



ASTROLOGY, NUMBERS AND DESTINY

The popular idea of Astrology seems to be that the planets and the stars exercise a certain influence upon the destiny of man, which the science of Astrology can determine; and that there are means within the reach of that science which can be used to propitiate "the evil stars."

This crude notion, not philosophically understood, leads to two unscientific fallacies.

On the one hand it gives rise to a belief in the doctrine of fatality, which says that man has no free-will inasmuch as every thing is predetermined, and in the other it leads one to suppose that the laws of Nature are not immutable, since certain propitiatory rites may change the ordinary course of events.

These two extreme views induce the "rationalist" to reject "Astrology" as a remnant of the uncivilized condition of our ancestors, since as a matter-of-fact student he refuses to recognize the importance of the saying, "Real philosophy seeks rather to solve than to deny."

It is an axiom of the philosophic student that truth generally lies between the extremes.

If one therefore proceeds in this spirit, he will find that there is yet not an unreasonable or unscientific hypothesis which can reconcile all these different views, and which, not unlikely, was what the ancients meant by Astrology.

Although a study of this science may enable one to determine what the course of events will be, it cannot necessarily be

inferred therefrom that the planets exercise any influence over that course.

The clock indicates, it does not influence, the time. And a distant traveler has often to put right his clock so that it may indicate correctly the time of the place he visits. Thus, though the planets may have no hand in changing the destiny of man, still their position may indicate what that destiny is likely to be.

This hypothesis leads us to the question, "What is destiny?"

As understood by the Occultist, it is merely the chain of causation producing its correspondential series of effects.

One who has carefully followed the teachings of Occultism, as recently given out, concerning Devachan and future re-births, knows that every individual is his own creator or his own father, *i.e.*, our future personality will be the result of our present mode of living.

In the same manner our present birth, with all its conditions is the tree grown out of the germ sown in our past incarnations.

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Our physical and spiritual conditions are the effects of our actions produced on those two planes in previous existences.

Now it is a well-known principle of Occultism that the ONE LIFE, which pervades ALL, connects all the bodies in space. All heavenly bodies have thus mutual relation, which is blended with man's existence, since he is but a microcosm in the macrocosm.

Every thought, as much as action, is dynamic and is impressed in the imperishable Book of Nature — the Akasa, the objective aspect of the UNMANIFESTED LIFE. All our thoughts and actions thus produce the vibrations in space, which mould our future career.

And astrology is a science, which having determined the nature of the laws that govern these vibrations is able to state precisely a particular or a series of results, the causes of which have already been produced by the individual in his previous life.

Since the present incarnation is the child of the previous one, and since there is but that ONE LIFE which holds together all the planets of the Solar system, the position of those planets at the time of the birth of an individual — which event is the aggregate result of the causes already produced — gives to the true Astrologer the data upon which to base his predictions.

It should be well remembered at the same time that just as the "astronomer who catalogues the stars cannot add one atom to the universe," so also can no astrologer, no more than the planet, influence the human destiny.

Perhaps the following beautiful passage from that exquisite work of Bulwer Lytton's — *Zanoni* — may help to make the meaning still clearer: —

"For the accomplishment of whatever is great and lofty, the clear perception of truths is the first requisite — truths adapted to the object desired. The warrior thus reduces the chances of battle to combinations almost of mathematics. He can predict a result, if he can but depend upon the materials he is forced to employ."

This necessitates a consideration of the element of clairvoyance necessary to constitute a true astrologer.

The ancient Rishis, to condemn whose books without a hearing was, till recently, a general practice, had by observation, experiment and deep occult knowledge, taken account of all conceivable combinations of various causes and determined with mathematical precision almost to infinitesimal point their effects.

But yet, since the cosmos is infinite, no finite being can ever take cognizance of all the possibilities of Nature; at any rate they cannot be committed to writing, since as Isis Unveiled says: — "to express divine ideas, divine language is necessary."

Recognizing the truth of this most important but unfortunately often neglected axiom, they laid down as the first condition of success in astrology a pure life, physically, morally and spiritually. This was intended to develop the psychic capacities of the astrologer who could thus see in Akasa the combinations, not alluded to in the written works, and predict their results in the manner beautifully illustrated in the above extract from *Zanoni*.

In short, true Astrology is a mathematical science, which teaches us what particular causes will produce what particular combinations, and thus, understood in its real significance, gives us

the means of obtaining the knowledge how to guide our future births.

True, such astrologers there are but few: but are we justified in condemning the science of electricity because there may be very few real electricians? We must not at the same time lose sight of the fact that although there are numberless combinations that must be determined by the psychic vision of the astrologer, there are yet a very large number of them that have been determined and put on record by the ancient sages. It is these cases which baffle us when we find that some astrological calculations prove correct while others are quite beside the mark.

—H. P. B.

[The Theosophist, Vol. V, #9, June, 1884]

KARMA

[The Theosophist, Vol. V, No. 9(57), June 1884, p. 223; also found in Blavatsky: *Collected Writings*, VI, p. 236-37]

It is generally supposed that animals are not under the operation of the law of Karma, as applied to human beings. If so, how can we explain the difference between the position of an animal exposed to all the torments that can afflict sentient beings, whipped almost to death, starved out of existence, and that of another, enjoying all the luxuries of the material world, fed with the best of food and treated with extreme kindness? How again can the cases of animals born blind be explained? We do not actually mean to invest them with as much responsibility as human beings, but can they not be supposed to possess it in a far less degree? A solution from you on this point will go much toward elucidating our ideas on the subject.

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Note: —The error often committed is to mistake the general law of cause and effect for the law of merit and demerit.

If we ask, why has one animal an easy life to lead and another a hard one, we might ask also, why is one tree cut down before it is grown up, while another tree is allowed to die of old age? Why is one pair of shoes made to adorn the feet of a lady in a ballroom, and another pair to be dragged through the mud by a boor?

No one will maintain that minerals and plants have any moral responsibility. Neither have animals, children, idiots or the insane any such moral responsibility. This is a fact recognized by human legislation, and it was reserved for the ignorance of the 14th Century to judicially try and punish animals according to a Jewish law, laid down in *Exodus*, xxi, 28, which says: "If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit." According to that law in 1386 the judge of Falaise condemned a sow to be mutilated in the leg and head, and afterwards to be hung, for having torn the face and arm of a child and then killing it. This was a Draconian infliction of punishment. The sow was executed in the public square, clothed in a man's dress.

The law of Karma is a moral law, and where no moral responsibility exists, there can be no application of the law of Karma; but the law of cause and effect applies to all departments of nature.

A celebrated writer says: "Suffering is heaven's divine medicine." The law of *compensation* is also active in the animal world. A dog, that has to exercise its own sagacity to find food, will sooner develop psychical powers in that direction, than one that does nothing but eat and sleep, and the individual or differentiated monad of the former will sooner reach the

condition necessary to enter the human kingdom.

The rudiments of hope, patience, faith, fidelity, confidence, etc., are found in the animal kingdom. By putting them into exercise, they will become stronger, and as no effort in nature is ever lost, they will find their uses. If we understand the laws of the universe, we shall have no occasion to find fault with them, and become convinced of the uselessness to attempt to improve or correct Supreme Wisdom, or "God."

When Man Ignores His Inner God

[*Journal of The Theosophical Society*, Madras, Vol. I, No. 6, June 1884, pp. 82-83; also found in *Blavatsky: Collected Writings*, VI, p. 238]

[To her own translation from the original French of Lecture Five in this Series, H. P. B. appends the following two footnotes:]

According to the statement of Llorente (see *American Encyclopaedia*)¹* from 1481 to 1808 there were burnt alive 31,912 persons; burned in effigy 17,659, tortured and imprisoned 291,456. All that in the name of "Jesus Christ" and by the supreme authority of the Pope, who appointed the "apostolic" judges of the inquisition. This is not "attacking Christianity," but simply stating historic facts.

Éliphas Lévi being a Catholic still cherishes the idea that the Pope of Rome is really the successor of Peter, who was made Bishop of Rome by Jesus Christ. If

¹ [H.P.B. has reference to the *Encyclopaedia Americana*. Edited by Francis Lieber, assisted by E. Wigglesworth, Philadelphia: Carey, Lea & Carey, 1829-33; also 1838, 1848, 1849. Article on "Inquisition," p. 33, where Llorente is referred. — Boris de Zirkoff]

it is admitted that Peter really was the first Pope, then it follows logically that the "Roman Catholic" church is really the only Christian church that has any legitimate existence, and all the so-called protestant churches are only so many heresies that ought to be rooted out; but biblical criticism has shown that Peter had nothing whatever to do with the foundation of the Latin church. "**Petroma**" was the name of the double set of stone tablets used by the hierophant at all initiations during the final Mystery; and the designation "Peter" (in Phoenician and Chaldaic, an interpreter) appears to have been the title of this person. The majority of critics show that the "apostle" Peter never was in Rome, —and besides it is almost certain that the real "Jesus" of the gospels, whose name was "Jehoshua, the Nazarene," lived a hundred years before the Christian era.

Self-Mastery

In such a great work as this Movement no one should expect to find his associates all congenial, intuitive, prudent or courageous. One of the first proofs of self-mastery when one shows that he can be kind and forbearing and genial with companions of the most dissimilar characters and temperaments. One of the strongest signs of retrogression when one shows that he expects others to like what he likes and act as he acts.

A MASTER OF WISDOM

Outside People

H.P.B. said that it is by failing and by falling that we learn, and we cannot hope at once to be great and wise and wholly strong. She and the Masters behind expected that from all of us; she and they never desired any of us to work blindly, but only desired that we work in unity.

I know that their desire is that each should listen to the voice of his inner self and not depend too much on outside


people, whether they be Masters, Eastern disciples or what not. By a dependence of that kind [*i.e.*, on the inner soul] you become at last thoroughly independent, and then the unseen helpers are able to help all the more.

To be even unconsciously deluded by the influence of another is to have a counterfeit faith.

W. Q. JUDGE

MAHATMAS AND CHELAS

[*The Theosophist*, Vol. V, No. 10(58), July 1884, p. 233; also found in *Blavatsky: Collected Writings, VI*, p. 239-41]

 MAHATMA is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation. This process of the self-evolution of the MAHATMA extends over a number of "incarnations," although, comparatively speaking, they are very few. NOW, what is it that incarnates? The occult doctrine, so far as it is given out, shows that the first three principles die more or less with what is called the physical death. The fourth principle, together with the lower portions of the fifth, in which reside the animal propensities, has *Kama Loka* for its abode, where it suffers the throes of disintegration in proportion to the intensity of those lower desires; while it is the higher *Manas*, *the pure man*, which is associated with the sixth and the seventh principles, that goes into *Devachan* to enjoy there the effects of its good *Karma*, and then to be reincarnated as a higher individuality. Now, an entity, that is passing through the occult training in its successive births, gradually has less and less (in each

incarnation) of that lower *Manas* until there arrives a time when its *whole Manas*, being of an entirely elevated character, is centred in the higher individuality, when such a person may be said to have become a MAHATMA. At the time of his physical death, all the lower four principles perish without any suffering, for these are, in fact, to him like a piece of wearing apparel which he puts on and off at will. The real MAHATMA is then not his physical body but that higher *Manas* which is inseparably linked to the *Atma* and its vehicle (the 6th principle)—a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by the Occult Philosophy. When, therefore, people express a desire to "see a MAHATMA," they really do not seem to understand what it is they ask for. How can they, by their physical eyes, hope to see that which *transcends* that sight? Is it the body—a mere shell or mask—they crave or hunt after? And supposing they see the body of a MAHATMA, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the *Maya* before them reflects the image of a true MAHATMA or not? And who will say that the physical is not a *Maya*? Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA, must use his *intellectual* sight. He must so elevate his *Manas* that its perception will be clear and all mists created by *Maya* must be dispelled. His vision will then be bright and he will see the MAHATMA wherever he may be, for, being merged into the sixth and the seventh principles, which are ubiquitous and omnipresent, the MAHATMAS may be said to be everywhere. But, at the same time, just as we may be standing on a mountain top and have within our sight the whole plain, and yet not be cognisant of any particular tree or spot, because from that elevated position all below is nearly

identical, and as our attention may be drawn to something which may be dissimilar to its surroundings—so in the same manner, although the whole of humanity is within the mental vision of the MAHATMAS, they cannot be expected to take special note of every human being, unless that being by his special acts draws their particular attention to himself. The highest interest of humanity, as a whole, is their special concern, for they have identified themselves with that Universal Soul which runs through Humanity, and he, who would draw their attention, must do so through that Soul which pervades everywhere. This perception of the *Manas* may be called “faith” which should not be confounded with *blind belief*. “Blind faith” is an expression sometimes used to indicate belief without perception or understanding; while the true perception of the *Manas* is that enlightened belief, which is the real meaning of the word “faith.” This belief should at the same time be accompanied by *knowledge*, *i.e.*, experience, for “true *knowledge* brings with it faith.” Faith is the perception of the *Manas* (the fifth principle), while knowledge, in the true sense of the term, is the capacity of the Intellect, *i.e.*, it is spiritual perception. In short, the higher individuality of man, composed of his higher *Manas*, the sixth and the seventh principles, should work as a unity, and then only can it obtain “divine wisdom,” for divine things can be sensed only by divine faculties. Thus the desire, which should prompt one to apply for *chelaship*, is to so far understand the operations of the Law of Cosmic Evolution as will enable him to work in harmonious accord with Nature, instead of going against its purposes through ignorance.

WHAT IS THEOSOPHY?

Schopenhauer answers the question as follows:

... Starting from the plane of *mental conception* (*Vorstellung*), and proceeding on our way towards the attainment of *objective knowledge*, we shall never be able to penetrate into the interior of the things and to find out what they really are (not what they merely appear to be). So far I agree with *Kant*. But as a counterpoise to this truth I have called attention to another one; namely, that we are not merely the *cognizing subject*, but we are also ourselves a part of the object of our cognition, we are ourselves the *Thing itself*. There is consequently an interior way open to us from that self-existing and interior essence of things, which we cannot approach from the outside; a kind of subterranean passage, a secret connection, by which we by treason, as it were, may at once penetrate into a fortress which was impregnable from the outside. The *Thing itself* can as such enter our consciousness only in a direct manner, *i.e.*, by *becoming conscious of its own self*. To attempt to know it objectively is to ask for a self-contradiction.” (*The World as Will and Conception*, Vol. ii, cap. 18) [*Lucifer*, Vol. I, p. 417-18]

In order to see yourself you need a mirror. By making the lower mind — man’s interior mirror — perfectly *still* it will reflect the activity of its Father, the Higher Ego.

CONTROVERSY BETWEEN H. P. BLAVATSKY AND THE ABBÉ ROCA

[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.

The opening article of the Abbé Roca appeared in Volume II, No. 9, December 1887. H. P. B.'s Reply followed it in the same issue. The rejoinder of Abbé Roca appeared in February 1888. H. P. B.'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 H. P. B. appended to his article a large number of illuminating footnotes that closed the series.

In the January, 1888, issue of *Lucifer* (Vol. I), H. P. B. published her own somewhat abbreviated English translation of the Abbé Roca's opening essay, appending to it a few brief footnotes.

Abbé Roca incurred the wrath of his superiors for his views and was accordingly defrocked.

— the translation used here is that found in *Blavatsky: Collected Writings*, Vols. VIII & IX.]

ESOTERICISM OF CHRISTIAN DOGMA

CREATION AS TAUGHT BY
MOSES AND THE MAHÂTMANS

ABBÉ ROCA, *Honorary Canon*

[*Le Lotus*, Paris, Vol. II, No. 9, December, 1887,
pp. 149-160.

Translated from the original French by HPB]

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 Himâlayan 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.

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 passionate 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.

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 esoteric science.^{1*} 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

¹ "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. B.

same secrets of Sociology. Priests and savants will then develop in the radiance of one and the same light.

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 MAHÂTMAS OFFER AND DELIVER TO US AT THIS MOMENT.²

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 theosophic traditions of Judeo-Christianity, from its origin to our own day, through the Holy Kabbala, I can recognize 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

² The capitals are our own; for these "Mahatmas" are the real Founders and "Masters" of the Theosophical Society.—H. P. B.

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 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?

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"; 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" [*Matt.*, xvi, 19], by making them pass from the hands of the Mahatmas 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, 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.

This is how I, priest of Jesus Christ, betray Jesus Christ, when I acclaim the wisdom of the Mahatmas 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.

"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 Mahatmas 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.

II.—I can now, after these preliminaries, give an example of the transformation, which, thanks to the Mahatmas, 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*, 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 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 civilizations 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 Mahatmas, 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 spiritualized, more

or less materialized, 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 minutest atom is hidden a vital soul, the presence of which has been perfectly determined by Claude Bernard 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."

"Corporeal man and the sensible universe, says the theosophical doctrine, 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 *Mâyâ*." The language of St. Paul is in no way different: "The aspect of the world," he says, "is a passing vision, an image which passes and renews itself continually—*transit figura hujus mundi*."

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,” a saying so well translated by Joseph de Maistre as follows: “The world is a vast system of invisible things, visibly organized.”

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.

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, etherealized 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.

Yes, all, absolutely all in the world is life, but life differently organized and variously manifested through phenomena which vary infinitely from the most spiritualized 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.

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 gnashing 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 Nirvâna.

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. There are things that strike me even more.

Monsieur Pictet, at Geneva, is creating diamonds with air and light. This should not astonish those who know that our coalmines are nothing but “stored-up sunlight.” With an even more marvelous 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?

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 *crystallization* 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*. 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. 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”.

This is why so many new lights, coming from the East and elsewhere, enter scientifically, in our day, into the Christian mind.

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’Alveydre 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 recognized in them.

L'ABBÉ ROCA (*CHANOINE*).
Château de Pollestres, France.

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?—H. P. B.

NOTES ON ABBÉ ROCA'S

"ESOTERICISM OF CHRISTIAN DOGMA"

[*Le Lotus*, Paris, Vol. II, No. 9, December, 1887,
pp. 160-173]

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.'" [*John*, x, 16.] 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-Avatâra* at the end of *Kali-Yuga*, while we are only at the beginning of it now.¹

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

¹ The *Kali-Yuga* lasts 432,000 years, and the first 5,000 years thereof will not have expired until 1897.

to the last, clearly appear to be a symbolic allegory of the same primitive mysteries and the Cycle of Initiation.

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

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), 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!

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.

² An explanation of this word will be found later on.—Editor, *Le Lotus*.

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. 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 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!

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: *Chrêstos* (*χρηστός*) and *Christos* (*χριστός*): 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.

It is said that after the *Kalki-Avatâra* ("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*), *carnalize* the Christos of the Gnostics; that alone prevents them having any point in common with the disciples of the Archaic Wisdom.

Western Theosophists accept the *Christos* as did the Gnostics of the centuries that preceded Christianity, as do the Vedântins their Krishna: they distinguish the corporeal man from the divine Principle, which, in the case of the Avatâra, 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; he does not become Vishnu; Vishnu absorbs only that part of himself which had animated the Avatâra, as it animates so many others.

Now the word Christos is in reality but a translation of the word Kris,² 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 Erythraean Sibyl where we find the words: ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΗΡ ΣΤΑΥΡΟΣ. 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,

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

² An esoteric term for the word *anointed*. Georg Curtius sees the origin of all these terms, *χρῖς*, *χρᾶω*, *χρητός*, in the Sanskrit *gharsh* (Greek *χρη*).--*Principles of Greek Etymology*, Vol. I, p. 236.

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 hidden meaning. In all ages and among all peoples, the Myth-Messiah is born of a Virgin-Mother. Witness Krishna and Devakî; 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. 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: first, there is the god *Thoth* 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, 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 Mut-em-ua, as mother of the "only-one," and representative of the divine mother of the youthful Sun-God.^{1*}

It is unnecessary to repeat the legend of Krishna and Devakî, of his miraculous birth, of the shepherds who took care of him, of the -ishis 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 K ishŚa, 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 millions for his jubilee) and morality in Christian and civilized countries sinks below that of wild beasts?

¹ Lecture on "The Historical Jesus and Mythical Christ," p. 5, 2nd para.

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.

I have not the slightest intention of hurting the feelings of those who believe in Jesus, the carnalized 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 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 carnalizing 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.¹

One fact is enough to prove that the Roman Church has abandoned even the

¹ 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 finger tips, 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 Mahatmas among the Initiates of the Himālayas.

tradition preserved by the Greek Church, in that it has adopted the *solar* tonsure² † 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 *Dzyan*,³ 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 *Chrêst*⁴ —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 *PD\T*, to anoint) cannot be applied to Jesus. Even according to the Gospels, *Jesus was never anointed*, either as High Priest, as King or as Prophet. "As a mortal," remarks Nork, "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*." Jesus was a *Chrêstos*: *χρηστὸς ὁ Κύριος* (the Lord is good), as St. Peter said (1st *Epistle*, ii, 3), whether he actually lived during the Christian era or a century earlier, in the

² Magnetic and psychic force resides in the hair; hence the myth of Samson and others like him in antiquity.

³ A Tibetan word, the Sanskrit *Jñāna*, occult wisdom, *knowledge*.

⁴ 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! ! !

reign of Alexander Jannaeus and his wife Salome, at Lüd, as stated in the *Sepher Toldoth Jeshu*.¹

And there were other ascetics in the condition of *Chrêstos*, even in his time: all those who, entering upon the arduous path of asceticism, traveled on the road which leads to *Christos*,—the divine light—all those were in the *Chrêstos* state, ascetics belonging to the oracular temples *χρηστήριος* from *χράω* belonging to an oracle; and *χρηστήριον* vehicle of an oracle, sacrifice and victim). This was all part 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 *Chrêst* 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.

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

¹ 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 Jannaeus 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.”

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

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

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*, should receive the keys of the mysteries from the hands of the Mahatmas, nor that the latter should re-enact the scene of the three Magi-Kings. It is hardly necessary to repeat again that which other Mahatmas, 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 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.⁴

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. . .

⁵

But *Apta* also means the *Crib* and the Manger, therefore the child born in the *Apta* was supposed to be born in the *Crib*, and this *Apta*, as *Crib*, is the hieroglyphic sign of the birthplace of the Sun.⁶

This point was indicated by the intersection of the Colure 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.

⁴ Among the Christians also, the day of the Nativity is determined by the full moon of Easter, a strange coincidence!

⁵ [“The Historical Jesus and Mythical Christ,” p. 7]

⁶ The Egyptians carried the newborn in its crib through the streets of Alexandria.

..... 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 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 . . .¹

And our author adds:

Plutarch also tells us how the Mithraic Cult had been particularly established in Rome about the year 70 B.C.² 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 Augiae*, or, in the Stables of Augias. Now the cleansing of this Stable was the sixth labour of Heracles, 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 was the birthplace of the Solar Messiah from the year 2410 to the year

255 B.C.; at which later 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!³

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

It is in this ancient wisdom, and in the Christos of the Gnostics under its various names, that the Theosophists, disciples of the Mahatmas, 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

¹ [*Op. cit.*, p. 7.]

² [*Lives: Life of Pompey*, ch. 24.]

³ [*Massey, op. cit.*, pp. 6-7.]

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 that 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 Jerusalem for three years after his conversion (*Gal.*, i, 18 *et seq.*), and after this he spoke (*Ibid.*, ii, 1 *et seq.*) 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.” 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 can hardly be explained unless, as Gerald Massey proves (thus corroborating the facts taught in the secret books of the Gnosis—see *Isis Unveiled*, Vol. II),¹* 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.

¹ [Compare passages on pp. 89-91, 137 and 162 footnote.]

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).

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 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).

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 *Vedânta*; it is an adjective untranslatable into any language; neither substance nor pure Spirit, nor even *any thing*, *Sat* is the infinite All, LIFE, or rather ABSOLUTE Existence, which cannot be translated either by the verb “to be” הִיָּה (Eheieh), or by the verb “to live” הָיָה, of which the Kabbalists have made a glyph of existence by transmuting it in a dozen different ways without the meaning being altered, and applying it to their Jehovah. *Sat* is the Absolute, or Parabrahm — and where is the Vedântin who would ever allow himself to call “spirit” Parabrahm, or the neuter Brahma! — while the Yliaster of Paracelsus is only the *Anima Mundi*; it is not even *Mûlaprakriti*, which is the “veil of Parabrahm” (literally, the *root of Nature*) but simply the *Âkâsa*, 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, which has carnalized 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.

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 Mahatmas, 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 aegis 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 Christos which Theosophists, thus liberated, have acknowledged, ever since the *secula seculorum*, is the *spiritual Ego*, glorious and triumphant over the flesh. 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:

Once united to his Âtman-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 Nirvâna, 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” [*Luke*, xii, 3]. And what is that, but a repetition of the commandment of Gautama the Buddha: “Go and proclaim on the housetops of the pariahs, and in broad daylight, the mysteries of the Brâhmanas which they have kept secret in their temples. They have done so for love of power, for control

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. — *c.w.viii*, 389fn]

of the blind, and to usurp the prerogatives of the Devas (Gods).”

What the Brâhmanas were doing when Siddhârtha 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 Brâhmanas*, although under other names; in doing so, they will merely follow the commandments of the two great Mahatmas: Gautama of Kapilavastu and Jesus of Judaea. 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.

Honor to such!

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.³ Will that ever take place? I

³ The sacred mountain, abode of the Devas. — Editor, *Le Lotus*.

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 Biblical texts by his Church. But the Gnosis, like the *Gupta-Vidyâ* (the secret science) has *seven* keys that 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.

CORRESPONDENCE

Dear Mrs. Fernstrom:

We have found out, as you will find out more and more in this work, that there are many minds which reach finalities of their own upon a wholly insufficient and insecure basis. No doubt many people regard space as a "void." Were they to ask themselves what they know about space, they would be compelled to reply to themselves, Space represents what I do **not** know, not what I do know. All that I know is but a portion of what I do not know. To think of space as a "void," is to take the mental attitude of a child in the dark. The earth, and every other object, is there just the same as in daylight, but in the dark disappears, and it is the darkness which seems real, and to contain nothing but a "void." H.P.B. once wrote that "it is not

healthy for empty minds to wrestle with the Absolute." The Masters of Wisdom do not speculate upon the nature of That which is beyond all speculation. H.P.B. uses "Space," "Law," "Fire," "Light" and "Electricity," all as representative of That which is beyond and outside of all manifestation. Why does she use such terms? First, because they are all actually metaphysical, not physical. Secondly, because we cannot *define* any of them; we can only study them, and make such use of them as our study permits. We all need to take to *heart* the Three Fundamentals as one, and few people indeed, at this stage of evolution, are willing to take anything to heart. The universe is not a finality, but a continuity. No being, however high, or however low, is a finality as a being. Each, from the least of atoms to the highest of Gods, is and embodies the "ever-becoming."

JG

August, 1941



Dear Will and Jerome,

I am not a follower of the Evolution theory, but this is the light side of it :-)

with best regards,

Costas

Athens, GREECE

