

the Light-bringer

# Lucifer®

*For seekers of Truth*

*Current topics viewed in the light of the Ancient Wisdom or Theo-sophia — the common source of all great world religions, philosophies and sciences*

## Symposium

### Mysticism – Leadership – Inspiration

- Why this symposium?
- Mysticism: The Foundation for Leadership
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The process of  
inspiration

Towers of Infinite  
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# Editorial

This issue of *Lucifer – the Light-bringer* is the last one before the new decade starts. With even more dedication than before, we aim to present the theosophical teachings in an understandable way, always demonstrating their practical usefulness. After all, the true value of Theosophy lies in its application.

In our work we are supported by readers from all over the world. Thanks to the enthusiasm, devotion and diligence of native Spanish speakers, we are also able to publish *Lucifer* in Spanish. This way Spanish speaking people can study these theosophical contributions as well.

This edition of *Lucifer* is mainly about mystical Leadership. The I.S.I.S. Foundation organized a symposium on this interesting subject in September 2019, which was very well attended. The lectures of this symposium are published in this *Lucifer*.

The concepts of Mysticism and Leadership are not often linked. The articles in this issue show, that if you do link these two concepts, the idea of Leadership changes. Furthermore, you will realize that every human being has an inner Leader, our own inner source of wisdom and ethical motivation. If we would live more according to our inner Leader, we would recognize and acknowledge the real Leaders among us. This would bring a tremendous inspiring change to our society.

We have also included an article about inspiration. This article fits well with the key thoughts of the symposium on mystic Leaders. This article explores further the questions what inspiration is, how we can awaken it within ourselves and how we can inspire others.

The article about *Towers of Infinite Thought* is also very inspiring. It describes a fascinating symbol in the esoteric literature. The ideas in this article appeal to our deepest core.

And finally, as we usually do, we have included a number of questions about various topics that were asked to us.

Wherever you may live on this globe, we believe that if you seriously try to apply the thoughts presented in these articles, you will make a real contribution to a more collaborative and compassionate world compared to the one in which we live today.

Your feedback will help us to improve *Lucifer* without a doubt. So please, do not hesitate to e-mail us your comments or questions.

**The editors**



# Mysticism – Leadership – Inspiration: why this symposium?

Saturday, September 7th, the annual symposium of the Theosophical Society Point Loma took place in The Hague.

The symposium was well attended. In addition to the talks, there were two workshops in which the ideas that were presented in three talks were enthusiastically discussed. The full text of these lectures is provided here in this *Lucifer, the Light-bringer*. Below you will find the opening speech of Herman C. Vermeulen.

Welcome to our annual symposium. We hope that it will be an active day, where everyone contributes to the development of the topic “Mystical Leadership.”

Why did we organize this symposium on mystical Leadership? We do not have to look very far around us to come to the following conclusion: the idea that most people have of leadership is strongly influenced by all the examples they see around them in society. Things as manipulating the members of your internet platform, disabling parliaments, presenting your own opinions as the truth or adapting the truth to your own wishes (possibly a thousand times in a few years). Some leaders do not even shy away from adjusting weather maps when it suits them better. In short, the image we have of leadership is strongly colored by self-interest.

We can rightly ask ourselves: is this the kind of leader we should be our-

selves? We very much like to talk to you about this, because we base our ideas on Leadership with a capital letter. And that means: being an impersonal stimulus in society, helping this society to function much better.

## **Theosophia, the key to the wisdom within ourselves**

You might think that only a few people can relate to this theme. But if we start from the fundamental theosophical idea, then we realize that wherever we are in society, we are all in positions in which we have to lead. After all, we all are responsible for other people, whom we have to manage. We all do this somewhere, for example in our family, or among colleagues at work.

Leading other people means that we are a stimulus for each other instead of just bossing people around. Because in our eyes, Leadership means much more than “playing the boss”.

We will elaborate on that thought later on.

Leadership does not mean that you put all the numbers about the wellbeing of your organization in an Excel sheet and then, following the outcome of the calculation, simply take several decisions that may have a lot of consequences for your employees. We do not envisage this kind of leadership, “Excel-sheet-management”, either.

Together, we are going to investigate what Leadership *should* mean. And how it can be discovered. We do this with the help of the Theosophia, the Universal Wisdom, because it enables us to come to different insights. This way we will soon know where we can find the right qualities in us that we can “test” and direct, so that we are indeed a source of inspiration for our environment. By further developing the clues Theosophia gives us, we can discover these qualities within ourselves. This will be thoroughly discussed in the workshops. We will also have the opportunity to discuss your questions about what is being presented today, questions that will come without a doubt.

### Examples of mystic Leadership

When we take a look at society, the question quickly arises: are there examples of that ideal Leadership; Leadership based on the mystical background of life?

We know many examples, albeit mostly from the past. Think of Ashoka, the famous Buddhist emperor in India, who was a great inspiration to the citizens of his country. He was a living example of his ideals.

But also think of Plato’s description of “The State,” in which he clearly explains that the wisest should lead the State. And one of the characteristics by which you recognize the wisest one is that he says, “Look for someone wiser than me.” The wisest must always be forced to take that position. If you hold on to this criterion for a moment and consider how the leaders in our society have gained their position, then hardly anyone meets this simple standard.

Another good example is that of my favorite philosopher, Lao Tzu. Lao Tzu says: a true Leader is behind his people and not in front of them, because that way he can stimulate and help his people to bring out the better qualities they possess themselves. A leader who walks at the forefront gets in the way of his subjects, because he restricts them.

These are a few important lines of thought. We will completely abandon the negative terminology about leadership that we encounter in society. The talks of today are all positively oriented: they focus on getting a hold on this

deeper knowledge in order to start working from there. We hope that this day will give you some inspiration, so that you too can have that inspiring function in society.

### True Leaders

Please keep in mind that true Leaders may not be recognized as Leaders at all in society, even though they do function that way. Think of a colleague of whom everyone knows: if you really have a problem, you have to be with him or her. Or, if you want to know what to do in a difficult situation, talk to that man or woman. Maybe he or she does not have a single label or a label that says “leader”, but everyone knows that this person is always able to share a bit of wisdom, a piece of deeper, unbiased knowledge on the situation you want to know more about. We are going to ponder over all of this together today. In addition to the presentations, we have two workshops to get familiar with the ideas in a somewhat smaller context. Everything will be recorded on video, so that you can watch the presentations once more later on, so that you can see and reflect on them again in peace and quiet. We are going to start with the presentation of Patricia van Lingen, with the title: “Mysticism: Foundation for Leadership.” I wish you a very inspiring day.





# Mysticism: the foundation for Leadership

When we look around us, we see turbulence in the world. The pursuit of self-interest and biased interests means that people are excluded. This reinforces division and polarization, which is a breeding ground for chaos. Our world needs Leaders who can reconnect people and restore harmony. We need mystic Leaders. Leaders who see and understand how the world is composed and fulfill their Leadership based on this insight. So, what is mysticism, and where do we find those mystic Leaders? To answer these questions, we will first discuss what mysticism is, then take a look at a mystic who has experienced mysticism, and lastly, we will look at what all this means for mystic Leadership.

## Mysticism

Mysticism means that there is a greater reality beyond our physical world. This greater reality is a spiritual world in which noble human beings like Buddha's, but also even further developed beings, are active.

This other reality – this spiritual world – is imperceptible for most human beings. We do not experience the influence that emanates from these more developed beings. We are not familiar with it yet. These beings are ahead of us in their development in terms of compassion, cooperation and wisdom. They have already completed the stage in which we now live and in which we learn our life lessons together. They have already learned those life lessons. In that other reality they have gained experiences, which guide the way they live and work.

Based on their self-conscious experi-

ences in that greater reality they see beyond the illusory world in which we live. They understand our difficulties. The disharmony in which we have brought ourselves is like a maze, which we sometimes no longer know how to get out of.

These more developed beings can oversee and view beyond the entire maze of human life, based on their greater vision. From their insights and intense compassion, they will exert all their influence to help the searching human beings, to support them by showing them the way out of the maze of life on earth.

Learning to experience that greater reality starts with a vague notion.

Maybe you recognize the question: *there must be something more?* ... You have an intuition that there is more, something bigger, but you can't yet grasp it.

To give an example: on a clear night you may look at the stars and experience their greatness. You are entirely immersed in the splendor of the stars; you identify with that greatness. This is a kind of a gateway, an opening to mysticism, to a greater reality. The very beginning of it. Now we are going to discuss what a mystic is.

## Mystic

A mystic is someone who has experienced or is experiencing that greater reality. That experience can emerge by activating our own inner core, the deeper reality within ourselves. And in this phase – which we as mankind are at the moment – the furthest developed among us are becoming conscious of it.

So a mystic is someone who has gained experience in that underlying, greater reality, that spiritual world. And you should not see those experiences as an accumulation of things and facts about that inner world, but the mystic experiences the coherence and connectedness of life, he knows that the totality works together as one large living organism. He has a deep understanding of the laws of Nature, such as the law of cause and effect, for example, the interaction between people and the kind of consequences it has. He oversees it.

A mystic knows where we, as mankind, come from and where we are growing to. He lives and works to encourage the process of spiritual growth for the benefit of the totality, based on these insights.

## Two kinds of mystics

Now, we can distinguish two kinds of mystics. Both live and act in accordance with the laws of nature. But one kind of mystic strives for peace and bliss for himself, which are the ones who enter Nirvana. Their presence and their influence disappear from the world.

The other type of mystic we call a true mystic. He strives for peace and happiness *for everyone*. And he will not rest until this goal is achieved. His beneficial influence does not disappear from our world but always remains active. Such a true mystic works for the unity of all life, because he sees that one life flows through all this diversity of life. So there is no “me and the other”, but everything is one. This mystic exercises mystical Leadership. We will zoom in further on mystical Leadership.

## Mystical Leader

The mystical Leader, based on that idea of unity, that spiritual background of all life, will not rest until all beings

have been freed from the maze of the material existence. He lives in concordance with the laws of nature and encourages others to do the same. He functions as a Leader by being a guide for those who are in that maze.... He continuously uses all his insights to fulfill that compassionate function. And by doing so, he is giving up his own evolutionary development, in order to devote himself entirely to the well-being of all life. All his aspirations, his thoughts and actions are focused on the totality, on serving the whole. As a result, he has become a co-worker in a special hierarchy, about which we will tell you more later.

### Summarized:

- Mysticism is the reality behind the physical world, the spiritual unity at work behind all life.
- The mystic has gained experience in that underlying spiritual world.
- The mystical Leader lives and works, in harmony with the laws of nature, to elevate all who are living in the physical, outer world to that more real world.

## What is this underlying, fundamental world based on?

But what is this underlying world based on? What are these laws of nature that a mystic experiences, according to which he lives and acts? We will see that they are based on:

- Three fundamental propositions.
- Universality; from the perspective of Unity this means universal brotherhood.
- The fact that everything lives, or is consciousness.

## Three fundamental propositions

Now first we will discuss the three basic principles. Together they form a basis from which we can explain all life; the origin, the structure and the destination of life. They are the keys to solving all of life's problems. And the beauty of it is that these teachings are not found outside us, but they are to be found from within, we are these teachings. That may be an incomprehensible thought at this moment, but we are going to explain it. Those three key thoughts are:

### Boundless PRINCIPLE

The first key thought tells us that all life originates from an unchanging, eternal, omnipresent and boundless PRINCIPLE. Yes, in fact, life is this PRINCIPLE. This principle is beyond our imagination.

We cannot comprehend the PRINCIPLE, for it is boundless.

But we can approach it by thinking about it. Which will expand our vision of life more and more.

We also see the word “omnipresence”, which indicates that the PRINCIPLE is present in everything. That means that everything is alive; so a galaxy, the sun, the earth and an atom are all living beings.

Within that boundless PRINCIPLE we live and move; it is what we are in the heart of our hearts. We are inextricably connected with all other life.

## Cyclicity

The second key thought is cyclicity: in that boundless field of life there is a continuous coming and going of beings. Just as the tides of the ocean continue one after the other, in a human life, life and death continually alternate. With humans, we call this process reincarnation.

## The fundamental equality of all beings

Because we all are that boundless PRINCIPLE, we are essentially equal to one another. This means we are equal in our core, but we differ in our phase or level of development. The reason being that within this boundlessness each being follows its own path of inner growth. We all express a part of that boundless life, each in our own unique way. In short: the three propositions together form the basis of that underlying reality. Everything and everyone is that UNITY. Just as a drop of the ocean contains the essence of that ocean, every human being has all of the boundless within. Everyone is on their way to become aware of this and to connect with that inner core in which we are ONE. Mystical Leadership is based on this perspective.

## Universal laws

We will now take a look at the universal laws that flow forth from those three fundamental propositions. Within the boundless there are universal laws that apply always and everywhere, both in the mystical and the physical world. We call it “as above, so below”; as it is on a large scale, so it is on a smaller scale. Growth and cyclicity are examples of such laws. All life has alternating periods of activity and passivity.

This is the universal law of embodiment, which for us humans means reincarnation. This inseparable connectedness of everything and everyone is a dynamic process, there is continuous movement. This means that what one does or refrains from doing always has consequences for the totality, just like when you touch one thread of a spiderweb, the whole web moves. This is what we call the

Universal Law of dynamic Harmony, or Karma, the law of cause and effect.

## And finally, growth

There is eternal growth or spiritual evolution.

This universal law of eternal growth means that we are all growing from an un-self-conscious divine spark to a self-conscious spiritual divine being. That evolution always takes place collectively, in which the further developed are always the source of inspiration for the lesser developed. The universal laws are the continuous movements or atmospheres of influence, that emanate from those more developed beings in which we live and move. And it is the mystic who lives and acts according to these laws.

## Everything is consciousness

What you may now realize is that behind everything in the universe, behind every manifestation, a force is active, since there is no dead matter. We refer to this power as “consciousness”.

In other words, everything and everyone grows from within; from an atom to a Milky Way. Everything is continuously growing in expressing its own dormant boundless capacities and qualities, life after life, by interacting with all surrounding life.

The further developed consciousness inspires the lesser developed. This means that the higher lives in servitude of the lower beings. This is exactly what the true mystic has experienced and expresses through mystical Leadership. He will always and everywhere be a sun, who exerts his influence to inspire everything and everyone.

And this principle is a universal law as well. For we shall see that in this boundlessness the further developed beings create an atmosphere that attracts lesser developed beings. Within this atmosphere, they can live, prosper and grow. All this life naturally forms a hierarchical structure, a unity of life.

## Hierarchic structure

Such a hierarchy involves an intimate partnership between all forms of life. All the beings collaborate as a unity, guided by the spirit of a higher developed consciousness. In their essence all are equal, but they differ in their development. All living building blocks together form the living structure out of which a hierarchy consists. And in the inspiring atmosphere of a higher consciousness they exist and develop themselves further.

Think for instance of the hierarchical structure of a Milky



Way: it is composed of many solar systems, which in their turn are composed of various planets. And within our planet earth the natural kingdoms have their place, in order to develop themselves.

We are all parts, living building blocks of a higher consciousness. And in this boundless field of life, this higher consciousness takes part in an even further developed one ... nothing stands alone. Everything flows forth from something else. It is the higher consciousness creating the conditions for that specific structure within which everyone, based on previously developed qualities, takes his place in the hierarchy and so expresses their function within the whole.

So there is always life within life. There is always further developed life creating the ideal inspiring atmosphere for the lesser developed life.

Wherever it is on the ladder of life, each being is a focal point, a channel or vehicle, through which life can flow throughout infinity. From this perspective, we are all both a teacher and a student at the same time.

Everything influences one another; action will always be followed by re-action, through which everything and anyone will continually learn and flourish. Every being can provide the lesser developed with optimal opportunities for their evolution.

All beings are in their hearts the boundlessness. Inherently, we live *for* each other, *through* each other and *with* each other, whether consciously or unconsciously. All of nature is aiming to push forward all that lives. So this is the direction that we as humanity can follow: to transmute chaos – opposing one another, excluding each other – into a harmonious collaboration.

### What do we perceive of the unity?

So far we have designed a grand display of a hierarchal unity of life. But how can we perceive this unity? It is the focus of our thoughts that determines what we observe from this unity.

Out of ignorance, we do not realize that we are this unity! Quite often we are still focusing on the outside world with all its temptations. We tend to take these illusions as reality. We can imagine this focus in our thinking as a flashlight shining into an obscure room. Everything is actually present in the room, but you only see that which the flashlight enlightens, where you shine your light upon. This does not mean that the things you don't see do not exist. Visible is whatever you are familiar with; that which you gained experience with. All the rest remains covert or obscure

as long as we don't show an interest in it. Everything is already there, but we do not perceive it as long as it lies beyond our awareness.

So, the focus of your thoughts determines what you perceive from the unity. There is no separation between us and other life since there is unity. Perceiving this unity means that you re-unite with all other life. The moment you start identifying with all forms of life, experiencing impersonal love for all beings and things – for the greatest and smallest beings that you can imagine – then you will open up the gateway to the mystical as we mentioned earlier. This is the gateway towards experiencing the unity on ever deeper levels.

### Hierarchy of Wisdom and Compassion

Finally — we have seen that there is Structure, Order and Coherence in the totality. From the most inner, the heart of the universe, the One Life, that inspiring life-force flows continuously through all of us, from the grandest imaginable and beyond, into atoms and even smaller. Now, there is a very mystical doctrine involved here, concerning the Hierarchy of Wisdom and Compassion.

This hierarchy is a close partnership of noble, human beings, Bodhisattva's, Buddha's, and even further developed beings. Their influence stretches out from the heart of the Cosmos, all the way to our planet and all life evolving here. Their compassion is unconditional because they experience the unity with all forms of life in their hearts. In silence they continuously cooperate with this one aim; to realize universal brotherhood. Their light shines continuously. They keep their eyes on us, mystically speaking. And when needed, when there seems no way out from the disharmony we created, from this hierarchy messengers like Jesus, Gautama de Buddha, Lao Tzu, Plato and many others appear on cyclically set moments to help us, to guide the way. Those are the true mystical Leaders. Their instructions encourage us to remember the unity and live accordingly. To be a sun, always shining for everyone.

Well, this mystical, spiritual world is the foundation for true Leadership. We will use this as background information in order to turn it into everyday practice with Bouke van den Noort in the next presentation. And this afternoon Jenny van der Tak will zoom in on getting to know your inner Leader, which enables you to help restoring harmony, so we can once again live together harmoniously.



# Recognizing Leadership

**Can we recognize Leadership that is based on the mystical background of life? This may seem far away from us, but what we want to show now is that it is closer to us than we might think.**

Hence, because it is about *universal* principles, about laws, we can recognize their effects everywhere around us. Just like we do not see gravity itself, but we do see the falling apple, its resulting effect. As soon as a leader acts in accordance with those mystical principles, a number of patterns or characteristics should arise.

What we will do is first see what these characteristics are, how we can recognize them and second, show by examples *that* they work, and *why* they work, by relating each characteristic to the mystical principle on which it is based.

## Mystical principles

To start, I will repeat the three most important principles which Patricia van Lingen has just put forward:

1. Unity and connectedness of life.
2. Infinite capabilities.
3. The hierarchical structure or sphere within sphere.

If we now look at the true mystical Leaders, the great world teachers such as Plato, the Buddha or Lao Tzu: we

see that they work entirely according to these principles. But this type of leader is still so extremely rare, that the question actually is: what can we see in our daily lives, on a smaller scale so to say, as a reflection of these Leaders?

## Unity

If we take the principle of unity for example, we can roughly distinguish two types of leaders: those who think and act according to a larger whole and those who do not. Those who do this, are the leaders we can recognize by the fact that they always rise above group interests and have the totality in mind.

Take for example the director of a company, who, in times of crisis, does not cut back expenses by dismissing a part of his employees, but instead takes a cut in his own salary together with his management and all employees, and looks for solutions that allow everyone to stay.

A leader who has tasted something of that unity, will also put his self-interest aside and serve the totality. In fact, when he experiences his

connectedness with other people, that the other and he himself are ONE, he sees beyond the illusion of self-interest. That is why Plato talks about a true Leader as someone who has no longer desires for himself, but does everything to help the totality move forward. “Leaders – he says – are not allowed to possess gold, because they already have pure gold in their soul.”

Currently we do not very often see these unselfish Leaders around us (not long ago we even had someone who wanted to buy Greenland ...) but luckily they are there. Like José Mujica: former president of Uruguay and known for his sober life style and Volkswagen Beetle as his presidential car. His nickname was “the poorest president in the world” because he gave away ninety percent of his income, and I understood that he also refused his pension. His mission as president was to help the most vulnerable in Uruguay and to make his country a little less unjust.

And with that we touch upon the next characteristic of a Leader: namely being just. An evident quality, yet in the light of unity it is interesting to see what we mean by “justice”.

We turn again to Plato: he says that justice is a state of harmony that can only exist if *everyone* can take his place in society, according to his talents. That means that no one can be excluded, and if that does happen, disharmony will arise. And that is exactly what we see happening around us whenever one loses sight of the public interest. Everywhere in the world where a certain layer of society is ignored or discriminated, the well-known social division appears which always leads to tension and disruption. Very often it is caused by leaders who are not engaged with the totality, but primarily preoccupied with their self-interests. One of the leaders of our organization described this type as follows:

**The person who wants to be the biggest boss in the world is exactly the one who is not big enough to include others in his life.<sup>(1)</sup>**

An interesting thought to ponder over for a while. Because greatness is therefore not determined by power or status, but by the degree in which you are connected to others, and literally by the size of the range you have to help others.

To show that the principle of unity is universal and should therefore be applicable anywhere and anytime, I would like to give a nice example from the business world. It is about a large-scale study among the most prestigious

companies, what it is that makes a leader and a company actually successful.<sup>(2)</sup> And while you would expect to find terms like efficiency and focus on results etcetera, the following three qualities emerged:

A leader must first of all be fully present with his attention. That is of course always good, but secondly, and here it comes, a successful leader must be in control of his ego, able to serve others and the large whole; and the third outcome was that he must have empathic abilities and the desire to help others.

So you see that also in commercial business this principle of unity is valid, and that the most successful leader is focused on the totality and wants to help others.

## Infinite capabilities

Now let's have a look at the next mystical principle, that of infinite capabilities. What does this mean for leadership? If you look at all the great world teachers, then one of the things they have in common is that they always treat others as their equals. A quality that arises from the mystical experience that the other, as an inseparable part of them, also has the same qualities within himself, and is therefore fundamentally equal. Even though we have not developed these qualities to the same extent (up until now), we all have, in essence, the same potential.

We could say that the only difference between us and these world teachers is, that they have already developed more of those inner capabilities than we have. In Buddhism it is said that everyone possesses – or is – Buddha-nature and that it is only a matter of awakening that quality in ourselves.

A Leader that works according to this mystical principle will always appeal to these inner capabilities and he will activate in the other what he has already developed himself. He knows that real change never comes from outside, but always from within. And that is exactly the difference between power and authority; between imposing from outside and stimulating from within.

A difference in vision with huge consequences, if you consider what the stimulation of what is already present within would mean for the way we organize education and justice. In education the emphasis would not lie on instructions and memorizing facts, but on stimulating comprehension, on bringing out that what is potentially already inside. A math teacher would then never again say to a pupil that he will never be able to understand it, but instead take the time to help the student to develop the necessary skills.

Justice would then not focus at punishing offenders, but at helping the person behind the act to re-experience his connection with others and to find his place in society again. The causes of criminal behavior are then taken away from within.

In order to see how this stimulation works, we first have a look at the following example: an experiment that was conducted in California, where teachers were told at the start of the school year that a number of students in their class were highly gifted.<sup>(3)</sup> In reality there was no difference at all with the other students. Yet something remarkable happened: at the end of the year, the children of which the teachers thought they were smarter, performed much better than the rest.

What we see in this experiment is that the mere expectation of the teacher influences the achievements of the pupils. That he, by his expectation, activates something which was already present in these students.

And that phenomenon, that process, has everything to do with the third law, of sphere within sphere. Because the sphere of influence of a leader is an essential condition for that stimulus.

### Sphere within sphere

If we take the hierarchical structure of life that Patricia van Lingen sketched, of sphere within sphere, and translate it to a human level, then a leader is he who emanates a field in which everything under him is influenced. His mental attitude determines the extent to which he can stimulate others. And that happens through resonance.

By radiating a certain characteristic himself, he can make other people resonate with him: activating within themselves the same characteristic.

The first prerequisite for this is that a leader, as a sender, has developed a certain quality himself, but also that there is a certain receptivity or openness at the receiver's end. And the moment this succeeds, that a higher characteristic is vibrating in the other through resonance, we speak of inspiration.

That is why it is so essential to be a good example yourself. A mystical element that we also find back in the Chinese Sage Lao Tzu when he says:

Treat those who are good with goodness,  
and also treat those who are not good with goodness.  
Thus goodness is attained.<sup>(4)</sup>

What you want to stimulate in the other, you must radiate

yourself as a living example. But this works both ways: if a leader is suspicious, he also arouses that suspicion in the other. If he radiates genuine trust, he awakens trust. An example of what such a sphere of confidence can establish we see in three teachers from a neighborhood in Amsterdam West. In this neighborhood early school drop-out is a major problem. They wanted to know what was causing this, investigated it and found that there was one common cause: a huge lack of confidence in society and in school. A lack caused by the fact that these young people themselves were often approached in a negative and distrustful way.

These teachers wanted to do something about it and started a free homework support service, but really only as a cover up to get in touch with these young people, to be able to give them a positive example and confidence, by being a role model. They started with 8 pupils and now they have more than 500 pupils per year, who all come there voluntarily. Simply because they feel stimulated and are able to get the best out of themselves.

That is why confidence is another characteristic of true Leadership, to stimulate inner abilities. But not the random confidence that everything will be alright, but a sincere confidence based on the mystical principle that everyone principally has the same capabilities. And of which the teachers are a reflection in small so to speak, because these teachers, from their own experience of being successful, got the conviction that those young people could be so too. Another characteristic of Leadership in which the best of men is stimulated, is that a Leader always appeals to the inner willpower and never to earthly desires. By focusing on that part of him that realizes the unity, the connection with others, a Leader will therefore stimulate also those corresponding qualities, like justice and sense of responsibility.

What we see populists do is often exactly the opposite. By flattering, by promising all sorts of things that arouse the selfish desire in man, they appeal to that part of man that is self-centered and believes to be separated from others. And that part therefore also thinks it can blame others for his own problems.

Typical for populists is that they always take on a victim role, completely ignoring the inner capacities that we all have. Not taking into account the possibility that you can improve the circumstances yourself. But – and that is an important detail – populists can only succeed if the incumbent politicians lose sight of unity. Then dissatisfaction in society arises and that is what populists need



to become popular.

To end with a positive example, we want to tell you one last practical example about a mayor who managed to create a sphere in which people were able to improve their own city from the inside out.<sup>(5)</sup>

For this we turn to Mechelen in 2001, at that time one of the least popular cities in Belgium. Unsafe, impoverished and, above all, strongly polarized. While the number of immigrants increased, the extreme right parties received 32% of the votes in the elections. A situation that wasn't much promising.

And yet now, 18 years later, the situation has completely changed: Mechelen is now one of the most popular cities, a flourishing multicultural city with 138 different nationalities. And of all the Belgians, it is now the citizens of Mechelen who are most proud of their city. Therefore, it is very interesting to see what happened here.

A change has taken place that can be mainly accounted to Bart Somers, who has been mayor of Mechelen since 2001 and who took the initiative for this change. In this example it is not so much about the mayor himself, but about the universal principles that he applies and the fact that we can now recognize why they work.

## Unity in practice

### *The pitfall we have avoided is group thinking*

The main condition for the change was that the idea of unity was always the starting point. As an explanation for the success, Bart Somers says that they have avoided the pitfall of "group-think".

The first aspect that was tackled was the lack of safety. Because, the moment when people do not feel safe anymore, a breeding ground for thoughts to blame others for this feeling starts to exist. Whereas populists use lack of safety to create discord, it was used in Mechelen to bring people together. It was made a joint project with the government and citizens, by involving everyone: from officials and youth workers, to the kids on the street.

## An inspiring sphere of influence

### *When you give people responsibility, they usually take it*

They did this, among other things, by giving street kids in vulnerable neighborhoods the responsibility to keep an eye on playgrounds, as a summer job. At first sight perhaps an

unexpected measure, until you see the mystical principles behind it. Because, when you give someone responsibility, you appeal to that inner part of them which experiences the connection with others.

The result was therefore, that the commitment to the city was stimulated and that these young people could suddenly identify themselves with it. They experienced to really be part of the city, and therefore also took their responsibility.

Think again of the principle of resonance, with which you ignite in the other what you radiate yourself.

### *When you show trust and openness, all of a sudden an incredible amount of role models expose themselves.*

And that is exactly what people experienced in Mechelen: when they showed confidence and openness, an incredible amount of role models suddenly appeared. Qualities which up until then had not expressed in people came up. And here we also come across the principle of those infinite capabilities.

## Infinite capabilities

### *In every human lies potential*

Because, as Bart Somers says, potential, something that can be of value to society, lies in everyone. And as soon as you appeal to that, by approaching people with a positive image of man, those capacities will come out.

When on the evening of a terrorist attack in Brussels, political leaders were talking about tracing and punishing the people who did it, the mayor did exactly the opposite: he visited community centers and the mosque to assure Muslims that they would not be blamed for this and were just as much a part of society like everyone else.

Together with residents, a protection wall was built around vulnerable persons, as they describe it themselves. As soon as there was any suspicion of radicalization for instance, a trust counsellor started to communicate with people, to remove the cause and restore the connection again.

And that has led to an impressive result: in recent years, 300 young people from Antwerp and Brussels have left for Syria to fight for IS. Two cities that are 50 km apart from each other with Mechelen exactly in the middle. Mechelen is of course a bit smaller than Antwerp and Brussels and therefore you could expect a smaller number of people to go to Syria. But the number of people leaving to fight



for IS wasn't "smaller", there were not even a few people. No one at all left from Mechelen to Syria!

It is of course no guarantee for the future, nor does it mean that Mechelen is the perfect city where nothing will ever go wrong. But what matters in this example is that we can see that those universal principles work in practice. Especially when a situation seems hopeless. They are not just abstractions or beautiful ideals, but the fundamental basis on which a city has made sustainable change from within.

## Recognizing Leadership

To come back to the question with which we started, whether we can recognize mystical Leadership, we can now confirm that that is surely the case. Although the Leaders who we have come across in the examples are not the mystical Leaders of the world religions we started with, yet each of them has consciously or unconsciously experienced something of those universal principles and implemented it in their own life in order to be able to use it to inspire others.

The closer a Leader comes to the essence, the more he approaches this Universal Wisdom, the more he becomes a living example of it. The mystical influence is always there and so are these Leaders. The only question remains: do we recognize them? We hope that with this lecture we have been able to contribute to that end.

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# The Leader within yourself

**In this article we will focus on our inner Leader. How we can get to know and be in touch with this Leader. And how we can train ourselves to live more and more according to our inner Leader. Subsequently, we will take the step from inner Leadership to external Leadership and focus on how true Leaders cooperate with one another for the benefit of humanity. We conclude this article with how we can contribute ourselves in order to get those Leaders that the world so badly needs.**

We hope you had a wonderful lunch and also pondered over the thoughts we discussed together this morning. After all, it is the same thing with food as with thoughts: they can only become a consistent part of ourselves, when we consume them and consciously incorporate them, whether in our body or within our world of thoughts. Otherwise they will only be passengers for a short while, lost already the next morning.

To pick up where we left this morning, we will repeat a few key thoughts.

We have seen that Leadership is a property of Nature itself, which can be found everywhere in daily life. In the big picture Patricia van Lingen showed us we could discern the mystical process where everything has, or rather *is* a sphere of influence. The living parts, composing such a sphere of influence, develop within that sphere of influence. And, in their turn, all

these living components themselves are spheres of influence to the components they are built of themselves. Patricia showed us this construction continues into infinity. Just imagine the picture of a cell having its proper place within an organ, the organ having its proper place within a human being, the human being within the earth and the earth within the solar system. There is life within life, within life. Without beginning or end. The more developed life always guiding the less developed.

Bouke van den Noort then took us to the human world, showing that true Leaders work according to these same laws of nature. They create an environment in which we as humans can develop optimally, and they stimulate us to express the unlimited abilities we have within ourselves.

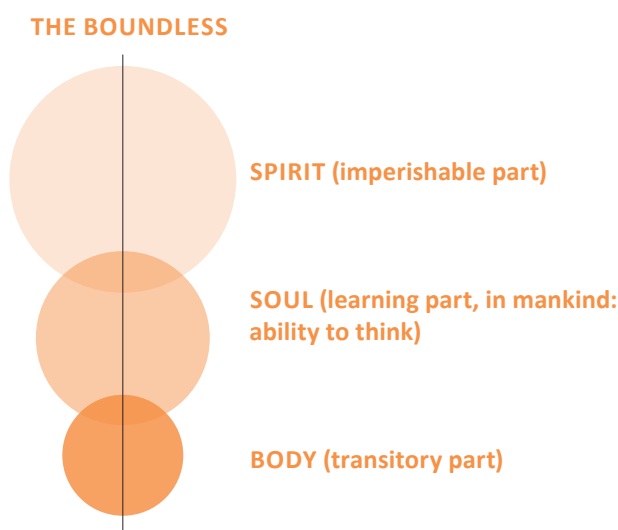
## **Practical application of mystic Leadership**

In response to this morning you

probably have thought about the impact of this vision on Leadership, when we apply this to our own life. How we ourselves can inspire our fellow man by creating an inspirational sphere while playing the many different roles we have in daily life. How we can stimulate our fellow men to express the best in themselves and hold a worthwhile position within the totality. After all, if we are all living components of the totality, then Leadership is not only reserved to the presidents, the mayors or teachers of this earth, but we all do have a duty to fulfill. The challenge to be an inspirational Leader to our fellow men faces us all.

### Composite constitution of man:

If we want to be true Leaders to others or want to connect to true Leaders in the world, we must first discover our own inner Leader.



To get to know ourselves we like to use the diagram on the composite nature of man as we find it in many religions and philosophies as a tool. In Christianity, for instance, man is divided into spirit, soul and body. In Theosophy we prefer the terminology imperishable part, learning part and transitory part. This division does not only apply to man, but also to every living being. Comparable to how things work on a large scale in the cosmos, things work on a small scale in man. The axiom “as above – so below”, already mentioned by Patricia, is also applicable here. To maintain the universal view of this morning, we will start by looking at that ray that emanates from the universe and runs through all cosmic realms, knowing no beginning and no end.

With our mystical eye we can see how boundless life runs through all cosmic hierarchies, therefore also through us human beings. In our deepest core we are that stream.

As human beings we can only perceive a small part of that boundless stream. The three circles together represent the human being and demonstrate the range of consciousness of man. Remember the flashlight, only capable of lightening up a small part of an infinitely large room.

The upper circle represents our imperishable part, our mystical part, which emanates from the boundless. It is the universal part within us, that part that everyone of us in his essence is, which realizes the unity and interconnectedness of all life. When we call this part “Me”, when we identify ourselves with this, then the inspiration from the heart of the universe flows without obstructions into our own heart. This is the true Leader in us, and this forms the basis that enables us to be a true Leader to others. When we realize this we also recognize we are children of the stars. Then our range of consciousness is as large as the whole universe.

We will now focus on the lowest circle of the diagram, from which life radiates towards hierarchies that lie beyond the boundary of our perception.

The transitory part is composed of many beings, like cells and atoms, having their existence within our sphere of influence and composing our bodies. Our transitory part is built of earthly elements, therefore sometimes it is referred to as “the child of the earth”.

Finally we come to the middle circle, the learning part. This is the part we generally identify ourselves with. The learning part lives within the sphere of the imperishable part, setting the tone for the transitory part, the latter forming its body.

The learning part is very diverse in character and can be pretty fluctuating. It may focus on the universal principles in Nature, which transcend its personality. On the other hand, it may focus on itself as well as on the temporary and transitory. Then it lives in the illusion of separation, getting lost in the maze, about which Patricia spoke. Meanwhile it has – just like with all life - all the abilities to remember and realize the unity and interconnectedness of all that lives.

Our learning part is also referred to as “child of the sun”, because it is through our learning part that we have the potential to be conscious of the whole solar system.

### Development of the learning part

In this article we reflect on the learning part, which will gradually develop and learn life lessons during many lives. It will gradually come to understand the mystical background of life, recognizing we all are components of

a larger totality. It understands step by step how the laws of nature accompany life and what function we ourselves have to fulfill in order to harmoniously grow and develop together with all other life.

Some people have this impersonal orientation by nature, because in previous lives they have already developed more insight in their imperishable nature. Every next life they express the eternal universal qualities which in former lives they have embedded into their character; these people are the natural Leaders to their fellow men.

### Every part of you is a sphere of influence

So, in summary, we see in this diagram that every part of us is a sphere of influence, in which the lower part develops.

Characteristic of the imperishable part is experiencing unity, while its radiating influence is inspiration. Within this, we develop ourselves as learning parts.

The learning part, in its turn, is a sphere of influence in which the transitory part develops. When we are at ease, the body is relaxed as well. When we are nervous this gives a totally different reaction from our body.

So, the learning part determines whether we resonate with the stream of inspiration from the universe and whether we will channel that stream to the hierarchies below.

If you are interested in getting to know this inner learning part in yourself better, if you want to develop its characteristics self-consciously, I do recommend the course Thinking Differently, which will start in October. (For more information, go to our website: [blavatskyhouse.org](http://blavatskyhouse.org).)

### Different kinds of contact with our inner Leader

Now that we know how our human constitution is built and how the inspiration passes through us, we can reflect on the different ways we can connect with that stream. After all, this inspiration is always there but it is up to us – as learning parts – whether or not we experience it and pass it on.

### Spiritual Will

When we consistently focus on and connect with our imperishable part and live accordingly in the world, we appeal to our *Spiritual or Inner Will*. We then fully realize the underlying unity of all life and experience that all life we perceive around us – all people, animals and all other life – in the core of its core emanates from the same source. Once we are conscious of this, there is no differ-

ence between yourself and others. All is one. When we live from this inner part within ourselves, the inspiration radiating from the heart of the universe flows directly into ours. There is mutual “resonance”, because there is an identical characteristic.

By experiencing this essential unity and interconnectedness of all life, we develop the aspiration to help our fellow men in their evolutionary journey, hence enabling them to realize this too. It is unconditional love and servitude to all life. With entire disregard for the wishes and desires of the learning part itself. This is how the stream of inspiration can flow freely, inspiring all other life on its way. It is true unselfishness, sprung from the sincere and strong desire to live from our imperishable part.

Although it is hard to express this process of inspiration in words, to our fellow men who have developed more or less some of this greatness in their character, it will be quite distinctive. For instance, it is well known how being in the close proximity of inspiring Leaders, such as the Dalai Lama, Gandhi, Havel or H.P. Blavatsky, often leaves an inspiring impression on people. An impression these people will carry with them for the rest of their lives, giving them the inspiration, strength and courage to live from the highest within themselves, even in the most difficult circumstances.

### Intuition

Another way to connect with our imperishable part is by means of intuition. Because, even though we cannot continuously be aware of the unity and interconnectedness of all life, we can intuitively experience it.

When we unselfishly and with concentration focus ourselves inward, on our imperishable part, we surely will discern the coherence of life and will get to the heart of things. We will discern the underlying connections, see what cycles of cause and effect have led to a certain situation and how to harmonize this situation.

The degree of development of intuition differs enormously from person to person. For one person intuition can be a vague but powerful inner knowing of what is “right” or how to deal with something. For another one it can be a sudden clear vision on a subject he has been thinking about for a while. Yet another person may have a permanent clear and consistent picture, all life has its proper place. The universal touchstone for intuition is always its universal, impersonal and unselfish character, always in accordance with the development of all other life. After all, it emanates from our imperishable part, and therefore has

identical characteristics.

Hence, it will never be selfish, and it will never have personal likes or dislikes. This separates it from feelings, which are often mistaken for intuition. Intuition can be distinguished from feelings because it can be intellectually verified, which cannot be done with feelings. From intuition comes a deeper insight, which will provide a new, more complete vision and approach.

### *Ideal picture*

Another way to attune ourselves to the imperishable part within us, is to envision an ideal picture of what life would look like, if we were to live according to the universal laws and principles of Leadership, we discussed this morning. A picture of what this universal brotherhood looks like in practice. As we build this ideal picture, we appeal to our higher thoughts and our intuition. We can let this ideal picture be a guide in our daily life. It is important to keep in mind not to freeze our ideal picture into something static, but remember that it is always subject to growth.

### *Imagination*

In order to build this ideal picture, we can use our imagination. With everything we think and do, we can ask ourselves whether it is wise to do so in light of unity and interconnectedness of all life, and the development, all life goes through. We call upon our own inner Leader. By answering our own questions, we strengthen our inner Leadership.

Here also, it is important to realize that the outcome of our questions are no fixed answers, but that they are limited interpretations by our learning part, which will continuously grow, as we grow wiser and gain more insight in life. As an aid, for instance, some people wonder what Jesus, or the Buddha would have done in a certain situation.

### *Conscience*

And finally, we will mention conscience as a way to attune to our imperishable part. Conscience consists of the accumulation of the lessons in life we have gained in former lives, and that we bring with us life after life.

Whenever a situation arises, in which we tend to act against our own learned lessons, and act “below our standard”, our conscience will warn us, and this uncomfortable feeling will creep up on us saying that we are about to do or decide something that we should not do. Whereas intuition offers you a grand vision of how everything links together, conscience only speaks to you with the answer “no”. And

yet conscience is a very important and useful tool when it comes to attuning to our inner Leader. You may look at it as a signal and encouragement to attune yourself to your own highest ethics. As we re-evaluate the situation again clearly, before we turn to action, and appeal to our intuition, then we will re-discover the essence of previous life lessons and understand why our conscience sends out a rejecting signal. It is for this reason that conscience is called the portal to intuition.

### **From inner to external Leadership**

We have seen the different ways that enable us to connect to our inner Leader. The extent to which we are able to do so depends on our development, our vision and our orientation.

We have also seen that by joining the stream of inspiration within us, we not only receive inner Leadership, but that at the same time this also radiates and inspires our fellow men, and the hierarchies below us. We then become, so to speak, true “external Leaders” to our fellow-men.

Shaping true external Leadership outside yourself is no different from how things work within yourself. We only need to take care that our personal part does not get in the way, with personal ideas and opinions. We are incapable of being a true Leader when we do not live according to our inner Leader. I wonder if there are any worldly leaders at this moment at all, who meet this requirement.

A true mystical Leader perceives unity, interconnectedness and the hierarchical structure of all life, and regards humanity and the earth as a living, cooperating unity. He sees the infinite possibilities and growth of all parts of the totality and will do nothing other than create the best possible atmosphere, so that others may bring out these inner properties themselves.

### **The true external Leader at work**

An external Leader always acknowledges the true inner Leader of others and will adjust his communication accordingly. By living from inner Leadership oneself, the inner Leadership in another is awakened.

The external Leader will inspire and stimulate the learning part of others, and will, with knowledge and insight, be instrumental in shaping a grander vision on life. He will encourage others to get to know their inner Leader and will show how this can be done.

While guiding, a true Leader is always patient so that the inner processes are able to take place, led by the Higher Self of the other. For only when development and insight come



from within, as opposed to being adopted or imposed, will they prove to be lasting and sustainable.

It is a matter of furthering Self-efficacy, within an inspirational and stimulating atmosphere.

### Responsibility

Once you are truly aware of the unity and interconnectedness of all life, you also realize the responsibility of each and every one of us to develop, not only our inner Leadership ourselves, but also our external Leadership, so that we will be able to help our fellow-men to awaken the inner Leadership within themselves. That, in turn, they too will be able to lead themselves and be valuable and supporting parts to the totality.

### Collaboration between Leaders

Patricia has told us this morning about the network of people who are fully aware of this sense of responsibility and cooperate for the benefit of all life. We will now consider what this cooperation between true Leaders looks like. Since this is quite inspirational and can serve as an example for our own communication and cooperation. Because true Leaders view beyond the external world, they will quickly notice one another. They recognize one another by their mentality and exalted way of life and will only be pleased to support and cooperate with each other in order to further develop the totality. They will do so by giving all the truth and wisdom they have made their own and be open to receive more truth. Because also with true Leaders, there are various degrees of development. The cooperation between true Leaders will always be flawless, because they all act from the unity and interconnectedness of all life and want to contribute to a harmonious development of all that lives. Because of this starting point, they will principally never come into conflict with one another. At the most, they differ on how to approach something. However, as the goal and motivation are alike, this is often only temporary, and all the more educational and inspirational! A true Leader will always let those Leaders, who are above him in wisdom and insight, inspire him. And he will be a source of inspiration to all the Leaders below him.

Communication between Leaders will always be based upon consensus. It will always be a joint effort to find the best possible solution. While it does not matter whose idea it is, it matters above all that everyone concludes an idea to be best, after consulting their own imperishable part. That way the totality has grown a little bigger.

### Working in the background: inspire, do not impose

True Leaders do not often operate in the limelight. And they most definitely will not take up positions in society, where they will be expected to tell others what to do, or what not to do. They know this is not true Leadership, but dictatorship, whereby people lose sight of their own inner Leadership, instead of being encouraged to live according to it.

True Leaders usually work behind the scenes, far away from the organized structures of power. They inspire in silence and work on change of mentality.

But when the occasion arises, they will certainly take their responsibility to give world leaders food for thought and present them more universal thoughts or ideas. Often the inspiration for major societal changes and reforms, came from people who are relatively unknown, or not known at all.

A beautiful example of cooperation and inspiration by Leaders, who we have come to know and who have been of great influence on the world stage, is the inspiration experienced by Gandhi, when he came across Theosophy and met H.P. Blavatsky. And how he himself, in turn, inspired Nelson Mandela and Martin Luther King to have the courage to constantly live from your highest vision and pursue your ideals, regardless the circumstances.

Sometimes you do not necessarily have to know one another personally, or spend a long time together, to make a lasting and deep impression, or to create a change of course in someone's life. The sparks of the higher nature fly – they resonate – and awaken the Leader within others or help the learning part to be brave and maintain confidence in the inner Leadership. That is the way Leaders inspire and support one another in their various activities for humanity.

So most true Leaders actively operate in the background and support and stimulate one another. So there is a large world-wide network which transcends all apparent opposition between for example faiths and cultures, with Leaders that cooperate as the fingers of a hand. They constantly keep the wellbeing and development of humanity in mind, and inspire all the time, like the sun radiating continuously for all life. It is a magnificent and grand vision to depict, and to consider the magnitude of their inspirational power, and scope, because of their interconnectedness and cooperation!

This morning Patricia has spoken about this, as the Hierarchy of Compassion.

## Our relation to the Lodge of Wisdom and Compassion

How far away are we from this network of Leaders, at this moment?

If we think back to the first lecture, and see that everything is connected, and forms – no is! – a unity, within the deepest of its being, then we come to realize that we too belong to this network. All Leaders within all people belong to this. Although with many of us, our inner Leader is still asleep.

By living our daily life according to the understanding of unity and connectedness, and by training ourselves to observe any detail of everyday life in that light, and act accordingly, we will awaken the inner Leader within ourselves, and give it the leading position it naturally deserves within us.

At the same time, we will then attract the attention of those who have likewise developed this in their lives or are in the process of developing it. Together we will further develop quickly, and like this, develop ourselves more and more to the level of a true Leader. We will come to realize, that there are true Leaders among us, sometimes also people in close proximity, who we previously overlooked, and have not paid much attention to. True Leaders will always be there to guide us, and to help us inspire others. We need but only develop true Leadership within ourselves, recognize them, and cooperate with them, from the highest within us.

## How do we get those Leaders that the world needs?

The question that is frequently asked: “so how can we get the Leaders, which our chaotic and polarized world needs so badly?”, is now easily answered.

First, it is important to realize our world is already led by true Leaders. Humanity just is not aware of this. These Leaders form a continuously inspirational, protective and healing sphere of influence, for the benefit of all that lives. It is entirely up to us whether or not they will take up positions in society, for all to see.

If we are able to successfully create a setting, in which a true Leader is able to operate, then he will love nothing more than to exchange his life of hard work in the background to a life in the limelight. True Leaders will endeavor to inspire people, to awaken the spiritual qualities within them, wherever possible, so that they, in turn, will inspire others to do the same.

However, they are only able to take their natural positions

as Leader, if their wisdom and Leadership is recognized and accepted, and that they have a group of co-workers, who cooperate with the same mindset.

To that end we will have to live according to the spiritual in ourselves, and thereby collectively create the right sphere, in which the true Leaders are able to play their spiritual roles. This requires from us servitude, impersonality and determination, and courage to persevere and continue to help, even in headwinds. Since headwinds are to be expected, considering the current mentality of our world. Are we unable to create such an ambiance, then they will continue their inspiring and stimulating work for humanity in the background, and wait until humanity has grown in wisdom, and is open to wiser leaders than the ones we choose today.

The choice is therefore entirely ours.

## Concluding

In conclusion we can therefore say that true Leaders will always be there and that they are everywhere. We need but only to recognise them and cooperate with them. This requires from us to develop the qualities of true Leadership within ourselves. And use the possibilities we have at our disposal – should we experience a glitch in living from our inner Leader – to re-establish our contact with our inner Leader, so that the inspiration from our spiritual part may flow freely again.

We encourage you to develop the demeanor of a true Leader within yourself, and to be a true Leader, not so much for your own benefit, but to help your fellowmen to also live in accordance with their own inner Leadership. If we develop an eye for true Leadership, then we will see that there are daily opportunities, to further stimulate this. True Leaders are always ready to support us in this process. And if this is what we wish and if we train ourselves by living from our inner Leader, then we will be welcomed, with open arms, as co-workers of the Lodge of Wisdom and Compassion. Because inner Leadership, cooperation and compassion form the inner structure and keynote of the Universe.



Paul Manship, Prometheus, Rockefeller Plaza, New York.

# The process of inspiration

## The awakening of spirituality

**How is it possible that a certain teacher knows how to inspire his students, while the same students are not moved by another one?**

**What is inspiration? And how does the process of inspiration work?**

The word “inspiration” is of Latin origin. *In* means “into” and *spiro* means “breath”. The Greek language has the same word: *empneusis* (from *en*, “in”, and *pneuma* “breath”). The spirit was represented as fleeting and volatile like breath or the wind. To inspire therefore means “breathing” in or “evoking the wind of the spirit in someone”.

The story behind this was that a god or divine force blew life into a being. The idea arose that someone who inspires you, moves something within you. A human, an idea, a beautiful work of art can move you and therefore be a source of inspiration. As a result, you start to live more intensively, more in your *soul*. That is why you can consider “to ensoul” as a synonym for “to inspire”.

The term is currently mainly applied to artists. An inspired artist is in a state of consciousness that makes him rise above himself. Therefore, he is able to create timeless works of art — statues, paintings, poems or novels. To inspire someone is to put someone in the same state. You touch another with your own enthusiasm,

your own spiritual experience, which also makes him enthusiastic.

You radiate a certain influence that is absorbed by the other. It is a matter of resonance. The conscious quality of the life you send is picked up by the corresponding part of the consciousness of the receiver. He then activates that particular quality.

### What is life?

To explain this, we must first devote some thoughts to life itself.

Life, says the Ancient Wisdom, is everywhere. Everything is alive. And all life forms an essential Unity. We live in a living cosmos. Life is movement. And because everything moves, acts, reacts and interacts, *everything* is alive in Nature.

*In principle*, beings do not differ from each other. That is, all beings can be seen as a center of consciousness — monad is the term usually used for it. A monad has, yes, *is* basically everything that exists in the boundless space of possibilities: it just has not developed or activated all of these possibilities within itself. Beings only differ from each other in their degree

### Key thoughts:

» Inspiring is to awake aspects of consciousness in another human being.

» The free will of the other human being is respected in the process of inspiration.

» You can only inspire somebody if the aspect you want to evoke in the other human being is embedded in your own character

» A true inspirator focuses on the highest aspect of consciousness.

» In Nature further developed beings inspire the less developed ones. They awaken dormant abilities within them.

of development.

Because all phenomena – from atom to galaxy – exist in interaction with each other, a living being does not exist on its own. It is always part of another living being and it always consists of other entities. In this way every human is related to others. He or she lives together with other people, but also with other beings.

### Awakening consciousness

If everything is alive, then inspiration – inbreathing life – can never mean that you bring life into something lifeless. A lifeless object is never transformed into something that is alive by a strange kind of magic, like the Blue Fairy did with the wooden Pinocchio, or Aphrodite who breathed life into the ivory statue of Pygmalion. Inspiration is more like a sleeping person who is woken up, because somebody focuses his attention on him, as did the prince of Sleeping Beauty, who kissed the princess so that she woke up from her hundred-year sleep.

Focusing your consciousness on that of another does something to that other human consciousness. For example, if you focus your consciousness on someone who is sleeping, then it is not unlikely that he will wake up. It may occur that you are dozing in a train compartment, you have closed your eyes, and suddenly you feel that someone is staring at you. You wake up from your nap by the gaze of someone who has focused his consciousness on you. You will be activated by it.

To inspire is the same kind of process. You focus your consciousness on certain present, but not yet active, aspects of another human and *stimulate* or *animate* those aspects. The entire process of educating is based on this. Parents or educators tell their children stories, give them assignments, answer questions. In this way, because of their attention and focus, they enable their children's consciousness to resonate on their consciousness. The consequence of this process is that the children's aspects or talents which are already present in them, are stimulated to become active.

### With or without free will

Now we all know that there are different types of life or consciousness. Take an individual human being as an example. He has various different qualities of consciousness, ranging from self-centered, selfish desires to selfless, loving compassionate ideals. We can live in all those aspects. There are a lot of different “selves” in us.

That means that you can “blow” different types of life into someone, or in other words, awaken different aspects.

Moreover, you can do that with different motives.

If you identify yourself with the aspect of desire and you “inspire” another – and you do it with the intention of benefiting yourself – then that is, of course, a completely different situation than when you inspire someone to understand a mathematical issue without any additional intentions.

But perhaps even more important than the quality of the inspirator – the source of inspiration – is how the process takes place. This can be done by eliminating the free will of the other person. It can also take place with consideration for the free will of the other.

In the first case, however, we do not speak of inspiration. We are dealing with what you may call *psychologization*. Examples include suggesting something to someone, indoctrinating him, or – in the worst case – hypnotize him. We could call this a personal form of inspiration. You do not breathe spiritual or divine life into the other, but “earthy” life. You bring a piece of your own life – a certain thought or an idea – into the mind of the other who actually does not want or even notice it.

If you realize that thoughts are living energies, it is easier to understand that this can happen. We are actually dealing with a psychological crime, because you rob man of his most essential capacity: his own free will. Fortunately, such a thing can only take place temporarily, but the consequences are, in any case, negative and often disastrous. A much more natural way of inspiring is if you do so while taking into account the free will of the other person. You then do not place a piece of your own consciousness in that of someone, but you touch the other with your consciousness, who thereby *remembers* something. He wakes up something within himself. In this case too, the consciousness of the inspirator merges with that of the inspired, but the big difference is that here the impersonal part of man is touched. Nothing in the other is disabled. Free will is active. There is the freedom to ignore the image presented or to focus on it.

If the latter is the case, then you will be in a state of wonderment. You won't let go of that wonderment anymore. This actually means that you are trying to clarify that “recollection of a part of yourself”. You start thinking about it. You “breed” it like a bird on an egg. So, through the impersonal inspiration process you do not think the thoughts of another. You are enabled to develop something out of yourself, because someone else points it out to you. Compare this process with a fairy tale or a myth. The story is so special, so wonderful and so beautiful, that you



know for sure that something must be hidden behind it. You cannot help thinking about it thoroughly.

## Resonance

You can only inspire someone if what you want to arouse in him is already alive in yourself and has reached a certain maturity. If you do not live a noble life yourself and do not think noble thoughts, you cannot wake them up in another. The reason for that is very simple.

Inspiring is a process of resonance. How can you strike a tone in someone if that tone does not sound in yourself? Just as you can make a string vibrate by striking another string tuned in the same tone, you can awaken certain characteristics in someone by living those characteristics yourself. Then the spark will jump.

The first requirement to inspire someone is always: be the living example of what you want to awaken in others. Then, of course, you need wisdom. Even though the mentality is good, if you lack wisdom, you will not touch others. When an enthusiastic history teacher who mistakenly assumes that his class already knows some facts about a certain period in history, tries to enthuse the students with an overkill of facts and ideas, he will find little resonance, despite his good intentions.

We must connect with the other. We have to find out his background, try to know what he is up to. If you do not speak the “language” of the person you want to inspire, your thoughts will not reach him.

A good example of how you reach the other are Indian sitar players. If a concert is given in the West, the program is fixed. Everyone knows what to play and in which order. The score is on the standard. At a classical Indian concert, the sitar player tastes the atmosphere among the audience just before the concert starts. That determines which *raga* he will play.

Wise people try to taste the atmosphere of their fellow human beings and adjust their inspirational activity accordingly.

## Inspiring soulless people

You need two focused beings for the process of inspiration. You can only touch another in a specific part of his consciousness if he is willing to focus on that part, even if it is only for a short moment. The student who refuses to think about the mathematical formulas that the teacher writes on the blackboard and who is sleeping or thinking of other things during the teacher’s explanation will of course not be touched by the teacher. Someone who lives

in a selfish environment and is surrounded by people who never think of the interests of others all his life, will not easily be touched by the noble thoughts of a fellow human being, even when those thoughts are very strong. There must be an opening, no matter how small.

Inspiration is the infusion of “higher” life into someone else, but if a human has shut himself off from thoughts that go beyond his small self-interests, then inspiring is a difficult if not impossible task.

People who have no, or hardly any, broader view on life and the world and who do not have an impersonal ideal at all, are called *soulless men* or *soulless women*. That does not mean they do not have a soul. Of course, they have. However, they do not live in the higher parts of their soul. They live in the lower, animal aspects of their consciousness, only care about their luxury and comfort. They only worry if their supposed self-interest threatens to be compromised.

Nevertheless, it is possible to inspire them too, although this is a task that is just as big as the task of Hercules who had to clean the Augean stables. However, if you realize that everyone possesses all aspects that exist in the cosmos, but also that developing them needs time, you will not be discouraged in this difficult process. A seed sown does not become a giant tree in one day.

Observation precedes the process of inspiration. Which noble aspects has the other already developed? Even though they are so small, there must be something in him that goes beyond his own personality. Is it the love for his children, perhaps the love for his dog? Does he perhaps have a certain interest in astronomy? Maybe he wonders why one of his children is very musical and the other is not. Is there a feeling of compassion for fellow sufferers? In addition, it is good to be aware that there must be a cause for the fact that you have come into contact with someone, no matter how “soulless” he may be. There must be a connection. That is why it is good to look for impersonal aspects that must be present in both you and him. The most fruitful way of inspiring arises when there is contact from human to human and when there is a genuine love for the other. Then you know how to find the right words. Preaching does not help. Neither does imposing dogmatic thoughts. Asking a question is sometimes the best way to wake up something in the other.

Every good teacher has a special bond with each of his students and will try to awaken impersonal aspects in each of them. He may treat them the same on certain points, but there will undoubtedly be differences in the details of



each individual approach. He knows that the student must do the work himself. After all, inspiring does not mean that the inspirator evolves the characteristics or talents in the other, but that he enables him to do this himself.

## Unity and universality

You can compare the process of inspiration with the process of birth. Something is awakened in the other that will manifest itself. The inspirator assists in this process. Every birth begins with the (relatively) highest aspect of consciousness. When a human child is born, the highest aspect, the divine part, manifests itself first, with the simultaneous development of the physical aspect. The spirit descends; the physical – which by the way is composed of living building blocks too – unfolds.

That is why an inspirator will always focus on the highest aspect or sub-aspect. It is the divine that he tries to touch. That inspiration certainly does not always have to be done with words. It often takes place without. You may be inspired more often by what someone is and how he acts than by what he says. He is a living example. We once heard someone say: “Always preach the gospel and, if necessary, use words.” Be the divine yourself and others will notice it.

Divinity has to do with the unity of life. It transcends all group and sub-interests and is universal by definition. The inspirator takes this into account.

Let me clarify this with some examples.

If he really wants to be inspirational, a math teacher will not focus on details or formulas, but on the universal laws that underlie mathematics. In the first instance it will not matter to him whether the student is able to solve the sums correctly, but whether the underlying idea has been understood.

Another example.

Suppose a rather soulless person feels a strong love for his dog. If you want to touch him in his highest (sub)aspect, you will have to give him ideas that show that all animals deserve his love, because they all belong together. And it becomes even more universal if you are able to broaden this idea and clarify that true love for animals includes love for humans as well. In short, it is always about the universality and the unity of life.

The more universal the inspirator, the larger the scope of his inspiration. Larger not only in the number of people he reaches and the depth of the thoughts, but also in their duration. After years, someone can remember another man’s inspiring remark or act.

## Inspiration in the art

In this regard, art is a wonderful source of inspiration.

We said before that an inspired artist is in a different state of consciousness. He has (temporarily) left daily consciousness behind and lives in a spiritual world. He loses himself in a larger totality. Such a situation usually does not last long.

Subsequently, the artist must have developed the skills to transform that state of inspiration into a statue, a painting, a piece of music, a film or a poem. A major work of art is based on 1 percent inspiration and 99 percent of transpiration.

However, it is this one percent that makes the artwork inspiring. So exalted is that inspiring state, so far away from daily consciousness, that it was attributed as coming from a god outside man. The ancient Greeks also regarded the source of inspiration as divine, symbolized by the Muses. That source was so powerful that it made it almost effortless for the artist to create a work of art.

From a story that Mozart would have told, we can perhaps infer to some extent what such an inspired state means. This great composer heard all parts of a piece of music at the same time with his “spiritual” ear. A whole symphony presented itself to him as a tight unity. That is something that can hardly be caught in your daily consciousness. In an interview, J.K. Rowling said that while on a train journey from Manchester to London, she perceived the very complex story of Harry Potter, complete with the main characters, what became a series of seven books.

The so-called religious inspiration is also presented as if a god is blowing inspirational forces into one’s life. Christian saints and mystics experienced that often.

Nevertheless, the *true* source of inspiration is always the divine within you: that part within you that has an awareness of the unity and coherence of all things. The creative power comes from nothing but yourself. Perhaps it seems so unfamiliar to you that you attribute it to a god, but that is not the case.

If there is one Universal Life, then everything is within you. Creating is nothing else than giving shape to what you have experienced internally, in the highest aspect of your consciousness.

The fact that power always comes from yourself, is also evident from the fact that others who are confronted with the artwork – even centuries later – can be deeply touched by it. It is the statue, the symphony or the novel that reminds them of something in themselves. The work apparently evokes something noble in them.



Sarcophagus of the Muses: from left to right: Calliope, Thalia, Terpsichore, Euterpe, Polymnia, Clio, Erato, Urania and Melpomene. Marble relief, museum the Louvre, Paris.

## Mānasaputras

When we mentioned the impersonal process of inspiration a *natural* process earlier in the article, it was not without reason. The entire structure of the universe is based on it. A universe is a hierarchy composed of beings with different ranges of consciousness. A hierarchy is a close cooperation in which the more developed beings create a field in which less developed beings can manifest themselves.

As we stated before, everything is alive, everything is a monad and a monad has basically everything in it. Further developed beings focus a part of their consciousness on less developed ones, so that certain aspects start to vibrate. They *inspire* or awaken certain aspects of those less developed beings.

The best example of this for us humans is what has been called in theosophical literature the incarnation of the Mānasaputras. Mānasaputras – literally “Sons of Mind” – are those beings who are ahead on the hierarchical ladder of consciousness compared to man. They were human in bygone cycles, more or less as we are now. About halfway through the great evolutionary cycle of the Earth’s life, they “descended” to the human level. In the meantime humans were developed to such an extent that the mind could be *awakened*.

Just as a parent focuses his consciousness on that of his child, yes, actually becomes one with it for a while, so these Sons of Mind inspired those beings who were becoming humans. At least they inspired those consciousnesses who were ready to begin to think. Those starting human beings developed a state of self-consciousness because self-consciousness is accompanied by thinking. The Mānasaputras inspired us by blowing a part of their life into our lives,

into our consciousness, by letting us resonate with their thinking, so that our life – our mind – awoke from its slumber.

The Mānasaputras are said to be ourselves *in a way*, although they are also entities living independently. That is a statement that is surprising and should encourage us to think, because it also gives us a better insight into the process of inspiration.

The key to this mystery is that LIFE has no separations, no boundaries, no seclusion. You are always the one with whom you identify yourself. Through the descent of the Mānasaputras, focusing their consciousness on ours, we “remembered” ourselves — our thinking capacity, our own mānasaputric element. In other words, we brought a part of ourselves that was previously latent into activity. The Sons of Mind started a process that will lead to a situation where we will be equal to them. We have not yet by far brought the inner Mānasaputra to full activity. In that sense we are not a Mānasaputra, although that inner Mānasaputra is also our own higher consciousness. H.P. Blavatsky gives us a hint to solve this mystery when she says:

The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute two rays, but one ray intensified. <sup>(1)</sup>

## Prometheus

The descent of the Mānasaputras is symbolically portrayed in the magnificent myth of Prometheus, who stole the fire – the flaming mind – of the gods and gave it to the soulless humanity. Anyone who knows the myth knows

that this act was not without consequences for Prometheus. He was chained by Zeus to the rock Caucasus, where a vulture took his liver every evening, which grew again during the day. Prometheus knew that these consequences would happen to him. His name means “he who can foresee”. His inspirational act was motivated by compassion, although it also had a karmic component, and so he accepted the suffering.

From this myth you can learn how the fate of the inspirator and the inspired are intertwined. By giving fire – that is, awakening the mind – Prometheus (the Mānasaputras) connected himself to humanity in such a way that the use of that thinking by mankind also became his karma. The driving force behind that thinking for humans was, and still is, desire. And Prometheus had to pay for the fact that human thinking was abused by selfish desires. Characteristic of desire is that it is never satisfied. That is why the liver kept growing and the vulture had never eaten enough of it and kept coming back. Only when Hercules – the son of a human and a god – freed him from the rock the suffering ceased. In other words, only when the mind is not governed anymore by desire but by the divine, we will free ourselves from the rock of matter.

### Inspiration not without consequences

Inspiring someone else is not without consequences. If one human inspires the other, he sends out thoughts that, in the minds of others, evoke the will to be different, to think differently, to act differently. He awakens the imagination of his fellowmen, awakens an ideal of a nobler life, of impersonal beauty, of insight and peace. The noble life of the inspired is partly the result of the teacher – for so we may call the inspirator – who, after all, awaked those nobler images in the student. The teacher has actually given his life so that the student can live better. Hence, it is said in esoteric schools that teaching students accelerates the teacher’s death.

However, if the student misinterprets the thoughts sent by the teacher, abuses selfishly what he has learned, then the teacher is partly responsible for that too. Then, like Prometheus, he is chained to the rock of matter.

### Inspire in daily life

Just as water flows from high to low, it is in the order of nature that those who have developed more qualities are a source of inspiration for those who are not yet that far. In a society where wisdom is recognized, the more developed naturally, like the Mānasaputras in the past,

will touch his fellow man in his higher thinking aspects. Each of us can be a Mānasaputra if we bring the mānasaputric principle to life within ourselves.

One candle can light thousands of candles. No matter how undeveloped someone is, there are always people who are lost even more in the great labyrinth of outer life. They are waiting for us to switch on their light, even if this inhibits us in our own development. Such is the order of Nature. Therefore, who makes the following words from *The Voice of Silence* his own, will become a co-worker of that grand Hierarchy of Compassion, which has set itself the task of inspiring humans to awaken understanding, compassion and the sense of unity in themselves.

... and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and – let him know the Law.<sup>(2)</sup>

### References

1. H.P. Blavatsky, *The Secret Doctrine* 2 parts, Theosophical University Press, Pasadena 1988, part 2, p. 167.
2. H.P. Blavatsky, *The Voice of the Silence*, fragment 2, many editions (between footnote 26-27).





The Round Tower in Clondalkin, Ireland.

# Towers of Infinite Thought

**This article reflects on a fascinating symbol used in the esoteric literature, “the Tower of Infinite Thought”. It will prove valuable for all readers who take the time to study these matters and ponder over it. The Mahāyāna-ideas that are incorporated in the citations, appeal directly to our deepest essence [editors].**

## Initiation places

Sacred places of Initiation are mentioned in *Isis Unveiled* and many other passages in theosophical writings. While the altruistic function of these Initiation temples is made clear, what span of wisdom, power and virtue was fixed in their minds is known only to Initiates. The function is described as a mastery of life and wisdom:

A mastery gained through the unfolding in the individual of the spiritual and intellectual powers and faculties which are innate and native to all men, but which require “evolving” or bringing forth or unfolding, partly by self-induced efforts in training, and partly by teaching given in the initiation chambers.<sup>(1)</sup>

The “Towers,” which are found throughout the East in Asia, were connected with the Mystery-Initiations (...) The candidates for Initiation were placed in them for three days and three nights,

wherever there was no temple with a subterranean crypt close at hand. These round towers were built for no other purposes. (...) The pureia of the Greeks, the nuraghes of Sardinia, the teocalli of Mexico, etc., were all in the beginning of the same character as the “Round Towers” of Ireland. They were sacred places of Initiation.<sup>(2)</sup>

For countless generations hath the adept builded a fane of imperishable rocks, a giant’s Tower of INFINITE THOUGHT, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to cooperate with him and help in his turn enlighten superstitious man.<sup>(3)</sup>

This quotation gives one general hint, that an Adept’s thoughts are boundless, both in number and in depth. Their motive and function is to enlighten humanity, like that of the bodhisattva Titan Prometheus. Here is testimony that K.H. [Kuthumi] and other Brothers in

## Key thoughts:

- » Part of the initiations takes place in towers, which are built solely for that purpose.
- » Each adept builds up, during countless lives, a Tower of Infinite Thought.
- » A sense of deep gratitude towards the Teacher is a mark of the true Disciple.
- » Each unselfish thought is a building block of a tower of boundless good thoughts. Now is the moment to build it.

Tibet still used one specific tower when they were ready for their Initiation:

At a stone's throw from the old Lamasery stands the old tower, within whose bosom have gestated generations of Bodhisattvas.<sup>(4)</sup>

In addition to mental and physical Initiation towers or temples, there are also astral Initiation places. Here is an astral temple Dāmodar Māvalankar wrote about in a letter to William Q. Judge:

After walking a considerable distance through this subterraneous passage we came into an open plain in Ladakh. There is a large massive building thousands of years old. In front of it is a huge Egyptian Tau. The building rests on 7 big pillars in the form of pyramids. The entrance gate has a large triangular arch(...) This is the Chief Central Place where all those of our Section who are found deserving of Initiation into Mysteries have to go for their final ceremony and stay there the requisite period. I went up with my *Guru* to the Great Hall. The grandeur and serenity of the place is enough to strike any one with awe. The beauty of the Altar which is in the centre and at which every candidate has to take his vows at the time of his Initiation is sure to dazzle the most brilliant eyes. The splendour of the CHIEF'S Throne is uncomparable. Every thing is on a geometrical principle containing various symbols which are explained only to the Initiate.<sup>(5)</sup>

W.Q. Judge recalls a past life story. An Adept speaks:

This is an old tower used by the immediate descendants of the white Magicians who settled on Ireland when England's Isle had not arisen from the sea. When the great Masters had to go away, strict injunctions were left that no fires on these towers were to go out, and the warning was also given that, if the duties of life were neglected, if charity, duty, and virtue were forgotten, the power to keep these fires alive would gradually disappear. The decadence of the virtues would coincide with the failure of the fires, and this, the last tower, guarded by an old and a young man, would be the last to

fail, and that even it could save the rest, if its watchers were faithful.<sup>(6)</sup>

## The Tower of Infinite Thought

In the Mahāyāna tradition there is a much revered section of the *Avatamsaka Sūtra*<sup>(7)</sup> that gives details, some symbolic, some occult, about the Infinite Thought Tower that a bodhisattva would experience. In this case, inspired by bodhicitta motivation,<sup>(\*)</sup> the aspirant is the youth Sudhana.<sup>(\*\*)</sup> He seeks a bodhisattva guru to guide him further on his path. Each of his many gurus teach Sudhana what liberation state they knew and then suggest another place and guru to serve. One thing he learned, as the reader of this sutra will also understand, is *how* and *with what elements*, a Tower of profound and noble ideas is built by an aspirant to Initiation.

Then the youth and maiden(#)<sup>(#)</sup> told Sudhana of their own liberation and said to him, “Go south, to a place called Seashore. There is a garden called Great Adornment, wherein there is a great Tower called Vairocana's(##)<sup>(##)</sup> Treasury of Adornments. That Jeweled Tower is born from the bodhisattva's matured roots of goodness. It is born from the bodhisattva's power of mindfulness, his power of vows, his power of self mastery and his power of mystic knowledge. It is born from the bodhisattva's good skillful means. It is born from the blessings, virtue and wisdom of the bodhisattva.

The bodhisattva who abides in this inconceivable liberation, out of a mind of great compassion, makes appear such an adorned state of power and liberation for all living beings. Maitreya(###)<sup>(###)</sup> Bodhisattva Mahasattva dwells securely within it.”

Master Hsuan Hua<sup>(8)</sup> explains a little:

The country where Maitreya Bodhisattva dwells is called Seashore. The “sea” is the wisdom sea of the Bodhisattva undergoing one more birth [before buddhahood]. The Garden is called “Great Adornment” because with the causes perfected, the ten thousand practices adorn the fruition. The Great Jeweled Tower is named Vairocana's Treasury

(\*) Bodhicitta means “thought of enlightenment”: the intention to reach Buddha's perfect Bodhi (wisdom, enlightenment) in order to free all beings from suffering.

(\*\*) Sudhana means “good wealth”.

(#) The names mean “maiden, possessing virtue” and “youth, born of virtue”.

(##) Vairocana means “all pervading”.

(###) Maitreya means “kindly one”, a tenth stage bodhisattva who will be the next Buddha.



of Adornment. It is a symbol of the Dharma Realm, and therefore it is vast, infinite and adorned. Vairocana is the Dharmakāya Buddha. The Great Jeweled Tower is the Adorned Treasury of the Dharmakāya Buddha.<sup>(9)</sup>

### Gratitude between disciple and guru

Long before anyone aspires toward such a Jeweled Tower, much less reaches it, a path of many virtues must be trod in daily life. There is one virtue that is not usually among those most valued. Gratitude has a subtle power of goodness that blesses one who knows it. Ingratitude is common and a curse to many. Master K.H. mentions several times that “ingratitude is not among our vices.” H.P. Blavatsky points out that “ingratitude is a crime in Occultism.”<sup>(10)</sup>

Duty is that which is *due* to Humanity, (...) especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of *duty*.<sup>(11)</sup>

Our sacred duty is to repay the help and support we have received, over many lives, from the Buddhas, Masters, gods, parents and the rest of humanity. This divine duty will move us to tap our own bubbling spring of virtues. These will flow forth from our “fountainhead of utter wisdom,” as G. de Purucker called it. A grateful person is rare, as Buddha taught:

These two kinds of persons are rare in the world. What two? One who takes the initiative in helping others and one who is grateful and thankful. These two kinds of persons are rare in the world.

What is the plane of the bad person? A bad person is ungrateful and unthankful. For ingratitude and unthankfulness are extolled by the bad. Ingratitude and unthankfulness belong entirely to the plane of the bad person.

And what is the plane of the good person? A good person is grateful and thankful. For gratitude and thankfulness are extolled by the good. Gratitude and thankfulness belong entirely to the plane of the good person.<sup>(12)</sup>

Gratitude to the Guru is obligatory among aspirants and disciples.

As the *Book of Discipline* says:

To the earnest Disciple his Teacher takes the place of Father and Mother. For, whereas they give him his body and its faculties, its life and casual form, the Teacher shows him how to develop the inner faculties to the acquisition of the Eternal Wisdom.<sup>(13)</sup>

There is a long section in this part of the *Avatamsaka Sūtra* in praise of the essential spiritual friend or guru. Here is one verse:

The good and wise advisor is like a kindly mother that gives birth to the lineage of the Buddha. He is like a kindly father that bestows vast benefit. He is like a nursemaid that guards one and does not allow one to engage in what is evil.

Of the many verses giving the proper attitude of the disciple toward the guru, here are a couple.

You should think of yourself as afflicted by a disease and think of the good and wise advisor as the king of physicians. You should think of the Dharma that he proclaims as fine medicine, and think of the practice one cultivates as ridding one of disease.

You should also think of yourself as one who is traveling far, and conceive of the good guru as a guiding Master. Also think of the Dharma that he proclaims as the right path. Also think of the practice one cultivates as that which will reach the distant goal.<sup>(7)</sup>

### The Jeweled Tower

Sudhana, his heart overflowing with gratitude and reverence for all the bodhisattvas have taught him before, bows low before the Jeweled Tower, the realm where Maitreya and his bodhisattva disciples dwell. Powerful blessings of goodness sweep over him, and he arises refreshed and inspired. Then, keeping his mind focused on the Jeweled Tower, he begins to circle it clockwise many times. As he walks around the Jeweled Tower, he concentrates on all the beneficent qualities and powers of the Great Ones who live there. He finally stops at the entrance and prays that Maitreya would arrive and open the doorway for him. Off in the distance he sees Maitreya approaching with a vast retinue of human and non-human beings. When Maitreya Mahasattva came closer, joyful Sudhana prostrates himself fully. Maitreya then praises Sudhana to all the assembly as an ideal bodhisattva. The Bodhisattva Mahasattva also teaches all gathered there on the heart of the Mahāyāna path – Bodhicitta.

Sudhana asks Maitreya to open the Jeweled Tower for him, Maitreya snaps his fingers three times and the door opens. Sudhana enters the Jeweled Tower— samādhi — and the door closes behind him. Sudhana first notices that the Jeweled Tower is vast like boundless space. He sees countless towers, each of which reveals a past life of Maitreya Bodhisattva teaching all sorts of beings on all aspects of Buddha’s Dharma. Other towers display his many powers, wisdom and great compassion. This part of the *Avatamsaka Sūtra* uses jeweled pillars or towers of light to correspond with what sūtrātman means:

... the *Sūtrātman*, the luminous thread of immortal *impersonal* Monadship, on which our earthly lives or evanescent *Egos* are strung as so many beads.<sup>(14)</sup>

Many more Jeweled Towers reveal similar aspects and teachings regarding other great bodhisattvas. In samādhi Sudhana sees each object and hears each teaching within the Jeweled Towers. He also sees many fantastic images of magnificent vistas radiating from each of the Jeweled Towers. With the power of firm mindfulness, and purity of vision, Sudhana sees, hears and knows these endless marvelous panoramas.

At this point Maitreya snaps his fingers, brings Sudhana out of his samādhi state and tells him:

Good man, you have been dwelling in bodhisattvas’ inconceivable self-mastery. You enjoyed the bliss of all bodhisattvas’ samādhis. You have become able to see what is sustained by the spiritual power of the bodhisattvas and what flows forth from their aids accumulated on the path. Such are the marvelous temples and towers which their vows and wisdom caused to appear. Thus it is that you observed the practices of the bodhisattvas, and heard the Dharma of the bodhisattvas. You know the virtues of the bodhisattvas, and now fully understand the vows of the Tathāgata. Sudhana agrees and says:

This is all due to the awesome spiritual power of the Guru who supports and remembers me.<sup>(7)</sup>

### **Tower of boundless good thoughts under construction ...**

*The Secret Doctrine* mentions the Unity of infinite gradations of thought. So it would seem the Occult Brotherhood’s Towers are built of infinite gradations of selfless thoughts.

As Master K.H. said in the *Mahatma Letters*:

The only true and holy [feeling,] the only unselfish and Eternal one — [is] Love, an Immense Love for humanity — as a Whole! For it is “Humanity” which is the great Orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare. Poor, poor humanity!<sup>(15)</sup>

Thus, those theosophists who aspire to become co-workers with the Brothers and Amitābha Buddha<sup>(16)</sup> must never stop building their own towers of boundless good thoughts, words and deeds.

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# Questions & Answers

## Praying and meditating

Is there a difference between prayer and meditation? If prayer does not help, then meditation will not help either, right? But Siddhartha achieved Buddhahood through prayer.

### Answer

It is a matter of definition. What do you mean by meditation and what do you mean by prayer? Let us not spend too much time on what others might think of this topic. If you consider prayer or meditation as focusing on something that is *within* you, with the motivation to develop abilities that allow you to better help your fellow human beings, then it is indeed unimportant what you call this mental attitude. If you “pray” or “meditate” in this way – so you focus on your inner divinity – then it, without a doubt, will have an effect. In fact, you should focus on your inner god 24 hours a day; aligning all your thoughts with this divine influence.

## Reincarnating souls

In the various cosmic spheres, there are many human souls “waiting” to reincarnate. Will they still be there once the earth ceases to exist? Or will they all be on earth by then?

### Answer

Indeed, there are many human souls who are currently in that phase of the life

cycle, which we generally call “death”. However, excarnated consciousnesses are not in just one place. They are absorbed into their own inner divine nature and migrate through different spheres of the planet and even of the solar system. These spheres belong together, and our physical sphere is actually just one of these many spheres. These spheres are closely connected to each other, yes, in a certain sense they *are* planet Earth. In other words, the earth is much more than that blue globe that evokes such warm and religious feelings in astronauts.

The human souls assimilate the ethical and spiritual lessons learned on earth into their consciousness during the rest period, which is death. Then they reincarnate on earth, while the humans who now live on earth – at least a large number of them – find themselves in the spheres of death or are attracted to it.

Think of mankind as an enormous life wave that constantly travels over a huge spiral. Sometimes a human being is on this physical sphere, then again in one of the spheres in that period of death. Compare it to a large peloton of cyclists who ride laps. Some rush ahead, are miles ahead of others. Each cyclist finds himself in a different place along the route. Perhaps a rider is so fast that he overtakes the peloton and is one lap ahead of the others.

Well, at the end of that gigantic evolution, that almost unfathomable pilgrimage, the whole planet, including all its consciousnesses – gods, humans, animals, plants, atoms – will pass into *Pralaya*. That is to say: in a state in

which all the various beings are dissolved in the ONE, from which they all had come from.

After a very long period of rest they will manifest themselves again. They will become exactly what they made of themselves in the previous great period of Manifestation, the previous embodiment of the planet.

## Fear

Should man be afraid of something or someone?

### Answer

No! Fear leads to nothing. Fear is a negative, often uncontrolled thought or idea of something you hate. Actually, there is not much difference between hate and fear, although in the case of hate, the negative idea leads to action, while fear often leads to passivity. Nothing can happen to the true Human. There is unshakeable justice in the Cosmos. There is no reason for fear.

## Happiness

Here on earth people live somewhat happily and enjoy their self. What about that happiness in the spheres outside the earth?

### Answer

The Tibetans call the earth *Myalba*, that means “hell”. It is the only hell they know. I just want to say that also earthly happiness is relative. After all, happiness here is temporary, it

passes. Therefore: the more one identifies oneself with the temporality of earthly existence, the greater the suffering one experiences, because everything is temporary.

Now, there is an essential difference between bliss and enjoyment. Enjoying only exists because of suffering. When you are thirsty, you can enjoy a cold drink. When the thirst is over, drinking is no longer a pleasure. Enjoying is therefore something temporary, something that belongs to this manifested world. It arises when you satisfy the desire. But that happy feeling is temporary. It disappears again. There are new desires that you may want to satisfy again. In Buddhism, therefore, the pursuit of that pleasure, the satisfaction of desire, is compared to quenching your thirst by drinking seawater: the more you drink, the bigger the thirst.

Bliss is of a very different quality. It is not achieved by satisfying desires, but by rising above them. The sense of unity, of no longer identifying with the temporality of manifested life, that is the true, lasting happiness. That happiness is not subject to decay, because it is based on the essence of Nature.

Does this bliss also exist in other spheres? Well, there are many spheres outside the earth. Some are even coarser than the earthly and others are more ethereal and spiritual. Every sphere is a world that has its own challenges and tribulations.

However, human happiness does not depend on the world in which he lives, but on how he interprets that world. You have to consider the following carefully. Whatever world you live in, it is always the result of your own thinking and acting. Karma works everywhere and anytime. The way you look at and act in the circumstances in which you live determines your happiness or

unhappiness.

There are worlds in which beings live that are much wiser than we are and therefore have a much wiser view of the circumstances in which they find themselves. That is why you can generally say that the more spiritual a world is, the more lasting happiness there is, but we do have to realize that also “spiritual” and “physical” are relative terms. (More about happiness, see the talk *The Secret of Happiness* on the I.S.I.S. channel of YouTube, <https://youtu.be/hL5SxffUEuU>.)

## Evolution of animal and plant

How do animals and plants develop? Can you give an example?

### Answer

Take a fox as an example. The consciousness of that fox expresses itself in a fox body, which by the way consists of living building blocks, such as atoms and cells. The animal consciousness is mainly characterized by desire. A fox has the desire to survive and take care of offspring. It will have to search for food all the time. It will have to

learn to adapt to the changing circumstances, perhaps it will also have to develop a different food pattern.

A fox cannot think. So it will follow the path of least resistance. In this way it will learn to better express its fox consciousness in a vehicle. When a fox dies, the lessons learned are not gone. It has stored these in its consciousness and will therefore be slightly better able to express that fox consciousness in a new incarnation. It will be able to feed his offspring a little better, to protect himself better against danger, and so on. At a certain moment it has learned everything that the phase “fox” has to offer. Then the consciousness will express itself in a different, slightly more developed form.

Thus, after millions of years of evolution, an animal consciousness will have reached the peak of animal consciousness. It has become a god-animal. The same applies to plants, although it is more difficult for us to imagine. Also a plant consciousness, which for example is wrapped in a dandelion, learns to deal in a better way with the nutrients, the sunlight, to protect itself against animals, et cetera. In this way the consciousness grows, the lessons are stored and “taken” to the next embodiment.





## Vivisection

We are hurting many animals for medical research (vivisection), in order to help people. Do you really help people with that?

### Answer

The answer is an unequivocal “no”. Sacred goals require sacred means. Of course, it is a noble goal to try to heal people. But there is an iron law of karma, which means that any cause is followed by its matching effect. If you sacrifice or hurt any being, the negative consequences of that act are always larger than any good consequences. And that certainly applies to an intelligent being like an animal, which according to recent research has the same feelings as humans.

In addition, one has to conclude from practice, that testing of medicines on animals often – if not always – does not provide any certainty at all. The reason for this is that substances that turn out to be harmful to animals are sometimes not harmful to humans. The animal body functions differently than the human body. A body is a living instrument, consisting of billions of living beings, the cells and atoms. It is part of a leading consciousness. The consciousnesses of an animal body – the cell-beings – and the consciousness of the animal that uses this body, correspond to each other in character. The same applies to each individual human being. But each consciousness is unique. One person is already very different compared to another. Therefore, he will certainly also differ from an animal.

A human being is a *thinking consciousness*; an animal has not yet developed its thinking. That is why his living body is of a completely different nature than that of a human being, so, the testing

of medicines does not provide certainty. Furthermore, the essential characteristic of a substance depends on the way in which it is produced. We humans place our own mark on it. And what characteristic do we give to medicines that are produced as a result of great suffering?

The suffering of animals sacrificed in the vivisection is not necessary in our opinion. Today’s scientists are not looking sufficiently for other methods to investigate the effects of a particular substance. Automatically and thoughtlessly many people think that a substance can only be tested in an animal body.

Finally, the real cause of disease lies in human consciousness and not in the billions of cell-consciousnesses that make up his vehicle. There is, of course, an interaction between human consciousness and the body, but his consciousness is the causal factor. That consciousness is unique. That is why there are in fact no diseases, but only sick people. Of course, it is our duty – and especially that of doctors – to help the sick person in his healing process, but that should never be at the expense of others.

## Sacred places

What are sacred places? Are they really sacred?

### Answer

Planet Earth is a living being, part of the great totality that is our solar system. Just as there are parts in our body – the heart and the brain for example – that fulfil a certain function, in the same way there are places on earth.

You have to realize that the earth can be seen as an organ in the solar system. The sun constantly sends its physical,

etheric, mental and spiritual forces into its system. They go from planet to planet. They enter the earth at the North Pole and flow through certain channels in our planet. You can imagine that some places on earth get, more than others, a powerful spiritual impulse from solar forces.

We are taught that a particular place in western central Tibet, called Shambhala, is such an extreme sacred place, the home of the most advanced of men, the Masters of Wisdom and Compassion. You do not need to search it by the way, because it is invisible to those who are not invited.



To give a more daily example of a particular place: within a radius of one kilometer around the Peace Palace in The Hague, there are several branches of religious and spiritual organizations, such as the Freemasons, the Sufis, the Rosicrucians and the Anthroposophists. Our own Blavatsky House, the center of the Theosophical Society Point Loma, is also located in the shadow of the Peace Palace.



# Lucifer®

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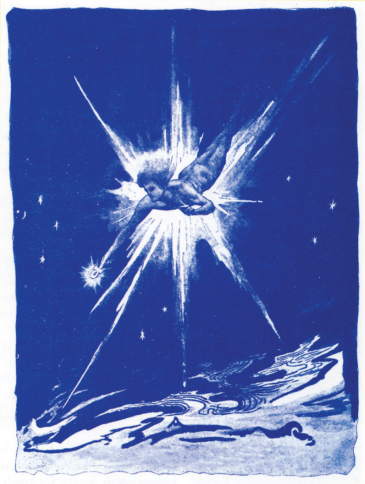
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## I.S.I.S. Foundation

The activities of the I.S.I.S. Foundation (International Study-centre for Independent Search for truth) are based on:

1. The essential unity of all that exists.
2. By reason of this unity: brotherhood as a fact in nature.
3. Respect for everyone's free will (when applied from this idea of universal brotherhood).
4. Respect for everyone's freedom to build up their own view of life.
5. To support the developing of everyone's own view of life and its application in daily practice.



## Why this journal is called *Lucifer*

Lucifer literally means Bringer of Light.

Each culture in the East and West has his bringers of light: inspiring individuals who give the initial impulse to spiritual growth and social reform. They stimulate independent thinking and living with a profound awareness of brotherhood.

These bringers of light have always been opposed and slandered by the establishment. But there are always those who refuse to be put off by these slanderers, and start examining the wisdom of the bringers of light in an open-minded and unprejudiced way.

For these people this journal is written.

“... the title chosen for our magazine is as much associated with divine ideas as with the supposed rebellion of the hero of Milton's *Paradise Lost* ...

We work for true Religion and Science, in the interest of fact as against fiction and prejudice. It is our duty – as it is that of physical Science – to throw light on facts in Nature hitherto surrounded by the darkness of ignorance ... But natural Sciences are only one aspect of SCIENCE and TRUTH. Psychological and moral Sciences, or theosophy, the knowledge of divine truth, are still more important ...”

(Helena Petrovna Blavatsky in the first issue of *Lucifer*, September 1887)