

Who, What and Where is Deity?

"To render these ideas clearer to the general reader, let him set out with the postulate that there is one absolute Reality which antecedes all manifested, conditioned, being. This Infinite and Eternal Cause - dimly formulated in the "Unconscious" and "Unknowable" of current European philosophy - is the rootless root of "all that was, is, or ever shall be." It is of course devoid of all attributes and is essentially without any relation to manifested, finite Being. It is "Be-ness" rather than Being (in Sanskrit, *Sat*), and is beyond all thought or speculation."

HPB, "The Secret Doctrine" Vol. 1, p. 14

“We reject the idea of a personal, or an extracosmic and anthropomorphic God, who is but the gigantic shadow of man, and not of man at his best, either. The God of theology, we say—and prove it—is a bundle of contradictions and a logical impossibility. Therefore, we will have nothing to do with him. (...) if infinite—i.e., limitless—and especially if absolute, how can he have a form, and be a creator of anything? Form implies limitation, and a beginning as well as an end; and, in order to create, a Being must think and plan. How can the **ABSOLUTE** be supposed to think—i.e., to have any relation whatever to that which is limited, finite, and conditioned? This is a philosophical, and a logical absurdity. Even the Hebrew Kabala rejects such an idea, and therefore, makes of the one and the Absolute Deific Principle an infinite Unity called Ain-Soph.* In order to create, the Creator has to become active; and as this is impossible for ABSOLUTENESS, the infinite principle had to be shown becoming the cause of evolution (not creation) in an indirect way—i.e., through the emanation from itself (another absurdity, due this time to the translators of the Kabala)† of the Sephiroth.”

* Ain-Soph, *pys wya* == τὸ πᾶν == ἔπειρος, the endless, or boundless, in and with Nature, the nonexistent which IS, but is not a Being.

† How can the non-active eternal principle emanate or emit? The Parabrahm of the Vedantins does nothing of the kind; nor does the Ain-Soph of the Chaldean Kabala. It is an eternal and periodical law which causes an active and creative force (the logos) to emanate from the ever-concealed and incomprehensible one principle at the beginning of every maha-manvantara, or new cycle of life.

(...) We believe in a Universal Divine Principle, the root of ALL, from which all proceeds, and within which all shall be absorbed at the end of the great cycle of

Being. (...) When we speak of the Deity and make it identical, hence coeval, with Nature, the eternal and uncreate nature is meant, and not your aggregate of flitting shadows and finite unrealities. We leave it to the hymn-makers to call the visible sky or heaven, God's Throne, and our earth of mud His footstool. Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain: it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality. (...)

ENQ. Then your Absolute thinks?

THEO. No, IT does not; for the simple reason that it is Absolute Thought itself. Nor does it exist, for the same reason, as it is absolute existence, and Be-ness, not a Being. Read the superb Kabbalistic poem by Solomon Ben Jehudah Gabirol, in the Kether-Malchut, and you will understand:—"Thou art one, the root of all numbers, but not as an element of numeration; for unity admits not of multiplication, change, or form. Thou art one, and in the secret of thy unity the wisest of men are lost, because they know it not. Thou art one, and Thy unity is never diminished, never extended, and cannot be changed. Thou art one, and no thought of mine can fix for Thee a limit, or define Thee. Thou ART, but not as one existent, for the understanding and vision of mortals cannot attain to Thy existence, nor determine for Thee the where, the how and the why," etc., etc. In short, our Deity is the eternal, incessantly evolving, not creating, builder of the universe; that universe itself unfolding out of its own essence, not being made. It is a sphere, without circumference, in its symbolism, which has but one ever-acting attribute embracing all other existing or thinkable attributes—ITSELF. It is the one law, giving the impulse to manifested, eternal, and immutable laws, within that never-manifesting, because absolute LAW, which in its manifesting periods is The ever-Becoming. (...) In our sense, the inner man is the only God we can have cognizance of. And how can this be otherwise? Grant us our postulate that God is a universally diffused, infinite principle, and how can man alone escape from being soaked through by, and in, the Deity? We call our "Father in heaven" that deific essence of which we are cognizant within us, in our heart and spiritual consciousness, and which has nothing to do with the anthropomorphic conception we may form of it in our physical brain or its fancy: "Know ye not that ye are the temple of God, and that the spirit of (the absolute) God dwelleth in you?"*

* One often finds in Theosophical writings conflicting statements about the Christos principle in man. Some call it the sixth principle (Buddhi), others the seventh

(Atman). If Christian Theosophists wish to make use of such expressions, let them be made philosophically correct by following the analogy of the old Wisdom-religion symbols. We say that Christos is not only one of the three higher principles, but all the three regarded as a Trinity. This Trinity represents the Holy Ghost, the Father, and the Son, as it answers to abstract spirit, differentiated spirit, and embodied spirit. Krishna and Christ are philosophically the same principle under its triple aspect of manifestation. In the Bhagavatgita we find Krishna calling himself indifferently Atman, the abstract Spirit, Kshetragna, the Higher or reincarnating Ego, and the Universal SELF, all names which, when transferred from the Universe to man, answer to Atma, Buddhi and Manas. The Anugita is full of the same doctrine. (...)

The one [Buddha] says “seek nought from the helpless Gods—pray not! but rather act; for darkness will not brighten. Ask nought from silence, for it can neither speak nor hear.” And the other—Jesus—recommends: “Whatsoever ye shall ask in my name (that of Christos) that will I do.” Of course, this quotation, if taken in its literal sense, goes against our argument. But if we accept it esoterically, with the full knowledge of the meaning of the term, “Christos,” which to us represents Atma-Buddhi-Manas, the “SELF,” it comes to this: the only God we must recognise and pray to, or rather act in unison with, is that spirit of God of which our body is the temple, and in which it dwelleth.

HPB, Key to Theosophy p 61-71

“Our God within us, or “our Father in Secret” is what we call the “HIGHER SELF,” Atma. Our incarnating Ego was a God in its origin, as were all the primeval emanations of the One Unknown Principle. But since its “fall into Matter,” having to incarnate throughout the cycle, in succession, from first to last, it is no longer a free and happy god, but a poor pilgrim on his way to regain that which he has lost.”

HPB, Key to Theosophy p 181-2

“Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract Ens. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable.”

HPB, SD IpXX

“From the beginning of man's inheritance, from the first appearance of the architects

of the globe he lives in, the unrevealed Deity was recognized and considered under its only philosophical aspect — universal motion, the thrill of the creative Breath in Nature. Occultism sums up the "One Existence" thus: "Deity is an arcane, living (or moving) FIRE, and the eternal witnesses to this unseen Presence are Light, Heat, Moisture," — this trinity including, and being the cause of, every phenomenon in Nature.* Intra-Cosmic motion is eternal and ceaseless; cosmic motion (the visible, or that which is subject to perception) is finite and periodical. As an eternal abstraction it is the EVER-PRESENT; as a manifestation, it is finite both in the coming direction and the opposite, the two being the alpha and omega of successive reconstructions. Kosmos — the NOUMENON — has nought to do with the causal relations of the phenomenal World. It is only with reference to the intra-cosmic soul, the ideal Kosmos in the immutable Divine Thought, that we may say: "It never had a beginning nor will it have an end." With regard to its body or Cosmic organization, though it cannot be said that it had a first, or will ever have a last construction, yet at each new Manvantara, its organization may be regarded as the first and the last of its kind, as it evolves every time on a higher plane."

HPB, SD Ip3

“The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of "the Great Breath," which is eternal, and which, being Motion, is one of the three aspects of the Absolute — Abstract Space and Duration being the other two. When the "Great Breath" is projected, it is called the Divine Breath, and is regarded as the breathing of the Unknowable Deity — the One Existence — which breathes out a thought, as it were, which becomes the Kosmos. (See "Isis Unveiled.") So also is it when the Divine Breath is inspired again the Universe disappears into the bosom of "the Great Mother," who then sleeps "wrapped in her invisible robes."

HPB, SD Ip43

“Deity, which having its circumference everywhere (the boundless) has, therefore, its central point also everywhere; in other words, is in every point of the Universe.”

HPB, SD Ip114

“Space is *the* ever Unseen and Unknowable Deity in our philosophy”

HPB, SD Ip336

"It is idle to speak of "laws arising when Deity prepares to create" for (a) laws or rather LAW is eternal and uncreated; and (b) that Deity is Law, and *vice versa*."

HPB, "The Secret Doctrine" Vol. 1, p. 152

““Neither our philosophy nor ourselves believe in a God, least of all in one whose pronoun necessitates a capital H. ... Our doctrine knows no compromises. It either affirms or denies, for it never teaches but that which it knows to be the truth. Therefore, we deny God both as philosophers and as Buddhists. ... we know there is in our system no such thing as God, either personal or impersonal. Parabrahm is not a God, but absolute immutable law ... we are in a position to maintain there is no God ... The idea of God is not an innate but an acquired notion, and we have but one thing in common with theologies – we reveal the infinite.”

Mahatma K.H.

“The INFINITE cannot be known to our reason, which can only distinguish and define; - but we can always conceive the abstract idea thereof, thanks to that faculty higher than our reason, - intuition, or the spiritual instinct of which I have spoken. Only the great initiates, who have the rare power of throwing themselves into the state of Samadhi, - which can be but imperfectly translated by the word ecstasy, a state in which one ceases to be the conditioned and personal "I," and becomes one with the ALL, - only those can boast of having been in contact with the infinite: but no more than other mortals can they describe that state in words.”

HPB, "Le Phare de L'Inconnu" or "The Beacon-Light of the Unknown" from "H.P. Blavatsky Theosophical Articles" Vol. 1, p. 432-433 and HPB Pamphlet #33 "Transcendental Theosophy"

"Theosophy objects to the masculine pronoun used in connection with the Self-existent Cause, or Deity. It says IT - inasmuch as that "cause" the *rootless root* of all - is neither male, female, nor anything to which an attribute - something always conditioned, finite, and limited - can be applied. The confession made by our esteemed correspondent that he "cannot think of anything of nature, Spirit (!) Soul or God (!!)" without the ideas of size, form, number, and relation," is a living example of the sad spirit of anthropomorphism in this age of ours. It is this theological and dogmatic anthropomorphism which has begotten and is the legitimate parent of materialism."

HPB, "Theosophical Articles and Notes" p. 196-197

"For to be one [i.e. a Theosophist], one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence*, the invisible Cause, which is yet

ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there, and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything, contained in all. . . . Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought - Godward - he is a Theosophist; an original thinker, a seeker after the eternal truth with "an inspiration of his own" to solve the universal problems.

"With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it, Theosophy is allied."

HPB, "What are the Theosophists?"

(from "H.P. Blavatsky Theosophical Articles" Vol. 1, p. 51-52 and HPB Pamphlet #3 "Basic Questions about Theosophy")