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This Matter about the Idea of God

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*All things arise and cease
due to causes and conditions*

This Matter about the Idea of God

[1] We know there are planetary and other spiritual lives, and 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, and *Iswar* is the effect of *Avidya* and *Maya*, ignorance based upon the great delusion.

[2] The word "God" was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them, and since we claim and that we are able to prove what we claim---i.e. the knowledge of that cause and causes---we are in a position to maintain there is no God or Gods behind them.

[3] 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. But while we assign to all the phenomena that proceed from the infinite and limitless space, duration and motion, *material, natural, sensible and known* (to us at least) cause, the theists assign them *spiritual, super-natural* and *unintelligible* and un-known causes.

[4] The God of the Theologians is simply an imaginary power, *un loup garou* as d'Holbach expressed it---a power which has never yet manifested itself. Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery.

[5] When we speak of our One Life we also say that it penetrates, nay is the essence of every atom of matter; and that therefore it not only has correspondence with matter but has all its properties likewise, etc.---hence *is material, is matter itself*.

[6] (1) We deny the existence of a thinking conscious God, on the grounds that such a God must either be conditioned, limited and subject to change, therefore *not* infinite, or (2) if he is represented to us as an eternal unchangeable and independent being, with not a particle of matter in him, then we answer that it is no being but an immutable blind principle, a law.

[7] And yet, they will say, we believe in *Dhyans*, or Planetaries ("spirits" also), and endow them with a universal mind, *and this must be explained.*

Our reasons may be briefly summed up thus:

[7.1] We deny the absurd proposition that there can be, even in a boundless and eternal universe---two infinite eternal and omnipresent existences.

[7.2] Matter we know to be eternal, i.e., having had no beginning

(a) because matter is Nature herself

(b) because that which cannot annihilate itself and is indestructible exists necessarily---and therefore it could not begin to be, nor can it cease to be

(c) because the accumulated experience of countless ages, and that of exact science show to us matter (or nature) acting by her own peculiar energy, of which not an atom is ever in an absolute state of rest, and therefore it must have always existed, i.e., its materials ever changing form, combinations and properties, but its principles or elements being absolutely indestructible.

[7.3] As to God---since no one has ever or at any time seen him or *unless he or it is the very essence and nature of this boundless eternal matter, its energy and motion*, we cannot regard him as either eternal or infinite or yet self existing. We refuse to admit a being or an existence of which we know absolutely nothing; because

(a) there is no room for him in the presence of that matter whose undeniable properties and qualities we know thoroughly well

(b) because if he or it is but a part of that matter it is ridiculous to maintain that he is the mover and ruler of that of which he is but a dependent part and

(c) because if they tell us that God is a self existent pure spirit independent of matter---an extra-cosmic deity, we answer that admitting even the possibility of such an impossibility, i.e., his existence, we yet hold that a purely immaterial spirit cannot be an intelligent conscious ruler nor can he have any of the attributes bestowed upon him by theology, and thus such a God becomes again but a blind force.

[8] Intelligence as found in our *Dhyan Chohans*, is a faculty that can appertain but to organized or animated being---however imponderable or rather *invisible* the materials of their organizations.

[9] Intelligence requires the necessity of thinking; to think one must have ideas; ideas suppose senses which are physical material, and how can anything material belong to pure spirit?

[10] If it be objected that thought [mental matter] cannot be a property of [physical] matter, we will ask the reason why?

[11] Of the theologian we would enquire what was there to prevent his God, since he is the alleged creator of all---to endow matter with the faculty of thought.

[12] We do not bow our heads in the dust before the mystery of mind---we *have solved it ages ago*. Rejecting the theistic theory, as much the automaton theory that states of consciousness are produced by the marshalling of the molecules of the brain; and that other hypothesis---the production of molecular motion by consciousness.

[13] The bodies of the Planetary spirits are formed of that which [is]---this essence in its highest seventh state forming that matter of which the organisms of the highest and purest *Dhyans* are composed, and in its lowest or densest form (so impalpable yet that science calls it energy and force) serving as a cover to planetaries of the 1st or lowest degree.

[14] MATTER alone as visible nature and as the invisible omnipresent omnipotent unceasing motion which is 'its life is the great whole outside of which nothing can exist [from the most dense to the finest].

[15] The existence of matter then is a fact; the existence of motion is another fact, their self existence and eternity or indestructibility is a third fact. And the idea of pure spirit as a Being or an Existence---give it whatever name you will---is a chimera, a gigantic absurdity.

Hao Chin, Jr., Vicente, arranger & ed. *The Mahatma Letters*. 1993, chronological sequence edition. Metro Manila, Philippines: Theosophical Publishing House. [Pp. 270-273, Letter No. 88 (ML-10), copied by APS, Sept. 28, 1882, from some notes by the Mahatma K.H.].

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