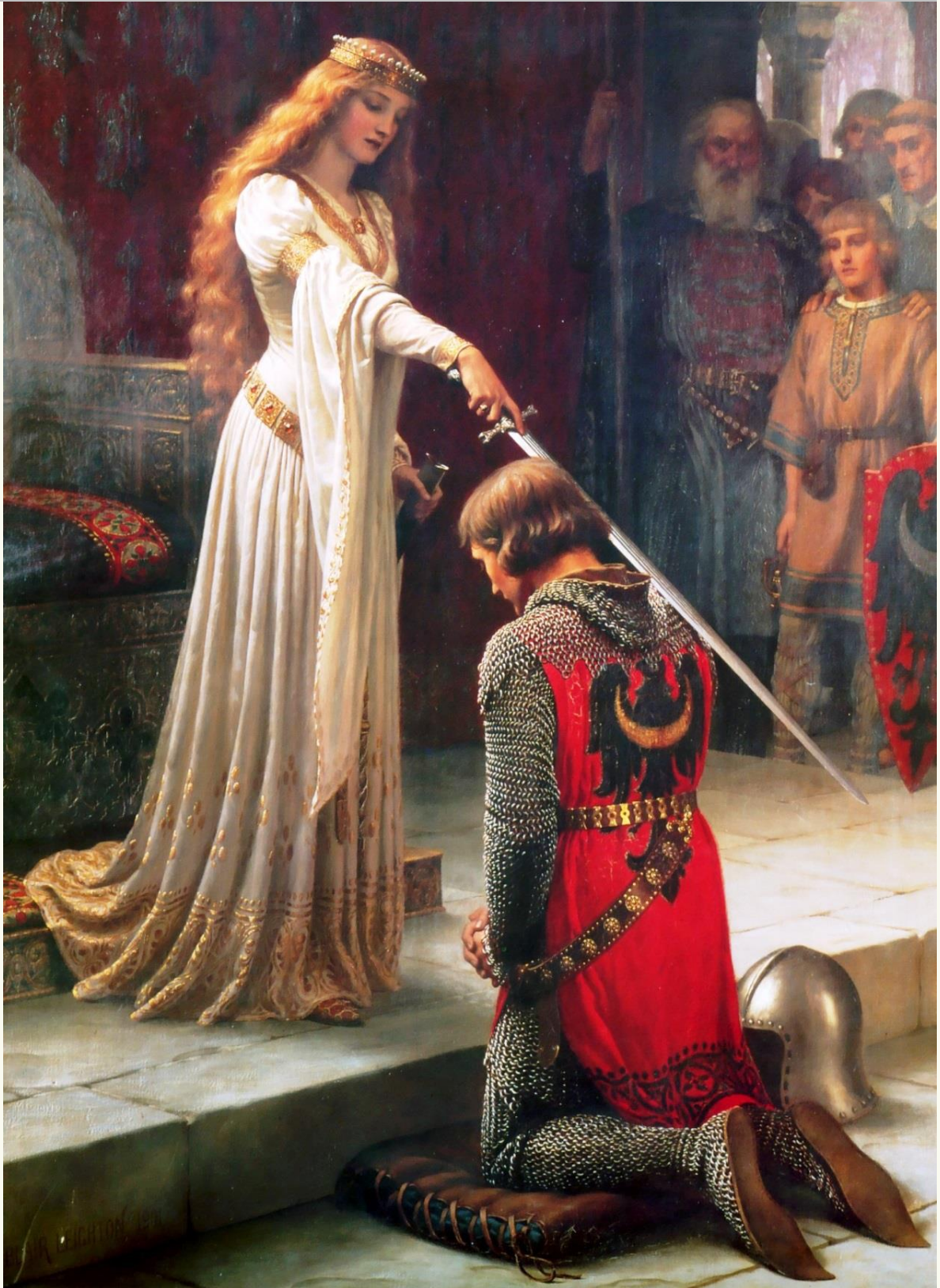


Humility is no virtue.



*Abstract and train of thoughts*¹

With the Pythagoreans humility was no virtue, though in modern times it is considered as the greatest virtue.

Humility is more of a chameleon than a peacock.

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¹ Frontispiece: The Accolade (1901) Edmund Blair Leighton.

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The Christos in Paul and every Initiate is Spirit pure and simple, i.e., Higher Mind illumined by Buddhi, not the carnalised Christ of the Churches. 15

Suggested reading for students.



Note to Visitors: — This document is intended for advanced students of Esotericism. If you have stumbled upon here unprepared you are more likely to be confused than enlightened.

Note to Students: — “Jesus Ben Pandira, the historical Christ,” “The real Christ is Buddhi-Manas, the glorified Divine Ego,” also in the same series, and “The Original Sin is a Jewish invention,” in our Black versus White Magic Series, should be studied first and in that order.

With the Pythagoreans humility was no virtue, though in modern times it is considered as the greatest virtue.¹

Humility is more of a chameleon than a peacock.

Blessed are the poor in spirit, the Pariah, and the slave, — all they whose eyes are veiled with overshadowing sorrow! for only thus is revealed the glory of human life!

— *Matthew* v, 3

Sense 1. Worship

Humility, more passive than Gratitude, accompanies Reverence and [Religious] Worship.²

True Devotion is characteristic of the Path of Renunciation; pseudo-Devotion is found on the Downward Path; Worship, on both.

That offerings and sacrifices are made generally in Worship also is only to prove actively the acknowledgement of inferiority; the real significance of such is this:

Behold, I am truly humble before thee, and cling to, and depend on, and ask of, and expect from, none else than Thee, and in proof of this I offer up to Thee all that I have and hold nearest and dearest — only to show that they are not nearer and dearer to me than Thou.³

Because this significance underlies *acts* of worship, does it come about, when worshipping *jīva* is of the very selfish or “demoniac” or “titanic” or “satanic”⁴ type, that his evil selfishness transforms what should be the pure offerings of devotion into foul uncleanness and slaughter and orgy, and turns God-worship into Devil-worship, the Right-Hand Path into the Left-Hand Path, White Magic into Black. True devotion is characteristic of the *jīvas* on the *nivṛti-marga*, the Path of Renunciation; pseudo-Devotion is found on the other Path; Worship on both.⁵

¹ Cf. Iamblichus, *Life of Pythagoras*, p. 280 *fn.*

² Cf. *Science of the Emotions*, p. 72

³ [Cf. “We are adrift, O Lord! Thy sea is so great, and my boat so small.” Old Breton fisherman’s prayer.]

⁴ *Asura*, *daitya*, *rakshasa*, etc., see *Bhagavad-Gita*, ch. xvi

⁵ *Science of the Emotions*, p. 156

Sense 2. Hypocrisy

On 28th March 2013, Pope Francis was filmed washing the feet of prisoners at a youth detention centre in Rome as part of a Holy Thursday, therefore, boasting about his “humility.” True humility does not mean to lower yourself, it means not to think of yourself. On the other hand, broadcasting a “virtue” suggests self-adulation rather than self-abnegation.

Sense 3. Flattery

Most people seem, owing to ambition, to wish to be loved rather than to love; which is why most men love flattery; for the flatterer is a friend in an inferior position, or pretends to be such and to love more than he is loved; and being loved seems to be akin to being honoured, and this is what most people aim at. But it seems to be not for its own sake that people choose honour, but incidentally. For most people enjoy being honoured by those in positions of authority because of their hopes (for they think that if they want anything they will get it from them; and therefore they delight in honour as a token of favour to come); while those who desire honour from good men, and men who know, are aiming at confirming their own opinion of themselves; they delight in honour, therefore, because they believe in their own goodness on the strength of the judgement of those who speak about them.¹

Stooping to conquer.

She Stoops to Conquer (1773) is a comedy by Irish author Oliver Goldsmith. The play was initially titled as *Mistakes of a Night* and the events in the play, indeed, happen during the time frame of one night.²

Kneeling to rise.

She Stoops to Conquer originates in the poetry of Dryden, which Goldsmith may have seen misquoted by Lord Chesterfield. Here are Chesterfield’s thoughts on the subject:

A versatility of manners is as necessary in social, as a versatility of parts is in political life. One must often yield to prevail; one must humble one’s self, to be exalted; one must, like St. Paul, become all things to all men, to gain some;

¹ Aristotle, *Nicomachean Ethics*, Bk. VIII, 8; (tr. Ross)

² [Synopsis: “Mr. Hardcastle, a rich countryman plans to marry his daughter Kate to the son of his old friend, Sir Charles Marlow. Hardcastle’s second wife is determined in marrying her spoiled son, Tony Lumpkin to her niece, Constance Neville in order to keep her fortune, a casket of jewels within the family. But Miss Neville has plans to marry Hastings, a friend of young Marlow.

“While Hardcastle’s family is eagerly awaiting the arrival of Marlow and his friend, Hastings, the friends stop at the village Inn to inquire their way. Tony Lumpkin, who is present there, realizes their identity and plays a joke by telling them that they are far away from their destination and asks them to stay at an inn, recommending Hardcastle house as the best Inn around there. Thus the friends arrive there and treat Mr. Hardcastle as mere Inn keeper. This enrages Mr. Hardcastle and is convinced that Marlow is not suitable for his daughter.

“On the other hand, Young Marlow who is nervous in the presence of ladies of his own social status, yet quite the quite opposite with lower-class women doesn’t look properly at Kate on their first meeting. Kate realizes this and stoops to conquer him, by posing as bar maid and putting Marlow at his ease so that he falls for her in the process.

“However, he changes his mind when he realizes the truth behind Marlow’s behaviour. The play concludes with Mr. Hardcastle realizing the truth behind Marlow’s behaviour and changing his mind; Kate succeeding in her plan and getting engaged to Marlow; Tony Lumpkin discovering he is of age and receives his entitled money, which his mother hides from him. He refuses to marry Miss Neville, who then gets her entitled jewels and gets engaged to Mr. Hastings. So all is well that ends well.”

From http://wiki.answers.com/Q/Short_summary_of_she_stoops_to_conquer]

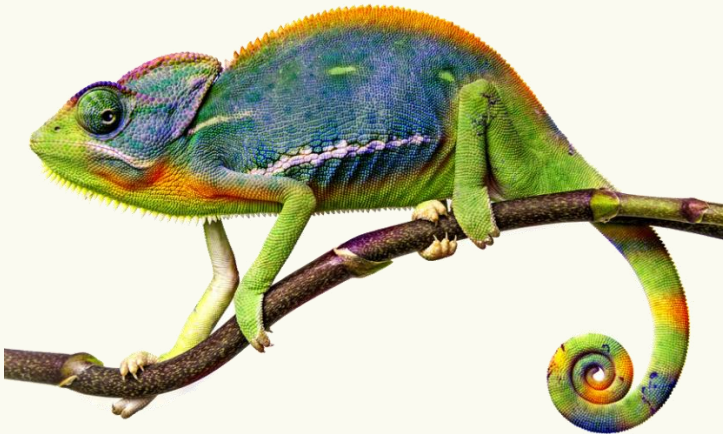
and, by the way, men are taken by the same means, *mutatis mutandis*, than women are gained — by gentleness, insinuation, and submission; and these lines of Mr Dryden will hold to a minister as well as to a mistress:

The prostrate lover, when he lowest lies,
But stoops to conquer, and but kneels to rise.

In the course of the world, the qualification of the chameleon are often necessary; nay, they must be carried a little farther, and exerted a little sooner; for you should, to a certain degree, take the hue of either the man or the woman that you want, and wish to be upon terms with.¹

The influence of Dryden on Chesterfield can be traced to the closing lines of *Amphitryon*, where the Poet Laureate made Jupiter to say:

I gave 'em Pride, to make Mankind their Slave;
But, in exchange, to Men I Flattery gave.
Th' offending Lover, when he lowest lies,
Submits, to conquer; and but kneels, to rise.²



¹ *The Works of Lord Chesterfield*, 1st American ed., New York: Harper & Brothers, 1838. Letter CCXLIV to his Son, 28th February 1751. Also consult “Chesterfield’s choice thoughts to his son” in our Down to Earth Series.

² J. Dryden, *Amphitryon or the two Socia’s* (1690), Act III, scene 1, last four lines. [A comedy based on Molière’s 1668 play of the same name which was in turn based on the story of the Greek mythological character Amphitryon as told by Plautus in his play from ca. 190-185 B.C. Dryden’s play, which focuses on themes of sexual morality and power, was premiered in London in 1690. Notable innovations in Dryden’s adaptation compared to previous plays on Amphitryon included music by Henry Purcell and the character of Phædra, who flirts with Sosia but is eventually won over by Mercury’s promises of wealth. — Cf. *Wikipedia*.]

The highest meaning of humility is purely astronomical and occult.

Key 1. The humiliation of the Spirit of Light descending into the darkness of matter, a kosmic and karmic necessity.

There is a great struggle between Divine Wisdom, *Nous*, and its earthly reflection, *Psychē*, or between Spirit and Soul, in Heaven and on Earth.¹ As “the Breath crystallized into the WORD,”² so Christos or Spirit is crystallised in matter as Chrēstos³ and “dies” so that its Ideation, which is reflected through matter, can live and blossom. For “the seed is not quickened, except it die.”⁴ It then follows that those who are “poor in spirit” are “rich in matter,” *i.e.*, trapped in a world where Mammon is worshiped and Brotherhood despised.

Eventually, after many incarnations into the toils and drudgery of life, “the glory of human life” will unveil herself to those who are intellectually and ethically ready to expand their mind and embrace the whole world.

“Manas is the adopted Son of King * * * and Queen * * * ” (esoteric equivalents for Ātma and Buddhi), says an occult work. He is the “man-god” of Plato, who crucifies himself in *Space* (or the duration of the life cycle)⁵ for the redemption of MATTER. This he does by incarnating over and over again, thus leading mankind onward to perfection, and making thereby room for lower forms to develop into higher. Not for one life does he cease progressing himself and helping all physical nature to progress; even the occasional, very rare event of his losing one of his personalities, in the case of the latter being entirely devoid of even a spark of spirituality, helps toward his individual progress.⁶

This is how Spirit stoops to conquer matter before rising to ever greater trials and triumphs. Its humiliation is a divine imperative made possible by the Mānasaputras (Fire of self-consciousness and Intelligence) sacrificing their freedom and lofty status by voluntarily incarnating in mindless men for unimaginably long kalpas. Says a Master of Wisdom,

. . . a purely immaterial spirit cannot be an intelligent conscious ruler nor can he have any of the attributes bestowed upon him by theology, and thus such a

¹ Cf. *Secret Doctrine*, II p. 377

² *ibid.*, I p. 79

³ Cf. *ibid.*, II pp. 299 *fn.*

⁴ *1 Corinthians xv*, 36

⁵ [*i.e.*, eternity. — ED. PHIL.]

⁶ *Key to Theosophy*, § X (ON THE NATURE OF OUR THINKING PRINCIPLE) pp. 188-89

God becomes again but a blind force. Intelligence as found in our Dhyāni-Chohans, is a faculty that can appertain but to organized or animated being — however imponderable or rather *invisible* the materials of their organizations. Intelligence requires the necessity of thinking;¹

“The sun needs an eye to manifest its light.”²

Key 2. The paronomasia of Chrēstos in Scorpio (humiliation), and of Christos in Leo (triumph).³

Christos is the Son of Light who clothes himself in the fabric of darkness to quicken the human mind, allegorised by the Great Promethean Sacrifice.

Chrēstos is the mortal man who, after mastering his passions on the Procrustean bed, is reborn Immortal as Christos, roaming all over the world, free as a butterfly. The man of flesh is left behind, tied on the symbolic cross of Initiation like an empty chrysalis.

And now, with the help of all these passages scattered hither and thither in *Isis [Unveiled]*⁴ and other works of this kind, the reader will see and judge for himself which of the two explanations — the Christian or that of the Occultist — is the nearer to truth. If Jesus were not an Initiate, why should all these *allegorical* incidents of his life be given? Why should such extreme trouble be taken, so much time wasted trying to make the above:

(a) answer and dovetail with purposely picked out sentences in the *Old Testament*, to show them as *prophecies*; and

(b) to preserve in them the initiatory symbols, the emblems so pregnant with Occult meaning and all of these belonging to Pagan *mystic* Philosophy?

The author of the *Source of Measures*⁵ gives out that *mystical* intent; but only once now and again, in its one-sided, numerical and Kabbalistic meaning, without paying any attention to, or having concern with, the primeval and more spiritual origin, and he deals with it only so far as it relates to the *Old Testament*. He attributes the *purposed* change in the sentence “Eli, Eli, lama sabachthani” to the principle already mentioned of the crossed bones and skull in the Labarum,

¹ *Mahatma Letter* 10 (88) p. 55; 3rd Combined ed. [Full text in the Masters Speak Series. — ED. PHIL.]

² *Blavatsky Collected Writings*, (OCCULT OR EXACT SCIENCE?) VII p. 72; [quoting old axiom.]

³ Also, the paronomasia of Messiah, described in more detail under “There are two Messiahs,” etc., q.v.

⁴ [Vol. II, pp. 253-56; note diagram on page 256.]

⁵ [James Ralston Skinner, *Key to the Hebrew-Egyptian mystery: in The Source of Measures originating the British inch and the ancient cubit by which was built the great pyramid of Egypt and the temple of Solomon; and through the possession and use of which, man, assuming to realize the creative law of the deity, set it forth in a mystery, among the Hebrews called kabbala*. Cincinnati: Robert Clarke & Co., 1875; 324pp. A searchable PDF of this masterpiece on the mathematics of the cosmic mind can be downloaded from our Planetary Rounds and Globes Series. — ED. PHIL.]


As an emblem of death, being placed over the door of life and signifying *birth*, or of the intercontainment of two opposite principles in one, just as, mystically, the Saviour was held to be man-woman.¹

The author's idea is to show the mystic blending by the Gospel writers of Jehovah, Cain, Abel, etc., with Jesus (in accordance with Jewish Kabbalistic numeration); the better he succeeds, the more clearly he shows that it was a *forced* blending, and that we have not a record of the real events of the life of Jesus, narrated by eyewitnesses or the Apostles. The narrative is all based on the signs of the Zodiac:

Each . . . a double sign, or male-female [in ancient astrological Magic] — *viz.*, it was Taurus-Eve, and Scorpio was Mars-Lupa, or Mars with the female wolf [in relation to Romulus]. So, as these signs were opposites of each other, yet *met in the centre*, they were connected; and so in fact it was, and in a double sense, the conception of the year was in Taurus, as the conception of Eve by Mars, her opposite, in Scorpio. The birth would be at the winter solstice, or Christmas. On the contrary, by conception in Scorpio — *viz.*, of Lupa by Taurus — birth would be in Leo. Scorpio was Chrēstos in *humiliation*, while Leo was Christos in *triumph*. While Taurus-Eve fulfilled astronomical functions, Mars-Lupa fulfilled spiritual ones by type.^{2, 3}

Key 3. The astronomical fall and rise of the Sons of Light.

Edited from J. Ralston Skinner's *Key to the Hebrew-Egyptian Mystery in the Source of Measures*, etc., (1875); Appendix V, "Other Types and Teachings" (h), pp. 253-58..

The figures, or displays, however, of one class of problems were co-ordinately made to serve the purpose of explanation, or the teaching in astronomical figures of others. A most striking and far-reaching teaching or feature of the astronomical circle of the signs was in the conditions of the sun, agreeably to his station in the signs of his acquired power, and of his death. The balanced signs were *Aries*, the *Lamb*, and the balances, , opposite. Out of Aries, the Lamb, the sun now having acquired his fructifying power, enters the sign of the Bull, presided over by Venus, the type of love and of germination. The border of the sign of the Lamb, then, was that of Taurus. Opposite to this, the sun, descending from the lower edge of Libra, or the balance, entered into Scorpio, presided over by Mars, with his *hasta*;^{4, 5} the mark of the use being not only *to pierce*, but also as impregnating the place Scorpio, or the gate of the woman, or Delilah, with the germ of a new life. The whole type was made to answer to the life of man. The point of greatest anxiety, and of dread of expectancy, was of course that in Scorpio, or of the death of the sun. Personified, the tribe to which this sign was appropriate was Dan; yet it was in Dan that "we await thy salvation, O

¹ *The Source of Measures*, p. 301. All this connects Jesus with great Initiates and solar heroes; all this is purely Pagan, under a newly-evolved variation, the Christian scheme.

² *ibid.*, p. 296

³ *Blavatsky Collected Writings*, (FACTS UNDERLYING ADEPT BIOGRAPHIES) XIV pp. 154-55

⁴ [Hasta is Latin for spear]

⁵ As Libra was by Cain, or Pater Zadic, the Just One, who, being, a Mars form, and carrying the hasta, as the sun descends to the lower edge of the balance, *pierces it with his spear*, just as it is described as to Abel; for it is not the word to slay, or kill, but *to pierce*, that is there used.

Lord.”¹ The place Scorpio was the pit, or the Hebrew word שִׁיחַ, *shiac*, the place of death, the door of Hades, or of Sheol. But true to the type, as the sinking sun was held to be a dead sun, on entering the door of the devouring worm, the *night*, or *Lilah*, or woman, prepared to give birth to the new one. So, by parallelism, the soul only passed the door as a preparation for resurrection or new birth.

The lowering of the Sun into the pit of matter was pictured as a scull with crossed bones over the mouth of the vagina. To the profane, this lugubrious image suggests death; to the Initiate, the most precious emblem of life.

In the heathen representations of this place of condition, under the form of a woman, over the mouth of the womb, was drawn the picture of the scull *with crossed bones*. The symbol was that of *the door of life*, as but a note of change from the condition of death. As death was to be considered the greatest evil, the place was hateful, and considered bad, and full of *sin*; so that here all that was evil, dreadful, and sinful, was the very accompaniment of all that was to be most hoped for, most delightful, and most enjoyable. This at once makes plain the unaccountably horrid qualities anciently attributed to woman, down to as late a period as the early church fathers.

As death was considered the greatest evil, the vagina became the origin of sin and hence an object of hate. Then the Christian Fathers had a field day, unleashing a chorus of shameful and shocking slurs on women, thus raising ecclesiastical misogyny to new heights.

The author of *The Origin and Destiny of Man*,² has collected various holy statements as to this:

[A fairly literal translation of the Latin, kindly provided by Professor Christopher Tuplin, is now shown below; and the original, at the foot of the page. — ED. PHIL.]

The body of a woman is fire,³ says a holy person.⁴

“O evil and sharpest weapon of the devil, woman!”⁵ exclaims St. Chrysostom; “Through woman the devil overthrew Adam in Paradise and expelled him from Paradise.”⁶

¹ The sign Scorpio, being the gate of the woman, is opposite to the sign Taurus, and they meet at a point in the centre of the sphere just where they are met by the line of the balance or Pater Zadic.

² [Arthur Dyott Thomson, *On Mankind, their Origin and Destiny*, 1872, Vol. 1 of 2, p. 145]

³ *Corpus mulieris ignis est.*

⁴ [Cf. “From being loved the serpent came to be hated, and poor Woman, as the exciter of passion, got conjoined in this hatred. Austere hermits and Sannyāsīs (men under a vow) pictured women as the demons with darts and stings, who tempted their passions in their state of violation of the laws of nature; her presence they taught and felt was a burning fire, and her sacred touch contamination. Lecky tells us (II, 36) of a Christian man who shrank from touching his mother, and wrapped up his hands in cloths when required in an extremity to do so, exclaiming “sic corpus mulieris ignis est” a remark which also, shows how closely Phallic worship is connected with Fire or Sun, and Serpent-worship.” Major-General J.G.R. Forlong, *Rivers of Life*, etc., London 1883, Vol. I, p. 338]

⁵ *O malum et acutissimum telum diaboli, mulier!*

⁶ *Per mulierem Adam in Paradiso diabolus prostravit, et de Paradiso exterminavit.*

St. Augustine says: “A woman cannot teach nor can she be a witness nor give her word nor be a judge; how much the more can she not exert command?”¹

St. John of Damascene says: “Woman is an evil beast, a crawling worm, and one having its domicile in Adam, daughter of the lie, prisoner of Paradise, expeller of Adam, pernicious enemy, foe of peace.”²

St. Peter Chrysologus, Bishop of Ravenna, says that she is “cause for evils, author of sin, the inscription on a tomb, gate of hell, and the complete necessity of grief.”³

St. Anthony says: “Head of sin, weapons of the devil. When you see a woman, believe that you are seeing not a human being, not a wild beast, but the devil.”⁴ Her voice is a “serpent’s hiss.”⁵

St. Cyprian would sooner hear “a serpent hiss,”⁶ than a woman singing.

St. Bonaventura compares women to the scorpion, which is always ready to sting man. They are, he says, “the weapons and catapult of the devil.”⁷

Eusebius of Cæsarea says that woman is “arrow of the devil.”⁸

Gregory the Great: “a virtuous woman does not know how to teach.”⁹

St. Jerome: “If a woman be left to her own control, she will quickly go to the bad.”¹⁰ And again: “A really good woman is rare than a phoenix.”¹¹ And again: “Gate of the devil, road of iniquity, the bite of a scorpion, a noxious race.”¹²

The church’s opinion of women would be something fearful to contemplate, in connection with the necessity of their being the only mothers, sisters, and refining companions of man, were it not that this opinion was taken from these ancient glyphs and unificating necessities.



A scull with crossed bones over the mouth of the vagina

¹ *Mulier docere non potest, nee testis esse, neque fidem dicere, neque judicare, quanto magis non potest imperare?*

² *Mulier jumentum malum, vermis repens, atque in Adamo domicilium habens, mendacii filia, Paradisi custodia, Adami expellatrix, hostis pernitiosa, pacis inimica.*

³ *Malis causa, peccati auctor, sepulchri titulus, inferni janua, et lamenti necessitas tota.*

⁴ *Caput peccati, arma diaboli. Cum mulierem vides, non hominem, non belluam, sed diabolum esse credite.*

⁵ *Serpentis sibilus.*

⁶ *Basiliscum sibilantem.*

⁷ *Arma et balista diaboli.*

⁸ *Saggita diaboli.*

⁹ *Mulier recta docere nescit.*

¹⁰ *Si mulier suo arbitrio relinquatur, cito ad deteriora delabitur.*

¹¹ *Optima fœmina rarior est phœnice.*

¹² *Janua diaboli, via iniquitatis, scorpionis percussio, nocivum genus.*

Key 4. Three syzygies.¹

4.1 The two Messiahs: one is the Sun, shorn of his golden rays, going down into the pit for the salvation of the world; the other Messiah is Spirit triumphant, rising to the summit heaven.

The word חִיָּה, shiac, is in Hebrew the same word as a verbal, signifying *to go down into the pit*. As a noun, it also means *pit, place of thorns*; also, the *complaining word*. The *hifil* participle of this word is חִישָׁם, or *Messiach*, or the Greek *Messias*, or *Christ*, and means “*he who causes to go down into the pit*,” a manifest attributed function of the Saviour as held by Christian teaching. A very careful analysis and comparison of the Hebrew and Greek forms leads to some almost astounding developments, as to the twofold conditions of the Messianic character. Nork says most truly of Jesus, that he *never was anointed either as high priest or king*, where he is showing that the term *Christ* is not applicable to him as the *one anointed*, as high priest or king. A setting forth of the Messianic meanings will throw a flood of light on the New Testament narratives. There are two words in the Hebrew from whence the Greek word *Messiah* can be derived. The first is the verbal חָשַׁם, *mashach*, or participle passive, חוֹשֵׁם, *Mashuach*, made to read equivalently חִישָׁם, *Mashiach*, or *Meshiac*, the very word used by the Greeks for *Messiah*. This verbal means *to besmear, to anoint as with oil in dedication* (Fuerst). The second word is חִישָׁה, *shiac*, same with חוֹשָׁה. As a noun it has the meaning of *pit, grave*; hence, *to sink as into a pit or grave*. It also has the meaning *to speak*; hence, as substantive, *word, or speech, lamentation, grief, humiliation*; further, *to walk among bushes, thorns*. The *hifil* participle of this word is חִישָׁם *Meshiac*, or *Messias*, naturally, and without making any equivalent change whatever. Now, with what has been said as to the *woman* character, or quality of the sign *Scorpio*, which is so often confounded by the early church fathers with the woman; especially as to its being the *pit of the grave*, while it is the *vagina*, as indicating resurrection, and *new birth*: and, with the remark of Nork, that Jesus *never was anointed as high priest or king*, take this circumstance of his life into consideration — viz., *He, as mortal, was never anointed but once; then by a woman; and not as high priest, or king; but, as He said, “She did it for my burial,”* — which of the two Hebrew words giving the term *Meshiac* is most fitting and appropriate?

But the fact is there were *two Messiahs*: *One*, as causing himself to go down into the pit, for the salvation of the world; this was the sun shorn of his *golden rays*, and *crowned with blackened ones* (symbolizing this loss), as the thorns: *The other* was the triumphant *Messiah*, mounted up to the *summit of the arch of heaven*, personated as the *Lion of the tribe of Judah*. In both instances he had the cross; once in humiliation (or the son of copulation), and once holding it in his control, as the law of creation, He being Jehovah.

¹ Examples

4.2 The two Christs: Jesus-Chrēst, the Neophyte, a virtuous man in his trial of life and candidate to initiation; and Christ, the Initiated Adept, Manas merged with Buddhi.

As strange as this development is, its strangeness is enhanced, when it is to be shown that the Greeks had also a double form of derivation to run parallel with that of the Hebrew as given. Fuerst, in noticing the powers of the two Hebrew letters ך and ך, likens the first to the *smooth*, and the second to the *rough*, aspirate of the Greeks, and says, moreover, that ך can be taken as the Greek *x*. Then for the double form: In the Greek there is the word *χράω*, whence *χριστός*, *to anoint with oil*; therefore equivalent to the Hebrew *Meshiac*, having the same meaning. Now, considering what Nork says, as to there having been no such anointing, and what is said as to the real anointing for *burial* by the woman, take the equivalent of *x*, in the rough breathing (in fact, Hadley gives *x* as the rough aspirate), and we find the word *ρήσις*, or *χρήσις*, a *word, speech* (taken as from *ρέω*, and *έρω*).¹ Passing from this to the other form of the rough aspirate, or *x*, and considering these as equivalent forms, we do find *χράω*,

. . . in the earliest examples of the active, of the gods and their oracles, *to give the needful answer, give a response*;

then *χρηστήριος* (from *χράω*) *of or belonging to an oracle*; then *χρηστήριον*, *the seat of the oracle, an offering for the oracle, generally a sacrificial victim, a sacrifice, victim*. Thus the *fated sacrifice of the word*. Then came the shortened use of this form in *χριστός* (from *χράω*), to *run parallel to χριστός*. Thus the paralleled double form is common to both languages. While, also, this is appropriate to the structure of the Greek language, Godfrey Higgins² gives authorities confirming the fact of the double use of the two terms *Christos* and *Chrēstos*. The learning is very singular, as showing the gradual suppression and elimination of the esoterism, by which Scripture teaching has been thrown into confusion, and its real system has been subverted.

The Greek of *1 Peter* ii, 3, is:

If so ye have proved that (*χριστός ο κύριος*) *Chrēstos* is the Lord.³

To prove that the reading has been that of a proper name, Bishop Marsh says:

1 Peter ii, 3: *χριστός*, others *χριστός*.

St. Paul, in *Philippians* i, 21, is made to say:

For me to live is Christ, to die is gain.⁴

¹ [Cf. "But neither is it difficult to discover the meaning of επιθυμία *desire*: for it evinces a power proceeding to θυμος *anger*. But θυμος, *anger*, derives its appellation from θυσεως and ζεσεως, *raging* and *ardour*. And again, ημερος, *amatory desire*, was so called from ρω, or *a flowing which vehemently attracts the soul*; for because it flows *excited*, and *desiring the possession of things*, it strongly allures the soul through the incitement of its flowing. And hence, from the whole of this power, it is called ημερος. But ποθος, *desire*, was so called, from signifying that it is not conversant with present amatorial desire, and its effluxive streams, like ημερος, but with that which is elsewhere situated, and is absent. But ερω, *love*, received its appellation from implying that it flows inwardly from an external source; and that this flowing is not the property of him by whom it is possessed, but that it is adventitious through the eyes. And hence love was called by our ancestors ερω, from ερωειν, *to flow inwardly*. But at present it is called ερω, through the insertion of an ω instead of ο." Plato, *Cratylus*, 419e-420b; tr. Taylor]

² *Anacalypsis*, Vol. I, p. 569

³ [εἰ ἐγεύσασθε ὅτι χριστός ὁ κύριος.]

⁴ [ἐμοὶ γὰρ τὸ ζῆν Χριστός καὶ τὸ ἀποθανεῖν κέρδος.]

Dr. Jones says of this, that the sense

. . . requires *χρησιός* in the sense of *χρησιός*, to correspond with *κέρδος* (gain).

St. Paul seems to mean here,

For me to live is death (*χρησιός*), to die is to *live* (gain);

— having reference to the resurrection in *Christ*, or *χρησιός*. It involves the idea of *sacr*-ifice, or new-birth, by death unto righteousness, or this very *χρησιός* or Meshiac, condition. Justin Martyr calls the Christians by name of *χρησιανοί*. And so on. To a late day, the terms *Chrēstos* and *Christos* for Christ, were used interchangeably. The two conditions were necessary to the full proportions of the whole Christian system. Jesus, as the *suffering sacrifice*, could not be the *triumphant Christ* until he had passed through the sacrificial *Chrēst* condition. At Scorpio, he was *Chrēstos*, *in the pit, among the thorns, or blackened rays*; but thence, passing around the circle, until the summit was attained, at *Leo* He became the *triumphant Christos*, as the *Lion of the tribe of Judah*, who had subdued all things under himself. The *cross* was common to both conditions — once to denote *suffering*, and the *phallus*, and then to denote the *origin of measures*, or *Creative Law*, or *Jehovah*.¹

4.3 The two Pauls: Saul of Tarsus operating under the law, and Paul the Apostle freed from the obligations of the law. The two Pauls are parallelisms of Jesus,² the man under the law who died in Chrēstos and arose, freed from its earthly obligations,³ as the triumphant Christos.

In *The Source of Measures* we find the following:

It must be borne in mind that our present Christianity is *Pauline*, not *Jesus*. Jesus, in his life, was a Jew, conforming to the law; even more, He says:

The scribes and Pharisees sit in Moses' seat; whatsoever therefore they command you to do, that observe and do.

And again:

I did not come to destroy, but to fulfil the law.

Therefore, He was under the law to the day of his death, and could not, while in life, abrogate one jot or tittle of it. He was circumcised and commanded circumcision. But Paul said of circumcision that it availed nothing, and *he* (Paul) abrogated the law. *Saul* and *Paul* — that is, Saul, under the law, and Paul, freed from the obligations of the law — were in one man, but parallelisms *in the flesh*, of Jesus the man under the law as observing it, who thus died in *Chrēstos* and arose, freed from its obligations, in the spirit world as *Christos*, or the trium-

¹ [Edited from J. Ralston Skinner's *Key to the Hebrew-Egyptian Mystery in the Source of Measures*, etc., (1875); Appendix V, "Other Types and Teachings," pp. 253-58.]

² Intuitive students may discover many other parallelisms of the *Chrēstos*-*Christos* paradigm. For example, in his *Nicomachean Ethics*, Aristotle compares and contrasts "small-souled" (*μικρόψυχος*) with "great-souled" (*μεγαλόψυχος*) men albeit with a different twist.

³ "Psychologically, it was the death of the senses and the flesh, the resurrection of the spiritual *Ego*, the *Christos* in each one of us." *Blavatsky Collected Writings*, (NOTES ON ABBÉ ROCA'S "ESOTERICISM OF CHRISTIAN DOGMA") VIII p. 383; [Cf. "Higher Self and Higher Ego" in our *Confusing Words Series*. — ED. PHIL.]

phant Christ. It was the Christ who was freed, but Christ was in the spirit. Saul in the flesh was the function of, and parallel of, Chrēstos. Paul in the flesh was the function of and parallel of Jesus become Christ in the spirit, as an earthly reality to answer to and act for the *apotheosis*; and so, armed with all authority in the flesh to abrogate the human law.¹

The Christos in Paul and every Initiate is Spirit pure and simple, i.e., Higher Mind illumined by Buddhi, not the carnalised Christ of the Churches.²

Every Initiate into the Archaic gnosis — whether of the pre-Christian or post-Christian period — knew well the value of every word of the “mystery-language.” For these Gnostics — the inspirers of primitive Christianity — were “the most polite, the most learned and most wealthy³ of the Christian name,” as Gibbon has it.⁴ Neither they, nor their humbler followers, were in danger of accepting the dead letter of their own texts. But it was different with the victims of the fabricators of what is now called *orthodox* and *historic* Christianity. Their successors have all been made to fall into the mistakes of the “foolish Galatians” reproved by Paul, who, as he tells them,⁵ having begun (by believing) in the Spirit (of Christos), “ended by believing in *the flesh*” — i.e., a *corporeal* Christ. For such is the true meaning of the Greek sentence,

[οὕτως ἀνόητοί ἐστε;] ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε;⁶

That Paul was a gnostic, a founder of a new sect of *gnosis* which recognized, as all other gnostic sects did, a “Christ-Spirit,” though it went against its opponents, the rival sects, is sufficiently clear to all but dogmatists and theologians.⁷



¹ *Blavatsky Collected Writings*, (ST. PAUL, THE REAL FOUNDER OF PRESENT CHRISTIANITY) XIV pp. 121-22; [& quoting *The Source of Measures*, p. 262]

² True Theosophists will never accept either a Christ made Flesh, according to the Roman dogma, or an anthropomorphic God, still less a “Shepherd” in the person of a Pope. Cf. *Blavatsky Collected Writings*, (NOTES ON ABBÉ ROCA’S “ESOTERICISM OF CHRISTIAN DOGMA”) VIII p. 390

³ [worthy?]

⁴ [*The History of the Decline and Fall of the Roman Empire*, Ch. XV. — Boris de Zirkoff.]

⁵ *Galatians* iii, 1-5

⁶ This sentence analysed means “Shall you, who in the beginning looked to the *Christ-Spirit*, now *end* by believing in a Christ of flesh,” [?] or it means nothing. The verb *ἐπιτελούμαι* has not the meaning of “becoming perfect,” but of “ending by,” becoming so. Paul’s lifelong struggle with Peter and others, and what he himself tells of his vision of a spiritual Christ and not of Jesus of Nazareth, as in the *Acts* — are so many proofs of this.

[The accepted rendering of *Galatians* iii, 3, is as follows: “Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?” — Boris de Zirkoff. See “Paul an Initiate and founder of Christianity” and “Peter not an Initiate and the enemy of Paul” in the same Series. — ED. PHIL.]

⁷ *Blavatsky Collected Writings*, (THE ESOTERIC CHARACTER OF THE GOSPELS – III) VIII p. 212

Suggested reading for students.



- ALL AVATĀRAS ARE IDENTICAL, WORLD-SAVIOURS GROWN OUT FROM A SINGLE SEED
- ARNOLD NOT AN INITIATE
- ARNOLD'S LIGHT OF ASIA
- AURA OF THE YOGI IN TRANCE
- BLAVATSKY ON APOLLONIUS OF TYANA
- BLAVATSKY ON COUNT ALESSANDRO DI CAGLIOSTRO
- BLAVATSKY ON DIVINE REINCARNATIONS IN TIBET
- BLAVATSKY ON SCHOPENHAUER
- BLAVATSKY ON THE COUNT DE SAINT-GERMAIN
- BLAVATSKY ON THE TRANS-HIMALAYAN FRATERNITY
- BLAVATSKY ON THE TRIALS AND TRIUMPH OF INITIATION
- BLAVATSKY PAYS TRIBUTE TO ÉLIPHAS LEVI
- BUDDHISM IN ACTION IS UNCONDITIONAL COMPASSION, WISE AND MERCIFUL
- BUDDHISM, THE RELIGION OF PRE-VEDIC INDIA
- BURNET AND BLAVATSKY ON ANAXAGORAS' IDEAS AND IMPACT
- CHANT FOR THE NEOPHYTES AFTER THEIR LAST INITIATION
- DATE OF GAUTAMA BUDDHA'S DISINCARNATION
- DRAWING 1 - FORCES AND STATES OF CONSCIOUSNESS
- DRAWING 2 - CHRIST OR HIGHER MANAS CRUCIFIED BETWEEN TWO THIEVES
- DRAWING 3 - NEOPHYTE ON TRIAL DYING IN THE CHRĒST CONDITION
- DRAWING 4 - NEOPHYTE ASCENDING TO THE CHRIST CONDITION
- DRAWING 5 - THE SECRET HEART SEAL
- DUTIES OF A DHYĀNI CHOCHAN
- EMERSON ON PLUTARCH'S MORALS

BUDDHAS AND INITIATES SERIES
SUGGESTED READING FOR STUDENTS

- EMPEDOCLES, PAGAN THAUMATURGIST
- ESOTERIC VERSUS TANTRIC TATTVAS (TABLE)
- EVERY INITIATE MUST BE AN ADEPT IN OCCULTISM
- G.R.S. MEAD'S ESSAY ON SIMON MAGUS
- GAUTAMA AND JESUS PARALLEL LIVES
- GAUTAMA BUDDHA BEATIFIED!
- GAUTAMA IS THE FIFTH TEACHER IN THE CURRENT PLANETARY ROUND
- HINTS ABOUT THE TRIADIC HYPOSTASIS OF BUDDHA
- IAMBlichUS ON PYTHAGORAS
- IAMBlichUS ON THEURGY (1915)
- JESUS BEN PANDIRA, THE HISTORICAL CHRIST
- JUDGE ON THE DWELLERS ON HIGH MOUNTAINS
- JULIAN AND SOCRATES WERE PUT TO DEATH FOR THE SAME CRIME
- KALI-YUGA AND THE KALKI-AVATĀRA
- LOHANS ARE THE MELLIFLUOUS DISCIPLES OF TATHĀGATA
- MAGIC OR THEURGY, PURPOSE AND PITFALLS
- MORALITY IS MAN'S PRISTINE EFFORT TO HARMONISE WITH UNIVERSAL LAW
- OCCULT METAPHYSICS UNRIDDED FROM MATERIALISTIC MISCONCEPTIONS
- OVID ON PYTHAGORAS' TEACHINGS AND ETHICS
- PARACELSUS BY FRANZ HARTMANN
- PARACELSUS ON SYMPATHETIC REMEDIES AND CURES
- PAUL AN INITIATE AND FOUNDER OF CHRISTIANITY
- PETER NOT AN INITIATE AND THE ENEMY OF PAUL
- PHERECYDES, AN EARLY WESTERN PHILOSOPHER
- PLUTARCH ON PHOCION CHRĒSTOS
- PLUTARCH ON THE TUTELARY DAIMŌN OF SOCRATES
- PORPHYRY ON PYTHAGORAS
- PRINCIPLES AND FORCES IN NATURE AND MAN (DIAGRAM)
- PRINCIPLES AND FORCES IN NATURE AND MAN (INSTRUCTIONS)
- PROCLUS ON SOCRATES' DAEMON (TAYLOR)
- SAMSON AND HERCULES ARE PERSONIFICATIONS OF NEOPHYTES
- SHANKARA WAS A CONTEMPORARY OF PATAÑJALI AND HIS CHELA
- THE ADEPTS DESTROY THE WICKED AND GUARD THE PATH OF THE VIRTUOUS

BUDDHAS AND INITIATES SERIES
SUGGESTED READING FOR STUDENTS

- THE HOLY RITES OF ELEUSIS WERE ARCHAIC WISDOM RELIGION
- THE INITIATE'S CROWN OF THORNS
- THE KEY TO THE MYSTERY OF BUDDHA LIES IN THE CLEAR APPERCEPTION OF THE CONSTITUTION OF MAN
- THE LITTLE ONES ARE ABOVE THE LAW
- THE NOBLE GENIUS OF PARACELSUS
- THE REAL CHRIST IS BUDDHI-MANAS, THE GLORIFIED DIVINE EGO
- THE ROLE OF ADEPTS IN THE GREAT AMERICAN REVOLUTION
- THE TRIPLE MYSTERY OF BUDDHA'S EMBODIMENT
- THEOPHANIA AND OPTIONS OPEN TO THE ADEPT
- THEOSOPHICAL JEWELS – THE AURA OF SUGATA
- THEOSOPHICAL JEWELS – THE LOVE OF GODS
- THOMAS TAYLOR, THE ENGLISH PLATONIST
- WHY THE SECRECY OF INITIATES?
- ZANONI BY BULWER-LYTTON

