

Helena P. Blavatsky on Man ought to help the divine evolution of *Ideas*

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Whatever may be the destiny of these actual writings in a remote future, we hope to have proven so far the following facts:

(1) The Secret Doctrine teaches no *Atheism*, except in the Hindū sense of the word *nāstika*, or the rejection of *idols*, including every anthropomorphic god. In this sense every Occultist is a *Nāstika*.

(2) It admits a Logos or a collective “Creator” of the Universe ; a *Demi-urgos* — in the sense implied when one speaks of an “Architect” as the “Creator” of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons ; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of intelligent Powers and Forces. But that *Demi-urgos* is no *personal* deity, – *i.e.*, an imperfect *extra-cosmic god*, – but only the aggregate of the Dhyān-Chohans and the other forces.

As to the latter —

(3) They are dual in their character; being composed of (a) the irrational *brute energy*, inherent in matter, and (b) the intelligent soul or cosmic consciousness which directs and guides that energy, and which is the *Dhyān-Chohan*ic thought reflecting the *Ideation of the Universal mind*. This results in a perpetual series of physical manifestations and *moral effects* on Earth, during manvantaric periods, the whole being subservient to Karma. As that process is not always perfect; and since, however many proofs it may exhibit of a guiding intelligence behind the veil, it still shows gaps and flaws, and even results very often in evident failures — therefore, neither the collective Host (*Demi-urgos*), nor any of the working powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task. The ever unknowable and incognizable *Kāraṇa* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart — invisible, intangible, unmentioned, save through “the still small voice” of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.
