

THEOSOPHY ON JESUS

It may be asked in what way Theosophy views Jesus. First of all, Theosophy maintains that *the Jesus of popular Christianity never existed.*

For one thing, if this were not the case then why is it that of all the writers, philosophers, historians, and commentators who lived at the time Jesus was supposedly doing all those many wondrous things in such wonderful ways before enthusiastic and increasing crowds of many thousands all over Palestine, none of them ever mentioned him in any way or even seem to have known or heard of him?

As H.P. Blavatsky wrote, “How little Jesus had impressed his personality upon his own century, is calculated to astound the inquirer. Renan shows that Philo, who died toward the year 50, and who was born many years earlier than Jesus, living all the while in Palestine while the “glad tidings” were being preached all over the country, according to the *Gospels*, had never heard of him! Josephus, the historian, who was born three or four years after the death of Jesus, mentions his execution in a short sentence, and even those few words were altered “by a *Christian hand*,” says the author of the *Life of Jesus*. ... For nearly four centuries, the great historians nearly contemporary with Jesus had not taken the slightest notice either of his life or death. Christians wondered at such an unaccountable omission of what the Church considered the greatest events in the world’s history. Eusebius saved the battle of the day.” (“Isis Unveiled” Vol. 2, p. 335, 328)

This last sentence is in reference to the historian Josephus’ apparent reference to and glorification of Jesus. This is still used and referred to by some Christians today as proof of the reality and legitimacy of the Jesus preached by their Church and theology. But the fact is that this praise of the supposed “Saviour” was *not* in Josephus’ original works and only began to appear in the editions that followed his death. It was in fact Eusebius, one of the Church Fathers, who had the passage in question fraudulently interpolated into the text, in order to give credence to the claims of Christianity and to help the Christian cause.

“It will not be amiss to remind the reader that it is the same Eusebius who is charged with the interpolation of the famous paragraph concerning Jesus, which was so miraculously found, in his time, in the writings of Josephus, the sentence in question having till that time remained perfectly unknown.” (H.P. Blavatsky, “Isis Unveiled” Vol. 2, p. 327-328)

In her lengthy dialogue with the Abbe Roca, a French Canon of the Roman Catholic Church, HPB wrote the following:

“Jesus Christ, *i.e.*, the Man-God of the Christians, copied from the Avatars of every country, from the Hindu Krishna as well as the Egyptian Horus, was never a *historical* person. He is a deified personification of the glorified type of the great Hierophants of the Temples, and his story, as told in the New Testament, is an allegory, assuredly containing profound esoteric truths, but still an allegory. It is interpreted by the help of the seven keys, similarly to the *Pentateuch*. ... 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 Lud 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 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 Caserea, 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. 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, because he was the Lord’s *Anointed, i.e.*, the Messiah!!” (See “Theosophy: Some Rare Perspectives” p. 83-85)

Irenaeus, mentioned above, was one of the chief culprits responsible for the gigantic fraud which is known today as the Christian Church and the theology of the Christian religion or, as HPB puts it, “that stupendous compound of unintelligible dogmas enforced by Irenaeus, Tertullian, and others, which is now termed Christianity. ... In the modern Jesus of the Christian Church, we find the ideal of the imaginative Irenaeus, not the adept of the Essenes, the obscure reformer from Galilee. ... Irenaeus ... set himself to invent a new religion, drawn from the depths of his imagination. ... It is but the inveterate desire of the latter to connect Jesus in every possible way, even in the *Haeresies*, with the *Highest* God, that led him into so many falsifications. ... The blunders of the *Old Testament* are as nothing to those of the *gospels*. Nothing shows better than these self-evident contradictions the system of pious fraud upon which the superstructure of the Messiahship rests. ... The New Testament is noted for its mistranslations and transparent falsifications of texts. ... Twitted and cornered at every step by his not less acute and learned adversaries, the Gnostics, he [*i.e. Irenaeus*] boldly shields himself behind blind faith, and in answer to their merciless logic falls upon imaginary tradition invented by himself. Reber wittily remarks: “As we read his misapplications of words and sentences, we would conclude

that he was a lunatic if we did not know that he was something else.” (“Isis Unveiled” Vol. 2, p. 123, 33-34, 24, 177, 133, 326)

But back to the question of what Theosophy has to say about Jesus.

As stated above by HPB, the Christian myth or legend about Jesus is based “on the existence of a personage called Jehoshua (from which Jesus has been made) born at Lud or Lydda about 120 years before the modern era.” This was Yeshua ben Pandira, who is mentioned in the *Sepher Toldoth Jeshu* scripture of Judaism.

“All the commentators have agreed that a literal massacre of young children is nowhere mentioned in history; and that, moreover, an occurrence like that would have made such a bloody page in Roman annals that the record of it would have been preserved for us by every author of the day. Herod himself was subject to the Roman law; and undoubtedly he would have paid the penalty of such a monstrous crime, with his own life. But if, on the one hand, we have not the slightest trace of this fable in history, on the other, we find in the official complaints of the Synagogue abundant evidence of the persecution of the initiates. The *Talmud* also corroborates it.

“The Jewish version of the birth of Jesus is recorded in the *Sepher-Toldos Jeshu* in the following words:

“Mary having become the mother of a Son, named Jehosuah, and the boy growing up, she entrusted him to the care of the Rabbi Elhanan, and the child progressed in knowledge, for he was well gifted with spirit and understanding.

“Rabbi Jehosuah, son of Perachiah, continued the education of Jehosuah (Jesus) after Elhanan, and *initiated* him in the *secret* knowledge”; but the King, Janneus, having given orders to slay all the initiates, Jehosuah Ben Perachiah, fled to Alexandria, in Egypt, taking the boy with him.

“While in Alexandria, continues the story, they were received in the house of a rich and learned lady (personified Egypt). Young Jesus found her beautiful, notwithstanding “*a defect in her eyes,*” and declared so to his master. Upon hearing this, the latter became so angry that his pupil should find in the land of bondage anything good, that “he cursed him and drove the young man from his presence.” Then follow a series of adventures told in allegorical language, which show that Jesus supplemented his initiation in the Jewish *Kabala* with an additional acquisition of the secret wisdom of Egypt. When the persecution ceased, they both returned to Judea.”

– H.P. Blavatsky, “Isis Unveiled” Vol. 2, p. 200-201

In the second of her series of three articles titled “The Esoteric Character of the Gospels,” HPB says, “Reference is made here to the Rabbinical tradition in the Babylonian Gemara, called *Sepher Toldos Jeshu*, about Jesus being the son of one named Pandira, and having lived a century earlier than the era called Christian, namely, during the reign of the Jewish king Alexander Jannaeus and his wife Salome, who reigned from the year 106 to 79 B.C. Accused by the Jews of having learned the magic art in Egypt, and of having stolen from the Holy of Holies the Incommunicable Name, Jehoshua (Jesus) was put to death by the Sanhedrin at Lud. He was stoned and then crucified on a tree, on the eve of Passover.”

She doesn't say that the assertions of this tradition are necessarily entirely accurate in every single respect but, when informed that certain scholars consider it erroneous to say that Jesus or the spiritual Teacher on whom "Jesus" is based lived "a century earlier" than is commonly believed, she responded by maintaining "I say the scholars are either lying or talking nonsense. Our *Masters* affirm the statement. If the story of Jehoshua or Jesus Ben-Pandira is false, then the whole *Talmud*, the whole Jewish Canon is false. He was the disciple of Jehoshua Ben Perahiah, the fifth President of the Sanhedrin after Ezra who *re-wrote* the Bible. Compromised in the revolt of the Pharisees against Jannaeus in 105 B.C., he (Jehoshua Ben Parahiah) fled into Egypt carrying the young Jesus with him. This account is far truer than that of the New Testament which has no record in history." ("Theosophy: Some Rare Perspectives" p. 47)

According to Theosophy, a spiritual Teacher *did* exist in that part of the world *sometime* around that time, *some* of whose teachings and activities bore *some* similarities to those later described in the Christian Gospels (which, let us remember, are categorically proven to have not been written in anything resembling their present form and content until at least 300 A.D. at the very earliest and thus not by the four Apostles at all!) and that the Jesus of the Christian Church is largely just a fictitious, fantastical, and distorted copy of this actual individual, who may indeed have been named Jehoshua or Yeshua.

It is this Teacher of whom HPB wrote that "Jesus *the initiate* (or Jehoshua) – the type from whom the "historical" Jesus was copied – was not of pure Jewish blood," ("The Secret Doctrine" Vol. 1, p. 577-578) and "The personage (Jesus) so addressed – whenever he lived – was a great Initiate and a "Son of God". ("The Esoteric Character of the Gospels" Part II)