

*The twin pillars of morality
are inner purity and the noble
love of truth and virtue.*



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Plea for a personal God, by P * * * T * * * S * * * , B.A.

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Can the Editor please enlighten me as to the following?

① It is said that the solar system is the evolution of *Mūlaprakriti* according to the latent design, inherent in *Chidākāśam*. Now two things (if they may be so called) are evolved — man and the external cosmos.

(a) The duty of man is to choose between good and evil — to seek the means of making an involution into the state of Nirvana or to seek the means of his total destruction. What is this *destruction*? Matter is eternal.¹

(b) What is now man — was in an imperfectly developed state some ages back or in the previous “rounds,” not so fully responsible for his acts as he is now. Let us go back to the most imperfectly developed state of what is now man. Whence did this state come? If there is only one Life, and if the progress of humanity is to make a series of evolutions or rather involutions from this most imperfectly developed state through the state of the present man to the Nirvana state, there must have been a contrary series from the Nirvana state² [318] through the state of the present man to have arrived at the most imperfectly developed state. Is it so?³

(c) Are there any such “rounds” in the life of external cosmos?⁴

② Mr. T. Subba Row concurs with J.S. Mill’s conclusion that matter has no noumenal existence but is a permanent possibility of sensation.¹ Do the Theosophists hold that there is no substratum² underlying all external phenomena?

¹ *Matter* is certainly eternal; and no one has ever said that man was destroyed or *annihilated* in his *atoms*, but only in his *personality*. — *Ed.* [H.P. Blavatsky]

² [Consult “Nirvana and Parinirvāna,” in our Confusing Words Series. — ED. PHIL.]

³ Before our correspondent’s query can be answered, he ought to obtain a sufficient mastery over his ideas to make himself intelligible. We are afraid that his “evolutions” and “involutions” are rather involved in darkness and obscurity. We beg his pardon; but there hardly seems to be any sense in his question. When was it ever stated that there was only *one* life for man? Our correspondent has evidently mixed up personal human life with the ONE LIFE or Parabrahm? Perhaps he will kindly let us know the short meaning of this very long sentence.? — *Ed.* [H.P. Blavatsky]

⁴ We are not aware of having ever discussed about the “rounds” of any but the “external cosmos” and its many habitats of the septenary chain. What can the writer mean? — *Ed.* [H.P. Blavatsky]

③ A “chapter of accidents” is, it seems, allowed by the Theosophist in the course of life, and this idea is pushed to such an extent as to say that nature will not be *cheated out* of its course by accidents, [319] although accidents may intervene and prevent the immediate rewarding of good or punishing of evil by nature. This statement is extraordinary. Whence these accidents?³

④ Some western philosophers of now-a-days, recognizing the fact that there are fixed laws governing the universe as pointed out by materialists, do still hold that a personal God is the author of those laws. Granting the validity of Mr. Subba Row’s argument that a conscious Iswar’s ego must itself be the effect of a previous cause, we meet with a difficulty presenting itself to our mind, when preparing to receive the doctrine of an unconscious God as truth. There are many events happening in the course of life, referred ordinarily to “*chance*” as their cause. Now, believers in a personal God account for what is called “*chance*” as the conscious exercise of the will of God for the good of his creatures — arrangements done by him for their happiness. I shall illustrate what I mean by a *fact*. G **** was one day sleeping in his room. It is his custom always to sleep with a lantern and a staff by. At about midnight he awoke (but nothing had roused him) mechanically, felt for the lantern, lighted it, leaped out of his bed staff in hand,⁴ and looked up. All this without any motive whatever — quite unconsciously; and when he looked up, he perceived a snake right above the place where his head had lain. The snake then dropped down on the floor and he soon dispatched it. This extraordinary phenomenon,⁵ as well as similar ones, which have come [320] under my no-

¹ The present reference to Mr. Subba Row’s “Personal and Impersonal God,” and to his remarks upon J. S. Mill has not the slightest bearing upon what is said in that article. We offer a premium to him who will find any connection between the two. — *Ed.* [H.P. Blavatsky]

² The Theosophists are many and of various and many creeds. Each of them believes in whatever he likes, and there is no one to interfere with his private beliefs. The Theosophical Society is no school of sectarianism and holds to no special dogmas. But if, by “Theosophists” our correspondent means the Founders, then all they can tell him is, that “the substratum underlying all external matter,” *they* believe in, would rather clash with that on what the querist seems to hang his faith — if the two were compared. — *Ed.* [H.P. Blavatsky]

³ From previous causes, we should say, as every other result is supposed to be. — *Ed.* [H.P. Blavatsky]

⁴ [Cf. “. . . with your loins girded, your shoes on your feet, and your staff in your hand.” (*Exodus* xii, 11, KJV), suggesting preparation for a long and arduous journey. — ED. PHIL.]

⁵ Nothing “extraordinary” in this at all, considering we live in India, a country full of snakes, and that people awake unconsciously very often at the slightest noise. To call the occurrence an “extraordinary phenomenon” and see in it the “protecting hand of God,” is positively childish.* It would be far more extraordinary, if, granting for the sake of argument, the existence of a personal God, we should be attributing to him no better occupation than that of a bodyguard for every man, woman, and child, threatened with danger, when he might by a simple exercise of his will, either have kept the snake away without disturbing the poor man’s rest, or, what would have been still better, not to have created snakes at all. If St. Patrick, a mortal man, had the power to banish all the snakes from Ireland, surely this is not too much to expect of a personal protecting God that a similar act should be performed for India. — *Ed.* [H.P. Blavatsky] * [Cf. “Who shall deliver us from tribulation?” in our Constitution of Man Series. — ED. PHIL.]

tice (but a few days back, my infant nephew was found one day with a snake wound round his waist) can be easily explained away on the theory of a personal God watching over men (and as G **** believes, appointing angels to watch over them). How would the *Theosophists* explain these?¹ True it is there are fixed laws of nature reigning in this universe, but these gaps called accidents, must be filled before the theory of an impersonal God can become tenable.

⑤ What is the *moral standard* of the *Theosophists*? Is it utility? What *sanction* of morality do they acknowledge? These can be easily found out on the theory of a personal God.

You will oblige me very much if you can publish this and remove my difficulties.

NEGAPATAM,

July 14th, 1883.



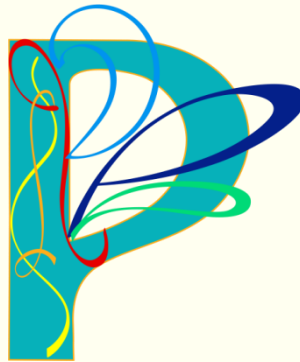
¹ Simply that the snake was not inclined to bite. Why does not our correspondent refer to cases where poor innocent children *were* bitten and *died*? What had *they* done not to have been equally protected? Is he prepared to maintain that the thousands that are yearly bitten and killed by snakes in India have offended the deity like Laocöön [Trojan priest of Apollo], whose innocent children shared his fate? Simple assumptions will never do in a theosophical argument. We are not in the least inclined to interfere with our correspondent's belief, and welcome and invite him to believe in anything he pleases. Only if he would remain undisturbed in his faith we would advise him not to meddle with the theosophical literature. That he has not grown up to its intellectual standard — is quite evident, "B.A." though he may be, and thus signs himself. — *Ed.* [H.P. Blavatsky]

Editorial Note by H.P. Blavatsky.

The twin pillars of morality are inner purity and the noble love of virtue.

To the rather impertinent question ⑤ of our Negapatam inquisitive correspondent, we answer:

The “moral standard of the *Theosophists*” is — TRUTH — and this covers all. Whether those who believe in a personal, or anthropomorphic deity, or those who call themselves Agnostics, or Atheists, or Buddhists, or even Materialists, once that they have joined the Theosophical Society, they are bound to present to the world a far higher “standard of morality” than that which is developed merely through fear of hell or any other future punishment. The love of virtue for its own sake does not seem to enter in, or agitate the centres of our correspondent’s reflective faculties. If he would know more of theosophy and its ethics, we would refer him to the *Rules of the Theosophical Society, its Objects and Principles*.



Our Planetary Chain of Seven Rounds (Drawing).

There now follows a drawing from our Planetary Rounds and Globes Series. — ED. PHIL.



Globe Z

Duration of each Round

Round 1	154,285,714
Round 2	308,571,428
Round 3	462,857,142
Round 4	617,142,856
Round 5	771,428,570
Round 6	925,714,284
Round 7	1,079,999,998
Total	4,319,999,992

(BCW XIII 303)

1 2 3 **4** 5 6 7

Globe A

Globe G

Globe B

Globe F

Globe C

Globe E

We are here! On Globe D, Round 4, Root-Race 5, our Beautiful Earth, fulcrum of the Great Kalpa, with its Seven Root-Races.

Globe D

Impulses of Spiritual Consciousness evolve wave-like in a 7-fold pattern along a chain of 7 man-bearing Globes (i.e., Planets or Spheres) plus 5 arupa-loka or unmanifested, re-visiting each one 7 times. A single passage through every Globe is termed Planetary Round or Ring, in the course of which 49 Root-Races of Humanity emerge, each one progressing through 7 Sub-Races (see Diagram 2). Every Round repeats on a higher scale the evolutionary work of the preceding Round. (Cf. SD I 187)

Integrative Theosophical Studies
OUR PLANETARY CHAIN OF SEVEN ROUNDS
 Diagram cum Emblem
 After *The Divine Plan*, pp. 218, 342

A Day of Brahmā (Maha Brahmā) equal to 1,000 Maha Yugas, or 4,319,999,992 terrene years, followed by the Night of Brahmā, or Naimittika Maha Pralaya, of an equal duration. For an in-depth analysis of the Caduceus of the Spheres, see "Keys to the Mystery Language" in our Theosophy and Theosophists Series.

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Suggested reading for students.



From our Buddhas and Initiates Series.

- ALL AVATĀRAS ARE IDENTICAL, WORLD-SAVIOURS GROWN OUT FROM A SINGLE SEED
- ARNOLD NOT AN INITIATE
- ARNOLD'S LIGHT OF ASIA
- AURA OF THE YOGI IN TRANCE
- BLAVATSKY CONNECTS THE PERIODIC INCARNATIONS OF MANKIND'S GREAT SAVIOURS
- BLAVATSKY ON APOLLONIUS OF TYANA
- BLAVATSKY ON COUNT ALESSANDRO DI CAGLIOSTRO
- BLAVATSKY ON DIVINE REINCARNATIONS IN TIBET
- BLAVATSKY ON EDKINS' BUDDHISM
- BLAVATSKY ON SCHOPENHAUER
- BLAVATSKY ON THE COUNT DE SAINT-GERMAIN
- BLAVATSKY ON THE TRANS-HIMALAYAN FRATERNITY
- BLAVATSKY ON THE TRIALS AND TRIUMPH OF INITIATION
- BLAVATSKY PAYS TRIBUTE TO ÉLIPHAS LEVI
- BUDDHISM IN ACTION IS UNCONDITIONAL COMPASSION, WISE AND MERCIFUL
- BUDDHISM, THE RELIGION OF PRE-VEDIC INDIA
- BURNET AND BLAVATSKY ON ANAXAGORAS' IDEAS AND IMPACT
- CHANT FOR THE NEOPHYTES AFTER THEIR LAST INITIATION
- DATE OF GAUTAMA BUDDHA'S DISINCARNATION
- DRAWING 1 - FORCES AND STATES OF CONSCIOUSNESS
- DRAWING 2 - CHRIST OR HIGHER MANAS CRUCIFIED BETWEEN TWO THIEVES
- DRAWING 3 - NEOPHYTE ON TRIAL DYING IN THE CHRĒST CONDITION
- DRAWING 4 - NEOPHYTE ASCENDING TO THE CHRIST CONDITION
- DRAWING 5 - THE SECRET HEART SEAL

BUDDHAS AND INITIATES SERIES
SUGGESTED READING FOR STUDENTS

- DUTIES OF A DHYĀNI CHOCHAN
- EMERSON ON PLUTARCH'S MORALS
- EMPEDOCLES, PAGAN THAUMATURGIST
- ESOTERIC VERSUS TANTRIC TATTVAS (TABLE)
- EVERY INITIATE MUST BE AN ADEPT IN OCCULTISM
- G.R.S. MEAD'S ESSAY ON SIMON MAGUS
- GAUTAMA AND JESUS PARALLEL LIVES
- GAUTAMA BUDDHA BEATIFIED!
- GAUTAMA IS THE FIFTH TEACHER IN THE CURRENT PLANETARY ROUND
- HINTS ABOUT THE TRIADIC HYPOSTASIS OF BUDDHA
- HUMILITY IS NO VIRTUE
- IAMBlichUS ON PYTHAGORAS
- IAMBlichUS ON THEURGY (1915)
- JESUS BEN PANDIRA, THE HISTORICAL CHRIST
- JUDGE ON THE DWELLERS ON HIGH MOUNTAINS
- JULIAN AND SOCRATES WERE PUT TO DEATH FOR THE SAME CRIME
- KALI-YUGA AND THE KALKI-AVATĀRA
- LOHANS ARE THE MELLIFLUOUS DISCIPLES OF TATHĀGATA
- MAGIC OR THEURGY, PURPOSE AND PITFALLS
- MORALITY IS MAN'S PRISTINE EFFORT TO HARMONISE WITH UNIVERSAL LAW
- OCCULT METAPHYSICS UNRIDDED FROM MATERIALISTIC MISCONCEPTIONS
- OVID ON PYTHAGORAS' TEACHINGS AND ETHICS
- PARACELSUS BY FRANZ HARTMANN
- PARACELSUS ON SYMPATHETIC REMEDIES AND CURES
- PAUL AN INITIATE AND FOUNDER OF CHRISTIANITY
- PETER NOT AN INITIATE AND THE ENEMY OF PAUL
- PHERECYDES, AN EARLY WESTERN PHILOSOPHER
- PLUTARCH ON PHOCION CHRĒSTOS
- PLUTARCH ON THE TUTELARY DAIMŌN OF SOCRATES
- PORPHYRY ON PYTHAGORAS
- PRINCIPLES AND FORCES IN NATURE AND MAN (DIAGRAM)
- PRINCIPLES AND FORCES IN NATURE AND MAN (INSTRUCTIONS)
- PROCLUS ON SOCRATES' DAEMON (TAYLOR)

BUDDHAS AND INITIATES SERIES
SUGGESTED READING FOR STUDENTS

- SAMSON AND HERCULES ARE PERSONIFICATIONS OF NEOPHYTES
- SHANKARA WAS A CONTEMPORARY OF PATAÑJALI AND HIS CHELA
- THE ADEPTS DESTROY THE WICKED AND GUARD THE PATH OF THE VIRTUOUS
- THE HOLY RITES OF ELEUSIS WERE ARCHAIC WISDOM RELIGION
- THE INITIATE'S CROWN OF THORNS
- THE KEY TO THE MYSTERY OF BUDDHA LIES IN THE CLEAR APPERCEPTION OF THE CONSTITUTION OF MAN
- THE LITTLE ONES ARE ABOVE THE LAW
- THE NOBLE GENIUS OF PARACELSUS
- THE REAL CHRIST IS BUDDHI-MANAS, THE GLORIFIED DIVINE EGO
- THE ROLE OF ADEPTS IN THE GREAT AMERICAN REVOLUTION
- THE TRIPLE MYSTERY OF BUDDHA'S EMBODIMENT
- THEOPHANIA AND OPTIONS OPEN TO THE ADEPT
- THEOSOPHICAL JEWELS – THE AURA OF SUGATA
- THEOSOPHICAL JEWELS – THE LOVE OF GODS
- THOMAS TAYLOR, THE ENGLISH PLATONIST
- WHY THE SECRECY OF INITIATES?
- ZANONI BY BULWER-LYTTON





On God, Truth, and Virtue.¹

- 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.*

- ALETHEIA IS OUR GOD AND DOGMA
- ISIS UNVEILED IS THE MAJESTY OF TRUTH UNVEILED
- LET THE THEOSOPHICAL SOCIETY PERISH, THAN FORSAKE THE CAUSE OF TRUTH
- OCCULT TRUTH IS NATURE WITHOUT THE ILLUSORY VEIL OF THE SENSES
- THAT WHICH IS FALSE CAN ONLY BE KNOWN BY TRUTH.
- THE DIVINE ESSENCE AND PRINCIPLES ARE VISTAS OF VIRTUE AND TRUTH
- THE SUN OF TRUTH FEARS NO LIGHT AND NEEDS NO LIES
- THEOSOPHY IS THE SCIENCE OF TRUTH AND THE RELIGION OF JUSTICE
- TRUTH IS ALWAYS MIXED WITH ERROR AND HINDERED BY TECHNOLOGICAL KNOWLEDGE

— *in our Theosophy and Theosophists Series.*



¹ Also consult C.A. Bartzokas (*Comp. & Ed.*). *Compassion: The Spirit of Truth*, Gwernymynydd: Philaetheians UK, 2005; v. 100-2023. This is our first Major Work.