



## PREVISION AS EASY TO CULTIVATE AS MEMORY

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A respectable American paper publishes a story of a clairvoyant prevision of death. One Martin Delehaute, employed in a steam sawmill, saw one night at ten o'clock, not far from his house, a man on a white horse, standing perfectly still and having his arm extended. He went to see who it was, when it vanished into air. He took this to be the foreboding of some evil to occur either to himself or his family. He told his wife all about his vision, and on the next day would not go into the swamp to cut logs as he had done before. On the following day he was sent for, but did not like to go on account of having a presentiment that something was to happen to him on that day. However, he took his axe and went to the chopping, and on finding nobody there he turned back toward home. He met, however, a Mr. Tancrede Mayex by whom he was persuaded, despite a foreboding of disaster to himself, to return to the jungle and assist in felling a tree. The work was completed in safety and the tree fell, but was caught in the branches of another tree, and in giving one more blow with the axe to free it, the tree suddenly twisted around, the roots struck the unfortunate man and mortally injured him. The strangest fact is now to be told. At precisely ten o'clock a.m., thirty-six hours after Mr. Delehaute saw the afore-mentioned vision, Mr. A. E. Rabelais, seated on a white horse, stopped at precisely the same spot and in the same attitude where Mr. D. had seen the vision, and gave Mrs. D. the startling information that her husband was very near killed, and then hastily rode off in search of Dr. Cullum. Dr. Cullum arrived, but the

unfortunate man was beyond the reach of medical skill and died at sundown of the same day. This is one of those cases one constantly meets with, where the previsionary faculty of the mind catches the coming event, but vainly tries to compel the dull reason to take warning. Almost everyone, even those who are quite ignorant of psychological science, has had these premonitions. With some they are of every day occurrence and extend to the most trifling events, though it is but rarely that they are heeded. Prevision is a faculty as easy to cultivate as memory, strange as the assertion may appear to sciolists.



### REPLY TO MADAME BLAVATSKY'S OBSERVATIONS ON CHRISTIAN ESOTERICISM

[*Le Lotus*, Paris, Vol. II, No. II, February, 1888, pp. 258-271]

[Translated from the original French as found in *Blavatsky: Collected Works Vol. viii*, p. 179-193 & 216-237. The following "reply" is very long and we reproduce it *in toto* not because of interest or relevance, but that there be a complete record of the interchange. Madame Blavatsky's reply begins on page 8.]

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.

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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), 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 vigor,” 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.” In his own terms, quite as categorical as those of the Mahârâjâs 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 Mahâtmas. They make no secret of it, and I do 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*, 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*”! 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*.”

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 *Μαρτυρία τεΚμηρίου*. Hence, overwhelmed by so many proofs, a very unlikely philosopher, J. J. Rousseau, 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*, and I emphasize this because I agree that the *East* has seen incarnations of Wisdom superior to that which expressed 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.

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. When any of the Mahâtmas—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*; 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, Siddhârtha and all the other Buddhas drank the bitterness in the East); when he shall, without complaint or murmur, *sicut agnus*, have delivered his body, *a planta pedis usque ad summum verticis*, 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 *Âtma-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 triumphant, and you would be 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! *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 Mahâtmas, honour to them! But it is also that of the Kabalists 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 *χρηστός* of suffering and the *χριστός* 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 *annointed* 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.*” 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 principle*. None of us will enter that glorified body, which is to me the beatific Nirvâna of the Buddhists, without traversing that path which the Gospel calls the “strait gate and narrow way, *angusta porta, et arcta via*” [Matt., vii, 14].

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, 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 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 Chrestos 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*."

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. 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*"—"Thou art happy, Simon-Bar-Jona, because thou sayest what has not been revealed to thy spirit by any man, but by the Father only." 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 Hindû 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 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 unveils 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."

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).

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 Mahâtmas, 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 Brâhmanas*, 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 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*."

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 such, I believe, as the Mahâtmas 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 Nicean 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 prophesies 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, 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 Mahâtmas, 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*, they will together take their glorious 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!* \*

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 Caesaro-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 Kalkî-Avatâra will come.” 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 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 Caesar. 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, Caesars 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 molem.*" Its Redeemer possessed it, and St. Paul would be socially right in our times: "*Non estis vestri, vos estis Christi.*" 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: first, "not make a question of principles or doctrines into a question of persons or ecclesiastical establishments," as one of your brilliant compatriots, Madame Svetchine, 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-Serbatini in this connection! 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.

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 Caesarian 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.\*

Although Cain, Irshu, Nimrod, those true fathers of Caesarism, 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 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 Caesar 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 fulfill it" throughout the whole world—*Non veni solvere, sed adimplere!* [Matt., v, 17].

Madame Blavatsky is too well initiated into the secrets of the primitive sanctuaries to be ignorant, that, long before Jesus Christ, the Hindû 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*" [Gen., xi, 1].

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* 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 Caesarism, 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 Hindûs, 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.

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 Caesarian 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, Protestant, Anglican, Anglo-Saxon, and Anglo-American churches; but when, according to the promise of the Liberator, Christianity will have overthrown and annihilated Caesarism in all its political forms, great things will be seen!<sup>1</sup>

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!*” Satan-Caesar 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!*” 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!* From that day, the judgment is given, and the crisis begins: “*Nunc judicium est mundi, vñ κρίσις ἰστί τοῦ κόσμου τούτου.*”

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* which are split open, that *last judgment*

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

which will separate the goats from the sheep . . . they would see that these prodigies are already 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 Caesar and his abominable policy; a *world* and an *age* for which Jesus refused to pray—*non pro mundo rogo!*—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.*

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.

Caesar, 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 Chrestos.

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 Blavatsky 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-Vidyâ, 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, analyzing 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*”; the Buddhists, being able to analyze 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 *prajñâ*, which answer in their turn to the *seven* modifications of matter, and to the *seven* forms or *seven* classes of the phenomena of force.



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 Mahatmas.

ABBÉ ROCA, *Honorary Canon.*

### REPLY

## TO THE MISTAKEN CONCEPTIONS OF THE ABBÉ ROCA CONCERNING MY OBSERVATIONS ON CHRISTIAN ESOTERICISM

H. P. BLAVATSKY

[*Le Lotus*, Paris, Vol. II, No. 13, April, 1888, pp. 3-19]

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.”

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.

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 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 arguments, 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!

It is obvious that the famous paradox of Tertullian: “*Credo quia absurdum et impossibile est*”<sup>1</sup> 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.

<sup>1</sup>

The Abbé deceives himself in fancying he understands Buddhism; 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 3, 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?

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 that . . . which Krishna, Śâkyamuni,<sup>1</sup> Gautama of Kapilavastu, Siddhârtha, 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 linguae* relating to Sanskrit, Brâhmanical 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

<sup>1</sup> 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.

*esoteric synthesis* of the known religions and philosophies.

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 Brâhmanas and the Buddhists, of the Pagan and Christian Gnostics, as well as of the authentic Chaldean Kabalah, 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.

Of his “*Law of Ram*” and his “*Ab-Ram, issue of Ram*” (?) —I know nothing. I know perfectly well the VA<sup>☉</sup>®ÂVALI or genealogy of the Sûrya and the Chandra races<sup>2</sup> from Ikshvâku and Budha<sup>3</sup> to Râma and K ishŚa, the common source whence the *PurâŚas* (ancient *Scriptures*), the *Bhâgavata*, the *Skanda*, the *Agni* and the *Bhavishya-PurâŚa*, have drawn their divine, human, and dynastic genealogies. A copy of it is to be found in the royal library of the *Mahârâjâs* of Udaipur (the most ancient of the Indian royal houses, whose family genealogy has been examined and sanctioned by the Anglo-Indian government). Râma is a *historical* personage. The ruins of cities built by him

<sup>2</sup> Sûrya and Chandra (Solar and Lunar) are terms used respectively for the two great primitive and radical races of Âryâvarta, called the Solar and Lunar Races.

<sup>3</sup> I hope the reader will avoid confounding Budha (with one *d*) the son of *Soma*, the Moon, with the mystical title of Buddha (two *d*'s). The one is the proper name of an individual (Budha, Intelligence or Wisdom), the other is the title of the Sages, the “Illuminated.”

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*”?<sup>1</sup> A-bram or *A-brahm*, in Sanskrit, means a *non-Brâhmaṣa*, 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 again in Chaldea, but the Abraham of the Jews has nothing to do with the Hindu Râma;<sup>2</sup> \* he cannot have issued from the latter, for it is Râma, on the contrary, who has issued from Brahman (neuter) through his terrestrial aspect, VishṢu, of which he is the Avatâra.<sup>3</sup>

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 honorable 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

<sup>1</sup> It is not the tribes of the proud Râjputs of the Solar race, *Sûryavamṣa*—tribes which *historically prove* their descent from Lava and Kuṣa, the two sons of Râma—who would acknowledge this unknown “Ab-Ram.” See my note No. I on Abraham in a forthcoming number of *Le Lotus*.

<sup>2</sup> *Ab, Aba* means “father,” but only in the Semitic tongues.

<sup>3</sup> 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*.

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 carnalized Christ, hence *Christ-Man*, whether called Jesus or K ishṢa; let him 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 Mahâtman 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 *daïmôn* 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?

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 Mahâtman 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* Mahâtman by a Christian and a French Abbé, and because, even if the Editor of the French *Lotus* could be deceived, the Editor of the English *Lucifer* had seen through them.<sup>1</sup> 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

<sup>1</sup> 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*.

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.<sup>2</sup> 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 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,” 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

<sup>2</sup> 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*.

*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.

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 carnalized *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!!!. . .

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:

- a. 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;
- b. 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.

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 applied 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 Gayâ — 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.

For me Jesus Christ, *i.e.*, the Man-God of the Christians, copied from the Avatâras of every country, from the Hindu K ishŚa 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,<sup>1</sup> 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 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 Calvary as a myth

<sup>1</sup> 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 Manichaean 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*.<sup>1</sup>

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 Judaeus, 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 Irenaeus with the Gnostics in the 2nd century, to be certain of it. Ptolemaeus (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, Irenaeus 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* (*Contra Haereses*, lib. II, cap. 22, para. 4-5). 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 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 Caesarea, 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.<sup>1</sup> 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 (*ἀνῆρ*), because he was the Lord's Anointed, *i.e.*, the Messiah!! (*Vide* Josephus, *Antiq.*, lib. XVIII, cap. iii, 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., . . .” 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,

<sup>1</sup> 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*.

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*.” That is enough for us.

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 *Âtman* (Divine Spirit): *Vivit vero in me Christus*, as he would say: Krishna, Buddha, or Ormuzd lives in me.<sup>2</sup> After having repeated what I said in my “Notes” about the *Christos* developing only through the *Chrestos*, 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 *Nirvâṣa*, 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* 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

<sup>2</sup> In Hebrew, man or *Aish* (אִישׁ) gives this other form by Kabalistic derivation יֵשׁ 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 אִשָּׁה Issa, *woman*; in Egyptian *Isi-s, Isis*. The collateral form of it was יֵשׁ 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*.

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

He sends me to Damascus that I may become “a perfect initiate and the greatest of Christian Buddhists”(?). What would he say if I told him that it is after long years passed in the state of *Chrêstos*, 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.<sup>1</sup> The least of the

<sup>1</sup> 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

Gnostic Docetae 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.” 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, or a (saint) Constantine, probably beatified because he killed his son with his own hands, boiled monks in pitch, disemboweled his wife, and made himself as miserably famous as Nero.<sup>2</sup>

Oh, the Abbé informs us, “if the sublime conception of that Christian ideal [the *Christos* living within man] is that of the Mahâtman, honour to them!” That ideal is not Christian, nor has it been invented by the Mahâtman; *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.

By way of proving that Jesus was God, we are offered his martyrdom on the

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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!

<sup>2</sup> See my notes (No. 5) on this subject in a forthcoming number of *Le Lotus*.



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 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!*<sup>1</sup> \*

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

<sup>1</sup> 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 see-saw, lifts them high in the air and makes them whirl 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.

of a Brâhman-Buddhist; albeit we have heard a hybrid creature said formerly to have lived in Paris, spoken of as a “Brâhman-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 Nazars made use of both (see *Numbers*, vi, 20). 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* (i, 15 *et seq.*) that he had been “*separated*” for the Lord’s service from his birth: *i.e.*, pledged to the *nazarship*; but, as he says elsewhere (*I Cor.*, xi, 14) that it is a shame to wear long hair (as Jesus and St. John are represented as doing), this proves that he remained a Nazar<sup>2</sup> 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.

So it is quite useless to tell the occultists that “what was revealed to Paul was not by any means the Christos of the

<sup>2</sup> *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 Kabalistic 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*.

Gnostics . . . but really the *Chrestos* with all the arcana of his abasement and of his annihilation.” This *Chrestos* is exactly the Chrestos-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* (*Gal.*, ii, 11), and why does Paul show such contempt for the claim of Peter (Cephas), James and John to be considered as “pillars of the Church”?

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 unconscious, of the religion of the BrâhmaṢas. It is not just from yesterday that we have known the chrono-sidereal system of this Bavarian with a lively imagination. Many 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.<sup>1</sup> Every Theosophist knows of the great period of *Mahâ-yuga* whose divisions always lead us back to the figure 432. Thus *Kali-yuga*<sup>2</sup>—the black and evil age of the BrâhmaṢas, during which the world expiates the sins of the three preceding yugas and to whose help no *Avatâra* will come before its close<sup>3</sup>—will last 432,000 years, while the total of the *Mahâ-yuga*, made up of the *Satya*,

<sup>1</sup> *Vie de N.-S. Jésus-Christ*, Vol. II, p. 417.

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

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

*Tretâ*, *Dwâpara* and *Kali-Yugas* makes 4,320,000 years. This is a mystical calculation that the BrâhmaṢas give only to their Initiates, a calculation which has made our Orientalists, who can make nothing of it, utter many absurdities.<sup>4</sup> 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 Kabalistic 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.”

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!)
- 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.

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

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 Brâhmanical *Mahâ-yuga*.

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 Brâhmaṣas<sup>1</sup> 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 *Mahâ-yuga* in order to accept the 4,320 *lunar years* that Dr. Sepp puts between the Creation of the World and the *Nativity*?

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* (Vol. II, p. 639) written nearly twelve years ago.<sup>2</sup> Perhaps some day, then, we

<sup>1</sup> The Brâhmanas, annoyed at the persistence with which Col. Wilford searched for Adam and Eve, Noah and his three sons, composed a pretty little *Purâna* 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.

<sup>2</sup> 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

shall understand each other. In the meantime, I will send *Le Lotus* some notes<sup>3</sup> 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.

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 la fin, ou de la faim*)<sup>4</sup> which my interlocutor flings at me in the guise of farewell, I would have him observe:

- (1) that misery and dirt are found practically everywhere where the Catholic priest rules, and,
- (2) that there, near the Mahâtmanas, as he says, there are no poor for the good reason that there are no rich; other

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RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies 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*.

<sup>3</sup> See Note No. 8, in a forthcoming issue.

<sup>4</sup> A pun on words. The French word “faim” means hunger. The “closing words” of the Abbé hint at misery and hunger in the Orient.

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 Brâhman-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.

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 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 language*; 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 gratiis*, even though that saying ought to be followed by its opposite, *veritas odium parit*.

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## A FEW COMMENTS ON KUNDALINI ENERGY

The piece about Kundalini energy on Valerie Hunt’s web page is a useful item, despite its lack of discrimination between “mediumistic-Kundalini” and “spiritual-Kundalini”. <http://www.bioenergyfields.org/index.asp?SecId=4&SubSecId=33>

The unhealthy and dangerous use of Kundalini is the old story of students hungering for personal psychic growth BEFORE they learn service to nature in general, and humanity in particular. If such students would stress the pituitary (Ajna) or even the pineal glands in the brain (spiritual centers), it might be a different story, but stressing the Muladhara chakra is a dead giveaway for power hunger and personal selfishness.

Centering in the Pituitary and Pineal leads one to gradually realize that they owe a debt to the sun, the sky, the rain, the wind, that they belong to all humans as well, that they hold their Being in *trust* not

as an ownership, or for private growth, but as a spiritual offering. The following are links to a Rosicrucian web page with an discussion of Spiritual versus Psychic Development, and a Theosophical link describing the roles of the Pineal and Pituitary glands:

<http://www.rosicrucian.com/zineen/pamen042.htm>

<http://www.theosociety.org/pasadena/man-evol/mie-16.htm>

This link depicts the basic physiology of the chakras:

<http://www.dimensional.com/~ahm/matrix/SpSt/glands.htm>

In summary, Muladhara Chakra focus of Kundalini power develops separateness and selfishness, and is dangerous to the practitioner because it leads to mediumship and control by unscrupulous entities on the psychic plane. Using Mr. Leadbeater's recommendations on Kundalini (cited in Dr. Hunt's article) would put one directly into mediumship. Here's what Anagarika Dharmapala, a direct pupil of HP Blavatsky and resuscitator of Buddhism said of his experience with Leadbeater in his letter of Sept. 26, 1922 to *The Buddhist Chronicle* of Ceylon. He evidently met Leadbeater in 1886 when he accompanied Olcott to Ceylon:

Dear Sir,

The Buddhist English School, founded by C. W. Leadbeater, has a history. Mr. Leadbeater showed his fondness to a number of boys, and he started the school to teach them. *The school became the centre of scandal*, and Mr. Leadbeater had to be sent away for a time to Adyar and the school was left on the hands of the Sinhalese teachers. On his return from Adyar, it was found that he

had not undergone any change, and he began holding séances with the few boys until midnight in a darkened room. I was one of the sitters. Mr. Leadbeater made us lay our hands on the tea-table, and we observed that it began to move. Then he talked to the spirit and established a code of raps to get answers. The first thing he did was to get the record of our past lives. Each one got a name and one boy was told he was the wife of Leadbeater in a past birth.

We continued on for some weeks and gave it up because of the scandal.

Anagarika Dharmapala.

Kundalini is gentle and improving to all who point their heart in the right direction, but if we expect to cage it up for our own private HIGH — it will kill as easy as it creates. Moderating Cosmic electricity with nervous fluid or human electricity, requires an unselfish intent, an eye for universal benefit. Here's what Pandit Bhavani Shankar, a Chela of Master KH — one who later joined the ULT — says of the two approaches:

HPB refers to this spiritual process in the following passage in the *Voice of the Silence* and in her notes thereon.

Let not thy 'Heaven-Born,' merged in the sea of Maya, break from the Universal Parent (Soul), but let the fiery power retire into the inmost chamber, the chamber of the Heart and the abode of the World's Mother. Then from the heart that Power shall rise into the sixth, the middle region, the place between thine eyes, when it becomes the breath of the ONE SOUL, the voice which filleth all, thy Master's Voice.

In her note on the words "power" and the "world mother" in the above passage she says:

These are names given to *Kundalini* — one of the mystic 'Yogi powers'. It is *Buddhi* considered as an active instead of a passive principle. . . .

Thus the electro-spiritual force called Kundalini is the result of the spiritual development of man and has **nothing to do with physical and mechanical processes.**

But there is the lower Kundalini also, seated in the Muladhara Chakra, at the base of the spine, which Hatha-yogis try to awaken by Pranayama (restraint of breath). It is a dangerous process and has nothing to do with spirituality. There is another set of teachers who, by external stimuli such as crystal gazing, and focusing the attention and gaze on the Chakra between the eye-brows, advocate the development of clairvoyance, psychic vision, which is quite distinct from spiritual clairvoyance. The tiny serpent seen in this Chakram by the psychic is not the real spiritual power called Kundalini. The psychic person sees different objects in a finer world just as we see here the physical objects, but there is in him the sense of separateness as deep, if not deeper, as in the ordinary man, and he accentuates this separateness by setting his false and petty self against the surroundings, and striving for domination over them.

This is a process, the reverse of spiritual, a projection of the lower and false into the higher and the real. Saints and sages have time and oft taught, distinguishing real spirituality from these artificial methods which are prompted by the thirst for power and "Siddhis" (occult powers). Thus the great sage Dnyaneshvari in his famous mantra says: "Awakening the serpent by the control of the nine gates [of the body] and passing it through Sushumna (solar ray), which is one of the three Nadis, such is not, say the Munis, the path. . . . Similarly does Machhendra teach his disciple Gorakh

while telling him the real qualifications of a Chela: "Arousing the Kundalini and forcing it up to the Brahmrandhra (the crown of the head) and thus acquiring the power of walking on water and of prophecy, do not constitute a spiritual man---such is not fit to be a Chela" (disciple).

Real spiritual clairvoyance develops in the initiate as naturally as a bud at its proper time blooms into a flower. It is vision and feeling blended into one wherein the separateness of the seer, the seeing and the seen, is altogether absent. (Bhavani Shankar, *The Doctrine of the Bhagavad Gita*, pp. 18-20.

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Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable."

This allegory is at the root of the Occult law, which prescribes silence upon the knowledge of certain secret and invisible things perceptible only to the spiritual mind (the 6th sense), and which cannot be expressed by "noisy" or uttered speech. This chapter of *Anugâtâ* explains, says Arjuna Misra, Prânâyâma, or regulation of the breath in Yoga practices. This mode, however, without the previous acquisition of, or at least full understanding of the two higher senses, of which there are seven, as will be shown, pertains rather to the lower Yoga. The *Hâtha* so called was and still is discountenanced by the Arhats. It is injurious to the health and alone can never develop into Raj Yoga. (SDI, 95)

**Rechaka** (*Sk.*). A practice in Hatha Yoga, during the performance of Prânâyâma or the regulation of breath: namely, that of opening one nostril and

emitting breath therefrom, and keeping the other closed; one of the three operations respectively called Pûraka, Kumbhaka and Rechaka — operations very pernicious to health. (*Theosophical Glossary*, p. 276)

Such, then, is the occult science on which the modern ascetics and Yogis of India base their soul development and powers. They are known as the Ha'ha-Yogis. Now, the science of Ha'ha-Yoga rests upon the "suppression of breath," or Prāṣāyāma, to which exercise our Masters, are unanimously opposed. ....

The science of the five breaths—the moist, the fiery, the airy, etc., etc.—has a twofold significance and two applications. By the Tāntrikas it is accepted literally, as relating to the regulation of the vital, lung breath, but by the ancient Rāja-Yogis as **referring to the mental or "will" breath**, which alone leads to the highest clairvoyant powers, to the function of the Third Eye and the acquisition of the true Rāja-Yoga occult powers. The difference between the two is enormous. The former, as shown, use the five lower Tattvas; the latter begin by using the three higher alone — for mental and will development. . . . [HPB to her Students)

Shall we forget "the Great Orphan" in our mad rush to become better than our neighbour?



## The great Orphan: Humanity

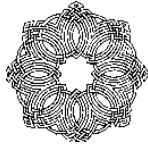
I hope that at least *you* will understand that we (or most of us) are far from being the heartless, morally dried up mummies some would fancy us to be. "Mejnour"<sup>8</sup> is very well where he is — as an ideal character of a thrilling — in many respects truthful story. Yet, believe me, few of us would care to play the part in life of a desiccated pansy between the leaves of a volume of solemn poetry. We may not be quite the "boys" — to quote Olcott's irreverent expression when speaking of us — yet none of *our* degree are like the stern hero of Bulwer's romance. While the facilities of

observation secured to some of us by our condition certainly give a greater breadth of view, a more pronounced and impartial, as a more widely spread humaneness — for answering Addison, we might justly maintain that it *is* "the business of 'magic' to humanise our natures with compassion" for the whole mankind as all living beings, instead of concentrating and limiting our affections to one predilected race — yet few of us (except such as have attained the final negation of Moksha) can so far enfranchise ourselves from the influence of our earthly connection as to be insusceptible in various degrees to the higher pleasures, emotions, and interests of the common run of humanity. Until final emancipation reabsorbs the *Ego*, it *must* be conscious of the purest sympathies called out by the esthetic effects of high art, its tenderest cords respond to the call of the holier and nobler *human* attachments. Of course, the greater the progress towards deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings — blood-ties and friendship, patriotism and race predilection — all will give away, to become blended into one universal feeling, the only true and holy, the only unselfish and Eternal one — Love, an Immense Love for humanity — as a *Whole!* For it is "Humanity" which is the great Orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare. Poor, poor humanity! It reminds me of the old fable of the war between the Body and its members; here too, each limb of this huge "Orphan" — fatherless and motherless — selfishly cares but for itself. The body uncared for suffers eternally, whether the limbs are at war or

at rest. Its suffering and agony never cease. . . . And who can blame it — as your materialistic philosophers do — if, in this everlasting isolation and neglect it has evolved gods unto whom “it ever cries for help but is not heard!” Thus—

“Since there is hope for man *only in man*  
I would not let *one* cry whom I could save! . . .”

(ML, p. 32-33)



### PASSIVITY AND ITS DANGERS

**T**HOUGH it is one of the objects of Theosophy to awaken in Man a consciousness of the reality of the metaphysical and spiritual planes, still such awakening is not intended to loosen or undermine Man's footing on this, the physical plane. The truth of this statement must strike every Theosophist as self evident. The aim is to apply our philosophy, and the place of application can be nowhere else than here, where we are. The real purpose of our introduction to other planes is to strengthen and make surer our footing in this objective sphere by a knowledge of its relationship to the subjective Kosmos. All this sounds simple enough and appeals to the common sense; yet actually it is a hard lesson for students to master. This difficulty is evidenced by the failure of so many promising and aspiring Theosophists to recognize the difference between true concentration and the spurious varieties. Those who think it lies in mere method and exercise miss the mark at the very outset and are imperceptibly carried far from their wished-for goal. There is no middle path, no compromise, for the serious student of Theosophy. The would-be master of concentration must learn that there can be no concentration without consecration. His consecration is to Humanity and his Higher Self and from this basis he works in

the world, with the world and for the world.

One of the dangers, pointed out by all true teachers of the Science of Life, is passivity. If we examine the various systems of concentration which are taught for a price by the professors of occultism, east and west — we shall find they all have in common the assumption of a passive attitude by the student. The outcome of such an attitude is twofold: to make the student the victim of forces and powers he knows nothing about, and to tear him away from the only sphere he does know something about — this physical, objective world. These deluded ones are truly neither here nor there, and sooner or later their end is tragic. Says Mr. Judge in *Notes on the Bhagavad-Gita*, page 128: “It is not meditation to stare at a spot on the wall for a fixed period, or to remain for another space of time in a perfectly vacuous mental state which soon runs into sleep. All those things are merely forms which in the end will do no lasting good. But many students have run after these follies, ignoring the true way. The truth is, the right method is not easy; it requires thought and mental effort, with persistency and faith. Staring at spots and such miscalled occult practices are very easy in comparison with the former.” Bearing on this point, one of the Masters wrote: “the British T. S. does not progress one step practically. They are of the Universal Brotherhood *but in name*, and gravitate at best towards *Quietism* — that utter paralysis of the Soul. They are intensely selfish in their aspirations and will get but the reward of their selfishness.”

The term “Quietists” is defined in the *Theosophical Glossary* as follows: “A religious sect founded by a Spanish monk named Molinos. Their chief doctrine was that contemplation (an internal state of complete rest and passivity) was the only religious practice possible, and constituted the whole of religious observances. They



were the Western *Hatha Yogis* and passed their time in trying to separate their minds from the objects of sense. The practice became a fashion in France and also in Russia during the early portion of this century.”

Quietism is, therefore, Western *Hatha Yoga* and it is the practice of the latter that has brought a large part of the Orient to a spiritual impasse; made possible their subjection by nations which, though much inferior in psychic powers, are superior and firmly rooted in at least one plane, the despised physical one. Psychism does not necessarily denote spirituality. Psychism *is* defined in the *Glossary* as follows: “. . . A term now used to denote very loosely every kind of mental phenomena, *e. g.*, mediumship, and the higher sensitiveness, hypnotic receptivity, and inspired prophecy, simple clairvoyance in the astral light, and real divine seership; in short, the word covers every phase and manifestation of the powers and potencies of the *human* and the *divine Souls*.”

From this definition it is apparent that only the highest phase of psychism — real divine seership — may be called spiritual. What distinguishes this phase from all the others is also stated in the definition — the one is a manifestation of the powers and potencies of the *divine Soul*; the others, of the *human soul*. Spiritualistic mediumship and hypnotic receptivity are two very crude forms of *Hatha Yoga especially* prevalent in the West. In the East the range of psychic power is far wider, but, with the exception of rare cases, it all pertains to the human soul only — the lower aspect of *manas*. What makes it lower is that the aspiration of the devotee is selfish. He is centered in self, instead of in SELF. The “Soul withdraws like the shy turtle in the carapace of SELFHOOD” — “Quietism.”

Passivity includes all forms of running away from life, whether retreating to a monastery or forest, or simply evading Karmic duties and responsibilities. Is not this the very burden of the *Bhagavad-Gita*? Meditation, teaches Krishna, can never be attained by an escape from action. It is only towards the fruit that we should remain passive and indifferent. It is this passivity of non-action with its accompanying aspiration for personal liberation which has been and still is the weakness of India. . . . Spiritual selfishness will bring about the gradual decadence and ultimate downfall of a nation as surely as will material selfishness.

The distinction between “the lower IDDH” — those abnormal powers in man which embrace “the lower, coarse, psychic and mental energies” — and the Higher *Siddhis* is emphasized throughout the whole of *Isis Unveiled* and pointedly summarized in the final chapter as follows:

There are two kinds of seership — that of the soul and that of the spirit. The seership of the ancient Pythoness, or of the modern mesmerized subject, vary but in the artificial modes adopted to induce the state of clairvoyance. But, as the visions of both depend upon the greater or less acuteness of the senses of the astral body, they differ very widely from the perfect, omniscient spiritual state; for, at best, the subject can get but glimpses of truth, through the veil which physical nature interposes. The astral principle, or mind, called by the Hindu Yogin *fav-atma*, is the sentient soul, inseparable from our physical brain, which it holds in subjection, and is in its turn equally trammelled by it. . . . But the seer-adept knows how to suspend the mechanical action of the brain. His visions will be clear as truth itself, uncolored and undistorted, whereas, the clairvoyant, unable to control the vibrations of the astral waves, will perceive but more or less broken images through the medium of the brain. The seer can never take flickering shadows for realities, for his memory being as

completely subjected to his will as the rest of the body, he receives impressions directly from his spirit. Between his subjective and objective selves there are no obstructive mediums. This is the real spiritual seership, in which; according to an expression of Plato, soul is raised above all inferior good. When we reach "that which is supreme, which is *simple, pure, and unchangeable, without form, color, or human qualities*: the God — *our Nous*."

During the early days of this Theosophical Movement the "Prayag Psychic T. S." of Allahabad, India, was formed. Its membership consisted largely of high caste Brahmins; and some "high class" Englishmen, such as Mr. Sinnett and Mr. Hume, the gentlemen who were favored with letters from Masters, were prominent in its affairs. Its avowed object was "psychical research." Complaints were made by the Brahmin members of this society, that, whereas low caste men and "mllechhas" (foreigners) received messages from Masters, *they* had not been so favored. In time a "message" came, dealing with these very complaints and telling why the Brahmins and others like them had received no "messages." We quote from this "message" (see *The Theosophical Movement*, pages 625, 626)

It is useless for a member to argue "I am one of *pure* life, I am a teetotaller and an abstainer from meat and vice, all my aspirations are for good, etc.," and he at the same time building by his acts and deeds an impassable barrier on the road between himself and us. What have we, the disciples of the Arhats of Esoteric Buddhism and of Sang-gyas, to do with the Shasters and orthodox Brahmanism? There are 100 of thousands of Fakirs, Sannyasis, or Sadhus leading the most pure lives and yet being, as they are, on the path of error never having had an opportunity to meet, see, or even hear of us. Their forefathers have driven the followers of the only true philosophy upon earth away from India, and now it is not for the latter to come to them, but for them to come to us, if they want us.

This incident is important as proving that Masters have no favorites by reason of birth, race, geographical location or psychic development. They belong to Humanity and are attracted only to those who likewise work for Humanity. The fact that the original Theosophical Society was founded in America is an indication that the libertarian spirit of the West formed a more congenial soil for the true objects of the Movement than the psychic and exclusive atmosphere of the Orient. In her Fourth Message to the American Theosophists, H. P. B. wrote: "As it is one of the tasks of the T. S. to draw together the East and the West, so that each may supply the qualities lacking in the other and develop more fraternal feelings among nations so various, this literary intercourse will, I hope, prove of the utmost service in Aryanising Western thought." The lesson with which the West can in turn supply the East is that spiritual progress can never be made by closing one's eyes to mundane affairs.

If our principles are to remain more than mere pretensions, then, they must be tested and demonstrated unceasingly. "As above, so below" has an ethical as well as an intellectual and metaphysical significance. It is a call to the aspirant to establish the same harmony on earth as already exists in heaven. To permanently escape from this task is impossible. Nature abhors imperfection anywhere and keeps driving back to the periphery all life, which would return to its Source without the realization of Universal Brotherhood.

#### CLARIFYING THE MIND

From the intellectual point of view, the truth explains; from a higher point of view, each one contains within itself, and actually *is* the Truth. The intellectual is microscopic; the other, vision itself. The great difficulty to be overcome is the registration of the knowledge of the Higher Self on the physical plane." It cannot be done by the intellect although the intellect may put the house in order. Patanjali tells what the "hindrances" are; Manas has to get rid of these so that "the way of the Lord" who comes with Truth and Knowledge may be made clear. *He* is waiting, watching, working: "Behold I stand at the door and knock." Nothing withholds knowledge from us but the mode of operation of our lower mind. We have no complaints if we do not make it conform; but Theosophy applied, leads us to Truth, which is ourself. Service is a great clarifier.

— ROBERT CROSBIE.