

THE ARABS

by

Papus

Translated from the French by

Tau Bruno II

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occulte, 5th ed., pp 270-272.

The flood of barbarians has swallowed up the Roman Empire and the intellectuality of the white race has been flung back towards Constantinople. It is necessary that the benefit of this slow intellectual civilization is not lost. If the pure seed of Christianity has need of the solitude of the soul in order to put forth its first buds; it will be necessary, that at the moment when these buds will be strong, the new purely intuitive and mystical current is put into contact with the old encyclopedic and rationalist current. This will be the work of the Arabs. First of all, they will come to bring to the occident the Greco-Egyptian tradition that it had lost and thus will occur the first spark of the Christian Knowledge. Then, in their turn, the Christians rush like madmen toward Jerusalem, believing to restore to the patrimony of the race the lands watered by the blood of Christ; but it is above all the ancient initiation that they will meet over there with its trials and progressive illumination. Having departed Crusaders, they will return Templars for the most part and will infuse anew into the race the mysteries of the Qabalah and the Gnosis.

Thus the Arabs were the guardians of the rational current (rather despite them moreover) when the Christians were too weak to receive this magnificent deposit and, later, the Arabs were the barrier who opposed the invasion from Asia and forced these same Christians to remain in this Europe that Providence had marked for their development and from which they always wanted to flee.

Jesus had followed the inspiration of Moses.

Mohammed followed the inspiration of Moses and that of Jesus, whom he likewise recognized as divine: only he asserted that the sectarians of Moses had separated from his doctrine, and that the disciples of Jesus had poorly understood that of their master¹. He restored, consequently, the Unity of God, such as the Hebrews had received it from the Atlantic tradition, and enclosed all his religion in these few words: There is no God but God and Mohammed is his Prophet. He established, moreover, with the greatest authority the immortality of the soul and the dofma² of future punishments and rewards according to the vices and virtues of men.

Oh if the men of Scripture had faith and fear of the Lord, we would blot out their sins, would usher them into the gardens of delights. If they observed the Pentateuch and Gospel and the books that the Lord has sent them, they would enjoy the blessings which are found under their feet and above their heads. It is among them who act with integrity; but the greater number, oh! but their actions are detestable.

(Koran, chap. V, 70.)

Those who believe: the Jews, the Sabeans, the Christians who believe in God and in the last day, and who will have practiced virtue, will be exempt from all fear and will not be at all afflicted.

(Koran, chap. V, 73.)

We will not relate what all our readers know: the influence of the Arabs in the intellectual revival of the Race. Let us emphasize once more this remark that if Christianity had not at length fashioned the Celtic soul, this revival would have been impossible.

Endnotes

- 1) It is worthy of note that this was the same reproach that the Oracles of Polytheism addressed constantly to the Christians. The oracles consulted on the new religion, and on the unaccustomed intolerance of its sectarians, all answered that one must not accuse Jesus of these excesses, but only his disciples who had corrupted his doctrine. Jesus was a divine man, the most admirable of all those who had appeared on Earth.
- 2) Fabres d'Olivet, Histoire Philosophique, vol. 2, p. 78.