

ON CHRISTIANITY: THE CURRENT OF LIVING-LOVE

by

Papus

Translated from the French by

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occulte, 5th ed., pp. 255-267.

If we consider with the greatest respect the current of light and science derived from the Qabala and from Hellenism by Orpheus, Pythagorous, and Plato, and a little also by Aristotle, it is necessary to take great care to not comit a great error by not attaching an importance at least equal to the great current of religious Illuminism based upon the pure cultivation of the divine faculties of man, outside every science and above every deductive teaching. The Patriarchs, the Prophets in Israel, The Christ, the Apostles, certain great Gnostic doctors, the saints of Christianity, and the illuminated Christian Theosophists represent this splendid current to which we owe the key of the Celestial Treasure, so we owe the key of the Terrestrial Treasure to the preceeding current.

And it is interesting to state that if Fabre d'Olivet has been the sublime revealer of the first of these currents, Saint Yves d'Alveydre has been the profound apostle of the second. It is through a very great error that one could see followers in these two great spirits, who each for his part, come to reveal to us the two poles whose union constitute the Eternal Truth.

And we are happy to restore here into his true light and to his rightful place, Saint Yves d'Alveydre, this knoght of Christ and the Patriarchs who, possessing all initiations, has been able to remain the champion of the communion with God through Life and Love, forming in heaven one sole Principle: the Living-Love.

Also the author of the "Missions," Mission of the Sovereigns, Mission of the Jews, Mission of the French, he has created the Christian and living Synarchy in the face of the Encyclopedism of the purely scientific current, and may count on the justice which will be rendered to his grand labor and courageous efforts.

Christianity

The historiens have not avoided the error which we have just indicated and this fault has been aggravated more by this so-called modern critic who, under the influence of materialist ideas, has wished to reduce to his narrow horizon the mysterious realizations of the divine plane.

One must be a professional historien in order not to realize that one same cause cannot but always produce similar effects.

If Christianity was only the work of a vaguely illuminated man, seconded by an organizer of the value of St. Paul, for these reasons this man would have generated effects different from those generated by all the illuminati, his predecessors.

History agrees to recognize that the Jewish prophet Hillel, several years

before Jesus of Nazareth, had undertaken a similar effort. Furthermore, it is recognized that Hillel had in hand powerful means of success other than those of which Jesus had at his disposal. If human means sufficed, from where comes the failure of Hillel that they thus present to us.

Hillel come from Babylonia to Jerusalem, thirty-six years before Jesus, poor and gentle, is crowned a bizarre legend. Fallen at Jerusalem, one day, weary, benumbed, dying and restored to life (although it was on the Sabbath) Hillel immediately became sympathetic; then sought after because of the elegance of his word, the subtlety of his discussions, the charm of his small, thin voice, the strangeness of his modesty.

They succeeded not in making him angry; he only condemned the traders; he only admitted by virtue of "knowledge" the Torah; he held to nothing, - having neither wealth, nor wife, nor family, - save to "study." He had said that every law was summed up in this: "Do not do unto others what you do not wish to have done to yourself." His influence spread rapidly; they named him chief of the assembly .

They will manage this, it is true, by saying that Jesus was an imitator of Hillel, but this practice of never looking at the secret side of history has made, in this case again, to commit a great many mistakes.

Certain initiatic books teach the secrets of this descent from heaven towards the white race. Among them, in the first rank, is placed the jewel of Valentinus, the Pistis Sophia², to which we will refer initiates and by which we have attempted to establish some elucidation. From this book, we will detail the subject which occupies us in the following simple pages:

Creation of Christianity

Involution of the celestial principles coming to constitute the terrestrial individualities which are going to create Christianity.

Man possesses within himself the principle of his own ascension. Let he reunite, by whatever means, his immortal Spirit to the celestial Virtue which accompanies him during his life in the physical body, and he will become a participant of the First Mystery, as would say Valentinus; a saint, as would say Catholicism; a Chrestos or a Christos, as would say the schools of initiation of the elementary degree; he will be reborn again no more, he will participate in "Nirvana," as would say the Orientals and Brahmanical schools. Now, here is hidden a formidable trap which it is important to point out.

Every evolution supposes one or two involutions, every man who becomes God necessitates a God who has been himself made man, as the evolution of a nutrient in the intestine, necessitates the descent of two forces of superior origin: the blood and nervous force.

It is for want of this note for the current of sacrifice and love which precedes the harsh path of initiation and evolution of the human soul that the naturalist initiations of the Orient have conducted many of their adepts to believe that "in the state of Christ" was a place of psychical existence that every man could attain, and which does not necessitate the constant effort of the celestial Christ Principle, alone capable, by its involution, to restore to him the evolved souls.

Just as the comet, true blood globule of the Omniverse, as said Michel de Figanières, reaches certain periods, to restore the life of the superior

centers to the solar families, in addition to the constant current of divine involution and evolution of the human souls, so too is a grand Divine descent necessary, in certain eras, followed by a grand ascent of souls, in order to give to God the occasion to manifest his absolute Love by preceding the time of the Reintegration of all of Humanity.

Not to see existence as the celestial individuality of the Virgin of Light, of Christ and other Principles, this is to pause on the way, to stop on this mental plane which leads to materialist pantheism; but to close voluntarily the eyes on the existence of the celestial plane that the virtues of the heart, love and prayer attains much more rapidly than the mental, critical and reasoning forces.

To have united the celestial love, manifested by Grace and Redemption, to the love of man for heaven, manifested by Prayer and Sacrifice, this is the whole secret of the power of the Christians, of the whites, illuminated by Christ, who is called to govern the entire Earth, the day where they will replace the law of Violence with the law of Tolerance and Love :

Valentinus is going to describe to us the descent of the celestial Principles which come to prepare the salvation of the White Race by establishing Christianity. Here is an entire chapter of this secret History of the Savior, reserved, in the first centuries the the more elevated initiations.

Incarnation of Jesus⁴

"It came to pass then thereafter, that at the command of the First Mystery I looked down on the world of mankind and found Mary, who is called 'my mother' according to the body of matter. I spake with her in the type [under the figure] of Gabriel, and when she had turned herself to the height towards me, I cast thence into her the first power [virtue] which I had received from Barbelo - that is the body which I have borne in the height. And instead of the soul⁵ I cast into her the power [virtue] which I have received from the great Sabaoth, the Good, who is in the region of the right."

The Virgin Mary

It is from the Virgin of Light that is issued Mary, the Mother of Jesus.

"Thou also, Mary, hast received form which is in Barbelo, according to matter, and hast received likeness, which is in the Virgin of Light, according to Light, thou and the other Mary, the blessed one; and on thy account the darkness hath arisen, and moreover out of thee did come forth the material body in which I am, which I have purified and refined [the French translation does not include the word 'refined,' trans]."

Jesus, as a man, lived until the age of twelve, the terrestrial life. It is only at this age that his divine virtue actually took possession of his physical being. The adepts of the schools of naturalistic initiation will see here the union of the inferior principles and the superior principles in order to constitute the Christ. They would say that the Gnostic doctor has foreseen, across the centuries, the error to avoid in this case; For he takes care to describe with great details the involution, the descent, of each of the celestial principles which are going to materialize in order to constitute a terrestrial being.

Incarnation of the Spirit of Jesus

Mary then accepted the word, she said: "My Lord, concerning the word which thy power [virtue] hath prophesied through David: 'Grace and truth met together, righteousness [justice] and peace kissed each other. Truth sprouted forth out of the earth, and righteousness [justice] looked down from heaven,' - thus hath thy power [virtue] prophesied this word aforetime about thee.

"When thou wert little, before the spirit had come upon thee, whilst thou wert in a vineyard with Joseph, the spirit came out of the height and came to me in my house, like unto thee; and I had not known him, but I thought that thou wast he. And the spirit said unto me: 'Where is Jesus, my brother, that I meet with him?' And when he had said this unto me, I was at a loss and thought it was a phantom to try me. So I seized him and bound him to the foot of the bed in my house, until I went forth to you, to thee and Joseph in the field, and I found you on the vineyard, Joseph propping up the vineyard. It came to pass, therefore, when thou didst hear me speak the word unto Joseph, that thou didst understand the word, wert joyful and saidest: 'Where is he, that I may see him; else I await him in this place.' And it came to pass, when Joseph had heard thee say these words, that he was startled. And we went down together, entered the house and found the spirit bound to the bed. And we looked on thee and him and found thee like unto him. And he who was bound to the bed was unloosed; he took thee in his arms and kissed thee, and thou also didst kiss him. Ye became one [emphasis added by Papus].

"This then is the word and its solution. 'Grace' is the spirit which hath come down out of the height through the First Mystery, for it hath had mercy on the race of men and sent its spirit that he should forgive the sins of the whole world, and they should receive the mysteries and inherit the Light-Kingdom. 'Truth' on the other hand is the power [virtue] which hath sojourned with me. When it had come forth out of Barbelo, it became material [hylic] body for thee, and hath made proclamation concerning the region of Truth. 'Righteousness [Justice]' is thy spirit, who hath brought the mysteries out of the height to give them to the race of men. 'Peace' on the other hand is the power [virtue] which hath sojourned in thy material [hylic] body according to the world, which hath baptized the race of men, until it should make it stranger unto sin and make it at peace with thy spirit, so that they may be at peace with the emanations of the Light; that is, 'Grace' and truth kissed each other [Amelineau's French translation uses 'justice' and 'peace' here, trans.]. As it saith: 'Truth sprouted forth out of the earth, - truth is thy material [hylic] body which sprouted forth out of me according to the world of men, and hath made proclamation concerning the region of Truth. And again as it saith: 'Righteousness [justice] looked down from heaven' - 'righteousness' is the power [virtue] which looked out of the height, which will give the mysteries of the Light to the race of men, so that they will become righteous [just] and good, and inherit the Light-Kingdom."

The Twelve Apostles

Like the souls of Christ and Mary, the souls of the twelve Apostles do not come from the world of the Archons, but rather from the celestial plane as the following extract asserts:

"Rejoice then and exalt, for when I set out for the world, I brought from the beginning with me twelve powers, as I have told you from the beginning:

Which I have taken from the twelve saviours of the Treasury of Light, according to the command of the First Mystery. These then I cast into the womb of your mothers, when I came into the world, that is those which are in your body today."

"And the twelve powers [virtues] of the twelve saviours of the Treasury of the Light which I had received from the twelve ministers [decans] of the Midst, I cast into the sphere of the rulers [archons]. And the decans of the rulers [archons] and their servitorsthought that they were souls of the rulers [archons]; and the servitors brought them, they bound them into the body of your mothers. And when your time was completed, ye were born in the world without souls of the rulers [archons] in you."

Role of the Apostles

"Amen, amen, I say unto you: I will perfect you in all fullness [pleroma] from the mysteries of the interior to the mysteries of the exterior and fill you with the spirit so that you shall be called 'spiritual, perfected in all fullness [pneumatics, perfects of all the pleromas].' And amen, amen, I say unto you: I will give unto you all the mysteries of all the regions (heavens] of my Father and of all the regions [places] of the First Mystery, so that he whom ye shall admit on earth, shall be admitted into the Light of the height; and he whom ye shall expel on earth, shall be expelled from the kingdom of my Father in the heaven. [emphasis added by Papus]!"

Thus, the Gnostic doctor Valentinus, author of the Pistis Sophia, is precise.

All of the terrestrial manifestations which have presided over the birth of Christianity are Persons of the celestial plane. - It is through a sublime divine involution that the evolution of souls is rendered possible.

Here is the elevated and particular character of Christianity, the origin of its most profound mysteries. Every human race may be the object of a special messianism; but to each new messianism the new race appears on a more elevated plane of the evolutive spiral. The white race is the one which has called up the latest divine manifestation, is it not just, according to the very laws of evolution in time and space, that this manifestation has been more elevated than the preceding and that it has, consequently, necessitated an involution of an equally more elevated order? We deliver the meditations of these ideas to those who really know what the analogical method and mysterious laws are that it expresses. Jesus came from a plane too elevated to lower himself to the vile means employed by man in order to establish their power, and Fabre d'Olivet rightly made this reflection:

"It is to note here that if Jesus had wished to follow the path of conquests which opened before him when the peoples of Galilee offered him the crown and which he had placed on the head of the Jews who waited for a conquering Messiah, he would have inevitably caused the conquest of Asia; but Europe would have resisted him, and as it was in Europe that he would principally exercise his influence, he had to be inclined to choose a rather a rather less magnificent victory at first, but rather a stronger one in the future, and to resolve himself to rise above the fatality of Destiny rather than to serve himself thereby⁶."

And yet, the great master follows to such a degree the historical and particularly critical path, that he succeeds thereof in not recognizing the secret forces which manifest themselves through the apostles, it is said.

"These twelve apostles whom Jesus Christ left, did not have the required force to fill their apostolate. Christianity owes then to St. Paul its dogmatic

and moral force and its spiritual doctrine. It received later its sacred rites and its forms from a theosophist of the school of Alexandria, named Ammonius⁷."

Yes, all that is true on this side of the curtain but what ought to interest the initiate is rightly the contrary. These are the forces in action from the other side, the subtle motions thanks to which the scientific, philosophical, and let us frankly say it, religious giant, that was Polytheism in its Principle, is going to collapse in a few years, under the pressure of these men of little knowledge, but of ardent faith who were the first Christians.

Later, imperialism took back its revenge, thanks to certain bishops of Rome; but the pure ideal will dominate always the passing errors, and the mystical currents will be cultivated with care by certain religious orders.

We owe to Hellenism, Science and Art, let us not forget that it is to Christianity that we owe the living Love. This is what Saint Yves d'Alveydre has sought to teach.

Footnotes

- 1) Marius Fontanes, le Christianisme, p. 206.
- 2) Pistis Sophia by Valentinus translated from the Coptic by Amilineau, 1 vol., in-8vo, Chamuel, 1895.
Clef de l'Ame et de son Salut according to the Pistis Sophia by Papus.
- 3) See on this subject the beautiful articles by Amo, in l'Initiation and other spiritualist journals and in his book: Le Congres de l'Humanite, 1 vol., in-18mo, Chamuel, publisher.
- 4) The following excerpt from the Pistis Sophia, as well as those that follow, are borrowed from G.R.S. Mead's translation. The bracketed terms are taken from the Amelineau version, which is the French translation used by Papus.
- 5) Thus, contrary to the usual constitution of human beings, all of the Principles having to constitute the personality of Christ comes from the celestial plane. Within the ordinary man, the celestial Virtue (which is not incarnate) comes alone from this plane.
- 6) Fabre d'Olivet: Histoire Philosophique, vol. 2, p. 79.
- 7) Loc. cit. p. 58.