OBITUARY TO PUNDIT DAYĀNAND SARASWATĪ
- OPEN LETTER TO THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY
- OPEN LETTER TO THE ARCHBISHOP OF CANTERBURY
- OPEN LETTERS TO THE AMERICAN CONVENTION
- PAGES FROM ISIS UNVEILED
- PAGES FROM THE CAVES AND JUNGLES OF HINDOSTAN
- PAGES FROM THE SECRET DOCTRINE 1 - ABRIDGED
- PAGES FROM THE SECRET DOCTRINE 2 - FULL TEXT
- ROSICRUCIANISM WAS AN OFFSHOOT OF ORIENTAL OCCULTISM
- ROSICRUCIANS EMERGED AS AN ANTIDOTE TO THE MATERIAL SIDE OF ALCHEMY
- THE HERMETIC FIRE OF THE MIND IS THE KEY TO THE OCCULT SCIENCES
- THE REAL MEANING OF THE FIRST LINE OF GENESIS
- THE SECRET DOCTRINE (1888) VOL. 1 OF 2 ON COSMOGENESIS
- THE SECRET DOCTRINE (1888) VOL. 2 OF 2 ON ANTHROPOGENESIS
- THOTH IS THE EQUIVALENT OF HERMES AND MOSES
- UNPOPULAR PHILOSOPHER ON CRITICISM AND AUTHORITIES
- UNPOPULAR PHILOSOPHER ON THE EIGHTH WONDER
- UNPOPULAR PHILOSOPHER ON THE MORNING STAR
- WE ARE MORE OFTEN VICTIMS OF WORDS RATHER THAN OF FACTS
- WITHOUT THE REVIVAL OF ARYAN PHILOSOPHY, THE WEST WILL FALL TO EVEN GROSSER MATERIALISM



Further reading.



Black versus White Magic Series.

- BUDDHISM, CHRISTIANITY, AND PHALLICISM
- WHY WOMEN SHOULD AVOID THE CHURCH LIKE A PLAGUE

Buddhas and Initiates Series.

- BLAVATSKY ON THE TRANS-HIMALAYAN FRATERNITY
- BLAVATSKY ON THE TRIALS AND TRIUMPH OF INITIATION
- 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
- JESUS BEN PANDIRA, THE HISTORICAL CHRIST
- KALI-YUGA AND THE KALKI-AVATĀRA
- MORALITY IS MAN'S PRISTINE EFFORT TO HARMONISE WITH UNIVERSAL LAW
- PAUL AN INITIATE AND FOUNDER OF CHRISTIANITY
- PETER NOT AN INITIATE AND THE ENEMY OF PAUL
- PLUTARCH ON PHOCION CHRĒSTOS
- PLUTARCH ON THE TUTELARY DAIMŌN OF SOCRATES
- PRINCIPLES AND FORCES IN NATURE AND MAN (DIAGRAM)
- PRINCIPLES AND FORCES IN NATURE AND MAN (INSTRUCTIONS)
- PROCLUS ON SOCRATES' DAEMON - TR. TAYLOR
- THE ADEPTS DESTROY THE WICKED AND GUARDS THE PATH OF THE VIRTUOUS
- THE HOLY RITES OF ELEUSIS WERE ARCHAIC WISDOM RELIGION DRESSED IN GREEK GARB
- THE KEY TO THE MYSTERY OF BUDDHA LIES IN THE CLEAR APPERCEPTION OF THE CONSTITUTION OF MAN
- THE REAL CHRIST IS BUDDHI-MANAS, THE GLORIFIED DIVINE EGO

Confusing Words Series.

- HIGHER MANAS AND LOWER MANAS
- HIGHER SELF AND HIGHER EGO

Constitution of Man Series.

- CONSTITUTION OF MAN – OVERVIEW

Down to Earth Series.

- COMPETITION RAGES MOST FIERCELY IN CHRISTIAN LANDS

Theosophy and Theosophist Series.

- THEOSOPHY IS RELIGION ITSELF AND SUBLIME CODE OF ETHICS
- THEOSOPHY IS THE SCIENCE OF TRUTH AND THE RELIGION OF JUSTICE
- THERE IS NO RELIGION HIGHER THAN TRUTH

