

God dwells in the heart!



WHEN THE THEOSOPHISTS AND OCCULTISTS say that God is no BEING, for IT is nothing, *No-Thing*, they are more reverential and religiously respectful to the Deity than those who call God a HE, and thus make of Him a gigantic MALE.¹

“A God” is not the universal deity, but only a spark from the one ocean of Divine Fire. Our God *within* us, or “our Father in Secret” is what we call the “HIGHER SELF,” *Ātma*. 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. I can answer you more fully by repeating what is said of the INNER MAN in *ISIS UNVEILED*.^{2, 3}

The Higher Manas or EGO is essentially divine, and therefore pure; no stain can pollute it, as no punishment can reach it, *per se*, the more so since it is innocent of, and takes no part in, the deliberate transactions of its Lower Ego. Yet by the very fact that, though dual and during life the Higher is distinct from the Lower, “the Father and Son” *are one*, and because that in reuniting with the parent Ego, the Lower Soul fastens upon and impresses upon it all its bad as well as good actions — both have to suffer, the Higher Ego, though innocent and without blemish, has to bear the punishment of the misdeeds committed by the *lower* Self together with it in their future incarnation.⁴

Each human being is an incarnation of his God — in other words, one with his “Father in Heaven,” just as Jesus, an Initiate, is made to say. As many men on earth, so many Gods in Heaven; and yet these Gods are in reality One, for at the end of every period of activity, they are withdrawn like the rays of the setting sun into the Parent Luminary, the Non-Manifested Logos, which in its turn is merged into the One Absolute. Shall we call these “Fathers” of ours, whether individually or collectively and under any circumstances, our *personal God*? Occultism answers, *Never*.⁵

¹ *Secret Doctrine*, I p. 352

² Vol. II p. 593

³ *Key to Theosophy*, pp. 181-82; [on “is it this Ego of ours which is our God?”]

⁴ *Blavatsky Collected Writings*, (DREAMS) X p. 254; [on whether higher and lower Manas are One. Full text in our Blavatsky Speaks Series.]

⁵ *ibid.*, (E.S. INSTRUCTION No. I) XII p. 533

God is the Father of the World.

But the World, not God, is the Father of things in the World.

There is nothing that it (the World) doth not beget or bring forth alive, and by its Motion, it makes all things alive.

And it is at once, both the Place and the Workman of Life.

But the Bodies are from the Matter, in a different manner, for some are of Earth, some of Water, some of Air, some of Fire, and all are compounded, but some are more compounded, and some are more simple.

They that are compounded, are the heavier, and they that are less, are the higher.

And the swiftness of the Motion of the World, makes the varieties of the qualities of Generation, for the Spiration of Influence being most frequent, extendeth unto the Bodies' qualities, with infulness, which is of Life.

Therefore, God is the Father of the World, but the World is Father of the things in the World.

And the World is the Son of God, but things in the World, are the Sons of the World.

And, therefore, it is well called *κόσμος*, the World, that is, an Ornament, because it adorneth and beautifieth all things with the Variety of Generation, and indeficiency of Life, which the unweariedness of Operation, and the swiftness of Necessity, with the mingling of Elements, and the order of things done.

Therefore, it is necessarily and proper called *κόσμος*, the World.¹

God dwells in the heart!

“Blessed is he who sees with his heart but his heart is not in it.”²

God dwells in the heart, according to the Tradition, ‘Neither my earth nor my heaven contain me, but I am contained in the heart of my servant who believes.’³

The Heart is the centre of the Spiritual Consciousness, as the Brain is the centre of Intellectual Consciousness. But this Spiritual Consciousness cannot be guided by a person, nor can its energy be directed by him, until he is completely united with Buddhi-Manas. Until then, it guides him—if it can. That is, makes efforts to reach him, to impress the lower Consciousness, and those efforts are helped by his growth in purity. Hence the pangs of remorse for wrong done, the prickings of Conscience, reproaching for evil, inciting to good. These come from the Heart, not from the Head. In the Heart is the only manifested God; the other two are invisible. And it is this manifested God that represents the Triad, Ātma-Buddhi-Manas.⁴

¹ Everard J. (Tr.). *The Divine Pymander of Hermes Mercurius Trismegistus*. (1st ed. 1650); San Diego: Wizards Bookshelf, 1994. (Secret Doctrine Reference Series); bk. 13, ¶ 34-42, p. 90

² Quoted in: Khalidi T. *The Muslim Jesus: Sayings and Stories in Islamic Literature* (Convergences: Inventories of the Present), ISBN 0674004779

³ Ibn al-Arabi: *Tarjumanu al-Ashwaq* vi, 1

⁴ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. V) XII p. 695; [on “The Heart.”]

Service to humanity is our religion.

Love of our fellow man, our dogma.

[Man is image of God] . . . God, according to Plato, when he set himself before the eyes of the whole world as the exemplar of all that was good and holy, granted human virtue, by which man is in some measure rendered like himself, unto those that are able to follow the Deity by imitation. For universal Nature, being at first void of order, received its first impulse to change and to be formed into a world, by being made to resemble and (as it were) partake of that idea and virtue which is in God.¹

If there is a still greater absurdity than to speak of a cruel God: is to admit that God, the *Great, Absolute Whole*, could ever interfere in terrestrial or human affairs. The infinite cannot associate with the finite; the unconditioned ignores the conditioned and the limited. The absolute "Intelligence-Wisdom" cannot act in the restricted space of a small globe. It is omnipresent and latent in the Kosmos, infinite as itself. We find its only truly active manifestation in *humanity as a whole*, composed as it is of stray sparks, finite in their objective duration, eternal in their essence, issuing from that Hearth without beginning or end. Therefore, the only God whom we should serve is Humanity, and our only cult should be the love of our fellow man. Doing evil towards him, we wound God and make him suffer. When we deny our brotherly duties and refuse to consider a pagan as well as a European as our brother, we deny God. This is our religion and our dogmas.²

Cleanthes on God.

No deed is done on earth, god, without your offices, nor in the divine ethereal vault of heaven, nor at sea, save what bad men do in their folly. But you know how to make things crooked straight and to order things disorderly. You love things unloved. For you have so welded into one all things good and bad that they all share in a single everlasting reason [universal reason or logos]. It is shunned and neglected by the bad among mortal men, the wretched, whoever yearn for the possession of goods yet neither see nor hear god's universal law, by obeying which they could lead a good life in partnership with intelligence. Instead, devoid of intelligence, they rush into this evil or that, some in their belligerent quest for fame, others with an unbridled bent for acquisition, others for leisure and the pleasurable acts of the body . . . <But all that they achieve is evils,> despite travelling hither and thither in burning quest of the opposite. Bountiful Zeus of the dark clouds and gleaming thunderbolt, protect mankind from its pitiful incompetence. Scatter this from our soul, Father. Let us achieve the power of judgement by trusting in which you steer all things with justice, so that by winning honour we may repay you with honour, for ever singing of your works, as it befits mortals to do. For neither men nor gods have any greater privilege than this: to sing for ever in righteousness of the universal law.³

¹ Goodwin W.W. *et al.* (Tr. & Ed.). *Plutarch's Morals*, Vol. IV; Boston. Little, Brown & Co, 1878; [CONCERNING SUCH WHOM GOD IS SLOW TO PUNISH 5, p. 146]

² *Blavatsky Collected Writings*, (MISCONCEPTIONS) VIII p. 88

³ Long A.A. & Sedley D.N. (Comp., Tr., & Annot.). *The Hellenistic Philosophers*. Vol. 1: Translations of the Principal Sources with Philosophical Commentary. (1st ed. 1987). Cambridge: Cambridge University Press, 2002; pp. 326-27

Lucretius on God.

1 An easier task now is to explain what cause spread the authority of the gods through the wide world, filled the cities with altars, and led to the institution of the holy rituals which now flourish in great states and places. These even now are the source of the awe which sits in mortal men's hearts, which raises new shrines to the gods all over the world, and which compels them to join the rites on holy days.

2 The reason is that already in those days the races of mortal men used to see with waking mind, and even more so in their dreams, figures of gods, of marvellous appearance and prodigious size. They attributed sensation to them, because they seemed to move their limbs, and to give utterance with voices of a dignity to match their splendid appearance and great strength: They endowed them with everlasting life, because their appearance was in perpetual supply and the form remained unchanged, and more generally because they supposed that beings with such strength could not easily be overcome by any force. And hence they supposed them to be supremely blessed, because none of them seemed oppressed by fear of death, and also because in their dreams they saw them perform many marvellous acts with no trouble to themselves.

3 Also, they saw how the patterns of heavenly motion and the various seasons of the year came round in a fixed order, and were unequal to discovering the causes which brought this about. They therefore took refuge in the practice of attributing it all to the gods and making everything be controlled by their authority. And they located the gods' abodes and precincts in the heavens, because it is through the heavens that night and moon are seen to rotate — moon, day, night and her stern beacons, the sky's night-wandering torches and flying flames, clouds, sun, rain, snow, winds, lightning, hail, sudden noises, and mighty menacing rumbles.

4 Unhappy human race, to attribute such behaviour, and bitter wrath too, to the gods! What lamentations did they lay up for themselves in those days, what wounds for us, what tears for our descendants! It is no piety to be seen with covered head bowing again and again to a stone and visiting every altar, nor to grovel on the ground and raise your hands before the shrines of the gods, nor to drench altars in the blood of animals, nor to utter strings of prayers; but rather, to be able to contemplate all things with a tranquil mind.

5 For when we gaze upwards at the heavenly precincts of the great cosmos and at the aether studded with its shimmering stars, and when we turn our thought to the paths of sun and moon, then in our hearts, already beset with other troubles, a further anxiety is awakened and begins to raise its head, that what confronts us may be some unbounded power, belonging to the gods, which turns the gleaming stars on their various courses. For the lack of an explanation drives the mind to wonder whether the world had any beginning, and likewise whether there is any limit to the period for which its walls can bear the strain of this restless motion, or whether they are divinely endowed with everlasting immunity and can glide down the unending track of measureless time, defying its might.

6 Besides, whose mind does not shrink with fear of the gods, whose limbs do not crawl with terror, whenever the ground is scorched and shaken by the quivering im-

pect of a thunderbolt and rumblings sweep across the great heavens? Do not whole nations tremble, and proud kings shrink, transfixed with fear of the gods, lest the grim hour of reckoning should have arrived for some wicked act or proud word?¹

Porphyry on God.

Good and kindly, singularly gentle and engaging: thus the oracle presents him, and so in fact we found him. Sleeplessly alert — Apollo tells — pure of soul, ever striving towards the divine which he loved with all his being, he laboured strenuously to free himself and rise above the bitter waves of this blood-drenched life: and this is why to Plotinus — God-like and lifting himself often, by the ways of meditation and by the methods Plato teaches in the Banquet, to the first and all-transcendent God — that God appeared, the God who has neither shape nor form but sits enthroned above the Intellectual-Principle and all the Intellectual-Sphere.²



Students should be fully conversant with the metaphysical concepts and learning aids set out in the same series, particularly with those prefixed with “Proposition 1.”

¹ *Hellenistic Philosophers*, pp. 139-40; [Lucretius 5.1161-1225]

² Plotinus: *Enneads*. Porphyry on the Life of Plotinus and the Arrangement of his Work, ¶ 23; tr. MacKenna & Page. Full text in our Hellenic and Hellenistic Papers Series.