

*Madame Blavatsky
on a Christian minister
who was lost in God*



*Contents and abstract*¹

Madame Blavatsky on a Christian minister who was lost in God

Editorial response by H.P. Blavatsky.

Man is truly the temple of God, for the Divine Principle can only be manifested (objectivised) to our consciousness through our senses, physical and spiritual. 6

The “personal God” of Theosophist can only be perceived by his Higher Self, through his spiritual senses, i.e., the Divine Self is perceived by the self of the virtuous man. 7

Theosophia: Fountain, Perspectives, Practice (Diagram). 8

Suggested reading for students.

She being dead, yet speaketh. 10

Deity is Life and Law, and vice versa. 13



¹ Frontispiece by Lúthien Leerghast.

Madame Blavatsky on a Christian minister who was lost in God

First published in *The Theosophist*, Vol. V, No. 2 (50), November 1883, pp. 52-53. Republished in *Blavatsky Collected Writings*, (A CHRISTIAN MINISTER ON THEOSOPHY) V pp. 351-57.¹

Writing to the *Indian Mirror*, the Rev. C.H.A. Dall says:

Skeptomai is Greek for “I enquire.”² In the radical sense I am a sceptic regarding Theosophy. I do not understand it but am trying my best to find out what it is. I have carefully read the green pamphlet you gave me. I mean that “Full Report of the Proceedings of the *Seventh* Anniversary Meeting of the Theosophical Society, held at the Framji Cowasji Institute, Bombay, on the 26th of November, 1882” (the “seventh” including four New York Anniversaries?); you may well believe that it held my attention to the end; as a quarter part of it fell from your lips, and from the pen of my cousin Tilden of Simla in the Himalayas. Yes: I see good in it. It is clear that Theosophy just now means freedom. It means self-trust and self-control. It means, today, courage and independence. What I fear is its narrowness, as a plan of life. Nothing is clearer than the fact that old Hinduism strikes for one good thing; and that is *worship*. It says God is all, and all is God, and nothing exists, or should exist but God. So far, so good. Hinduism and Buddhism would kill feeling, kill enquiry, kill enterprise to secure Union with God — *Nirvana*, the perfection, at once, of Hinduism and Buddhism, means Rest; rest in the Infinite from work, from study, and from society. I do not want that self-centred rest; here or hereafter. I want rest; eternal, sacred, sure; rest in God, for ever. But not a rest that denies me association with Him and with kindred spirits, in beneficent power. I seek rest in the fellowship with the Initiate and Eternal Worker, Thinker, Lover, Life-giver. I do not wish my son to lose himself in me. And I think Hinduism and Buddhism err, in bidding me lose myself in God. The patriarchal Debendronath Tagore one day said to me:

I like your [352] definition of *Nirvana*, “Lost in God”; you have it exactly.

Hinduism and Buddhism, pure and simple, forbid thought; which Life and God command. Men *will* think; so there are several schools of *Nirvana*, or modes of defining it. And one eminent Hindu has assured me that *his Nirvana* permits the recognition of friends in heaven. To me all religion is Life, and all Life is growth; out of the old stock; and all growth is new. If Theosophy would turn back the sun, and invert the Divine law of progress and evolution, I take issue with it, and deny it. I need not do this more openly than is done by some of your anniversary speakers at Bombay. Yet some of them speak otherwise. For example, Theosophy, on page 77, “is ancient Aryan Philosophy,” and no more. The speaker is an “uncompromising Theosophist” on this line. Whether he ac-

¹ Frontispiece by Lúthien Leerghast.

² [Actually, *σκεπομαι*, is a continuum of careful examination, thoughtful consideration, and deep reflection. The Ancient Greek verb for “I enquire” is *ιστορειω*, from whence the noun history has originated. — ED. PHIL.]

cepts the *Íswara* or the *Niriśwara* Sāṅkhya, the theistic, or the agnostic, he does not say. He cannot accept both. Manifestly he has a very definite creed, which as he says, defies compromise. He wants old Hinduism and nothing else, this Master of Arts delegate from Rohilkhund. But Mr. Sinnett takes direct issue with him. He says, *p. 6*, Theosophy:

. . . embraces all seekers for truth, whatever their creed.

He bids:

. . . the Indian philosopher realize (*p. 7*) by working with the European, how much his philosophy has to gain by contact with the clear practical methods of thought which European science teaches.

“That quality in the European mind renders it the needed complement” of the Hindu (Aryan), Colonel Olcott endorses his friend, Mr. Sinnett. And the Editor of the *Indian Mirror* says (*p. 19*):

I am concerned more with the practical work of our Society. I do not condemn English education *in toto*. What I condemn is an exclusive English education, leaving out our national literature and science I do not want to convert the distant past into the immediate future of our country. Such a thing would be the very height of absurdity. What I wish to impress upon my countrymen is to catch our national spirit [*quere*,¹ of Reverence and God-consciousness?] from a study of the past, and to be guided by its light in our future onward progress.

Who, I ask, can object to this? No sane man.

Again, the delegate of the Puna Theosophical Society, the one Hebrew speaker, values Theosophy as the “key to a correct interpretation of the Jewish scriptures”: (not Aryan, but Semitic.) There is nothing mystic about him.

He says, (*p. 19*):

Not even a tenth part of the members of the Theosophical Society believe in any abnormal phenomena, as a matter of blind faith. They only believe when they know a thing to be true. . . . Not rejecting well-authenticated phenomena, they desire to inquire into the matter without prejudice. Theosophy affords a broad platform for inquiry into every branch of knowledge without prejudice or dogmatism of any sort. It looks upon religion as a part of science: and one of its objects is to inquire deep into the religious systems of old, to find out whether these systems rest [353] on fancies, or on a solid foundation of scientific facts.

This is Baconian, and no mistake. It is the very business of the Asiatic Society; from the days of Sir William Tones. My fear is that Theosophy will undertake so much as to accomplish very little. “Do a little, and do it well,” is a good motto. Was he a good Theosophist, who, in thought and hope, twenty centuries ago, gathered “all nations,” and said to religions “of the East and of the West,”

¹ [*i.e.*, query, matter to be enquired]

I was hungry and you fed me, I was naked and you clothed me”

And when some of the nations said “how could we feed you when we never saw you?” Jesus replied,

In doing it to your own poor, *my brothers* — You did it to me.

This sounds like human brotherhood. So with other sayings of this child of Abraham, and son of David (Theosophist?) such as “call no one your father on the earth; for one is your father, even God; and ye (all men) — are brothers.” And a leading pupil of his said, “Prove all things, and hold fast that which is good and true.” “Glory, honour, and peace (*Nirvana*) to every man that worketh good.” And another of his pupils said, “In every nation he that feareth God, (hath the Aryan reverence?) and does right, is accepted of God” as a true man.

If this is Theosophy, the more of it the better. This, I take it, made Ram Mohun Roy the true eclectic, who never, so far as I see, called himself a “Christian” — repeatedly declare himself “a follower of Christ.” See, in Ram Mohun Roy’s *Precepts of Jesus, the Guide to Peace*, his latest and largest work (an octavo of 640 pages) how clearly he proclaims himself a follower of Jesus Christ, after being born a Hindu, and studying many religions. Fair play’s a jewel. All I ask is reason and light and fair play. Colonel Olcott has emphatically declared at Utacumund that he is a friend of radical Christianity, and of radical and essential truth. Past and Present, and in all directions. So far, I agree with him, and Mr. Sinnett.



Editorial response by H.P. Blavatsky.

We extract this letter from the pen of the Revd. Mr. Dall — the cousin of one of our good members at Simla, of the “Himalayan Theosophical Society” — for two reasons. First, to thank him for the fairness of opinion expressed; secondly, to correct a few erroneous impressions he seems to be labouring under.

Yes; Theosophy *is* the science of all that is divine in man and nature. It is the study and the analysis, within the known and the knowable, of the unknown, and the otherwise UNKNOWABLE.

In its practical application it certainly means — freedom (of thought), self-trust and self-control, courage and independence.

And if, all this, how can our Revd. well-wisher [354] “fear its narrowness, as a plan of life”? Nor, is it easy to comprehend how can “Nirvana” which, in our benevolent critic’s estimation, means “LOST IN GOD,” “Rest in God, rest in the Infinite,” suggest to him at the same time, the picture of

. . . association with Him and with kindred spirits . . . the fellowship with the Infinite and Eternal Worker, Thinker, Lover, Life-giver?

Could we, for one moment, anthropomorphize the Infinite; imagine a thinking brain in ABSOLUTE thought, etc., we would yet express our idea otherwise. We would not

say “fellowship” and “association” (which words mean in every language mutual association or relationship *of persons* on equal terms); but rather assimilation or identity with, and absorption in, the ABSOLUTE. Where there is absolute and final blending and identity of a part with the whole there can be no *fellowship*. There is a vast difference between a separate drop of water thrown back or attracted into the ocean, and two drops of oil and water. The former is a drop “lost in,” absorbed by and assimilated with the Parent Source; there results no “fellowship” or “association” but actual *identity* in this case. While the drop of oil and the drop of water are two distinct compounds, and though made to associate in their finiteness, they can never be said to be *lost* in each other. Therefore, we must take exception to this definition of Nirvana, lowering both man and “God,” by mutual dwarfing. If the definition of Nirvana is “lost in God” — and we accept it, only replacing the latter name by Parabrahm — the Universal Divine Essence — then Mr. Dall’s further addition to programme of Nirvana, *i.e.*, personal fellowship and association with “kindred spirits,” is unphilosophical. It is indeed difficult to understand what he means when we find him saying,

I think Hinduism and Buddhism *err* in bidding me *lose myself* in God; and then informing us in the same breath that the “patriarchal Debendro Nath Tagore” liked his, the Revd. Dall’s definition, saying:

“Lost in God; you have it exactly.”

Man is truly the temple of God, for the Divine Principle can only be manifested (objectivised) to our consciousness through our senses, physical and spiritual.

Whatever may be the occult meaning of this evident contradiction, in everything else our critic comprehends [355] Theosophy rightly in his letters. “Radical” Christianity is as welcome in its ranks as radical Buddhism, Judaism, or Hinduism. For, all religions divested of their man-made theologies and superlatively human ecclesiasticism rest on one and the same foundation, converge towards one focus: an ineradicable, congenital belief in an *inner* Nature reflected in the *inner* man, its microcosm; on this our earth, we can *know* of but one Light — the one *we see*. The Divine Principle, the WHOLE can be manifested to our consciousness, but through Nature and its highest tabernacle — man, in the words of Jesus, the only “temple of God.” Hence, the true theosophist, of whatever religion, rejecting acceptance of, and belief in, an extra-cosmic God, yet accepts this actual existence of a *Logos*, whether in the Buddhist, Advaitī, Christian Gnostic or Neo-Platonic esoteric sense, but will bow to no ecclesiastical, orthodox and dogmatic interpretation. Theosophy fights every anthropomorphic conception of the great UNKNOWABLE, and would impress upon the growing world, that its days of babyhood and even adolescence are over and gone by to return no more. Theosophy would teach its adherents that *animal* man, the finite, having been studied for ages and found wanting in everything but animalism — he being the moral as well as physical synthesis of all the forms and beings through which he has evolved, hence beyond correction and something that must be left to time and the work of evolution — it is more profitable to turn our attention to the spiritual or inner man, the infinite and the immortal. In its higher aspect, Theosophy pities and would help every living sentient creature, not man alone. He is a “good Theosophist,”

and so far as exotericism goes, a *grand* Theosophist who said, and says, to “all nations” and to “all religions” “I was hungry and you fed me, I was naked and you clothed me,” meaning by “I,” the human Logos — spiritual mankind collectively, the spiritual whole manifested in its parts and atoms or — if so preferred, “God manifested in Humanity.” He is a better one who realizing deeply the profound esoteric meaning of this exoteric [356] parable, *feeds and clothes all* nations and *all* religions unconditionally: one ever ready to trace back the personified pronoun “I” not to Jesus only, or even to any of the respective Christs and Gods manifested at different ages and to various nations, but to the universal *Logos* or divine Ego; one, in fine, who feeds the hungry and clothes the naked irrespective of their creed or nationality — as even the good king Asoka did.

The “personal God” of Theosophist can only be perceived by his Higher Self, through his spiritual senses, i.e., the Divine Self is perceived by the self of the virtuous man.

A “personal God” says the *true* Theosophist, is the creation of the ephemeral and animal, though intellectual man. Therefore, the Rev. gentleman is wrong in querying whether David could be a Theosophist. A man who murders another to deprive him of his wife and thus satisfy his lust may be the “friend” of an anthropomorphic God; he cannot be a Theosophist. He is right, when asking whether Jesus was a Theosophist for “the Son of Man” and the “Man of Sorrow” was one in the full acceptance of the term, and this, perchance, is the very reason why so few have understood and appreciated him and why he was crucified.¹ He was a lover of Truth Divine. No Theosophist, whether Heathen or Christian, Jew or Gentile would ever think of rejecting the ideal Jesus, or refusing reverence to one who during life was one of the noblest and grandest of men, only to suffer the *post-mortem* degradation of being niched with the pettiest and smallest of gods in the world’s pantheon of deities. The Theosophist only refuses to accept the Jesus Christ of the misinterpreted and grossly disfigured, ecclesiastical gospels. True to the colours of Universal Brotherhood, the Theosophist is always ready to accept undisguised truth; to bow before the man of whatever race or creed, who, *being but mortal* has struggled onward, and achieving purification *through his own exertions*, risen to the eminence of the imaginary personal God. But he will ever refuse worship or even recognition, to the virtue and righteousness of that extra cosmic deity. For if he is all that the Theist and Christian maintain him to be, he has no personal merit whatever. *If he is*, the “god” from, and in, eternity, the culmination of every [357] perfection in heaven and on earth, perfection therefore is his inherent attribute; and what personal merit can there be in a Being that can neither be tempted nor commit sin? Instead of offering to such god worship, the true Theosophist, who rejects supernaturalism and miracle would be inclined on the contrary, to take such a deity to task and ask him why — Essence of Bliss and Perfection as he is, he yet made man, “nominally” in his own image yet so helpless and so miserable, so sinful and so imperfect.

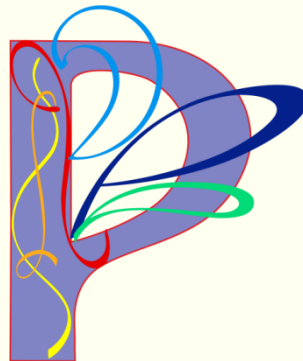
¹ [Consult “The real Christ is Buddhi-Manas, the glorified Divine Ego,” in our Buddhas and Initiates Series. — ED. PHIL.]

As Buchanan says:

Almighty Fiend! who shall judge *Thee* on *Thy* judgment day?¹

This, of course, will be set down as “blasphemy.” But it seems to us that there can be no more blasphemy in analysing a personal God, which, we maintain to be the creation of man’s mind alone, than, in dissecting morally and physically the creature of God — MAN, made by him in his own *physical* image for we trust that the likeness can apply still less to the *spiritual* “image” when one thinks of the average sinful man of this, our humanity?

Thus, a Theosophist will always respect and admire, if not follow a true “servant of Christ.” And he will always openly despise a professing Christian, with not one of the Christ-like virtues; such, for instance as we find mirrored retrospectively in the great light thrown upon some *soi-disant*² Christian teachers, by the recent trial of “Pigot *vs.* Hastie.”³ Shall we, Theosophists, feel anything but scorn for the *Christians*, big and small fishes, who figured in this most disgraceful, legal tragi-comedy? Avaunt,⁴ *such* Christians. They may be fit for the front ranks of the pseudo-Christians but not, we hope, even for the background of the Theosophical Society.



Theosophia: Fountain, Perspectives, Practice (Diagram).

There now follows a Diagram from our Theosophy and Theosophists Series. — ED. PHIL.

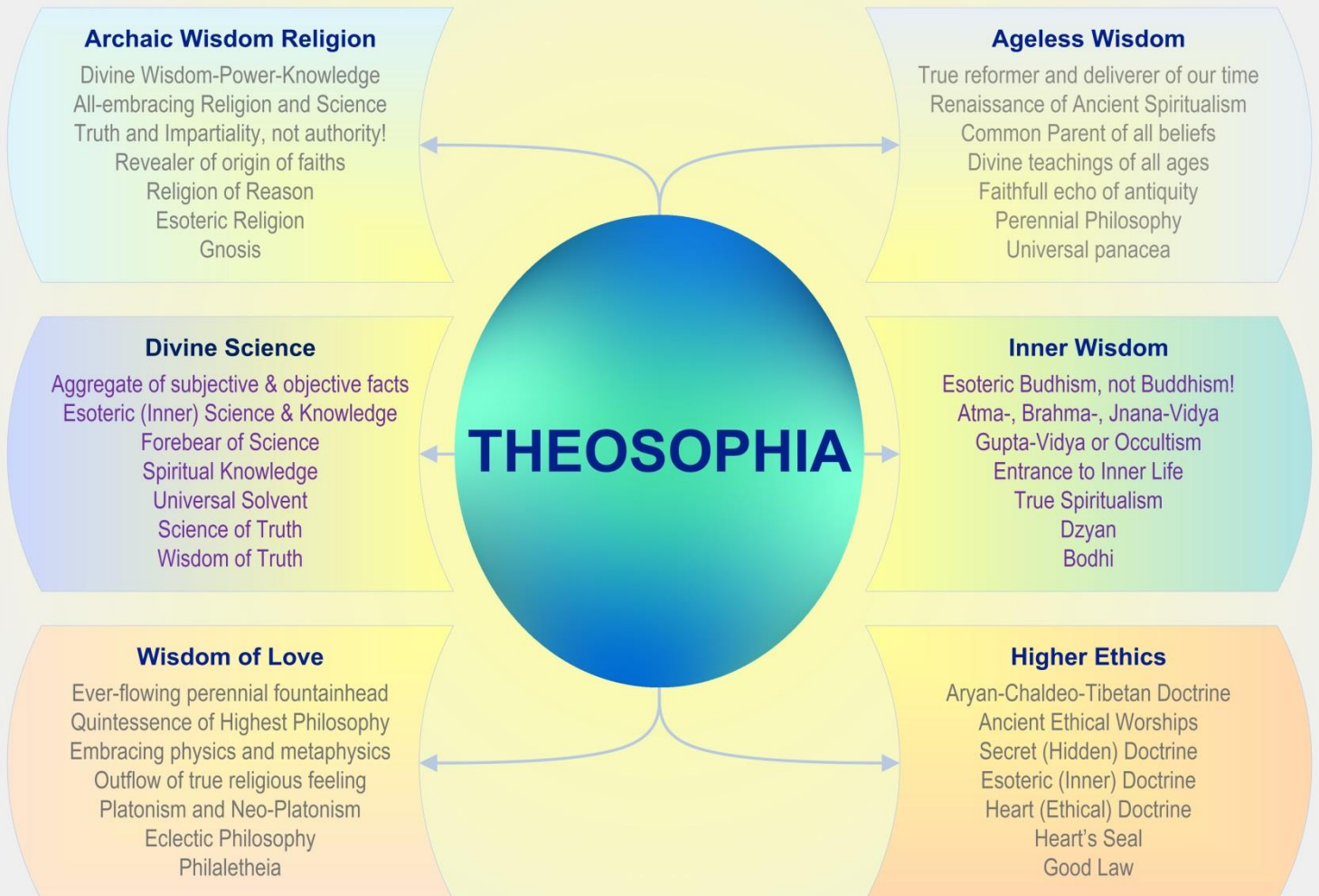
¹ [Robert Williams Buchanan, 1841–1901. *The Book of Orm*. London: Chatto & Windus, Piccadilly, 1882. Ch. VII, 14, COULD GOD BE JUDGED!, p. 158. — ED. PHIL.]

² [*i.e.*, so-called, self-proclaimed]

³ [A version of the trial transcript is available in the Gale MOML, Print Editions series: The Pigot Case, Report of the Case Pigot *vs.* Hastie as Before the High Court Calcutta, Calcutta 1884. What little is known about Miss Pigot can be seen at <https://misspigot.com>. — *Wikipedia*.]

⁴ [Go away!]

Irrigated by Compassion and Charity Immortal, there is a constant outpouring of Spiritual Knowledge, Love, and Guidance for the Great Orphan. It emanates from the Highest Noëtic Realms of the Universe, from Regents of Rounds and Races, Higher and Lower Avatars, Gautama Buddha and his Incarnations, Rishis and Mahatmas.



Practical Theosophia is far more important than Esoteric Knowledge.

BEHOLD THE TRUTH BEFORE YOU: A CLEAN LIFE, AN OPEN MIND, A PURE HEART, AN EAGER INTELLECT, AN UNVEILED SPIRITUAL PERCEPTION, A BROTHERLINESS FOR ONE'S CO-DISCIPLE, A READINESS TO GIVE AND RECEIVE ADVICE AND INSTRUCTION, A LOYAL SENSE OF DUTY TO THE TEACHER, A WILLING OBEDIENCE TO THE BEHESTS OF TRUTH, ONCE WE HAVE PLACED OUR CONFIDENCE IN, AND BELIEVE THAT TEACHER TO BE IN POSSESSION OF IT; A COURAGEOUS ENDURANCE OF PERSONAL INJUSTICE, A BRAVE DECLARATION OF PRINCIPLES, A VALIANT DEFENCE OF THOSE WHO ARE UNJUSTLY ATTACKED, AND A CONSTANT EYE TO THE IDEAL OF HUMAN PROGRESSION AND PERFECTION WHICH THE SECRET SCIENCE (GUPTA-VIDYĀ) DEPICTS — THESE ARE THE GOLDEN STAIRS UP THE STEPS OF WHICH THE LEARNER MAY CLIMB TO THE TEMPLE OF DIVINE WISDOM.

Blavatsky Collected Writings XII, (E.S. INTRODUCTION) p. 503; [quoting from a Master of Wisdom's Letter.]



Integrative Theosophical Studies

THEOSOPHIA
Fountain, Perspectives, Practice
After HP Blavatsky

www.philaletheians.co.uk
Revision 10.14 presented 15 March 2016

Suggested reading for students.



She being dead, yet speaketh.

- BLAVATSKY ABOUT TO UNVEIL ISIS
- BLAVATSKY AGAINST ECCLESIASTICAL CHRISTIANITY
- BLAVATSKY AGAINST SPIRITUALISM
- BLAVATSKY CUTS DOWN TO SIZE A CARPING CRITIC OF HETERODOXY
- BLAVATSKY CUTS DOWN TO SIZE A SHAM ADEPT AND VULGAR BULLY
- BLAVATSKY DEFENDS ISIS UNVEILED
- BLAVATSKY ENLIGHTENS THE SCEPTICS OF HER MOTHERLAND
- BLAVATSKY EXPELS A FRIEND OF COMMUNISTS
- BLAVATSKY HATED BALLS
- BLAVATSKY ON A CASE OF OBSESSION
- BLAVATSKY ON A HEAVY CURSE
- BLAVATSKY ON AN INTRO- AND RETROSPECTIVE DREAM
- BLAVATSKY ON ANIMAL SOULS
- BLAVATSKY ON BULGARIAN SUN WORSHIP
- BLAVATSKY ON CHRISTMAS AND THE CHRISTMAS TREE
- BLAVATSKY ON ELEMENTALS AND ELEMENTARIES
- BLAVATSKY ON FOETICIDE BEING A CRIME AGAINST NATURE
- BLAVATSKY ON HINDU WIDOW-BURNING
- BLAVATSKY ON JESUITRY IN MASONRY
- BLAVATSKY ON MARRIAGE, DIVORCE, AND CELIBACY
- BLAVATSKY ON NEBO OF BIRS-NIMRUD
- BLAVATSKY ON OCCULT ALPHABETS AND NUMERALS
- BLAVATSKY ON OCCULT VIBRATIONS
- BLAVATSKY ON OLD AGE
- BLAVATSKY ON OLD DOCTRINES VINDICATED BY NEW PROPHETS
- BLAVATSKY ON PLATO'S TIMAEUS
- BLAVATSKY ON PROGRESS AND CULTURE

BLAVATSKY SPEAKS SERIES
SUGGESTED READING FOR STUDENTS

- BLAVATSKY ON RELIGIOUS DEFORMITIES
- BLAVATSKY ON RITUALISM IN CHURCH AND MASONRY
- BLAVATSKY ON SHAMBHALA, THE HAPPY LAND
- BLAVATSKY ON SPINOZA AND WESTERN PHILOSOPHERS
- BLAVATSKY ON SUNDAY DEVOTION TO PLEASURE
- BLAVATSKY ON TEACHINGS OF ÉLIPHAS LEVI
- BLAVATSKY ON THE BOOGEYMEN OF SCIENCE
- BLAVATSKY ON THE BOOK OF ENOCH
- BLAVATSKY ON THE DOOMED DESTINY OF THE ROMANOV
- BLAVATSKY ON THE ELUCIDATION OF LONG-STANDING ENIGMAS
- BLAVATSKY ON THE HARMONICS OF SMELL
- BLAVATSKY ON THE HIDDEN ESOTERICISM OF THE BIBLE
- BLAVATSKY ON THE HISTORY AND TRIBULATIONS OF THE ZOHAR
- BLAVATSKY ON THE INTROVERSION OF MENTAL VISION
- BLAVATSKY ON THE KEY TO SPIRITUAL PROGRESS
- BLAVATSKY ON THE KNIGHTED OXFORD SANSKRITIST WHO COULD SPEAK NO SANSKRIT
- BLAVATSKY ON THE LETTERS OF LAVATER
- BLAVATSKY ON THE LUMINOUS CIRCLE
- BLAVATSKY ON THE MODERN NEGATORS OF ANCIENT SCIENCE
- BLAVATSKY ON THE MONSOON
- BLAVATSKY ON THE NEW YEAR AND FALSE NOSES
- BLAVATSKY ON THE NEW YEAR'S MORROW
- BLAVATSKY ON THE QABBALAH BY ISAAC MYER
- BLAVATSKY ON THE QUENCHLESS LAMPS OF ALCHEMY
- BLAVATSKY ON THE RATIONALE OF FASTS
- BLAVATSKY ON THE ROOT CAUSES OF SECTARIANISM AND INTOLERANCE
- BLAVATSKY ON THE ROOTS OF ZOROASTRIANISM
- BLAVATSKY ON THE SECRET DOCTRINE
- BLAVATSKY ON THE SIR ORACLES OF ORIENTAL RELIGIONS
- BLAVATSKY ON THE TEACHINGS OF ÉLIPHAS LEVI
- BLAVATSKY ON THE VISISHTĀDVAITA PHILOSOPHY
- BLAVATSKY ON THEOSOPHY AND ASCETICISM
- BLAVATSKY ON WHETHER THE RISHIS EXIST TODAY

BLAVATSKY SPEAKS SERIES
SUGGESTED READING FOR STUDENTS

- BLAVATSKY REBUKES A SHAM THEOSOPHIST AND BIGOTED ASS
- BLAVATSKY REBUTS UNSPIRITUAL CONCEPTIONS ABOUT GOD
- BLAVATSKY'S LAST WORDS
- BLAVATSKY'S OPEN LETTER TO HER CORRESPONDENTS
- GEMS FROM THE EAST
- INDUCTIVE REASONING LEADS TO FAKE DEDUCTIONS
- MADAME BLAVATSKY ENLIGHTENS THE SCEPTICS OF HER MOTHERLAND
- MADAME BLAVATSKY ON THE PHILOSOPHICAL MIND OF THE CHINESE
- OBITUARY TO MIKHAIL NIKIFOROVICH KATKOV
- OBITUARY TO PUNDIT DAYĀNAND SARASWATĪ
- OPEN LETTER TO THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY
- OPEN LETTER TO THE ARCHBISHOP OF CANTERBURY
- OPEN LETTERS TO THE AMERICAN CONVENTION
- PAGES FROM ISIS UNVEILED
- PAGES FROM THE CAVES AND JUNGLES OF HINDOSTAN
- PAGES FROM THE SECRET DOCTRINE 1 - ABRIDGED
- PAGES FROM THE SECRET DOCTRINE 2 - FULL TEXT
- PANTHEISTIC THEOSOPHY IS IRRECONCILABLE WITH ROMAN CATHOLICISM
- ROSICRUCIANISM WAS AN OFFSHOOT OF ORIENTAL OCCULTISM
- ROSICRUCIANS EMERGED AS AN ANTIDOTE TO THE MATERIAL SIDE OF ALCHEMY
- THE HERMETIC FIRE OF THE MIND IS THE KEY TO THE OCCULT SCIENCES
- THE REAL MEANING OF THE FIRST LINE OF GENESIS
- THE SECRET DOCTRINE (1888) VOL. 1 OF 2 ON COSMOGENESIS
- THE SECRET DOCTRINE (1888) VOL. 2 OF 2 ON ANTHROPOGENESIS
- THOTH IS THE EQUIVALENT OF HERMES AND MOSES
- UNPOPULAR PHILOSOPHER ON CRITICISM AND AUTHORITIES
- UNPOPULAR PHILOSOPHER ON THE EIGHTH WONDER
- UNPOPULAR PHILOSOPHER ON THE MORNING STAR
- WE ARE MORE OFTEN VICTIMS OF WORDS RATHER THAN OF FACTS
- WITHOUT THE REVIVAL OF ARYAN PHILOSOPHY, THE WEST WILL FALL TO EVEN GROSSER MATERIALISM





Deity is Life and Law, and vice versa.¹

- ADORATION OF MALE GODS LED TO PHALLICISM
— *in our Black versus White Magic Series.*
- BLAVATSKY REBUTS UNSPIRITUAL CONCEPTIONS ABOUT GOD
- THE CATHOLIC CHURCH IS FAR MORE DREADED BY THE DEVIL THAN BY GOD HIMSELF
— *in our Blavatsky Speaks Series.*
- GODLESS BUDDHISM IS PHILOSOPHICAL AGNOSTICISM
- LET YOUR DAILY LIFE BE YOUR TEMPLE AND GOD
- OUR GOD IS HUMANITY AND OUR CULT, THE LOVE OF OUR FELLOW-MAN
- THE KINGDOM OF GOD IS WITHIN YOU BY TOLSTOY
— *in our Living the Life Series.*
- SYMBOLISM OF THE CIRCLE DANCE OF THE PLANETS AROUND THE SUN-GOD
— *in our Planetary Rounds and Globes Series.*
- PROPOSITION 1 - GOD DWELLS IN THE HEART
— *in our Secret Doctrine's First Proposition Series.*
- A MASTER OF WISDOM ON GOD
— *in The Masters Speak Series.*
- ALETHEIA IS OUR GOD AND DOGMA
— *in our Theosophy and Theosophists Series.*



¹ Students may consult with profit the metaphysical concepts, study notes, and learning aids set out in our Secret Doctrine's First, Second, and Third Proposition Series. Also, C.A. Bartzokas (*Comp. & Ed.*). *Compassion: The Spirit of Truth*, Gwernymynydd: Philaetheians UK, 2005; v. 100-2023. This is our first Major Work.