

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 2022

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- One Truth or many truths?
- How to find truth
- The cycle of truth-finding applied to evolution
- How to live Truth?

Esoteric Teachings
volume 9 by
G. de Purucker

Lightbringers in our
society: Frans Douw

Why this magazine is
called *Lucifer* “the
Light-bringer”

Independent search for Truth

Find your way in a world of 'fake' and 'illusion'
Find yourself, be yourself



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Lightbringers in our society

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Lightbringers in our society deserve our attention, because they can inspire us to activate our inner potential and bring more light into the world. That is why we start a series of articles in *Lucifer* where we introduce a lightbringer to our readers. In this issue our attention goes to former prison director Frans Douw.

Erwin Bomas

Why this magazine is called *Lucifer* “the Light-bringer”

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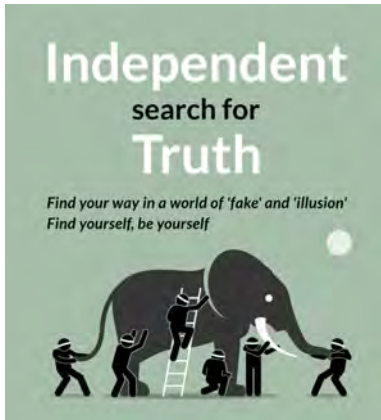
In the 21st century, prejudices still exist. Perhaps one of the most persistent ones is the depiction of Lucifer as the devil. But Lucifer is anything but a devil, as we will demonstrate in this article in which we explain why our magazine is called *Lucifer*.

Barend Voorham

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Symposium 2022

Opening and introduction

On September 25, the Symposium *Independent Search for Truth* took place. The highly topical theme of how to actively find truth was covered in depth in three lectures and two workshops. The search for truth is an individual and independent process. But how does such a process unfold? In his opening address, Herman C. Vermeulen indicated the direction in which we should think.

Welcome to this Symposium.

The title for today's Symposium is "*Independent search for Truth*". Still, in this Symposium, we also have two sub-titles, *Find your way in a world of falsities and illusion*; and: *Discover who you are and be who you are*. These are essential items we would also like to address in the workshops. The times we live in today need independent truth-seeking more than anything else. The information we receive can be very contradictory and opposite to each other. The term we use today a lot is *fake news*, but throughout the history of mankind, there has been false information. Printing machines were widely used in our city of The Hague in the 15th and 16th centuries, and they printed already fake newspapers that cost many people their lives. That is why people need to search independently for truth and research the things they receive as information.

How do we find truth in the enor-

mous flow of information we daily receive? There is a great need for people to learn to find and to investigate. If you want the maximum benefit of this Symposium, you should include the two previous symposia in your investigation. In 2020 we organized the *Secret Doctrine Symposium – The Theory of Everything*. The main important thing here is that we gave three Propositions, Universal Starting points. In the lectures and workshops of this Symposium, we will see how vital these Propositions are. In 2021 the title of our Symposium was *Help to Build the Mentality of the Future* in which we gave Seven Sources of Wisdom, Seven characteristic transformations. How do you develop the universal mentality, how can you develop a Universal point of view? The lectures of these symposia can be found on the Blavatskyhouse-website on YouTube.

One of the most important things we would like to discuss with you now is that no one else can determine the

truth for you. Truth finding is an independent process that you must activate for yourself. Of course, we can assist in it, for instance, by taking our course *Thinking Differently*, but you have to do it yourself. If you do it yourself, you are confronted with the question: will I be focused on the Universal aspects, the higher aspects in myself? Or will I be focused on the lower ones, the transient, the temporary ones, such as the emotional aspect inside myself? Further, you will ask yourself: how will I argue and analyze the facts? How can right from wrong be proven? Finding the higher core in yourself is the key. Knowing something is not a synonym for faith or trust. Knowing something is really an active process. Knowing is in fact becoming. To know the truth is to be the truth.

Keep in mind that we are the sum of all our emotions, feelings, and ideas that we think. Our mind can grasp greater, universal Truths and we can train ourselves to do so. Growth is a process you must do yourself; no one can do this for you. You can pull on a plant, but it does not make it grow faster. However, you can improve the conditions to help it to grow by giving it the right nutrients, the right amount of sunlight etc. You can be stimulated as well, and the right stimulus is important; the stimulus activates what is latent in yourself.

In this Symposium, we want to show the process of how to find truth and how to grow step by step. This starting point, your starting point, is your thinking. Your sense of truth is not static but is dynamic. That dynamic aspect can fluctuate over the day. Our mood can strongly influence how we will receive information and if we are motivated to dig into it and find the truth. The openness of thinking, the state of wonder, is a fundamental state of consciousness that gives you many opportunities to consider events with an open mind.

Searching for evidence from a predetermined point of view is deadly if you want to find the truth. If you only want to see evidence supporting your way of thinking, then you are not engaged in truth-seeking. Then you are just working out your little dogma and want to be supported in the idea that you have the right point of view. This Symposium is a process to help you become more flexible.

I wish you a very successful day and if you have any questions or comments later, you can find us on the Internet and send your questions to us.

Thank you very much.



One Truth or many truths?

Although our time seems to be a confirmation of the widely known adage “so many men, so many opinions”, where everyone holds their own opinion for truth, we still dare to assert that there is only one TRUTH. Everyone may have their own little truth, but there can only be one Absolute TRUTH: a TRUTH that is enduring, applies to all that exists, and is applicable in all circumstances and at all times.

One Absolute Truth

If you think for a moment, you can see the logic of this. For there cannot be two truths, for if there were, one would contradict the other, making one of those truths an untruth. So that is not possible.

However, note that we are now speaking of TRUTH written in capital letters. This TRUTH is the TRUTH, the Essence, the true nature of things, the essence of Life itself. In fact, this TRUTH is the Boundlessness: the all-encompassing essence of all that exists, without exception.

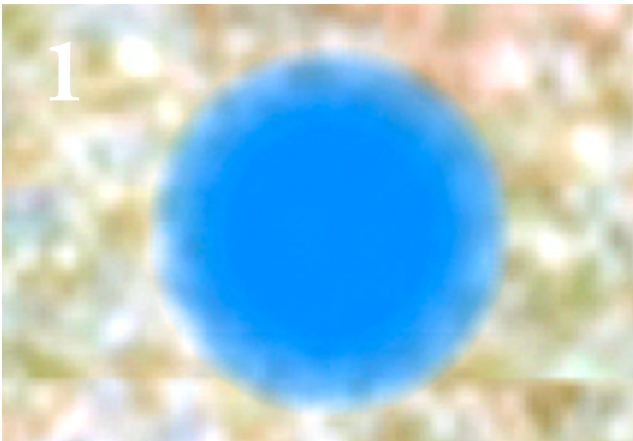
We will dwell on this TRUTH in more detail later, but for now we can say that the Boundlessness is the quintessence of all that exists. Our sensory world – the world we see, hear and feel – is one aspect of it, and behind this

outer world – an outer world for us – are countless other worlds. In this context, we often speak of spiritual realms or worlds, thus referring to planes, to a certain reality, of which the outer world is a reflection.

Partial Truths

This is very important to recognize, because although there is a boundless, all-encompassing TRUTH or REALITY – the ALL you can also call it – there are countless more limited truths. These smaller truths or partial truths are therefore not untrue in themselves, but they are relative, they are in relation to larger and smaller truths. This is often the difficulty for us humans. We still lack the somewhat broader view to see that such a smaller truth is part of something larger.

For example, look at this dot. (See illustration 1 on page 117.) If you describe the dot for yourself – you determine for yourself the color and the shape – we assume it will be a more or less adequate description of it. But if we zoom out a little, (see illustration 2 on page 117), then you see something quite different and if you now have to give a description of that dot, it will probably be different. You will see that it is an earring. In any case, you will describe that dot as part of a



larger picture. If you take another step back, figuratively, (see illustration 3) you will see that this larger whole belongs to a painting. And if you look behind that again, you will know that this painting (made by Georges Seurat) is a reflection of an even larger reality, experienced and represented by the painter.

So, that dot is a part of the painting; that painting a reflection of a reality that the painter was able to shape. That reality, however, is nothing more than a mere facet of an even greater reality. In this light you can speak of partial truths, within partial truths.

Everything is part of something greater and made up of smaller parts

Everything that exists is a part of a larger truth and, in turn, divided into smaller truths.

Take us humans as an example. Our reality or truth is the city we live in, which is part of a country, part of a continent, part of the planet Earth, which in turn is a part of our Solar System. Therefore, you can say that for us, human beings on this planet, the greater Reality is the Solar System.

And when we speak of the Solar System, we do not mean



only the visible sun and the planets, to which we send missiles so that we can learn something about them. But we are referring especially to all those other worlds that have the Sun as their source, as their core. We are referring to a wide range of worlds that are not perceptible to us, just as it is the case with the human being itself. A human being too is composed of different aspects. In the next lecture this will be discussed in more detail.

Let us take another step back. And lo and behold: the Sun is nothing but a dot in a Kosmic painting we call the Milky Way: an even greater Truth. And our story is getting monotonous: but we take one or a few more steps backwards – for example, with the recently launched James Webb space telescope – and we see that there are billions and billions of Milky Way galaxies. We cannot look any further, but is it not obvious that even all those galaxies are nothing more than a dot in an even larger painting?

If we look at the small world of cells, atoms, an elementary particles, we can tell exactly the same story, only now in the opposite direction: a cell consists of molecules, those of atoms, those of smaller particles. Is there a limit here? Answer this yourself. Let your intuition speak for itself.

Boundlessness

So towards the great and towards the small, inward and outward: nowhere do we encounter a limit. Is not then the TRUTH, of which we have just spoken, that incomprehensible Boundlessness? Boundlessness and infinity in all respects: in duration, in extent. It is beyond any human comprehension and therefore does not depend on human perception.

In the 2020 Symposium, *The Theory of Everything*, we dwelt at length on this. We recommend that you re-read the *Lucifer* where we report on this Symposium. It also describes that all those worlds, small or large, are expressions of living beings. The TRUTH could therefore be called the Boundless LIFE itself. Not one life, but the source, the essence, of every living being that exists in infinity.

This Boundless TRUTH is beyond our comprehension, but do not draw premature conclusions from it, for we can indeed understand its basic idea and take it into account in our lives.

Essential Unity and Universal Brotherhood

A first and very important conclusion we can draw from this is that there is an essential Unity since everything is part of that Boundless LIFE. Of course, in our outer world

we see great differences between, for example, plants, animals and humans, and between humans themselves. However, those differences are not essential, they are temporary, because every being – from atom to star – is a part of the Boundlessness. A part of the Boundlessness is the same as the Boundlessness, for there is no such thing as a “bit of boundlessness”. The Boundless is thus our common primal ground, the essential UNITY, which underlies everything.

The second, related conclusion is that Universal Brotherhood is a fact. And by the word “brother” we do not refer to a human being of the male sex, but to the fact that all beings emanate from the metaphorical Parent, the same Source. Or even better, the same lifeblood, the same living energy, the same consciousness flows through all of us, you see we are searching for words to paint this lofty picture. In fact, we are parts of each other.

And with these conclusions, the abstract idea of TRUTH suddenly becomes a lot more tangible. If you live according to that TRUTH and you look deep into the eyes of a fellow human being, or deep into the heart of a flower, or you see in a dark night the beauty of the stars, then you see your Self, you see yourself reflected in the other and the other reflects in you. Would you ever want to harm your brother if you realized this? Or would this realization actually encourage you to support, help, inspire others? I would say: answer for yourself. Again, let your intuition speak.

Reflections of the Boundlessness

Now you may rightly ask: if there is only one TRUTH, then what are these smaller truths.

We actually gave the answer above when we used the word “reflection”. Each partial truth is a limited reflection, a restricted mirroring of the Boundless. That reflection is not random, not coincidental. Certainly, it is not. There is order and lawfulness in the Kosmos. There are fixed patterns, as we shall make clear in a moment.

Even if we are talking about Kosmic units, such as suns and galaxies, for us incomprehensibly large, still there is a partial truth here, a dot on an even much larger painting and it therefore represents a limitation. Partial truths are therefore always in line with other and greater truths. When we discover a greater truth, we do not degrade a partial truth to being untrue, but we then see the limitation.

The blind ones and the elephant

To explain this using the well-known example of the blind men and the elephant: each blind man who touches a part

of the elephant and gives a description of it, has a part of the truth. That part is not in conflict with the other parts, it complements it and together they make the picture a little more complete.

In all this you must be well aware that every truth – great or small – does not result from mechanical processes. After all, because everything is part of Boundless Life, every phenomenon, everything that exists, is a living entity.

Hierarchy of consciousness

There is an endless hierarchy of consciousness, an aggregate of living beings, a brilliant cooperation between all the dots on the figurative painting. There is one core, the top, the most highly developed being. Further, there are beings of different levels of development. Each of them lives on one of the layers of that hierarchy. But because all of these beings have the top as their core – the heart of their heart – there is a fundamental equality. So even though a being is very much undeveloped, it has the same potential as the core of that hierarchy. If you then consider that hierarchy again as a limited reflection of the Boundlessness, and each being in that hierarchy as a limited expression of the top of that hierarchy, – and each being itself is also a hierarchy – then you get a picture of what the structure of Nature is like.

Between all those beings there is a wonderful fundamental cooperation, with the more advanced beings inspiring the less advanced, and the less advanced beings functioning as vehicles, instruments for the more advanced beings.

Does this sound abstract? Look at your body. Do you not cooperate with the trillions of cells and trillions of atoms that make up your body? In the same way, the consciousness of the sun works with us. There is a mutual dependence. We cannot live without each other.

Universal patterns

So, the universal patterns we see in this collaboration are not mechanical processes, but the consequences of actions and reactions of those living beings. Some of these patterns we can recognize, sometimes easily, sometimes with some effort. Think of cyclicity, cause and effect, and the growth of each being. Because all those partial truths are parts of the larger Boundless TRUTH, they can never contradict each other, unless you absolutize a partial truth and – elaborating on the metaphor of the blind and the elephant – claim by all means that an elephant is a fan, when you get hold of its ear and consider “your” truth to be opposite to that of someone who describes the elephant as

a snake, because he has touched the trunk.

At our last Symposium we discussed the seven Jewels of Wisdom, seven Universal Patterns. Each Jewel in itself is a partial truth, which never contradicts the other Jewels. On the contrary, it is by considering them with each other that your vision of the Truth grows.

Objective Idealism

Now you may wonder – and if you do, that means you are already spiritually awakened, at least to some extent – why so many people do not see this greater TRUTH. We are a part of it, after all. Because if more people experienced this TRUTH and lived accordingly, there would be no strife, no war, no inequality, no hatred, and envy today.

The answer to this important question lies in a psychological phenomenon called objective idealism. What is it?

Let us first explain it using the metaphor of the dot and the painting. If you focus your consciousness on that dot – because you see nothing else – and you think of that dot as the only reality, then you are forming an image of what you perceive with your thoughts. Your perception is limited and the ideas about that limited perception cause you to call that dot the truth, although it is at best a partial truth.

The classic example from the Hindu tradition to explain objective idealism is the story of a man who comes home at twilight and is startled because he thinks he sees a snake. On closer observation, however, it turns out not to be a snake but a coiled piece of rope. Yet his fear of that supposed snake was just as real – just as real to him – as if it had been a real snake.

So, you make your own truth: you experience something as true if your perceiving consciousness assigns reality to it. Your mind is in fact subject to illusion, making a false picture of what you perceive.

So, the answer to why we do not see a greater Truth is that our thinking misinterprets our limited perception. And this is not just true of that dot in that painting or the rope in which we see a snake. How many people see themselves as nothing more than their bodies? And do not many say that outside of the external world there is nothing? Like: what I don’t see, doesn’t exist. And even though there are many indications that there must be more – what are the laws of nature, for example? – we often limit our idea of truth to our sensory world.

One’s own partial truth discussable

Now our limited ability to perceive does not have to be an

insurmountable obstacle to seeing more of that greater Truth. But then we must recognize that we know at most a part of the Truth. So, we must dare to discuss our own partial truth.

And this means: daring to talk about it and sincerely listening to what others think about it, and what they perceive as truth.

If we do not do this, we are like a blind one touching a part of the elephant and thinking we know the whole animal.

In short, being aware of your own imperfection in discovering what Truth is, is a condition for finding more Truth. And that is the weakness of many today. Because everywhere we see that the small partial truth is being inflated into the only truth. And if someone then tells you that you are dealing with a dot and not with the whole painting, or with a piece of rope instead of a snake, you are ridiculed, not believed and in the worst case they even want to lock you up or kill you. And do not think we are exaggerating. How many people in the past have been persecuted, and how often is it still the case today, just because they had a different view of things. And – another example – go talk to someone who strongly believes in a conspiracy; there is no evidence and it is devoid of any logic, yet the conspiracy thinker attributes reality to his delusion and thus creates his truth, although all the facts show that this is not the case.

And do not think conspiracy thinkers are entirely distinct from the rest; perhaps they are more extreme in their views, but many people limit their truth to a particular idea, a particular thought, just as much. Does it not demonstrate the same mentality when a psychologist says that consciousness is in the brain and that free will does not exist? Period! No discussion possible! Or when a geneticist says that your character is in your DNA and dismisses all evidence that this is not so as nonsense. Or when an economist assumes that in a healthy society there must be economic growth and that the market will solve all our problems. Or the nationalist who swears by all that is holy that their nation is different and better than other nations. Or the adherent of a religion who knows exactly what god wants from us and those who do not believe that should be punished. It is the same mentality. When you do not question your own vision, are not open to a larger vision, then dogmatism and rigidity arise, and the seeing of any truth whatsoever is lost.

In all these cases we will have to “step back”. How to do that will be discussed in the next lecture, after which we

can discuss it further with each other in the workshop.

We are essentially the TRUTH

We would like to conclude this contribution with the hopeful thought that we can at least take that step back so that we get a larger field of view. That is always possible, because all of Nature is a great learning school, divided into smaller learning schools, which we go through from small to large.

There are already humans who are much further along in this learning process than we are. They have preceded us in exploring and revealing Truth. These great ones, our Teachers, tell us as much about it as our understanding can comprehend. They inspire us to develop our faculties, with which we can get to know and understand more and more of the Boundless Truth. And the fact that they can do this is because they have already developed these abilities within themselves. Abilities that every human being has within them, but which are still dormant or sleeping or latent in most of us.

This is an essential thought to hold as we delve deeper into how to find that greater Truth in the next lecture. For every human being, without exception is capable of this!

For we are all part of that Boundless TRUTH, we are that TRUTH in essence. And therefore, we have all the qualities, tools and abilities within us to understand the essence of that great TRUTH. So, the only difference between us and those great teachers is that they have developed more of their limitless faculties than we have. They have been able to penetrate further behind the outer reality and build a deeper understanding of the inextricable interconnectedness of all that exists. They live in the awareness of the essential unity underlying all of Nature — visible and invisible. We too can develop that awareness. We have the abilities to do so.



How to find truth

You can describe the object exactly. How the light reflects the warm gold, the links still smooth, how you roll it back and forth in the palm of your hand. It has been in the family for generations.

You always wear it when swimming and just felt the pendant before you dived off the diving board. So that necklace must be somewhere at the bottom of the pool ...

I think many of us have experienced such an incident. You have lost something valuable somewhere. But because you know it is there, you know what you are looking for and also what it means to you, you will not rest until you find it. So even if there is nothing left to do but dive to the bottom and search the whole pool, you will not lose heart.

This, having the heart to search and not giving up because you are confident that something valuable will come to the surface, is perhaps the most important condition for being able to find something. For imagine that you do not even know whether something can be found at all? Would you be willing to dive and search an entire pool? And if you don't know what you are looking for, how long will you keep looking? How can you even tell if you have found it? And if, moreover, you have no idea

whether this intensive searching will be worthwhile? Wouldn't you give up right then?

This applies equally to truth. Trusting that there is truth, that we can recognize it and that it is worth everything, is the essential step to finding truth!

And that trust may be nothing more than a hunch at first. A feeling that something is missing in your life, sometimes a kind of restlessness. You have the idea that there must be more than just what you perceive with your senses in the material world. So, we advise everyone to seriously consider such ideas!

Well, we have already concluded based on the previous lecture that:

- There is one Truth, one boundless REALITY,
- And that we can get to know this TRUTH more and more, or – better still – become more and more aware of it and express it, because in essence we are this TRUTH.

In this lecture, we will further explain how you can find truth. But this is not possible without the conviction, or at least the confidence, that this truth is there and that you are able to find it!

Truth in yourself

In short, our starting point is that we have within ourselves the potential to

find truth. This basic idea you can also find in all religions and philosophies since ancient times, from East to West. For example, the saying “Man, know thyself” from the Oracle of Delphi or the statement by Zarathustra: “For he who knows himself, knows in himself the all”.

But what does that imply? Because how often do we not discover that we are wrong? How often have we not been blinded by a certain conviction and later found out that things are different after all? In the previous lecture, this phenomenon was referred to as *objective idealism*: real is that which we experience as real. And this perspective can grow. But our perspective, our view of reality does not automatically grow or develop.

In fact, we often see people getting caught up in their own ideas and beliefs throughout life. That they become less and less curious and increasingly rigid in their thinking, sometimes even cynical. While as a child they stood in the world full of wonder, or as a young adult they worked full of energy to realize their ideals. It is therefore important that we always remain open to a greater reality.

There are two ways of looking at truth or reality.

1. The first way is that you reason purely from yourself, from your own sense observation. You use – to use that comparison again – only your image of the elephant. For you, the truth is the leg, the ear, or the trunk. You hold on to your own conviction, to *your* partial truth. You limit reality to what you understand or how it suits you best, and you are not open to what others say. In other words, you limit yourself to what you perceive with

- your senses,
- your feelings about the state of the world,
- how to work with this state or “work around it”,
- and thus realize the goals in your life *for yourself*.

Think, for example, of the man of the Middle Ages, who was convinced that the Earth was flat, and therefore dared not go out into the ocean for fear of falling off. You do not realize then that you have wider possibilities in yourself to experience more truth.

2. The second way is that you start from a view of the truth as something that is all-encompassing, an underlying reality that you can develop within yourself. The question here is not so much what your observations are, but what conclusions you draw from them. A perspective that grows in fact in collaboration with others. In short: you assume that your image of the elephant can broaden more and more. This ensures a lasting sense of wonder. And you do

not only care for the well-being of yourself, but also have an eye for others and the greater whole of which you are a part.

- Your sense of wonder makes you curious about the state of the world and how others experience this. It makes you identify more with others, including the suffering they experience. This evokes compassion, an inner appeal to help eliminate suffering. And at the same time, you ask yourself: what is truth? What is the core of everything? What is essential? What is wise?
- Also, the conditions in the world are raising all kinds of questions in you: Why is it like this? What are the causes of what we see? And why are these causes there? How do things relate to each other? And what can I contribute?
- And you go in search of knowledge: what do we know about the world? How is the world structured? How do we remove the causes for suffering?

You are actually using three inner instruments in conjunction to find the truth:

- Your sense of unity. You identify yourself with an ever increasing view of reality. From that, as mentioned, compassion flows. The test question here is: *is it ethical?* In other words: is it in accordance with what you know within yourself to be the right thing, with your conscience and your intuition? This corresponds with the religious in us and helps us to answer the question: *what is life for?*
- Your awareness of connectedness and coherence, or your insight and understanding. When you see the *core* or *essence* of something, then you are able to recognize through your insight and understanding that essence ‘always and everywhere’. The test question here is: *is it universal?* This corresponds to the philosophical aspect in us and helps us to answer the question of the *why* of things.
- Your intellect. The test question here is: *is it logical?* Here too, it is important to make a clear distinction between the facts and the conclusions you draw from those facts. The same facts can sometimes be explained logically in a different way. This tool corresponds to the scientific in us and helps us to find answers to the question of the *how* of everything.

You try to answer these questions, and in doing so, you always come up with answers to the question: what does this mean for me, how can I integrate this into my life? If you are consistent, you try to translate your view *practically*

about what you see as ethical and logical into your own life. Then you will also adjust your goals in life, act differently, feel differently and even perceive differently.

In other words, with the second way of looking at truth – increasingly broadening – you integrate the first way of looking at truth, but now you continually elevate your own view. In short, your view of the elephant is growing. You experience not having to be afraid of losing your footing when you question your own truth, because you receive a broader and deeper insight in return.

And just as the image of the elephant shows, you get a broader view of reality much quicker when you go through this process together with others and can include the perspectives of others.

In short, you bring your view of reality more and more in line with the TRUTH or REALITY. This also provides you with an important key to distinguish facts from opinions and to prevent conflict and suffering.

Cyclical process of truth-finding

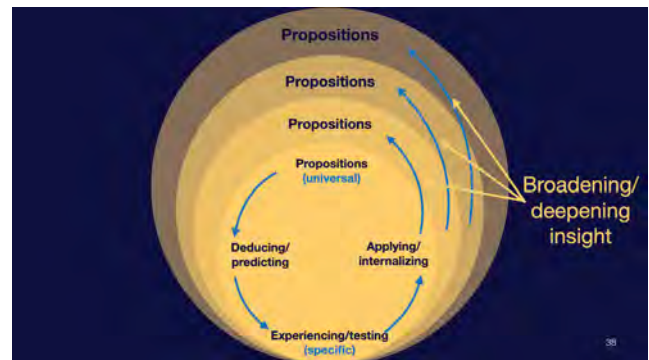
In this lecture, we will give you an indispensable method for finding truth, which we will also use to practice in the workshop hereafter. Now you should not see this as just a method. It is actually a universal cyclical process of finding truth, and in fact follows the evolutionary cycle of life. It is also a cycle in which you deploy the three aforementioned faculties to arrive at truth in conjunction with one another — your sense of unity, your insight and your intellect.

This method has been known since time immemorial, and can be found, for example, in the dialogues of Plato and in theosophical literature.



You start from one or more principles, as universal as possible. Like the concept of boundless TRUTH that we have laid down in lecture 1. This is not just a proposition to believe in. A proposition is often so universal that it cannot be proven or refuted with our limited understanding. In mathematics, one therefore speaks of axioms. You can, of

course, investigate the deductions or predictions from such a proposition and substantiate them with your own specific experiences and the facts that you observe, in order to test the universality of your assumptions.



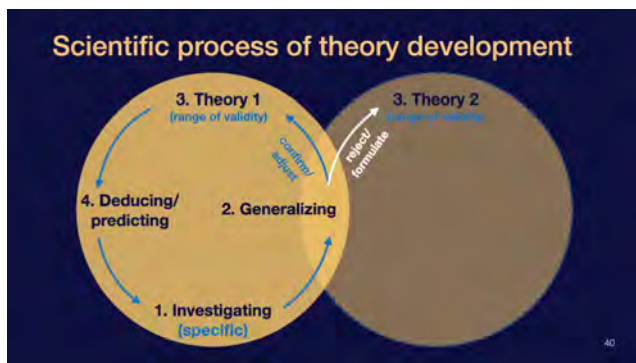
If you experience that these deductions and predictions are substantiated in the practice of your life by your own experience, if you can test them against proven facts and if they bring you more insight, you can apply them further in your life. The true school is always the practice of life itself. You then further internalize your basic ideas. You express the universal in the specific situations of life. If you then start living more and more according to that universal wisdom, you will broaden and deepen your understanding of it. In fact, the cycle then continues at a higher level each time.

In all this, you always use your inner instruments: your sense of unity, your insight or sense of interconnection and coherence, and your intellect. So, this makes the process religious, philosophical, and scientific at the same time.

It also resembles the scientific process, but with the important addition that we work with all our inner instruments and start from the big picture. In science, too, the starting point is propositions and hypotheses. Although there are scientists who start from the most universal view possible and who intuitively search for integration and coherence, you see many scientific theories arising from empirical research, so more bottom-up. On the basis of specific research data – for example 100 swans studied, all white – a generalization is made: all swans are white. When several propositions are related, we call this a theory. For example, Thesis 1: Swans are white. Thesis 2: The colour of swans is hereditary. The theory is then: swans remain white.

And on the basis of this theory, it is then predicted that only white swans will be born. As soon as new research shows that a black swan has been observed, the theory cannot be confirmed. If the fact cannot be explained by ad-

justing the existing theory, the old theory is rejected and a new one is drawn up.



In this way, new theories are constantly emerging. And if the partial truths that are discovered are not linked to other scientific, philosophical, or religious partial truths, a universal theory that provides conclusive answers to life's questions will not come any closer. This is not only the fault of science – its faults are perhaps even the least – for we all know examples of dogmatic religions and their fanatical followers. And the same goes for philosophies, just think of a political philosophy like neo-liberalism.

But even in science you see that some people elevate partial truths to absolute truths and start fighting other people's ideas instead of exchanging knowledge to arrive at a greater truth.

This leads to a lot of uncertainty for the average person. This uncertainty causes many people to lose faith in experts and sometimes even to lose faith in the idea that there is truth after all. And when people lose faith in the existence and in the value of a shared Reality, you see that people start to build their own greater truth from their partial truths. All people having their own theory, their own bubble.

We can therefore conclude that it is of great importance to have a method with which you can independently arrive at the truth. But also, that this method stands or falls with the basic starting points or propositions. To what extent are these ethical, universal, and logical?

Three propositions as the most universal starting point

Then the question is: are there not already a number of universal principles that have proven their worth over time? Can we recognize them and are they worth relying on and building upon?⁽¹⁾

If you assume that there is Truth, then it is a small step to assume that there are also people who have already seen

more of that Truth. There are many examples of such people. People who were clearly ahead of the average man in terms of insight and who know how to inspire us. Think of Gautama the Buddha, Lao-Tse, Plato, Jesus, Mohammed, and many others. They also in turn pointed to beings who were still further in their development of consciousness.

But to what extent did they speak of the same thing? One of the more recent messengers was Helena Petrovna Blavatsky, who showed from 1875 onwards that the Theosophia – or universal wisdom – is to be found in the core of the message of all these world teachers and that this wisdom, moreover, can be traced back to three universal propositions: boundlessness, cyclicity and as above, so below. We will briefly touch on each.⁽²⁾

1. *Boundlessness*: we actually already talked about this at the first lecture when we spoke of an absolute TRUTH or REALITY that precedes everything. In Blavatsky's words, understanding this principle is beyond our thinking, but we can test the deductions with our inner instruments.

This starting point corresponds for example to our sense of unity and connectedness. Boundlessness means that nothing and no one is excluded. Assuming Boundlessness also ties in with the idea that there are no limits to what you can know. There is always room for wonder. The idea of Boundlessness is also plausible for what we can perceive: for example, endless change and renewal. There is also boundlessness in what we can think about and in our creativity. And, of course, in the infinity of the Kosmos. However, one might still ask: what about the things that do seem finite: like a human life? Or a day like today? To this question the following proposition answers.

2. The second proposition is that of *cyclicity*: that everything is cyclic, everything undulates, pulsates.

But what is it that manifests itself cyclically? Here *The Secret Doctrine* introduces the concept of the monad or divine spark. A spark of eternity or ray of boundless consciousness. A divine-spiritual eternal pilgrim, who clothes himself again and again, cycle after cycle, in ever-evolving matter and thus develops his boundless potential further and further.

This proposition also corresponds to our sense of unity. Everything comes from the same source and the same potential resides in everything.

And because all beings manifest cyclically over and over again, they are all interconnected in eternity. We are

continuously building on each other. Furthermore, the idea of cyclicity is perceptible all around us. Think of the many cycles in nature and in our body. The alternation of day, night, of ebb and flow, of the seasons. But also the coming and going of civilizations and cultures.

Moreover, this idea of cyclicity solves the question we raised with the first proposition: why do some things seem finite? Like a day or a life? Cyclicity provides the answer. We ourselves have divided the continuous rotation of the earth around its axis, away from sunlight and towards sunlight, into day and night, and have called one day Sunday and the next Monday. But is that boundary really there, and is there not actually continuous motion that is cyclical?

The same applies to life and death. Death is only an apparent end, a resting phase of our monad in other realms of consciousness until a new cycle of life starts for further learning. Because we are not yet able to be aware of the continuity of the monad, the eternal pilgrim, or the center of consciousness that we essentially are, we do not yet have an overview of the continuity across multiple lifetimes. Are we then capable of doing so? Yes, and that is what the third and final proposition answers to.

3. The third proposition describes the *fundamental equality of all life*. In short: *as above, so below*.

The first proposition points to our boundless potential, the second that we develop this cyclically and the third adds the evolutionary process within a certain hierarchy of consciousness. We are always part of a greater whole and can learn from beings who came before us, just as we in turn can be teachers to beings who come after us.

This also ties in with our intuitive sense of unity, equality, and justice. Not only are all beings equal in their essence; they also go through an identical path of evolution and cannot skip steps in it. Each being goes through this pilgrimage according to their own effort.

So, growth is always a joint process. Every life cycle is in fact a collaboration of many beings going through their cycles of growth together. Just as cells go through their life cycles within the life cycle of a human consciousness. And we humans go through our life cycles within the life cycles of the earth and the sun. This ties in with our sense of unity.

Finally, this proposition points to the law of analogy. Everywhere in nature, we can see that processes follow universal patterns. Think of the parallels you can draw between, e.g., the birth processes of a human being and

those of a planet or star. Or the life cycle of ideas.

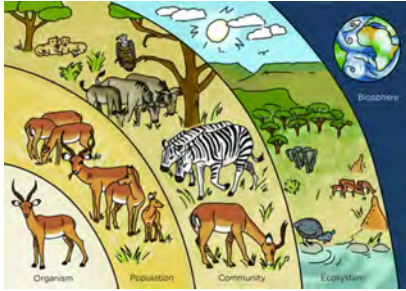
Everyone can study these propositions and independently test these propositions. So, we explicitly ask not to simply accept these propositions on faith, but to examine them for their ethics, universality and logic and test them against your own experiences and the facts known to you. And this is a prerequisite for being able to use them to independently find truth about other issues. And even if you have built up confidence in these propositions, you will only come to a greater understanding if you continue to examine them and reflect on them.

Again, it works to start from the idea that there is truth, that it can be found and that it is more a matter of becoming aware of it, opening yourself to it. And just like exploring 'the elephant', it helps to do this with others.

As in the workshop that follows.

References

1. H.P. Blavatsky, *The Secret Doctrine. Volume I*. Many editions, p. 272-273 (original English pages).
 2. More about these 3 propositions can be found in our Symposium issue "The Secret Doctrine: The Theory of Everything", *Lucifer*, No. 4, 2020.
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Cooperation is the foundation of Nature.

The cycle of truth-finding applied to evolution

In the previous article, we described the cycle of truth-finding. How does it work in practice? In this article we show with a brief demonstration how the application of this cycle leads you to certain conclusions, starting from universal principles and then including known scientific facts, for example around evolution.

How one faith replaces the other

If you look broadly at Western history for a moment, you can see that the Christian Church has been defining the view of reality for centuries. Regardless of the value of the original teachings of Jesus, we see that the church has effectively forced man into blind faith. Since the Enlightenment, science has overturned more and more of the church's dogmatic teachings.

In place of the Christian faith came a shaky materialistic and mechanistic worldview, based on popular scientific visions, which was equally flawed and became a kind of faith itself. For with each new discovery – the atom, radioactivity, DNA – the worldview tilted and speculation about the meaning for the purpose of life ensued, with many people blindly trusting popular scientific assumptions.

Neo-Darwinism untenable

We take as an example the theory of neo-Darwinism, popularly known by

the term the “survival of the fittest”.

This theory combines a number of propositions: Darwin's theory of natural selection together with Mendel's theory of heredity and ideas from population genetics. Darwin's idea of natural selection is based on his observations that some creatures fit better into their environment and are thus more likely to provide surviving offspring. Heredity theory and ideas from genetics add that those suitable traits arise through random mutations (small changes) in genes and are passed on to subsequent generations through heredity.

From this, one might infer that blind and random mechanical action in matter underlies variation in nature, the evolution and emergence of new species.

And similarly, some predicted that if we mapped the human genome, we would be able to link all kinds of hereditary diseases to certain gene patterns and thus predict and prevent them.

However, this turned out to be quite disappointing. Because when the

genome was mapped in recent years, it turned out not to be such a blueprint at all. The genes are just a comprehensive list of ingredients, not a recipe. Moreover, changes in DNA appear to be directed processes in the cell, where pieces of DNA are independently cut and pasted based on circumstances. There is, as it were, a clever cook at work bringing the right ingredients together. What that might be, we will come back to that later.

We also know now that in the cell, errors in mutations are repaired by the cell and errors only occur once in a billion times.⁽¹⁾ So, the huge variation in species cannot be explained by random mutations in the genes.

Another deduction of neo-Darwinism was that evolution is guided by selfish survival behaviour.

But a lot of research, amongst others by scientist Lynn Margulis, showed that cooperation between species (symbiosis) is very fundamental in evolution and leads to better chances of survival. Just as fungi and plants work closely together and flourish, or human and animal organisms work closely together with huge populations of bacteria in



According to Lynn Margulis, every human, animal and plant cell is a collaboration of organisms.

their digestion, on their skin, *et cetera*.

In short: based on scientific discoveries, the theory of neo-Darwinism is now outdated and overtaken by a new theory or paradigm. In it, cooperation in nature is central, with creatures closely interconnected in ecosystems. And the effects of climate change are a daily example of this interconnectedness.

It is equally important to know what something is not

Why do we pay so much attention to this? Because it is often just as important to know what something is not, as what it is. Because you see that, based on scientific theories, a kind of belief also emerges that has all kinds of social and ethical consequences. Ideas rule the world.

Because even though neo-Darwinism is scientifically outdated, this view is still very persistent. In the social sphere, for instance, we are still dealing with the legacy of its derivative theories on a daily basis. Competition, for example, has been glorified for decades as something natural, based on the idea of struggle in nature. Consider, for instance, the public sector where competition is only counter-productive, but the idea that competition leads to more quality is still stubbornly present! Based on the illusion of struggle for survival, growing inequality between rich and poor has also long been justified. And the neo-Darwinian idea that humans were the pinnacle of evolution, able to bend nature to their will or even above nature has had huge negative consequences.

The cycle of truth-finding applied

Suppose using the cyclic process of finding truth described in this article, you look at a question like “what is life and how does it evolve”? Do the aforementioned scientific facts fit into this story then? We explain this briefly as an example.

First, we look at this question from the universal starting points: the three fundamental propositions.

Deducing from these, you then get an image of life that is essentially boundless, manifesting cyclically and evolving collectively through different hierarchies or layers of consciousness. So, every life is a cyclical learning, growing being that develops or unwinds more and more of its boundless potential, as we called it in our earlier symposium “The Secret Doctrine: The Theory of Everything”, two years ago.

If you then look at the new discoveries of cooperation between different species, such as fungi and plants, or

humans and bacteria, this picture fits completely. But then how can you place the fact of selfish behavior? Briefly, it can be explained because every being always has free will. A being can choose – based on its level of consciousness – to a greater or lesser extent between two motives: for itself or for the whole. With us humans, this is more conscious because we can think independently. And therefore, this also corresponds to the two ways in which, as independent thinkers, we can view reality: from yourself separately or from the whole.

However, from the three propositions, we can also deepen the answer as to how life evolves. So, science has already shown that change does not happen by chance, but that in the cell you can clearly see a process at work that some scientists call “cognitive”.⁽²⁾ We said earlier that the way bits of DNA are selected and cut and pasted in a cell is akin to a clever cook picking and placing the right ingredients together. From the premise that consciousness is at work behind everything we see, this can of course be explained quite logically.

Ethical consequences

So, if we look at these facts in the light of the universal principles, we also immediately see certain consequences for our present life. For if consciousness is guiding what happens in matter, in our physical bodies, should not the way we think, our mindset, be taken much more into account when dealing with illness and health?

And when you see that selfish behaviour is linked to a limited view of life, an identification with outer life only, without the idea of eternal cyclical connection with other life, should we not spread this idea much more to avoid suffering? This is just a quick example of consequences that show the application in our own lives.

Finally, these examples show how you can see the propositions in practice, right down to the processes of a cell. This broadens, for example, our insight of the concept of “as above, so below”.

This is just a very brief demonstration on how to apply the cyclical process of finding truth.

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1. James A. Shapiro, How life changes itself: The Read–Write (RW) genome, *Physics of Life Reviews*, Volume 10, Issue 3, 2013, Pages 298-299, <https://doi.org/10.1016/j.plrev.2013.07.001>. (<https://www.sciencedirect.com/science/article/pii/S1571064513000869>)
 2. James A. Shapiro, All living cells are cognitive, *Biochemical and Biophysical Research Communications*, Volume 564, 2021, Pages 134-149, ISSN 0006-291X, <https://doi.org/10.1016/j.bbrc.2020.08.120> (<https://www.sciencedirect.com/science/article/pii/S0006291X2031754X>). In the documentary *Symbiotic Earth* Prof. James Shapiro defines cognition: “Cognition is action based on sensory information” (1h44m - 1h49m). This approaches Plato's definition of life, namely “self-movement”, the ability to act and react (Sophist, 247e).
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How to live TRUTH?

Find yourself, be yourself



Venus, the Lightbringer.

Today – after the first two lectures – we have been able to envision something of the grand inspiring view of the one boundless TRUTH. Defined as the true nature of all things, or the essence of life. Even if it is only a glimpse, only a thought of that vastness, it is a reflection of TRUTH, of what our consciousness can grasp so far.

This always leaves an unforgettable impression: something is set in motion, even if we are not consciously aware of it at the moment. And if we continue to think it over, to ponder upon the infinity of life – the one TRUTH – if we examine and verify it, and above all, apply it in our lives, our conception of reality will be increased step by step. As a result, we naturally unfold from within that inner TRUTH more and more, approaching our most inner Self on this path.

In the first two lectures we spoke about the fundamental unity underlying everything, and how, from this spiritual foundation, everything is essentially equal and inextricably connected. This is why brotherhood is a fact in Nature. It is not a convention based on human emotion, but a fact based on the spiritual background of life itself. If this realization would be living in everyone's heart, the world would look very different. A promising prospect, we think.

**TRUTH is what you are,
not what you know**

Brotherhood: a utopia?

Perhaps, this all might sound like a utopia, like wishful thinking. Since what we see around us in daily life, often appears to be just the opposite. Many of us live, think and act from a feeling of separateness. And this idea, this illusion of being separate from others is the cause of all suffering and sorrow we are confronted with today. It therefore appears to be not so easy in daily life, to see *everyone* under *all* circumstances as equal and as a brother and to approach them as such. Our ingrained thought patterns – often containing an element of “us-and-them-thinking” – certainly play a role in this.

Everything is potentially within us

But after today, we know we have the potential within us to live according to the TRUTH as explained in the previous lectures. Because in our essence we are this boundless TRUTH. But knowing this doesn't mean being it, yet. What we *potentially* are must be activated for it *to be*. So, the next step is to consider what we need to do, which will be the focus in this lecture.

Let's have a closer look at what steps we must take during our journey in becoming who we really are. And why we would take this inner journey in the first place? Erwin Bomas already gave us the key to this in the previous lecture.

Composite consciousness

Our consciousness is composite; we have a dual nature. There is something within us which is already aware of the Oneness and interconnectedness of life. But at the same time, there is a part of us that is not, or less aware of this Oneness of all life. In this case you see yourself as separate from everything else.

We will go deeper into this composite nature in a moment. But what is important now, is that we must realize that what we are able to perceive of TRUTH, is determined by what part of our dual nature we appeal to in ourselves. Again: TRUTH is what you are and not what you know. If we want to learn to ride a bicycle for example, we can read all kinds of instructions about it, or exchange ideas with others, but it is not until the moment we put our feet on the pedals that we become the cyclist.

What do we need on our inner journey?

So, in order to approach TRUTH and become it, there are some preconditions, a certain attitude toward life is required.

Wonderment – Open mind

In the first place, allow wonderment, an open and inquiring mind, a TRUTH-loving mind. This is a first prerequisite. It is perhaps the most important precondition, or attitude toward life in comprehending TRUTH.

So, what do we exactly mean by wonderment and an open mind?

Well, we can never attain a broader view by limiting our ideas to that level that formed our current vision. Or as Einstein put it: "We cannot solve our problems with the same thinking we used creating them." In short, we must be open to expanding our thinking.

Therefore: always be open for new thoughts. When you see something happen that makes you wonder, cherish that moment, do not form an opinion immediately, don't judge too soon. But nourish that wonderment by investigating it. This always requires an active approach.

Why does something happen the way it happens? What is the underlying cause? What are the arguments and ideas of others about what we observe? It is an attitude in which you

let go of all your biases, judgments, and assumptions. You create space, so to speak, for new ideas to be examined.

And each time these new ideas will broaden your vision, give it more depth, a previous partial-TRUTH will be expanded. In other words, TRUTH is approached more and more because of wonderment and an open mind. This way we continually progress in our understanding of TRUTH.

Don't just accept new ideas, that's certainly not what we mean by an open mind. But think them over. Examine ideas based on their ethical value, universality, and logic. The three inner tools we mentioned in the second lecture. If ideas do not meet these three criteria, there is no point in examining them any further.

In our present time – just watch any talk show after something has happened in society – the focus is not so much on the message but on the messenger who brings it. Instead of the message being *examined* on its logic and ethical value, the messenger is being *judged*: praised or "cancelled". While if we keep the message central and approach it with an open mind, we create the right mental atmosphere to come to the essence of the message.

Self-reliance / independent thinking

Another important criterium for approaching TRUTH is to avoid being dependent on what others think or impose on us — even if they are authorities. It is important to learn to think independently because TRUTH cannot be imposed from outside, whether it be by a teacher or a book. Wisdom is something that comes from within.

Of course, religious and philosophical traditions and people around us can be inspiring. But this inspiration is only an outer stimulation to activate and express what is already present within. We need to do the necessary work ourselves. We must experience it ourselves building our inner convictions independently. Self-reliance prevents us from imitating or parroting others without really knowing what it is based on.

Spiritual Willpower

A third aspect which is important is our spiritual willpower. And by this we do not mean a mechanical or external force, but a spiritual force that comes from within. The inner drive that propels us unceasingly to find TRUTH.

For it may happen that we don't experience TRUTH just right away, or that we immediately oversee all the consequences. Think of the realization of peace in times of war

for example. This does not only require effort but also a lot of patience for which perseverance is essential.

Things that are pleasant to us do not ask for perseverance, but when we have to crack a hard nut, we are often tempted – by lack of vision – to come up with excuses like: “What can I do about it?” “They do what they want anyway”. “I’ll never manage to figure it out”. Or: “It has always been that way.” Attitudes like these can result in indifference or a despondency that isolates us more and more from our surroundings, causing us to become detached from our fellow men, taking less and less responsibility for them.

As Unity and connectedness are facts, we must crack every karmic nut at some point, because by ignoring it, we only postpone it to the future. The way we look at the problems in society, the kind of truth that we live, always brings consequences. And we don’t always have these consequences in clear view.

What is important here is that when you draw a certain conclusion, you must develop the spiritual willpower to test its consequences for further elaboration. This is the only way to investigate whether the conclusion is correct. And testing means really living up to the consequences, to experience whether it is correct or not.

So, we do not only need spiritual willpower to find TRUTH, but also to live by it, expressing it. This is a great challenge for our present times where we are constantly distracted by all kinds of things like smartphones, Instagram or Facebook posts. There is often an unrestrained pursuit of sensations about all kinds of things happening around us. You want to be a part of them. You want to have a feeling about something, an opinion. But seeking sensations has nothing to do with finding TRUTH. On the contrary, this pursuit creates restlessness, nervousness, and can lead to a situation where we become exhausted and unable to do anything. We become indifferent or despondent.

Hence, we believe that spiritual willpower provides us the focus through which, together with the previous conditions, we can find TRUTH. And when we use our spiritual willpower for TRUTH-finding, for universal, ethical and logic ideas, we “live towards” the TRUTH more and more. We develop the faculty of insight that enables us to distinguish the illusion, the impermanence of outer material life, from the things that really matter. Things that support a harmonious world in which tolerance and respect based on equality is a given, a world in which we treat each other as we ourselves want to be treated.

Confidence in your Self

Well, the foregoing conditions contribute to the right attitude or mentality to find TRUTH. Perhaps there are a few more but there is one more we would like to elaborate on now and that is “trust.” By this we don’t mean a trust in external systems or anything, but a trust in our own deeper Self, our own knowledge, our conscience and intuition. A confidence that grows correspondingly with the realization that we essentially are the boundless TRUTH. That TRUTH comes from within, and we are more and more capable of becoming it.

It is this conviction – knowing what we essentially are – that gives us this trust or confidence. And since this deepest essence is the same in everyone, this confidence applies also for our fellowman, indeed for all life.

Embedding it in our attitude toward life

In conclusion, when these conditions, these attitudes are embedded in our life – and as you see these are not rules of conduct or prescriptions, but it is rather a matter of mentality – then we create a harmonious mindset that makes all doubt disappear. Because you know that whatever challenge we face together, there is a solution if we go inward. All we have to do is to activate what is already within.

And having this attitude we no longer judge others. We don’t exclude anyone regardless of the mistakes they made or the evil things they did. No, we will do everything we can to get ourselves or the other back on track to his inner core.

Our composite nature: imperishable, transitory, and learning part

So far, we have seen that independent search for TRUTH is directly related to the independent unfolding and activation of inner faculties. The quality of TRUTH is determined by which faculties we appeal to within ourselves. A clear discernment of these is the key when we want to find and live TRUTH consciously and independently.

So, let’s take a closer look now at those inner faculties. As briefly touched upon earlier, our constitution is composed of three parts. In the diagram on the next page we show what these parts represent and how they cooperate as an integral unity to express TRUTH. And when we understand how this works, we can choose to work with it, in other words, to live TRUTH.

Imperishable part

Well, first of all we have an imperishable part within us,

which in itself is a reflection of the One Reality. In this imperishable part we have all those limitless qualities latently waiting to be developed and consciously expressed.

Transitory part

The lower part of our constitution is the transitory part. This transient part is our vehicle that we embody to express ourselves in this world. And as you can see: “we are not our body but *have* a body”.

Learning part

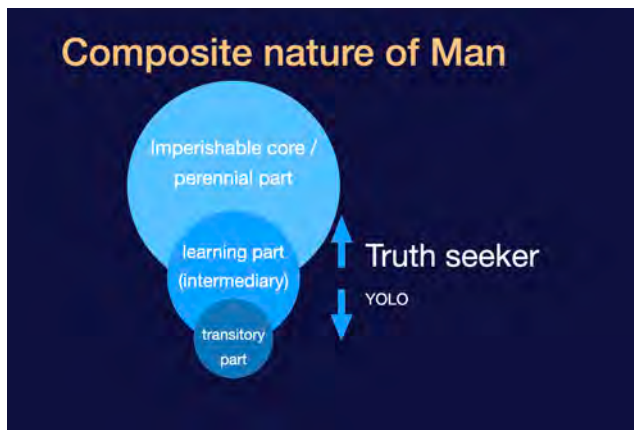
Then the middle part, our learning part. This is what we are as human beings, what we have unfolded so far from our infinite core. This part is the intermediary, between the imperishable part and the transitory part. The learning part in our constitution is the link to our inner source of TRUTH, the imperishable part.

Our dual nature

Let’s zoom in on our learning part because we can then recognize its dual nature.

One part identifies with the body, with our transitory part. So, we call it “YOLO,”... You Only live Once, since this transitory part disintegrates at the end of life.

The other part identifies with the imperishable part. That part we call “the inner TRUTH seeker”.



Effects and challenges

Here lies a challenge for us, as a learning part! Do we choose to be the YOLO or the TRUTH seeker? What do you identify with, what is your reality? Who do you want to be?

If you identify yourself with the YOLO, then the transient part is your reality, who you think you are. But does this have an everlasting value? Is the most important thing in your life to achieve your personal desires? Is that the focal

center of your life, around which everything else revolves? Or do you identify yourself with the TRUTH seeker, with all your accumulated insights and lessons learned in past lives? Your sense of unity and justice, your universal ideals and noble thoughts?

As a TRUTH seeker you are always looking upward, your willpower reflecting a constant striving to stimulate all life to move forward.

Each time we connect with that TRUTH seeker, we connect to the Imperishable part in us, the link to infinity, the boundless life. And each time doing this we lift a veil; we unfold more of the boundless potentiality of our imperishable source.

And do realize: the imperishable part in us is already constantly active. Its continual influence comes to us through the TRUTH seeker. We all recognize this influence when we describe it. For example, when you observe injustice, you feel heartache because what you see, what you feel or experience is against everything you already know inwardly. Your conscience comes into play. Your sense of unity and justice is called into play. You want to do something about the injustice. And when you hold this aspiration and you ask yourself: “How can I eliminate this injustice or sorrow”, and you long to know the answer, then you open the gateway to your heart, to your core. And through the TRUTH seeker, through your conscience and your intuition, the right universal, logical and ethical ideas can come through that lead to the alleviation of suffering.

So, it is the influence of the heart that *always* makes us strive for harmony. That sphere of influence *stimulates* us to restore disturbances or disharmony out of compassion. Considering all this, who you really are in essence – eternal and imperishable – stimulates us to understand that we are much more than what we think we are. We are a reflection of the boundlessness.

Inner conflicts

But there is another challenge awaiting us. As long as we have not yet mastered the YOLO within us, or ennobled it to the TRUTH seeker, we will be confronted with inner conflicts. These are the moments when we ignore the influence of our conscience and intuition. Ignoring what we already know inwardly evokes inner conflict. Our conscience speaks.

The challenge now is for the TRUTH seeker within to be in charge of the YOLO, to master it. That is, not rejecting or compelling the YOLO, but stimulating it to function in

such a way that the noble influence of the higher can be expressed. Until they merge so to speak or work together like the fingers on one hand. When we succeed in this, inner conflicts no longer occur but inner harmony will prevail.

This is, of course, a process of growth. In the previous lecture we showed this in a diagram. The cyclic process of finding TRUTH before we reach that inner harmony.

Remember that until we reach that inner harmony, we can learn from our inner challenges. Our mistakes will be opportunities to learn. And every time we stumble in a moment of weakness, we just get back on our feet and move on. But then each time a little more enriched with the lessons learned from them.

TRUTH is what you are

Concluding: have an open-mind, be self-reliant and independent, deploy your spiritual willpower and have faith in the TRUTH seeker within yourself so that we do not deviate from the path anymore. All this is an inner mental process that does not depend on outer circumstances.

Love for TRUTH. Consequences in ourselves and the world

When we love TRUTH, identify with the TRUTH seeker in us and start living that TRUTH, then we will gain deeper insights. We learn to recognize the links, connectedness, and causality in ourselves and the world. Then we know how to implement those universal and ethical ideas.

We realize that not all problems can be solved immediately, but we have patience and self-confidence, because these trials cannot always be met in one lifetime; it takes thought and effort across lives. And together with that indomitable willpower, we will make every effort to realize those universal insights.

Knowing TRUTH = living TRUTH = sharing TRUTH

When we identify with the TRUTH seeker, we will share our insights naturally. By ceaselessly focusing on it, we carry that sense of oneness with us. Our focus opens, so to speak, the treasury of nature where *The Voice of Silence* whispers to us:

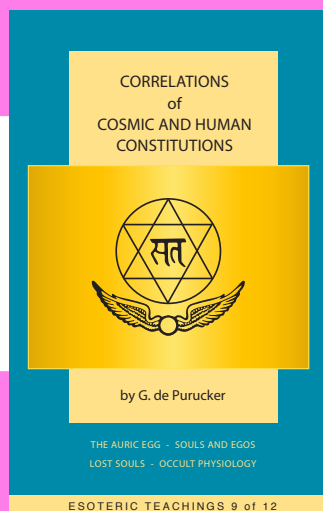
If thou would'st have that stream of hard-earn'd knowledge,
of Wisdom heaven-born, remain sweet running waters, thou
should'st not leave it to become a stagnant pond.
Its pure fresh waters must be used to sweeter make the

Ocean's bitter waves — that mighty sea of sorrow formed of
the tears of men.

Point out the “Way” (...) as does the evening star to those
who tread their path in darkness.⁽¹⁾

Reference

1. H.P. Blavatsky, *The Voice of the Silence. Fragment III* (first two quotations) and *Fragment II* (third quotation). Original 1889 edition online: <https://www.theosociety.org/pasadena/voice/voice2.htm>.
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Esoteric Teachings

volume 9 by

G. de Purucker

We continue our reviews of Gottfried de Purucker's *Esoteric Teachings* with volume 9.

Esoteric Teaching 9

This volume is entitled: *Correlations of Cosmic and Human Constitutions*.⁽¹⁾ Gottfried de Purucker (GdeP) elaborates the well-known Hermetic axiom: as above, so below. Human consciousness, in its complicated multiplicity, is a copy in miniature of the forces and aspects as they exist in the great Kosmos, indeed, which compose and are the Kosmos. (We write Kosmos with a K, when we mean the inner regions of our galaxy. Cosmos (with a C) is used for our solar system).

For anyone who wants to understand more of composite consciousness, this volume is a *must*. It should be among the compulsory material of anyone studying psychology. And are we not all psychologists, people who want to know themselves?

The teachings often seem difficult, but the difficulty lies more in the fact that they are different from what is commonly known. Even people who have studied Theosophy for many years are often surprised how GdeP explains the composite nature of man in this book. However, if you start understanding what he is trying to make clear to us, a world of new and very inspiring ideas opens up.

Auric egg

The composite nature of man is described in this Teaching from different perspectives. First of all, GdeP gives teachings on the Auric Egg. He provides information on this subject which, to my knowledge, cannot be found anywhere else in the theosophical literature. He goes further here than H.P. Blavatsky in her *Esoteric Instructions* III.⁽²⁾ This booklet is therefore a great help in better understanding that instruction by Blavatsky. Often, the Auric Egg is restricted to the aura that surrounds the physical human being. The Auric Egg, however, is an *Egg of Auras*. Because human beings are composite and made up of different principles of consciousness and monads – a topic GdeP will cover in a later chapter – there are also different auras. In each area of the Auric Egg – the divine, the spiritual, the mental, the desire element, the astral – there is an aura. All these auras together form the Auric Egg, or a layered Egg-shaped shell that surrounds the *entire* human being.

The teachings regarding the Auric Egg can answer a lot of questions, as this volume shows. The fact that we can communicate with each other,

Key thoughts

» Volume 9 of the *Esoteric Teachings* describes the correlation between the composite nature of man and the cosmos.

» A human being is composed of seven principles of consciousness and is also a composite of several monads.

» The total human being is enveloped in the Auric Egg, an envelope that extends to the farthest reaches of our Universe.

understand each other, is because of the Auric Egg. So-called miracles are also explained with it, such as that people can perceive beyond their physical senses.

Perhaps the greatest “miracle” is that someone who loves superpersonally, turns his Auric Egg into a protective shield. No negative or hateful influence passes through it. The latter should make us realize how important it is to love all life superpersonally. It is our duty to synchronize in sympathy with our fellow beings, not only because we then protect ourselves from all kinds of mischief, but especially because we thereby inspire others to live in their higher parts. For by synchronizing, GdeP does not mean that we should descend to a level below us, but rather that by aspiration and superpersonal will we allow another to vibrate at a higher level.

Composite - principles and monads

Another way to explain the composite of man is by starting from principles of manifestation: Ātman, Buddhi, Manas, Kāma, Prāṇa, Liṅga-Śarīra and Sthūla-Śarīra. The seven principles of manifestation are seven forms of “material”. (GdeP uses the word stuffs). You can find this classification in many theosophical works. H.P. Blavatsky starts with this classification, which is perhaps a little easier to understand than the classification of monads. According to the Master of Wisdom and Compassion's plan, the doctrine of composite consciousness was to be introduced gradually beginning with these classifications: Ātman, Buddhi, Manas, Kāma, Prāṇa, Liṅga-Śarīra and Sthūla-Śarīra.

However, if you delve deeper into Mrs. Blavatsky's work, beginning with a footnote to the second Fundamental Proposition of *The Secret Doctrine*, [Volume 1, page 17 of the original English edition], and later in that same book, page 610 [original English edition], in a very extensive piece, you will find that she also assumed man to be a composite of different monads. In earlier work – *The Fundamentals of Esoteric Philosophy* – GdeP had elaborated on this doctrine, but it appears even more extensively in this book.

Does this teaching now contradict the teaching of the seven principles of manifestation? Certainly not! If you read this Teaching carefully, you will come to understand that these teachings complement each other.

The seven principles of manifestation are the universal building elements of the entire Kosmos and each monad has within itself these principles, albeit not every monad has developed or expresses these principles equally. It was

already explained in a previous Teaching that monads are “god-sparks”, centers of consciousness that are essentially boundless. The degree of development of a monad – the degree to which its inherent faculties are *activated* – determines its level or status. Therefore, one can speak of a divine, spiritual, human, or animal monad (or beast monad as GdeP prefers to call it). Each of the monads constituting the total human being, expresses in particular some of these principles or elements of consciousness. (See diagram on page 136).

The same structure is found in the Cosmos, although there we call the different monads by different names.

Man is the microcosm. Therefore, in every human being there is a living God, a living Buddha, a living Master of Wisdom. You can open yourself to the influence of these further developed monads in the stream of consciousness that you are. You must then awaken in yourself the characteristics of the higher monads. We then speak of insight, understanding, compassion, in short, the superpersonal aspects of consciousness.

Think of the whole human being as an Auric Egg, reaching to the boundaries of our Universe, in which different monads, each at its own level of development, work together. Each monad lives in one of the seven Cosmic realms, emanates rays or streams of vitality from itself, forms a vehicle in the Cosmic realm where it belongs to gain experience there. As you quietly read this Teaching, you are slowly drawn into this picture. It will provide you with thinking fuel with which you can move forward for a lifetime — or perhaps lifetimes.

Going “up” and “down”

If you carefully ponder the first chapters of this volume, many theosophical teachings will be much easier to understand. You will better understand how to rise to the spiritual and how to exchange the temporary for the permanent, but you will also understand that there is a possibility of “dropping out”.

The natural course of any monad is to align itself with that which lies “above” it. The animal within us focuses on the personal human and in the distant future will cross the threshold into the human realm and become a beginning human being. The personal human, if he successfully completes his evolutionary journey, will “unpack” from within those aspects that have already been unpacked now by the monads that are more advanced. And so on. We are growing together.

However, there is also a counter-natural movement. That

is addressed in this Teaching when GdeP discusses the subject of “lost souls”. Of course, the *immortal monad* cannot be lost. In very rare cases, however, a being can so identify with the lower realms of existence that it detaches itself from the stream of consciousness of which it is a part. The cord “snaps” and the monad will have to begin again its pilgrimage through the realms of nature, as this Teaching clearly explains.

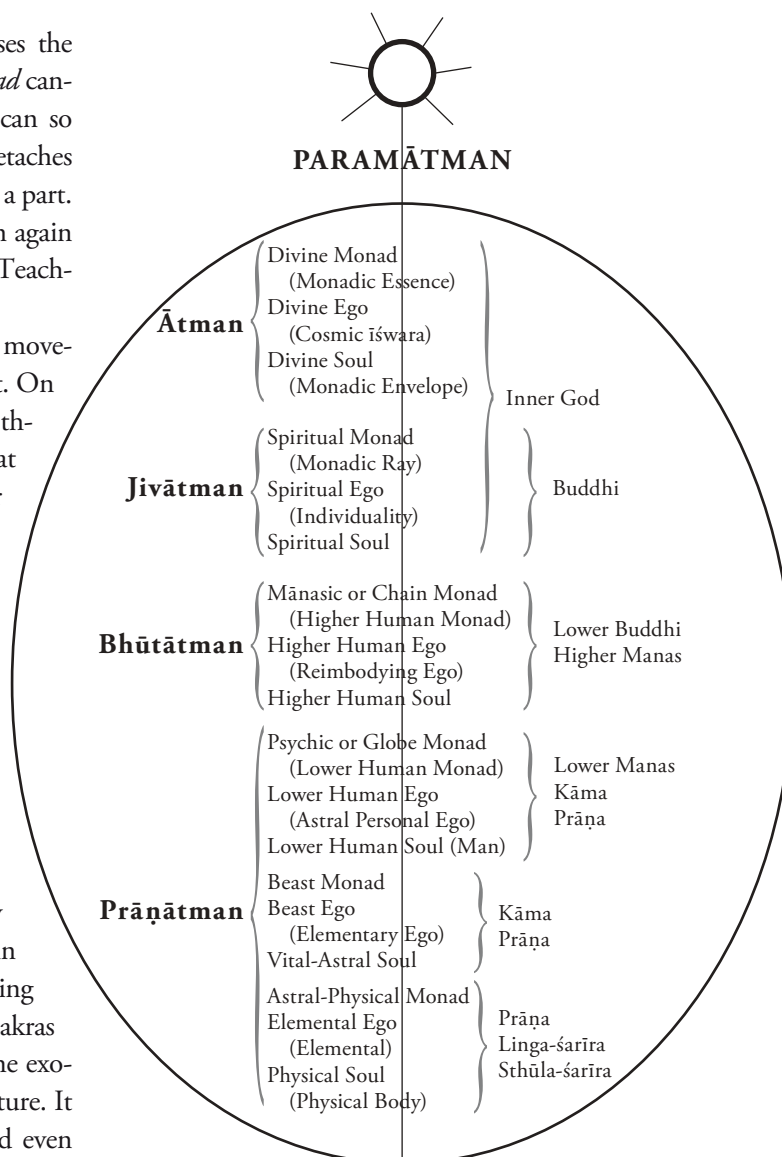
As mentioned, this “relapse” is a counter-natural movement. The natural path is upward, toward the spirit. On that journey we develop abilities and powers that others do not have. GdeP asks us penetratingly: for what purpose do we employ them? Are there personal or selfish goals? Or do we develop these abilities in order to be better able to serve our neighbors?

Occult physiology

The last chapter of this Teaching deals with occult physiology, albeit GdeP says he does so with a great deal of restraint. Why? First of all because by learning about the make-up and structure of the human body you do not make spiritual progress. But more importantly, occult physiology exerts a curious attraction on the Western mind in particular. As a result, one may start experimenting with the knowledge concerning, for example, the chakras or hatha yoga. This is dangerous, especially since the exoteric works on these subjects tend to give a false picture. It can lead to serious physical ailments, but also, and even more seriously, to all kinds of psychological disorders. Nevertheless, entirely in line with the teachings on the composite nature of man, the body is the temple of a living god.

Treasure of wisdom

It goes without saying that a brief review such as this does not do full justice to the rich contents of this little book reissued by the I.S.I.S. Foundation. Together with the eleven other *Esoteric Teachings*, it constitutes a source of profound wisdom. Every Theosophist does himself a disservice or errs if he does not study these Teachings.



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2. H.P. Blavatsky, *Collected Writings*, Vol. XII. The Theosophical Publishing House, Wheaton 1980, p. 581-652.



Erwin Bomas

Lightbringers in our society

Frans Douw

We all have noble, altruistic abilities within us, whether we actively use them or not. There are people in our society who clearly express these in their lives. Therefore, we can rightly call them *lightbringers*. They deserve our attention, because they can inspire us to activate our inner potential and bring more light into the world. That is why we will begin a series of articles in *Lucifer* where we introduce, in each article, a well-known or perhaps less well-known lightbringer to our readers. In this issue our attention goes to former prison director Frans Douw.

Who is Frans Douw?

Frans Douw is a former prison director. He was director of several prisons. He is also author of the book *Het zijn mensen* [*They are humans*; E.B.], in which he looks back on his career and shares important lessons from it.⁽¹⁾ Furthermore, he is co-founder of the *Recovery and Return Foundation*, which is committed to bring together those involved in the impacts of crime – victims, offenders, family and professionals – for the sake of recovery.

They are humans

The title that Frans Douw has chosen for his book “*They are humans*” reveals a lot. It shows us that Douw deliberately regards prisoners in a certain way. Douw sees that, in the present legal system, people are often judged by the crime they have committed, and thus reduced to being just a criminal. But a person cannot just be pigeonholed, says Douw.⁽²⁾ A criminal can simultaneously be a loving

father, or a very good craftsman. This is not just a theoretical issue for Douw.

For instance, in his book he tells of an inmate Gillis, who was a former leader of a motorbike gang and detained on suspicion of several murders. When Frans Douw had just become director and suggested the idea of creating gardens in the boring prison, he immediately met resistance. Doesn't it cost too much money? Will we keep this under control? Will not they grow weed? But he bought some seeds and plants from the supermarket and let staff and inmates get to work. Soon Gillis took the lead. He absorbed all sorts of knowledge about gardening, learned to work with the tools and trained his fellow inmates to become gardeners. The garden slowly expanded. They dug a pond and let koi carp swim in it. They started growing their own fruit and vegetables in an old greenhouse. At the request of the prisoners them-

selves, the vegetables and fruit were donated to the food bank, so that poor children, as they themselves had been in the past, could also eat healthy and organic food.

Frans recounts how he once got a visit from a colleague, an American prison director and his family, who were then shown around the gardens with Gillis, including a large shed full of tools such as motor mowers, axes and chain-saws. The Americans felt visibly uncomfortable. But both Frans and Gillis reassured the visitors that the tools only come into the hands of inmates who can handle them.

Frans tells how this visit made such an impression on the Americans, that the son of the family then decided to study criminology and work to improve the American prison system. A great example of inspiration.

Emanation and trust

Gillis' example characterizes the trust that Frans gives his detainees. The book *They are humans* is full of stories like this. These stories also show the positive effects that arise from this trust. A beautiful example of what we in Theosophia call "emanation" or literally "out-flowing".

Every being emanates a certain atmosphere or characteristic of consciousness, consciously or unconsciously, which elicits a corresponding characteristic in others, again consciously or unconsciously. For example, if you emanate an atmosphere of an inspirational nature, based on your view about the *inner* person behind the detainee, you also activate the human in the other. With Frans Douw, this is a partly intuitive, but also a partly self-chosen process.

During his own youth as a troublemaker, growing up in the slums of The Hague, he experienced for himself what it was like to be condemned and put away. He was kicked out of school several times, mostly because he had difficulty dealing with *authority*, bullying or injustice. In that period, he came into contact with people dangling at the bottom of the social ladder. People who often faced violence or had a criminal past. He also ended up in jail several times as an adolescent for misconduct and theft. An 82-year-old German nun eventually took him under her care and hinted to him that he was not the only one who was struggling in life, as she, as a German woman in the post-war era in the Netherlands could relate to that. She made sure he got his pre-vocational secondary education degree. Cum laude.

From his past, Douw learns how people skim along the fringes of society. This clearly makes him more forgiving to fellow human beings who cannot resist the temptation to go over the edge, and thus slip into crime. I am no bet-

ter than them, he says in an interview about the prisoners in the institutions where he was director. But you see with Douw that his forgiveness and confidence in his fellow man does not stem from a negative view of man — that man would be easily misled, would be sinful or a victim of his circumstances. No, on the contrary, with him this confidence comes from his view that every human being can be a positive force in the world and contribute to society. Of which he himself is an example with his own life. For instance, he talks about situations in which his own life was threatened, as prison director, but he managed to get himself out of it without violence. "Make contact," he says about this. Or in other words: address the human side in the other. This is not a trick of Douw's. It is his own developed *mentality*. If he had approached detainees with his own agenda or other ulterior motives, they would have seen through it immediately.

The way Douw deals with his inmates is in line with the universal view of man that Theosophia offers. A human being is in essence a spiritual-divine being, has all potential latent within him and is constantly learning, consciously or unconsciously, to express his inner potential.

Punishment or restoration

Not surprising, Douw is particularly critical of the policy of increasingly harsh punishment, from his human vision. His book shows that he protested a lot against this during his career. He himself is clearly an advocate of restorative justice, and is now, after his retirement, fully committed to it through his *Recovery and Return Foundation*. Restorative justice shifts the focus for dealing with crime from punishment to restoration. This actively helps ex-prisoners return to society. As many stakeholders as possible, preferably including victims, are involved.

This approach fits very well with the theosophical perspective of karma. Seen from karma, life is a large web, in which all beings are linked. And all beings are inextricably and eternally connected because they are in their deepest essence ONE: the central tenet of Theosophia. People commit crimes when they fail to recognize the oneness, and act from separateness. Actually, these people lack knowledge, self-knowledge. They do not experience the oneness within themselves and therefore neither with others. But because every human being is essentially that oneness, we need never lose courage while trying to awaken it in another. It may not succeed in one incarnation to turn someone who has committed a crime into a compassionate mystic, but just the perspective of this potency will bring

restoration of harmony much closer.⁽³⁾ And only those people who have awakened this potency in themselves to some extent, are able to help others do so. Fortunately, there are lightbringers like Frans Douw from whom we can take an example.

We end this article with an appropriate quote from William Quan Judge, Leader of the Theosophical Society between 1891 and 1896.⁽⁴⁾

What are the meaning and scope of the term “Universal Brotherhood”?

Eusebio Urban (pseudonym of Judge):

I have heard of “Righteous anger,” of a “proper withdrawal of sympathy,” and of “punishment for evil doers,” but these seem to me untheosophic and opposed to Universal Brotherhood. The teachings of Jesus and of Buddha insist upon forgiveness and eternal sympathy. Hence it appears to me that, although the selfish may infringe upon my rights, I should at once forgive the offense, extending to them my sympathy for their spiritual loss and degradation. In insisting upon the opposite course, theosophists ignore the law of nature well known to occultists, that mental positions have effects in every direction, causing disturbances or creating harmony. Each punitive attitude assumed by me acts both on my brother and myself, producing in him a tendency to repeat the act condemned, and increasing in me whatever seeds of evil I may have. While, by my “righteous anger,” what I call my rights are for the moment protected and declared, the real and interior effect is bad, and the results in this incarnation as in a succeeding life are painful. Each time I thus pass judgment upon and enforce sentence against my fellow man, I attract to myself from him certain well-known and powerful influences that abide in that part of his nature which caused his fault, and thus my own faults and evil tendencies are strengthened. Buddha said, “Hate never ceases by hate.” These “rights” we care so much about protecting are merely self-declared, and we own no rights but those which our Karma may accord to us.

References

1. F. Douw. *Het zijn mensen*. [*They are humans*] Atlas Contact, 2021.
2. See ref. 1.
3. More on the restorative approach of people who have committed a crime: see K. Tingley, *The Path of the Mystic*, p. 107-115, original 1922 edition: <https://blavatskyhouse.org/reading/katherine-tingley/theosophy-the-path-of-the-mystic/>, and K. Tingley, *The Gods Await*, p. 75-154, original 1926 edition: <https://blavatskyhouse.org/reading/katherine-tingley/the-gods-await/>.
4. W.Q. Judge, *Echoes of the Orient. Volume II*. Theosophical University Press, Pasadena, US, 2009 (revised edition), p. 253-254.



Why this magazine is called *Lucifer* “the Light-bringer”

In the 21st century, prejudices still exist. Perhaps one of the most persistent ones is the depiction of Lucifer as the devil. But Lucifer is anything but a devil, as we will demonstrate in this article in which we explain why our magazine is called *Lucifer*.

Key thoughts

- » The Latin word Lucifer means the Lightbringer, the “morning star”, so Venus.
- » Lucifer is one of the many mythical figures who descends from heaven in order to do a work that is beneficial to mankind. Here is a great mystery which is enormously inspiring.
- » Our journal *Lucifer* is a platform where people search for truth. But we also show the ways in which we can apply that truth in the practice of life. We therefore continue to publish Theosophy-inspired solutions to all major problems.

When H.P. Blavatsky released the first edition of the English journal in 1887, she did not call it *Lucifer* without reason.

Back in her time, the name Lucifer stood in an even more unfavorable light than it does today. In that first issue, Blavatsky explains at length why she chose this name.⁽¹⁾ She demonstrates the incongruity of identifying Lucifer with the devil. According to Blavatsky it goes against all logic and shows a total lack of knowledge of historical facts. It also exposes the immeasurable hypocrisy of the theologians of the time.

You cannot blame the ignorant masses for equating Lucifer with the devil as they have been taught, but the university educated theologians, should know better. Yet they perpetuate the lie, which shows not only their lack of love for the truth, but also their disdain for their ignorant fellows, who have no such knowledge. Numerous are the historical proofs, that Lucifer was never depicted as the devil in the early days of Christianity.

The Latin name Lucifer means Lightbringer. It was a familiar name in

ancient times for Venus, the brightest celestial body in the firmament after the moon and the sun. Because Venus -Lucifer shines at the end of the night (also at the beginning of the evening, for that matter), it was obvious to call him the herald or the bringer of light. Lucifer was also referred to by names such as the “morning star” or the “day star” or the “shining one”. Although the name Lucifer does not appear in any place in the original Bible, the morning star is referred to in a few places.⁽²⁾ Jesus identifies himself with the morning star. “I am the root and the descendant of David, the bright morning star”, he says.⁽³⁾ Also, in the Second Epistle of Peter, Christ is associated with the Lightbringer – the day star it is called – “... a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts”⁽⁴⁾; so, the Lightbringer endeavors to ignite the light in people’s hearts.

If the idea of Lucifer-Venus, the Lightbringer, was so well known at the beginning of the Christian era, it should come as no surprise that the first popes called themselves Lucifer,

as Helena Blavatsky says in the above-mentioned article. It is also known that two bishops had that name: Lucifer of Siena (3rd-4th century) and Lucifer Calaritanus († 371).⁽⁵⁾ The latter is still venerated as a saint in Sardinia and The Church of Cagliari celebrates the feast of a Saint Lucifer on the 20th of May, until this day.

Much has changed in over a hundred years. Yet, we hear during our public lectures or from our readers that people find the name Lucifer unfortunate. Once, one of our readers even suggested changing the name to Lucia, because it would sound more friendly. But Lucifer is one of the many mythical figures who descends from heaven in order to do a work that is beneficial to mankind. And in that myth, there is a great mystery which, if you understand it, is enormously inspiring.

Prometheus

Lucifer is not the only one who descends from heaven in order to work for the well-being of mankind. There are countless such myths. Let us take a closer look at the well-known Greek myth of Prometheus. This may help to better understand the figure of Lucifer.

Prometheus and his brother Epimetheus were in the ranks of the Titans, children of Gaea (earth) and Uranus (sky). They were commissioned by Zeus to create humans and animals and to equip them with all the abilities necessary for survival. It was Epimetheus, which literally means afterthought, who, in particular, accomplished this task. Prometheus, which literally means forethought, gave man more than just the art of survival. He brought the solar fire from heaven to earth against the wishes of the supreme god Zeus. He was then captured by Cronus – the symbol of time – and delivered to Zeus, who punished him in a terrible way. The supreme god ordered Hephaestus, the blacksmith of the gods, to chain Prometheus to Mount Caucasus, where an eagle pecked out his liver during the day, which grew back during the night.

It is not just Greek mythology that relates that someone steals fire from the gods. India has its own Prometheus, Matarisvan he is called. He steals Agni (fire) and gives it to mankind. Many African myths have a similar story. Pkharimat is the name of the Prometheus of the Vainakh people, living in the Caucasus, who stole fire for mankind. And Maori folklore and myths also acknowledge their Lightbringer, his name is Maui. He too stole fire from the gods.

Perhaps the comparison with the first book of the Bible, Genesis, is not immediately striking, but the similarities

between Prometheus and the serpent from Genesis are truly stunning. After all, the serpent also urges man to think and be self-conscious, and like Prometheus, he is punished for it. “Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life” (Genesis 3:14). It is also said that the serpent was the most subtle of all animals (Genesis 3:1). Prometheus is also portrayed as crafty.

Prometheus and serpent are thus both clever beings, beings of a higher form of intelligence. They provide the fire of intellect, on which man’s eyes shall be opened, and “ye shall be as gods, knowing good and evil” (Genesis 3:5). The ancient Greeks said that all civilization and all arts came from Prometheus, although the “opening of the eyes” – that is, the awakening of thought and its attendant self-awareness – prompted Zeus to send Pandora with a pot of ailments. Self-consciousness leads one to choose between good and evil.

Furthermore, in the rich Indian mythology you also across the story of rebellious Kumāras (gods) in different places and in different variations. They are sometimes represented as yogis, virgin youths, living in a heavenly sphere. There are, however, among the Kumāras rebels who leave their sphere and thus lose their purity but made this sacrifice so that they could help the mindless man in developing self-consciousness.⁽⁶⁾ In rich Hindu mythology, you also encounter the story of Mahishasura rebelling against Brahma and who is cast into Pātāla – the hell – by Śiva. In the Scandinavian Eddas, something similar is told about Loki.

We also find something like this myth in the Christian Bible: war in heaven.⁽⁷⁾ Unfortunately, this story was explained in a very materialistic way. It was presented as if there was a vulgar quarrel in heaven, from which the devil and his cronies were eventually banished.

However, for those who know how to look through the imagery, they see the same inspiring message in all these myths.

That message has many layers. There are, in the word of Helena P. Blavatsky, seven keys applicable to it. One of them – and for our article the most important one – is that those beings relinquish their sphere of consciousness. They take a big step backwards. This does not mean that they degenerate in their consciousness itself, but that they go to a realm of existence, which they have in fact already outgrown. And they do this out of compassion to help people who live in the much more material worlds than they naturally dwell.

The consequence of that compassionate act is that they bind themselves for a long time to the material world in which the people they are helping, live. Prometheus is stuck on the rock (matter), the snake crawls on his belly eating the dust (matter) and the Kumāras lose their virgin state. But they do this to help humanity by igniting and stirring up the thinking within us.

Compare it to a happy person living in a harmonious world, who goes to poverty-stricken neighborhoods of a big city to help and inspire drug addicts to get rid of their addiction. You leave your own luxurious life in order to inspire others to ascend to a higher level.

Well, all these beings, these light-bringers, you can call by a similar name “Lucifer”.

Ankh sign

The meaning of Lucifer is excellently denoted by the original Egyptian artifact, the Ankh sign or, as it is usually called, the crux ansata. It is the symbol of the planet Venus.

A crux ansata is a cross with a handle: a circle at the top of the cross. On the cover of the original *Lucifer*, the bringer of light is depicted with this Ankh sign in his hand (see illustration on page 140). In this Ankh-sign you find the whole meaning of Lucifer.

For the circle represents the divine world. This is the ideal world, for throughout antiquity the circle was considered the perfect figure. The cross symbolizes the world of matter, into which Lucifer descends, not because of punishment, but because of an untamable, almost rebellious, idealism and compassion. Anyone who reads the drama *Prometheus bound* by the Greek writer Aeschylus is struck by Prometheus’ rebellion, which some may consider to be haughtiness. But his rebellion is not directed against his own fate and suffering, but against all those who persuade him to abdicate responsibility for his act of giving the fire of thought to humanity. He has no choice but to remain an idealist and accept the consequences of his compassion. Anyone who thinks deeply about this, realizes that here we are dealing with the essence of all ethics.

These consequences are expressed at the point where the vertical line of the cross intersects with the horizontal. The vertical line of the cross represents the spirit descending from the circle, the divine realm. This line intersects with the horizontal line, which represents the outer world. The spirit is crucified by the material.

When this is done voluntarily and for the sake of compassion, this is the great sacrifice, which is flowerily described,

for example, in the myths of Christ and Prometheus. Suffering is accepted voluntarily, so that one can fulfill the function of a bringer of light.

Lucifer is the light-bringer. He transforms the divine consciousness into wisdom and knowledge, which is absorbable, conceivable, comprehensible for us humans.

Lucifer is also Venus, the morning star. In Greek he was called Phosphorus. She, Venus, is the brightest “star” in the firmament. She stands between the sun and the earth. She transforms the spiritual solar forces to us humans on this blue planet. We do speak of the Sun and Venus as living beings. The solar system is a living unit, in which each of the planets performs a function. So, Venus is not just the physical planet we can observe, it is a concentric sphere around the sun, as every planet is. She performs exactly the function performed by Prometheus. The latter stole the solar fire and donated it to the earth. Venus-Lucifer “steals” – extracts – her light and spiritual power from the deity of the solar system and bestows it on us. Although this planet is the brightest planet in the sky, it is nevertheless only a faint glimmer compared to our brilliant daystar which, just after her, the morning star, gives us its light.

We can relate this to ourselves. For the sun is not only the spiritual heart of the solar system, there is also a spiritual sun in every human being. This golden sun within us passes on its wisdom through a link and that is the inner Venus or Lucifer. That is Prometheus or the higher, enlightened thinking, our higher mind.

Blessing and Curse

Curiously, Lucifer’s sacrificial act does not produce immediate human happiness. Prometheus is both a blessing and a curse. After all, despite his warning, Pandora’s jar was opened anyway, and ailments such as sickness and death, fear and aggression became woven into the character of man. Likewise, after man eats of the fruit of the tree of knowledge of good and evil in the Biblical paradise, things go wrong. Adam and Eve lose their paradisiacal state, see that they are “naked” – that is, they feel separated from Nature – and have to earn their living by the sweat of their brow.

Now thinking does not necessarily lead to the loss of the paradisiacal state. If we self-consciously realize the oneness of life, we will self-consciously remain in paradise. If we do not do so, we will be driven out of “the Garden of Eden” — figuratively speaking. But even if we are expelled from paradise, almost everyone will prefer the suffering of self-consciousness above an animalistic, unself-conscious state.

The challenge, however, is in learning to use our mind, which these divine beings have kindled in us, in such a way that we do not feel separated from the rest, from our fellow human beings – with all the attendant selfishness – but learn to understand that we are a part of the whole. In other words, we have to return to the paradisiacal state in which we dwelled first unconsciously, but now we will have to learn to experience that self-consciously. For this, thinking is a requirement. That is the blessing given to us by the Light-bringers: the link between our inner divinity and the outer man.

The magazine *Lucifer*

Our magazine *Lucifer* also tries to be a link. We too try to shine the brightest possible light on the many issues that humanity is facing. We try, as Prometheus, to offer the divine fire of thought to the public. Our magazine seeks to transform divine consciousness, Theosophia, into knowledge digestible to man. We will therefore never present theosophical teachings as theory. We want to test Theosophy against everyday practice. We want to apply the often-complicated teachings to the big and small issues of man living in the 21st century. No subject, no problem is too mundane for us to shed our light on.

At the same time, we realize that we do not represent the sunlight itself. We are merely trying to be “Lucifer”. We are – if our attempts succeed – merely giving people the means to ignite that light within themselves independently.

Therefore, we are delighted to offer our columns to other seekers of truth. They can shine their light on the all-encompassing issues of humanity from their vision or expertise. Truth is served when as many facets of it as possible are brought to the fore. For then we can discover a greater truth, which is now hidden behind our small partial truths. Any sincere attempt to discover truth, therefore, deserves our support.

Lucifer can be a platform where people search for truth. But it does not stop at searching alone. We must also clearly show the ways in which one can apply that truth in the practice of life. In doing so, we cannot be concrete enough. We therefore continue to discover and publish Theosophy-inspired practical solutions to all major problems.

We would like to illustrate this way of working by the following example.

In our last issue we tried to contribute to ending war and establishing peace. We have tried to depict the causes of

war and we have shown that we can all be peacemakers, provided we meet a number of conditions in our thinking. We have tried to disseminate our ideas to the largest possible group of peacemakers and to this end have translated our magazine into seven languages. In doing so, we have also referred to peace workers who were motivated by a different philosophy, as we have in the past included articles by people working for peace.

Another example: from the spiritualistic point of view *Lucifer* wrote several times about medical ethical issues such as organ transplantation, cloning, euthanasia, DNA manipulation. In the Netherlands, for example, this led to the establishment of a foundation from the medical world to consider organ donation.

A third example: by means of articles on various religions, such as Hinduism, Buddhism, Christianity, and Islam we have tried to bring about greater understanding between the different religions by demonstration the great similarities between them. And we have also inspired adherents of a particular religion to penetrate more deeply into their own.

The editors of *Lucifer* intend to continue and, if possible, intensify these activities.

So, *Lucifer* is trying to bring light to humanity. But not in the dogmatic, pedantic sense. Like no one, we do not have a monopoly on wisdom. We only try to translate the knowledge of Theosophy into practical situations and thus contribute to a human world worthy of Prometheus’ sacrifice.

References

1. In the first issue (September 1887) of her *Lucifer*, H.P. Blavatsky wrote two articles on the subject, “What’s in a Name” and “The History of a Planet”. Included in *Collected Writings. 15 volumes*, The Theosophical Publishing House, Wheaton 1990, volume 8, pages 5-14 and 14-28 respectively.
 2. In the King James translation of the *Bible*, the word Lucifer appears only in Isaiah 14:12. However, this is an interpolation because the original Hebrew word hêlêl means morning star. Therefore, as far as we have been able to determine, Bibles in other languages translate this word as morning star and you do not encounter the word Lucifer.
 3. *Revelation of St. John* 22:16.
 4. *Second Epistle of Peter* 1: 19.
 5. Wikipedia, lemmas: Lucifer of Siena and Lucifer of Cagliari.
 6. See for instance: H.P. Blavatsky, *The Secret Doctrine*, II, (first edition), p. 243.
 7. *Revelation of St. John* 12:7-12.
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Questions & Answers

Practice what you preach

I had a great many encounters with Roman Catholic nuns. They did good works all their lives, received no pay and were super obedient. Yet they were often jealous, nasty women: joyless and humorless — with a few exceptions. Yet they sacrificed themselves for humanity. How is it that some of them became such unkind and unhappy women?

Answer

The question does not only concern Roman Catholic nuns, it actually concerns everyone.

If you are truly concerned with the fate of your fellow human beings, you find that goal more important than your personal desires and feelings. After all, the latter undermine your sense of responsibility to everyone with whom you deal. You will free yourself from ego-oriented thoughts such as jealousy, need for money, irritations, and dogmatic adherence to rules (which can sometimes make life a hell for others). You learn to understand what other

people are dealing with and how you can truly help them on life's path. What could be more joyful than that? It's inspiring, encouraging, and ... never has to come at the expense of your good humor. Usually, the exact opposite is true.

In short, when ego-oriented thoughts predominate, there can never be service to humanity at the same time. What matters is our motive, the character of our thoughts.

We said this applies to everyone, but let us use a monastic order as an example. With what motives does someone enter a monastic order? Are there no (unconscious) personal elements in play? And if that motive was originally benevolent, does that person know how to keep his or her aspiration alive in heart and mind? Has he or she investigated beforehand in which monastic communities an atmosphere of openness, unconditional human understanding, and independent thinking prevails — and in which ones it does not?

Consider that if in any given church community there are too few who understand and practice the true, unselfish side of their religion, there is

little chance that anyone can protect and lead that group inwardly. And then, unfortunately, all kinds of selfish characteristics may start to dominate, causing substantial damage — spiritual, intellectual, psychological, and sometimes physical damage — to those who are under the influence of that group.

Another point of consideration is that whoever represents a spiritual movement holds a certain authority; and the consequences are often severe if he or she abuses the trust of the faithful. Yes, the mere fact that someone, rightly or wrongly, claims spiritual authority, will render the consequences of selfish actions more serious both for him- or herself and for those concerned, than if someone did not assume that (alleged) spiritual authority.

A clergyman has the actual task of being an example of empathy and understanding. He or she has the duty, if a certain population group is treated unjustly, to take a firm stand and to act accordingly. And fortunately, there have always been such clergymen. Ideals are not distant goals: we can practice them every hour of every day.

TSPL Lectures February and March 2023

The lectures and studies are on Sundays at 19:30 CE(S)T and can be followed online.

Theme: A deeper insight in the cycle of life and death

- **February 19** - Birth and death of suns, humans and atoms
- **February 26** - Study meeting on previous lecture
- **March 5** - Living *better* by thinking about death
- **March 12** - Study meeting on previous lecture

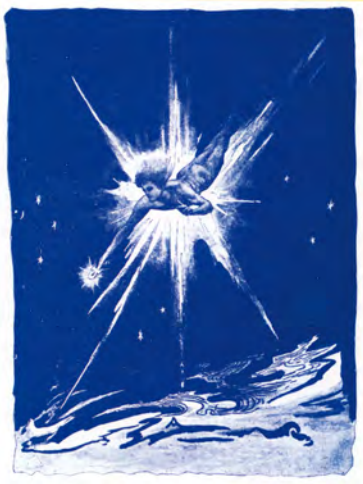
Theme: Spiritual science - *The new scientific mentality*

- **March 19** - The *universal* science of antiquity
- **March 26** - Study meeting on previous lecture
- **April 2** - Metaphysics: beyond the limits of physics
- **April 9** - Study meeting on previous lecture

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)