

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 2025

The logic of the Heart

- Introduction
- The stream of Wisdom and Compassion from the Kosmic Heart
- How do we recognize the working methods of the Hierarchy of Compassion?
- Be a link in the stream of Wisdom, Compassion and Peace

On the nature of cosmic influences: about astrology, part 3

Compassion as a motive for action

Animal consciousness

The logic of the Heart

*The stream of
Wisdom
Compassion
Peace*

**Online SYMPOSIUM
14 September 2025**

The three fundamental propositions of Theosophy

As far-reaching as the Theosophical teachings are, they are based on three fundamental propositions. For a proper understanding of Theosophy, it is necessary to consider them carefully.

The first fundamental proposition: Boundlessness

*An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. (...) One absolute Reality which antecedes all manifested, conditioned, being.**

And although unknowable, this absolute reality is the foundation for all life.

The second fundamental proposition: Cyclicity

*The Eternity of the Universe in toto as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing', called 'the manifesting stars', and the 'sparks of Eternity'.**

All beings are imperishable 'sparks of Eternity', passing alternately through phases of active life and inner rest (sleep or death), in a ceaseless cyclic process.

The third fundamental proposition: The essential equivalence of all life

*The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul – a spark of the former – through the Cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term.**

The same One Life flows through the hearts of all that exists. Everything is alive. There is no dead matter. Therefore, everything is essentially equal. Everything latently possesses the same faculties as the greater whole of which it is a part (Over-Soul) and gradually unfolds these inherent faculties, re embodying itself continually (second proposition). This growth of consciousness always takes place in interaction and is boundless (first proposition).

* Source: H.P. Blavatsky, *The Secret Doctrine*. Volume I, p. 43-47 (pagination original edition).

For more explanation, see our website:

blavatskyhouse.org/about-us/what-is-theosophy/

Cover illustration:
Poster of the 2025 Symposium.

Interested in our lectures?

Watch them on our YouTube channel:

[youtube.com/
@theosophicalsociety-tspl](https://www.youtube.com/@theosophicalsociety-tspl)

Contents Lucifer — the Light-bringer

No. 4 | December 2025

Editorial

page 112

Symposium 2025 The logic of the Heart

The stream of Wisdom, Compassion and Peace

Introduction

p. 113

On September 14, the annual symposium of the Theosophical Society Point Loma (TSPL) took place. The lectures appeal directly to the logic of our spiritual Heart.

Redactie

The stream of Wisdom and Compassion from the Kosmic Heart

p. 114

How does the flow of wisdom run from the cosmic Heart to the spiritual Hearts of people? What role did the spiritual Messengers play, worldwide and throughout the ages? What is the wisdom they brought, and do their messages correspond worldwide?

Patricia van Lingen

How do we recognize the working methods of the Hierarchy of Compassion?

p. 120

The great Sages work together within the Lodge of Wisdom and Compassion as “the fingers of one hand.” Their central goal is to serve humanity spiritually and mentally on the long path of inner growth. According to what principles do they work? How do they know how to connect with the developmental stage of their fellow human beings??

Iljitsj van Kessel

Be a link in the stream of Wisdom, Compassion and Peace

p. 125

How can each of us experience the flow of Wisdom and Compassion? And how can we become conduits for that flow? What does that mean in practice?

Mariska Zwinkels



On the nature of kosmic influences About astrology, part 3

p. 131

This is the third article in our series on ancient astrology. What characteristics do the influences of the celestial zodiac, the Sun, and the sacred planets have? And what is meant by the twelve different ‘houses’? What choices do we have as humans?

Study group

Compassion as a motive for action

p. 140

In today’s turbulent world, there are daily protests and actions against all violence and abuses. What motivates the activist and what can he do to contribute to a better world?

Rob Goor

Questions & Answers page 143

- » Animal consciousness
- » Is there such a thing as animal intelligence?

Agenda

page 146

- » Lectures on Sunday, January - June 2026

Editorial

Living from a brotherhood perspective: how do you do that when the world around you seems so focused on individual happiness? When you live from your heart, dedicating yourself to your fellow beings, you may encounter incomprehension or even opposition.

Don't let that stop you. A sincere attempt to follow the logic of our spiritual heart is always supported. By whom? By our great Teachers, members of the Hierarchy of Wisdom and Compassion.

Every sincere attempt contributes to a more understanding and selfless society, because it evokes a similar response, in accordance with the law of cause and effect. And whenever you give your thinking a compassionate character in this way, you open your higher mind to the stream of inspiration that emanates continuously from the great Teachers, the members of the Hierarchy of Wisdom and Compassion.

Because our consciousness is usually not that far developed, we do not notice their efforts. Yet they are there. Every sincere effort to commit yourself to your fellow human beings, to the happiness of others without expecting anything in return, is noticed, supported and nourished.

During our annual symposium, we talked about this flow of Wisdom, Compassion, and Peace that has its origin in the Boundless Heart of the Universe, and is transmitted by all degrees of the Hierarchy of Compassion. The lectures gave an inspiring explanation of the logic of the Heart, after which we exchanged ideas with each other in the workshops. In fact, we helped each other to master the theosophical knowledge so that we can apply it. The text of these lectures can be found in this issue of *Lucifer – the Light-bringer*.

We continue our series of articles on the theosophical backgrounds of astrology. In this issue, you will find the third article in which we examine the nature of the several cosmic influences. Influences that, if we handle them wisely, can help us in our endeavors.

How do theosophical teachings and standing up for what we believe in, or opposing what we do not agree with, go hand in hand? In the article 'Compassion as a motive for action', we try to find out how a theosophical activist can contribute to a better world.

In this issue of *Lucifer* we also look at animal consciousness. How does their development relate to that of humans? Is there such a thing as animal intelligence?

We conclude this issue with the activities calendar. Here you will find information about when and where we can work together to understand more of the world and our place in it. Whether in a lecture or over a cup of tea during a philosophical café, the goal is always the same: brotherhood.

Editors

The logic of the Heart

The stream of Wisdom, Compassion and Peace

Introduction

On September 14, 2025, the annual symposium of the Theosophical Society Point Loma (TSPL) took place via ZOOM.

It is interesting to pause for a moment and reflect on the concept of a 'symposium', which is not so common anymore. It is a well-suited word for this annual meeting of the TSPL, but especially regarding the theme of this symposium. It comes from the Ancient Greek word *Symposion* and is composed of *syn-*, which means 'together' (as in synthesis or sympathy), and *-posium*, coming from *-posis*, which means 'a drink' from the verb *ponen*, 'to drink.' In short, literally: 'drinking together'. You also come across this Greek word *Symposion* as the title of one of Plato's dialogues, in which some characters do indeed consume a lot of wine. But the word symposium also has a hidden, esoteric meaning, which Plato undoubtedly had in mind. For not only is there drinking in the outer sense, but above all, people drink in the inner sense from a certain source: the eternal Source of Wisdom. And the latter is exactly what we want to achieve with our symposia.

For more than six months, our symposium working group prepared lectures and workshops on the theme *The Logic of the Heart, The Stream of Wisdom, Compassion, and Peace*. The following questions were answered:

- What is this Heart, this common Source of Wisdom?
- Why did the various messengers bring the same wisdom over and over again?
- How can we understand and apply this wisdom in our lives?

The lectures at the Symposium were particularly inspiring. That is why we are including them in this edition of *Lucifer*, hoping that we will gain an even better understanding of the logic of the Heart and become more aware of the Hierarchy of Compassion. This hierarchy works in our world as a ceaseless source of inspiration from that Heart.

Gottfried de Purucker writes the following about this Hierarchy of Compassion with the Great Lodge as its branch with its Teachers on the human level:

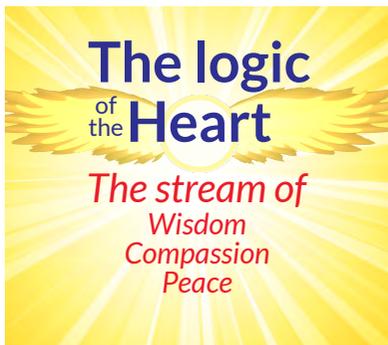
Life is a school and men are the pupils in that school, and in that school there are teachers. In these few words you have the key to the whole situation and to the policy of the Great Lodge.⁽¹⁾

They are active in the world all the time. Their agents are active always and everywhere. Their influence is always for good, always for brotherhood, always for kindness among men, always for peace, always for progress and the gaining of a greater light, always for the things which give to men's hearts high hope and courage, and to their minds inspiration and love and rest. But this is not the rest which is mere negative repose or sleep; it is, on the contrary, the rest which comes from the harmonious working of all one's functions and faculties - spiritual, intellectual, ethical, vital, and physical.

Sometimes they awaken men when men have fallen to sleeping, to spiritual and intellectual inertia, and resting in the smug satisfaction of physical comforts. They then begin to call forth the soul of men, that fiery flame which stirs and moves within us and leads us to deeds of greatness and to imagination of sublime things. Yea, then they stir up conditions so that men shall awaken and begin again to recognize the call from within, the call of the inner god.⁽²⁾

References

1. G. de Purucker, *The Masters and the Path of Occultism*. 1st edition. Point Loma, California, Theosophical University Press, 1939, p. 44. (Source: <https://blavatskyhouse.org/literature/gottfried-de-purucker/the-masters-and-the-path-of-occultism/>.)
2. See ref. 1, p. 10-11.



The stream of Wisdom and Compassion from the Kosmic Heart

Welcome to the first lecture. In this lecture, we will focus on the spiritual messengers throughout history who brought a deeper truth to humanity. These messengers, also known as Sages or Teachers, are of all ages and can be found all over the world. Examples of these messengers are: the Buddha, who brought his teachings to India, and the sage Lao-Tsu in China. In the West, Pythagoras and Plato are well known to us, as are Jesus the Nazarene and Muhammad from the Middle East. But in America, too, we find messengers such as Quetzalcoatl and Manco Capác.

These Sages brought the message of wisdom in many ways, always adapted to the culture and the zeitgeist. They did this by means of symbols, stories, poems, dialogues, and mystery plays, among other things. Always aimed at promoting peace, understanding, harmony, and universal brotherhood. All these messages have left an indelible mark on history, so much so that centuries later we still know them. These messages are evidently still relevant today.

The title of our lecture, 'The stream of Wisdom and Compassion from the Kosmic Heart', suggests that these messages of wisdom are not just

an opinion, but that there is a deeper source behind that wisdom. This leads us to a number of questions, which we will explore in more depth in this lecture:

1. What is this message of wisdom that the messengers bring?
2. Is it true that these messages are similar?
3. For what reason are these messages brought to humanity?
4. Who are the messengers, and where do they get their wisdom from?

To answer these questions, we present you a number of teachings from different traditions and quotes from different messengers. We will examine to what extent they correspond, and whether we can recognize them in our own world of experience.

What is this message of wisdom?

We begin with the first question: What is that message of wisdom that the messengers bring? Furthermore, we will also examine the deeper meaning behind it.

Generally, we see that the messengers always present a number of essential ideas, core thoughts that lift our everyday thinking to a greater reality

and deeper understanding of Life. In doing so, they invariably appeal to us to think about it independently, to examine whether the message resonates with what you yourself think is right, just, and logical. Only then, after we have examined it ourselves and found that the idea satisfies our heart and mind, can we accept it as true. This is a process that must take place within ourselves, because real insights always come from within.

Boundlessness

The first important core idea that we find in all traditions is boundlessness.

Plato calls this Apeiron, Buddhists call it Sūnyatā, and in the Popul Vuh from America it is called the Great Sea of Space. Lao Tsu approaches this with TAO and the Chaldean Kabbalists with Ein Sūph.⁽¹⁾ In Islam, this is Allah, regarded as the unnameable and all-encompassing.⁽²⁾ What can be said about this? That there is a PRINCIPLE, as H.P. Blavatsky calls it, boundless, unknowable, unchanging, and eternal. In the Upanishads, this is called Parabrahman, the ‘supreme ALL’, the ever-invisible spirit and soul of nature, unchanging and eternal, [which] cannot have any attributes.⁽³⁾

The boundless can never be grasped by our limited human mind. And yet this principle is brought to us by the Sages, for, although unknowable in its essence, it is the root of the One Life, of which all beings are a part.

The Roman emperor and Stoic Marcus Aurelius tells us in this connection, that the universe is ONE great living organism.⁽⁴⁾

The core idea we can draw from these quotes, is that there is *boundless life* of which all beings are a part. In other words, the same One Life beats in all beings; it is the essence of all things. Everything is alive.

Every being carries the boundless within itself

From one basic idea flow several related ideas, as the Wise teach us. If there is a boundless Unity, we cannot be outside of it. We must be part of it and therefore carry it within ourselves.

The Persian poet Rumi tells us, therefore, ‘you are not a drop in the ocean, you are the entire ocean in one drop.’⁽⁵⁾ The *Chhāndogya Upanishad* emphasizes: “Tat twam asi,” You are That.⁽⁶⁾ You are not separate from cosmic reality, you *are* that reality, you are essentially the boundless. The Greek philosopher Heraclitus teaches that man is a reflection of the entire kosmos. Everything that exists on the

large scale, is also present in each human being.⁽⁷⁾

The diversity we see, consists of the many aspects of the One Life. Every being – human, animal, tree, planet – is a unique expression of this. It is as if we are all notes in the same melody, or waves in the same ocean.

In other words: being an expression, an inseparable part of the One Cosmic Life, every being carries all possibilities within itself. The key message here is, that we are in essence a spiritual core or Heart, and that this core of us is our link to the One universal Life. H.P. Blavatsky calls the spiritual core of each being a ‘Spark of Eternity’ or a ‘Monad’.⁽⁸⁾

Growing harmoniously together — the ladder of life

What happens with all entities? Will all entities stay the same within this unity? No, if we are an inseparable part of the boundless Unity, we must have boundless possibilities of development in us, that we unfold from the inside outwards. Every being unfolds these potentials more and more, life after life, imbodiment after imbodiment. But there are large differences in development. That’s why we can recognize a ladder of life in nature: from less developed to more developed beings. All beings develop gradually, cyclically. From atomic being to human being to solar being, and all the intermediate steps between. Poetically speaking, we are pilgrims of eternity who learn through the ages to express our deepest inner nature. Rumi shows us this very vividly in the following poem:

Behold, I died as a stone and rose as a plant
[and by ‘I’ we mean that pilgrim of eternity, that
spiritual core]

I died as a plant and then took the course as an animal,
I died as an animal and became a human being. Why
then should I fear?

Since by dying I cannot become less?⁽⁹⁾

Rumi then hints that this development continues to higher stages, which we will discuss later on in more detail. Can we recognize that inner development in ourselves? Yes, there is a deep thirst within us, from our deepest core, our heart, to know more, to understand more. Our consciousness can expand, we can learn every day, during each incarnation, we all can recognize that. If you look back at who you were 10 or 15 years ago, you will see that you now understand things that you could not grasp then. You respond differently to situations that arise. When we real-

ize this, we can consciously align ourselves to our inner core and open our daily conscious minds for the flow of wisdom from our deepest inner self.

By means of these basic ideas, the Wise show us a greater reality. They point out that the most spiritual core within us is identical to the most spiritual core of the entire Kosmos. And because this is the case for all beings, our core is therefore completely identical to the deepest core of all our fellow beings. So, there is unity: we are not isolated and no being can be missed. Therefore, it is illogical to disadvantage or fight each other; on the contrary, harmonious cooperation is the natural way. As human beings, we have a responsibility in this. Realising this, we will deliberately strive to align our thinking to the wisdom that flows from our own deepest inner being.

In summary

So far, we have discussed three important core ideas that the messengers brought us throughout the ages. In summary, these are:

1. The boundlessness of life, of which all beings are an inseparable part.
2. Consequently, every being has boundless possibilities within themselves.
3. And the keynote of all is cyclical, collaborative development.

Explanation of the layered structure of the Kosmos

Anyone who reflects on these basic ideas will discover that the Kosmos is made up of a collaboration of beings, who are all at different points on their inner path of development. The Kosmos is therefore layered. It consists of successive stages of development.

Can we recognize this in practice? Within the enormous variety of characters we find in humanity, yes, we can. We already mentioned messengers such as Pythagoras, Buddha, Jesus, Muhammad, Quetzalcoatl, who show much more understanding and vision than the average fellow human being. Without exception, they speak from their own experience. What they bring is not merely theory for them. They live entirely according to the principles they bring, in all their thoughts and actions. This is only possible because they have developed their spiritual abilities further than the average person. Yet, they are still human beings.

And these messengers all say, in their teachings: “Thus I have heard.” What I offer is universal wisdom and not

something I have devised myself. I pass on as purely as possible what I learned from my Teachers, from even more universal beings. They also said: each of you will one day be able to do even greater works than I am doing now. The messengers thus demonstrate the logic that there are beings who are still more developed than humans. Can we also recognize this in the myths and philosophies of antiquity? Let us explore this together.

We see that the ancient Greeks, in their myths, speak of a series of increasingly higher developed beings: first humans, then heroes, then divine heroes or demigods, and finally gods.⁽¹⁰⁾

In Christianity, we find the scriptures of the apostle Paul, who spoke of the many ranks of angels, archangels, principalities, powers, dominions, and so on, a number of stages further.⁽¹¹⁾

Buddhism also mentions a hierarchy of consciousness. There are Buddhas of different levels. This is beautifully visualized in the magnificent Buddhist temple ‘the Borobudur’. On its three highest, circular plateaus are statues of Buddhas of successive levels of enlightenment. And, significantly, at the highest level, at the central point of the whole temple, there is a stupa without a Buddha statue. This refers to the indescribable source of wisdom, which therefore cannot be depicted.



So, in the Kosmos, there are many levels of development, some further than humans, others less so. All beings in the Kosmos work together and cannot exist without each other. The more advanced beings offer guidance and inspiration to those who come after them on the long path of development. They do that, because these more advanced beings have already successfully completed the school of learning that the less advanced beings are trying

to follow, with greater or less difficulty. The older brothers give instructions to their younger brothers.

To summarize what we have presented so far: we see that all messengers, in all times and everywhere, brought the same insights about life. Although it sometimes requires considerable study to understand the symbols and language of an ancient messenger, the same universal core message is always present. We hope that this has given you a taste of the inner richness that lies behind these teachings.

So, is it not plausible that there must be one source for that message? Our next question is: what is that source?

What is the source of the message?

We saw that the kosmos is layered and consists of various levels or spheres of existence, from the most spiritual to the most material levels. Although these levels of existence differ greatly from each other in characteristics and condition, at each level there are spiritual Teachers active. So, there are Teachers among the gods and also among humans, indeed at all levels of the Kosmic hierarchy. These spiritual Teachers stimulate all less developed beings within their circle to expand their consciousness and are therefore called the ‘light side’ of Nature.⁽¹²⁾

These Teachers have deliberately chosen to devote themselves entirely to the development of all fellow pilgrims on the often very confusing path of life, full of illusions and suffering. Their compassionate decision stems from the realization that all beings are essentially ONE and inseparably connected to each other. Together they are called the ‘Hierarchy of Compassion’: the word ‘hierarchy’ meaning ‘a unity of cooperating beings, made up of many degrees of development’. And the word ‘compassion’ indicates its characteristic.⁽¹³⁾

They work very closely together. They form a tight unit. They continuously pass on their wisdom to each other, through all degrees of development, as best they can. Together, from ‘high’ to ‘low’, they form one continuous stream of wisdom and universal love. Together, they form, as it were, an eternally flowing river of inspiration, which spreads over as large an area as possible through ever-branching tributaries. They are therefore always and everywhere active, at every level of development.

The messengers we know, who work among humanity, belong to this group of beings and have derived the universal thoughts they bring from that ONE stream of wisdom. That stream is the common source of universal wisdom from which all world teachers have drawn. This

explains why Lao-Tsu, Buddha, Jesus, Plato, Zoroaster, and many other messengers brought essentially the same insights.

Does this stream have an absolute beginning somewhere? No, even the being with the noblest wisdom we can imagine, has his Teachers. There are always greater fields of wisdom, understanding, and ability to develop.

And because there is no absolute starting point but always a ‘further inward’, we say *that this stream of wisdom flows from the boundless, unfathomable essence of the Kosmos, or symbolically speaking, from the ‘Heart’ of the Kosmos*. By the symbol ‘Heart’ we mean the hidden, the even more inner, that which lies ‘in and behind’ what we can imagine to be the summit. So that means that nowhere can there be an absolute starting point or an all-knowing deity: for every being is part of a still greater whole.

In short: from the unfathomably deep Heart of the Kosmos, wisdom flows, through all the intermediaries, through all the transmitters, to all the capillaries of the Kosmos, with each of these compassionate beings in the Hierarchy of Compassion being a link.

What do we mean by wisdom and compassion?

Now we will zoom in on what this cooperating line of transmitters all have in common: their *wisdom* and *compassionate* motive.

What do we mean by the words ‘wisdom’ and ‘compassion’? That is not an unnecessary question, because we know that there are countless opinions and emotions about these words. Theosophy provides a clear description:

Wisdom is:

Understanding the nature of humans and all other beings, and their essential unity, because, as we mentioned earlier, the heartbeat of the ONE life beats in all beings. A wise person therefore experiences the inseparable bonds between all things. Wisdom is also understanding the coherence and structure of the Kosmos and recognizing the ‘universal habits of consciousness’, such as: that everything develops from within, the process of reincarnation, and the law of cause and effect.

The Wise have learned to understand Nature, or life — and apply this insight. They work completely in harmony with Nature. They are in harmony with the heart of things, because their motive is compassion.

Next, we will zoom in on the word ‘compassion’: what is compassion?

Compassion is:

In short, *'the conscious practice of the principle of unity'*. It is not a fleeting feeling of empathy. You realize the ignorance and difficulties of all people and decide to help them. For the Wise, compassion is a 24/7 mindset, a 24/7 way of acting, because they realize that we are all connected in a unity without boundaries. After all, all beings are ONE in their Core. This explanation of compassion may sound grand and far removed from us, but know that consciously expressing compassion in practice, is always a gradual and growing process.

Compassion can be trained. It starts with flashes of compassion. Perhaps recognizable as moments when you completely forget yourself, when the interests of others or the common good come first. Like parents who are 100% committed to their children. And those flashes of compassion can expand.

Compassion cannot be imposed, but is something that comes from within. It is a logical consequence of the fact that you are more and more able to open your mind to your own spiritual core, which therefore increasingly enlightens your thoughts and actions.

Well, we have seen that everything in the kosmos is alive, that all processes in the kosmos are produced by living beings that work according to habitual patterns, according to 'laws', and that the Kosmos is therefore not disorderly. Because the more advanced beings act more from the awareness that they are one with the Kosmos, they will always act for the whole, out of selflessness. That is why compassion is the keynote, the habitual pattern of life, the LAW of Laws. When you reason from unity, helping the whole is the most logical, truthful and, moreover, joyful way of life! No true wisdom without compassion. Both are necessary, because compassion without wisdom leads to well-intentioned but blind actions; without wisdom, you do not know what the consequences are for your fellow human beings and yourself. Furthermore, knowledge of life without compassion leads to abuse of that knowledge. If we want to become a living expression of wisdom and compassion, we cannot do that for ourselves, but always from an intention in which the whole stands foremost central, so that what we think or do benefits the whole.

In short: both compassion and wisdom can be developed, wherever you are on the ladder of life.

Lodge of Wisdom and Compassion

We have just spoken of the Hierarchy of Wisdom and Compassion, which consists of all beings who are dedi-

cated to supporting the whole. Within that Hierarchy, there is one branch operating on Earth, and that branch we call the 'Lodge of Wisdom and Compassion'.

This Lodge is the necessary link in the stream from the Kosmic Heart, towards us humans.

The messengers of the past and present belong to this Lodge of Wisdom and Compassion.

By which names are they known in different traditions?

In Buddhist countries they are called Bodhisattvas. In ancient Persia, they were called Amshaspands in the Solar hierarchy. In Jewish mysticism and among the Qabbalists, we find them spoken about as Bnēi 'Elōhīm, the Sons of the Gods. In Greece and Egypt, they are called the Sons of the Sun.⁽¹⁴⁾ In Islam, they are called the Friends of God, the Aulijaa'.⁽¹⁵⁾ In Central America, they are symbolically represented as the Winged Serpent, Quetzalcoatl,⁽¹⁶⁾ and its counterpart can be found in China in the dragon of wisdom.⁽¹⁷⁾

What distinguishes messengers from everyone else? It is their view of life. They have looked behind the veils of outward existence in search of the causes of suffering.



Based on that vision, they have *consciously* committed themselves to helping their fellow pilgrims. They have experienced Unity. They offer a helping hand to those who have not yet seen these truths, whenever possible.

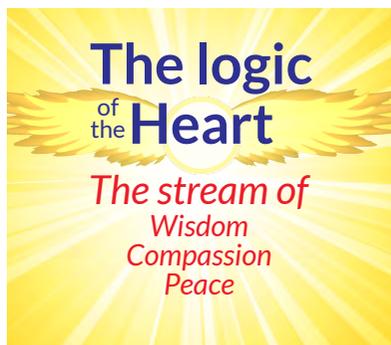
All world teachers are part of that universal stream of wisdom and bring the same light, the same truth, in a form adapted to the times. In collaboration, they bring one universal system of thought, which we presently know as Theosophy.

In conclusion, the Lodge of Wisdom and Compassion brings the stream of wisdom and compassion from the Kosmic Heart to our human Heart. The Lodge fulfills the spiritual leadership role within the planet Earth. Their members are constantly active. They are our living example.

So, how does the Lodge of Wisdom and Compassion work? And can we become as wise as the Sages? We will explore these questions in the next two lectures!

References

1. G. de Purucker, *Esoteric Teachings. Volume 3. Space and the Doctrine of Maya*. The Hague, I.S.I.S. Foundation, 2015, p. 31-33.
2. B. Voorham, H. Bezemer, *Een andere kijk op de Islam. [Another view on the Islam]*. Den Haag, Stichting I.S.I.S., 1997, p. 23-24.
3. G. de Purucker, *Occult Glossary*. Second and revised edition. Pasadena, California, Theosophical University Press, 1996, lemma 'Parabrahman'.
4. Frédéric Lenoir, *De droom van Marcus Aurelius. Van filosofie naar levenskunst. [The dream of Marcus Aurelius. From philosophy to the art of living]*. Singel Uitgeverijen, p. 121-180, 'De overpeinzingen van Marcus Aurelius' ['The reflections of Marcus Aurelius'].
5. Based on: D. Rumi, *Masnavi. Volume 1*, p. 38, 66, 144, 164. *Volume 4*, p. 165. *Volume 5*, p. 123, 125, 139, 178, 224. *Volume 6*, p. 52, 74, 93-95, 239, 250, 254. (Source: <https://faakhirislamic.wordpress.com/2016/05/23/masnavi-rumi-persian-with-english-translation/>; visited November 22, 2025).
6. *Cbhândogya Upanishad* 6.8.7, in the conversation between Uddalaka and his son Śvetaketu.
7. Heraclitus' vision, as far as we know from the surviving text fragments, consistently points to the close connection and, in fact, the fundamental equality of a human being and the Cosmos — although he never literally spoke of humanity as a mini-cosmos. Yet, that does seem to be its overarching idea. See: G.P. Conger, *Theories of macrocosms and microcosms in the history of philosophy*. New York, Columbia University Press, 1922, p. 3-4. (Source: <https://dn790009.ca.archive.org/0/items/theoriesofmacro00conguoft/theoriesofmacro00conguoft.pdf>; visited November 21, 2025).
8. H.P. Blavatsky, *The Secret Doctrine. Volume I*. Various editions, p. 16 and footnote (original English edition).
9. See ref. 2, p. 104, 124 (ref. 82).
10. *Bible. Letters of the apostle Paul*. See also: G. de Purucker, *Fundamentals of the Esoteric Philosophy*. San Diego, California, Point Loma Publications, 1990, p. 292-294.
11. G. de Purucker, *Fundamentals of the Esoteric Philosophy*. San Diego, California, Point Loma Publications, 1990, p. 56-58 (original English edition).
12. See ref. 11, p. 286.
13. G. de Purucker, *Esoteric Teachings. Volume 10. The Hierarchy of Compassion*. The Hague, I.S.I.S. Foundation, 2015. And also: Bouke van den Noort, 'Compassion as a universal way of living'. Article in: *Lucifer – The Light-bringer*, number 3, September 2025, p. 81-90.
14. G. de Purucker, *Esoteric Teachings. Volume 2. The Esoteric or Oriental School*. The Hague, I.S.I.S. Foundation, 2015, p. 21.
15. See ref. 2, p. 87, 113.
16. H.P. Blavatsky, *Theosophical Glossary*. Various editions, lemma 'Votan'.
17. Bouke van den Noort, 'The universal symbolism of heroes, dwarfs, giants, snakes and dragons'. Article in: *Lucifer – The Light-bringer*, number 3, September 2024, p. 71-80.



How do we recognize the working methods of the Hierarchy of Compassion?

In lecture 1 we saw that there is a Hierarchy of Compassion that works in all areas of the Cosmos and that the branch of this Hierarchy that is working on our planet, is called the Lodge of Wisdom and Compassion.

The commonality between members of this Hierarchy is that they have consciously chosen to support all other beings in their development.⁽¹⁾ They have come to this conclusion because, in their search for truth, they have seen and experienced that unity is the foundation of all that lives. That we are all part of a Universal Brotherhood and that it is therefore most logical and most natural to always support this unity.

Compassion based on unity is therefore the motive by which they live. In her book *The Voice of the Silence*, H.P. Blavatsky writes the following: “Compassion is no attribute. It is the LAW of Laws”.⁽²⁾ This gives us something to ponder over, because although compassion is sometimes hard to find in society, it forms the basis for all the thoughts and actions of all the members of the Hierarchy of Compassion.

Insight into the processes of Nature

In their process of growth, they have

examined all the processes in life. The vision they have formed of these processes has been carefully constructed. Moreover, they have done this through close cooperation with each other. Over many, many centuries of research, these Sages and Seers have only accepted the insights as true when these have been proven to be true, through careful testing, verification, experimentation, and application in life.⁽³⁾

In this way, they have gained such a complete understanding: of the processes of life and death, of cause and effect, and are so familiar with the hierarchical structure of the cosmos, of which they themselves are a part, that they are able to work in complete harmony with these processes.⁽⁴⁾ Moreover, they have done this for so long that this knowledge is not something that has remained outside of them but has become so much a part of them that they have literally become this knowledge, or wisdom.

Where we are now as humanity

If we now look at where we, as human beings are, on our infinite pilgrimage, we can say that we as humanity have not yet formed such a comprehensive picture of unity and Universal Brother-

hood. To a large extent, we still identify ourselves with our personality. When making decisions, we are often primarily concerned with advantage for ourselves and forget the connection with the whole. We think and live in the illusion that we are separated beings. That we are disconnected from each other. Or we do see that there is a connection between all living things, but we do not attach ethical consequences to it. This, and therefore we only have to look around us, results in infinite suffering and disharmony.

Plato's cave metaphor

Plato very clearly describes this illusion of separateness in his metaphor of the cave in which men, chained by their own thinking, look at shadows on the wall of that cave and mistakenly take these shadows for reality, not realizing that behind these shadows lies a deeper truth.⁽⁵⁾ That there are deeper or more inner causes underlying these shadows and that it is precisely by gaining insight into these deeper causes that we are able to bring our lives much more in accordance with the Laws of Nature and live in harmony with each other.

The Lodge of Wisdom and Compassion attempts to inspire us to acquire more knowledge and insight into these processes of life.

In this lecture, we will look at how they work. Because if we can form a vision of this and understand at least something of their way of working, we can also recognize their methods and we are able to harmonize with the wisdom they bring and apply it in our lives.

Considerations for passing on wisdom

And now, how could they pass on this wisdom to us? How will they do that wisely? And how can they pass what they have acquired with such difficulty, that penetrates so deeply into all processes in Nature, in such a way that we can handle it properly? Wisdom, which, when we receive it, also gives us responsibility. And which, if we do not understand it properly, can also be misused.

Could they simply pass on this knowledge by publishing a schoolbook with some explanations and a number of exercises? Would that enable us to become compassionate and truly understand the processes of life? No, say the Masters themselves. Passing on Wisdom is not a matter of teaching a certain grammar, facts, words, or technical skills.⁽⁶⁾ Mastering Universal Wisdom has more to do with developing an inner attitude, a mentality, and a motive for the way we organize our lives. What matters is wanting to be

wise out of compassion or wanting to develop more compassion out of wisdom.

Let us now take a closer look at this approach.

Firstly, the Lodge of Wisdom and Compassion is on the thinking level constantly attuned to Universal ideas, such as Unity, Universal Brotherhood and Compassion. Their entire lives are focused on forming and spreading this Wisdom, which means that a constant stream of inspiration emanates from them. This inspiration can be seen as a continuous stream of wisdom and compassion arising from the cosmic heart, as presented in lecture 1.

Motive for receiving is Compassion

Now that stream of inspiration can be received by anyone who is attuned to it. Your nationality, your origin, your gender, color, or religion play not the slightest role of significance in this. These are merely external characteristics. For the development of Universal Wisdom, it is important how you are attuned inwardly.

If we consider that Compassion is the motive or the underlying tone from which the Lodge of Wisdom and Compassion operates, then Compassion is consequently the frequency by which this stream of wisdom is transmitted by them.

If we want to be able to tune ourselves to this stream, we have to become in accordance with it. Sender and receiver will then become attuned to each other.⁽⁷⁾ How this can be done, will be explained in more detail in lecture 3. But for now, we can say it is important that we learn to let go our self-centeredness. We can do this for example, by attuning our thoughts and actions to the greater whole. By focusing our thoughts and actions on how we can help others, or by thinking about how problems in the world can be solved, and on what principles our solutions will then be based. And the more we succeed, the more we will become ourselves also a part of this stream of inspiration.

Some mystics, philosophers, writers, musicians, artists or scientists, are known to have had moments of inspiration. We can imagine that this happens when they are focused on expressing something of the unity or of the interconnectedness of all life, or when they want to inspire people to open-up and live more from the heart. We want to emphasize that these are only examples and that receiving and passing on this inspiration is possible for everyone.

Cyclical impulses

This continuous stream of inspiration is therefore always present, and at certain moments in time, this stream is

strengthened and brought from the inner to the outer worlds by the Lodge. We could see these moments as an eruption, or as a heartbeat, as an amplified impulse originating from the heart of the Universe. This is done at moments when the cosmic conditions are most suitable for it.⁽⁸⁾

In lecture 1, we have just seen that all development is always cyclical. This means that we as humanity also develop cyclically, and the transition from one cycle to another is such a suitable cosmic moment.

Each new cycle marks the beginning of a new phase of development that we as humanity will go through.⁽⁹⁾ The impulses that are brought at these moments can be seen as spiritual food or the keynote for our spiritual development. By attuning ourselves to it, we can truly achieve the growth that is possible for us during this certain period of time.

To bring such an impulse, the Lodge always sends a messenger. These messengers are known to us, as we also



talked about in lecture 1, by the names of Gautama de Buddha, Jesus the Nazarene, Plato, and Lao-tzu. But what exactly makes these men chosen for this task? The answer is, to be honest, quite simple: they are the most highly developed men. They have gained so much insight into the processes of Nature and have become such a living expression of it that they are able to pass on these impulses pure and undisturbed.

The core of Wisdom is immortal

And because the core of the message brought by all these Messengers is always the same immortal and un-

changeable wisdom, you may wonder whether these new impulses are really necessary. And yes, these impulses are necessary because:

1. We have not sufficiently taken up the previous impulse, as a result we no longer see the value of it.
1. Or the effect of the impulse has degenerated, for example because it has been modified due to a lack of knowledge or insight, thereby removing the core or heart of the teaching so it is left with a limited inspirational effect.

How the teachings are brought

Because true wisdom can only come from within, the teachings are brought to us in such a way, that they encourage us to reflect on them and think them over by ourselves.

In addition to this, there are people at many different stages of development. Some may be new on this path of inner growth or may not have entered it at all, while others may have already gained more experience. In order to bring the teachings in such a way that they are open, challenging and inspiring for everyone, the messengers bring both a more external and a more internal doctrine.

Exoteric

The outer doctrine is called exoteric. Exoteric means outer⁽¹⁰⁾ and is also called the eye doctrine because what is given in this doctrine is closely connected to what we can observe with our senses. This doctrine is given to inspire people to think about life. They do this, for example, by telling tales, myths, legends, heroic stories, and drama. In this way,

they encourage us to reflect on our higher qualities, such as ethics, truth, courage, honesty, dignity and justice.

In addition, as we saw in lecture 1, they provide also more comprehensive teachings through books, in which the basic ideas about the boundless unity of Life, the origin of the cosmos, the place of humanity within the greater whole, and its destiny in it, are presented. By these works some of the veils of the processes in Nature are lifted, such as the process of life and death and cause and effect, and the way in which we as humanity can cooperate and develop harmoniously.

The way in which these impulses are brought is always at-

tuned to the consciousness and mentality of humanity at a particular time. Therefore, the outward forms of these impulses are always different. But the core or heart of all these teachings is always the same immortal and unchangeable wisdom originating from the same source.

We see this, for example, in the various wisdom books, such as those of Lao-Tsu's *Tao Te Ching*, the *Bible*, the *Upanishads*, the *Vedas*, or the works of Plato. The last comprehensive book originating from this tradition is *The Secret Doctrine* by H.P. Blavatsky, which expresses the most recent manifestation of Universal Wisdom, with which, as is told, we can work for the next 10,000 years.⁽¹¹⁾

In order to constantly remind humanity that we, as an inseparable part of the whole, also have a responsibility in it, the Messengers also give rules of conduct. Guidelines on how we can live life righteously, without telling us exactly how to do so. A good example of this is the Buddha's eightfold path, which includes aspects such as right vision, right thought, right speech, and right way of living, intentionally not specifying what *right* is, thereby inviting us to think about it for ourselves and to look inwardly for answers.

Esoteric

In addition to the outer or exoteric teaching, there is a more inner or esoteric teaching, also known as the doctrine of the heart, because it focuses on what is hidden from the outer eye. And although we may suggest here that there is a separation between the two systems, the fact is that the exoteric and esoteric teachings are intimately connected.⁽¹²⁾ They gradually merge into one another. The inner teaching is for men who have made already more progress along the path and thereby not only have acquired more wisdom but also – and above all – have

shown that they apply it selflessly in their lives. The esoteric teachings provide a deeper insight into the more inner processes of Nature.

And alike the exoteric, the esoteric teachings also cannot be given all at once, but only step by step, with hints and clues that enable the student to gradually understand the deeper meaning of the processes in nature. Then by applying these insights, we bring the latent abilities that are present within us further and further into action. This enables us to increasingly become a living expression of this wisdom.

Conditions for giving Wisdom

For those who truly want to master this wisdom, who truly want to be constantly working with it, truly want to live by it, and also want to pass it on, there are conditions or requirements that the Teachers set for every aspirant on the path in order to receive more.

These are:

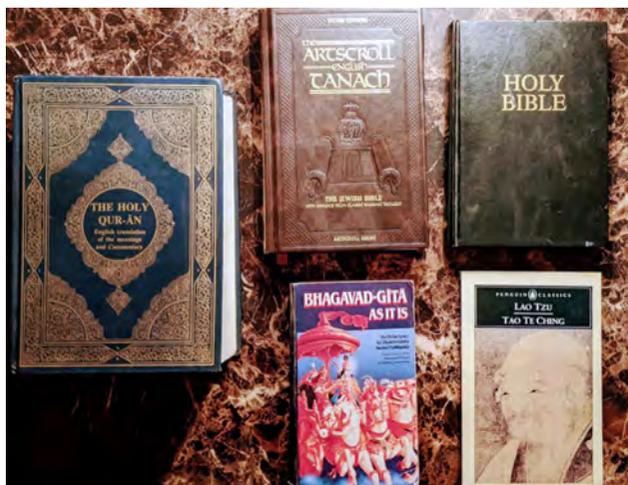
- *Receiving:* First, it is important that we examine the wisdom by ourselves for truth. We must see its logic and learn to understand its meaning, and how better could we do this than by examining this Wisdom in the same way that the Teachers themselves did — and are still doing so up to today: by testing, verifying, applying and living it.
- *Applying:* Secondly, it is important that this wisdom is always applied with the right motive. By using it for the whole and not using it for selfish purposes.
- *Passing on:* The third aspect is that what is received is passed on as purely as possible. So without adding anything that is not based on truth or removing things. The teachings must be kept intact.

The teachers apply the rule that the disciple's readiness to receive Wisdom must be equal to the desire to instruct. All illumination must come from within.

The Messengers always work together

And although we often only know the names of these Messengers, they always work together with the entire hierarchy of Wisdom and Compassion to bring these impulses. In this way, the stream of Wisdom is brought through many and many intermediate links from the heart of the Cosmos to our external plane.

To ensure that this stream continues and thereby reaches as many people as possible, these messengers gather a group of people around them during their lifetime who



want to receive this Wisdom. They actively cooperate with them. Both to spread the teachings as to pass the teachings on to them. Because every generation needs interpreters. People who have learned how to live the teachings and pass them on. Even when the Messengers themselves are gone. To keep the link unbroken and to keep the teachings pure and prevent degeneration. In this way ensuring that the teachings can keep on functioning as a good signpost, both for current and future generations.

Respect for free will

An important aspect in the way the teachings are brought is that the Lodge of Wisdom and Compassion always respects free will.⁽¹³⁾ They never impose or force. Respect for free will is an important element or attribute of Compassion. This gives everyone space for their own development. True wisdom, as we have already indicated, can only come from within and any form of pressure will have a negative influence on this process.

They work in such a way that the inspiration they bring can be freely adopted or accepted by us, so we can examine and explore it, allowing us to discover the truth of it for ourselves and to live it correspondingly by connecting with it internally. In this way, we can activate what is already present within us, with compassion always as starting point for going the inner path.

Summary

Now we have reached the end of this lecture, let us look back once more at the most important characteristics of the Lodge's working methods.

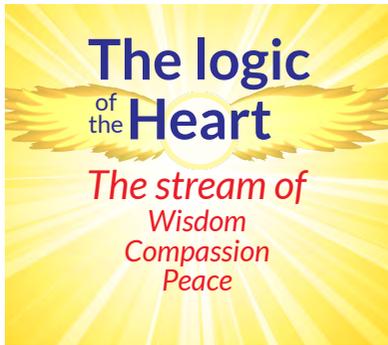
- First, the quality of their inspiration is always Compassion.
- Based on the processes in Nature which have been investigated on truth by themselves.
- In doing so, they are always focused on harmony and progression of the whole.
- Whereby a continuous stream of inspiration emanates from them, reinforced at cyclical moments.
- This reinforcement is brought by a Messenger, attuning the teaching to the consciousness and mentality of humanity at a particular time.
- In doing so they bring both an exoteric and an esoteric doctrine.
- Always in respect of the free will.

To conclude this lecture, we can say that inspiration is always there and that it is up to us to attune to this inspira-

tion and start working with it: by living it and passing it on. In the following lecture we will explore further how you can do this.

References

1. G. de Purucker, *Fundamentals of the Esoteric Philosophy*. San Diego, California, Point Loma Publications, 1990, p. 260 (original English edition).
 2. H.P. Blavatsky, *The Voice of the Silence*, Pasadena, California, Theosophical University Press, 2015, p. 69-70.
 3. H.P. Blavatsky, *The Secret Doctrine. Volume 1*. Various editions, p. 273 (original English edition).
 4. G. de Purucker. *The Masters and the Path of Occultism*. Point Loma, California, Theosophical University Press, 1939, p. 10.
 5. Plato, *Politeia*, Book VII, 514a-517a (universal Plato pagination).
 6. M. (Mahatma) en K.H. (Mahatma), *The Mahatma Letters to A.P. Sinnett*. Transcribed and compiled by A. Trevor Barker. Second and revised edition. Pasadena, California, Theosophical University Press, 2021, Letter No. 49 from K.H. Received at Umballa on the way to Simla, August 5, 1881, p. 280.
 7. G. de Purucker, 'Initiation and Suffering'. In: *Wind of the Spirit*. Covina, California, Theosophical University Press, 1944. 1st edition. p. 57. (Source: <https://blavatskyhouse.org/literature/gottfried-de-purucker/wind-of-the-spirit/>); G. de Purucker, 'Conscience and Intuition'. In: *Studies in Occult Philosophy*. Covina, California, Theosophical University Press, 1945. 1st edition. p. 212-214. (Source: <https://blavatskyhouse.org/literature/gottfried-de-purucker/studies-in-occult-philosophy/>; visited November 21 2025).
 8. See ref. 1, p. 362 (original English edition).
 9. G. de Purucker, 'New Instalment of Teaching'. In: *The Dialogues of G. de Purucker. Volume 1*. Covina, California, Theosophical University Press, 19, p. 81.
 10. See ref. 1, from p. 385 (original English edition).
 11. G. de Purucker, *Esoteric Teachings. Volume 2. The Esoteric or Oriental School*. The Hague, I.S.I.S Foundation, 2015, p. 142.
 12. See ref. 1, p. 27-28, 53, 238-239 (original English edition).
 13. See ref. 6, Letter 87, p. 406.
-



Be a link in the stream of Wisdom, Compassion and Peace

Message and messengers — the flow of wisdom and compassion⁽¹⁾

The two previous lectures discussed how messengers from all ages and cultures have always conveyed the same message of wisdom, although packaged in different ways. A message of the underlying unity of all life. A message of the possibility of reaching higher states of consciousness, of growth, and that we are eternal pilgrims, allowing us to experience more and more of that unity consciously.

And a message from a cooperative hierarchy of life, of consciousness, to which we are inextricably linked and from which we can actively draw inspiration. The messengers make us aware of the existence of beings who are even further advanced in developing broader possibilities of consciousness: exalted souls, heroes, angels, bodhisattvas, buddhas, gods, to repeat just a few of the designations mentioned. Among them are beings who actively strive to inspire others who come after them with compassion and the wisdom they have acquired. They have also organized themselves and work together at all levels or degrees or stages of consciousness: the Hierarchy of Compassion. Such a partnership also

exists at our human level, a branch of this Hierarchy, you might say. It is also called the Lodge of Wisdom and Compassion, and the most advanced people are part of it.

In short, we have explained how *the flow of Wisdom and Compassion* works, what the message of wisdom is, and that this flow originates from *an infinite source, the cosmic heart*. We have also explained that the message is conveyed by different *messengers* in a way that is appropriate to the stage of development of people and their culture.

The working method of the Hierarchy of Wisdom and Compassion

The second lecture discussed how the Hierarchy of Wisdom and Compassion works. How *inspiration* can always flow from higher realms of consciousness to lower ones, and that the Lodge of Wisdom and Compassion always acts as a link in this process, working by inspiring, not by imposing. In a well-known Buddhist sutra, inspiration is also compared to the monsoon rain.⁽²⁾ It falls equally on all beings, and each can drink their fill and thus grow at their own pace and strength. In the same way, the teaching or inspiration from the



Hierarchy descends upon all beings, each of whom can benefit from it in their own way.

And where there is a suitable bed, the water can flow more easily and quickly and irrigate the land, just as a river with all its branches allows water to flow across the land. Similarly, the Lodge of Wisdom and Compassion, as part of the Hierarchy of Compassion, is of crucial importance to us; it is an essential lifeline, the link that transmits the heavenly spiritual forces to the manifested earth. How can each of us experience that flow ourselves? Or rather, how can we become transmitters for that flow?

Motive

It has already been noted that compassion as a motive, as an attitude, as a mentality, is of decisive importance. If the motive is based on compassion and focused on the whole, based on the unity of all life, and focused on ethical action, then this is also referred to as *working from the Heart*.

You then realize that your own personal self is an illusion, and that your own core is the same as the core of any other being. When you realize this, you will see the other as yourself, and it will be logical that your thoughts and actions are no longer based on your personal self but on the whole. Because you identify with the totality and forget yourself – for a short or long period of time – your frequency is attuned to those beings who have continuously identified with that totality: the Lodge of Wisdom and Compassion. Contact has been made, a channel has been formed, and a flow can begin. And the inspiration from the Lodge of Wisdom and Compassion flows through the heart of every human being in whom this *motive of compassion* lives. The current then flows from heart to heart.

We will elaborate on all these thoughts in this third lecture, in which we will build up a picture together of how we, as human beings, can help in practice to receive and pass on that flow as purely as possible. Theosophical litera-

ture speaks of living with a ‘*pure heart*,’ an ‘*eager intellect*,’ and the desire to develop an ‘*unveiled spiritual vision*’ as steps toward this goal.⁽³⁾ What is meant by a pure heart? Why is an eager intellect necessary, and what does an unveiled spiritual vision mean? In other words, we are talking about the question: how can we open our hearts to the flow of Wisdom and Compassion that flows from the Heart of the Universe, through every opening it can find? We will now explore this in more detail in this lecture.

The flow runs from heart to heart — receiving and passing on

Opening the heart

Opening our own (spiritual) heart begins when we are touched inwardly, with something that touches our heart. Here too, the stories of the great Teachers and Sages offer us points of reference. Take, for example, the story of the Buddha, who is repeatedly touched inwardly at the beginning of his life. He grows up protected as Prince Siddhartha at his father’s court, where he wants for nothing. But as soon as he ventures outside the palace walls and sees the suffering of the world – in the form of old age, illness, and death – his heart is stirred. He is so moved that he decides to flee the palace. He leaves his family, city, and country and goes in search of wisdom to eliminate all suffering.

And how many people were touched deep inside, opening their hearts, by the example of Socrates, who followed his idea of justice even though it cost him his life? This living example inspired many others, from the Stoic emperor Marcus Aurelius to the freedom fighter and former president Václav Havel.

By opening the heart, the flow of Wisdom and Compassion transmitted by the Lodge can be received and retransmitted by us. In practical terms, you can think of it as the moment when the plug is inserted into a socket, creating a flow. Anyone can be inspired, provided their heart is open to it. Now that may sound a bit vague and you may be wondering, “How do I do that?”, but that is mainly because we are not yet used to listening to this. Yet there will be many here who recognize that their heart has been touched by something at some point. By that we do not mean emotion or a feeling of pity, but compassion. Whereby you experience the will and responsibility to alleviate suffering.

A prerequisite for this is what is also referred to as a ‘*pure heart*.’ A pure heart means that you are honest, sincere, trustworthy, and selfless, and that you are open to what is

happening around you. When your pure heart is touched, you feel responsible to take action. You feel that you are being called upon. And there is a cautious intuitive knowledge that improvement is possible, even though at that moment you may not yet know what to do with it or how to shape it. But your heart is open to receiving the flow of inspiration. Just as the Buddha-to-be needed his moments of reflection after yet another confrontation with the suffering in the world. The fact that you feel compelled to do something about it is an important first step.

Let us return once more to the universal teaching that the Messengers always teach, that there is a common source behind the various expressions of life. We ourselves are also part of this and have within us all the possibilities to become aware of it and to express that sense of unity. Think, for example, of the idea in Buddhism that every being is essentially Buddha nature, that each of us has the possibility to rise above the suffering that is inherent in this world.

Working from the heart means consciously or intuitively starting from the underlying unity, from the connectedness with all other beings. The unity of life with which we are inextricably connected in our hearts.

Recognizing and proceeding from universal unity

As this awareness of universal unity grows within you, as you begin to recognize it, you will no longer live only for yourself, seeking and using knowledge and wisdom solely for your own glory and honor. You will increasingly live for others.

Consider the Golden Rule, which can be found in various forms in all traditions. The rule that says you should treat others as you would like to be treated yourself. And ultimately, you will put yourself at the service of all living things. In Buddhism, this is called the Bodhisattva ideal, which means that you suspend your own access to enlightenment in Nirvāna in order to help others acquire wisdom. And so Plato speaks of someone who returns to the cave to help his fellow human beings – who are still in ignorance – to see through the illusion.

As humans, we are capable of recognizing that unity, of which we are a part, within ourselves. We often recognize it outside ourselves first, until we realize that we also recognize it within ourselves. That is a process that continues. Unfortunately, we often do not yet recognize that unity, because of the illusion that we as humans are separate from each other and other living beings. We do not yet

sufficiently realize that the personal self is an illusion; as personalities, we do not yet continuously perceive ourselves as inextricably connected to all life around us. Many people are not even aware of the fact that there is an underlying unity of life.

Search for wisdom

But if you are touched inwardly and listen to your heart, you will experience a deeper unity of all life, you will experience on a deeper level that you want to contribute to this, to express it. After this inner stirring, where the chord of compassion has been struck (just as the inner chord of the Buddha was struck) that calls out to us, the question follows: how can I help, how can I find answers? Asking that question marks the start of a conscious search for wisdom. This is where an *'eager intellect'* comes in handy, whereby you don't just accept things at face value, but examine everything critically. You need vision, a vision of life based on universal truths that apply to every situation in life.

It requires insight into the underlying laws of nature, into the inner processes that cause the outer ones. It is about getting to know the heart of things. That we learn to look at the inner or the essence of things, learn to look beyond the outer form. This is not just curiosity for more knowledge, but seeking knowledge for something greater than yourself: to find answers to life's questions, to be able to help others with it, and to apply it and bring it to life in your own life, so that knowledge truly becomes wisdom. These life questions are not about personal gain, but about elevating the whole.

This search for wisdom is not just a search for wisdom that you can learn from others, such as the messengers mentioned earlier. No, wisdom is self-knowledge. It is the path inward. Socrates says about this: "What is the point of learning all kinds of things if I don't even know myself?" The messengers are not talking about the outer self, the role we play as a personality during this one life, but rather about the inner higher Self, the actor who, life after life, takes on roles on the stage of life in order to learn his life lessons.

It is therefore not only about acquiring knowledge, but even more about living according to it and passing on the knowledge acquired. The letters of the Masters state that 'Receptivity must be as great as the desire to pass on your insights'.⁽⁴⁾ Enlightenment must come *from within*. So not only learning to recognize unity, but also living 'from within' based on that idea of unity. Treating others as you

would like to be treated, sharing the knowledge and wisdom you have gained with others in a way that can also touch their hearts. So that the flow from heart to heart can also occur between the people each of us meets.

Further opening the heart – receiving and passing on

Receiving and transmitting the current purely

As mentioned, opening the heart begins when we are touched inwardly by something that is close to our hearts. If our motive is pure, and we work from that ‘pure heart,’ then in our search for wisdom, with our ‘eager intellect’ and the ‘desire to obtain an unveiled spiritual vision,’ we will also find it. For what does the desire to obtain an unveiled spiritual vision mean? In practice, it means that you are open to the wisdom of others, including those from other times and cultures, and that you realize that there are people who know more than you, who can act as teachers. It also means that you know that your knowledge and wisdom are always limited and that there is always more to learn and you can always expand your consciousness. It is a dynamic process.

You can see it as a process of sending, or inspiring, and re-

ceiving, or being inspired. That sending and receiving, inspiring and being inspired, requires conscious attunement. You can imagine this as consciously attuning yourself to the frequency of the message of wisdom, attuning yourself to the higher self within us, allowing us to resonate with the message of the messengers mentioned earlier, with the wisdom they bring. They send out ideas and we receive their ideas, which we convert into our own thoughts that work for us.

It is not about attuning to the form of the message or the messenger, but to the ‘underlying’ spiritual message. You receive this underlying message of wisdom intuitively, as a flash of insight, and it is often difficult to put into words at first. Only later do you see the logic and rationality of it.

Simply put, you need a link to the universal source of inspiration, whose message is passed on from heart to heart, right into your own heart. That link is made by listening inwardly to the message, by awakening inwardly. As explained in the previous lecture, the Lodge of Wisdom and Compassion always conveys the universal message; they are a link, and they try to do so in a way that we are receptive to.

The flow that goes from heart to heart can increase and



knows no physical boundaries. However, the flow does encounter resistance that must be overcome in order to flow better. You can therefore learn to receive the message of wisdom more and more clearly, which goes hand in hand with letting go of noise caused by old, personal, ingrained thoughts, by learning to think more clearly and becoming wiser.

It involves lifting the veils that once covered your thoughts, seeing through the illusions of a personal self that is separate from others, further opening your inner spiritual heart to receive more of the flow of wisdom and compassion.

The steps we have mentioned earlier: your heart being touched, working from a 'pure heart' or a selfless motive, the search for wisdom with an 'eager intellect' and the 'desire to obtain an unveiled spiritual vision', are not steps that follow each other linearly. They are much more parallel processes. We are touched by something, want to help, search for answers, share our knowledge, gain self-knowledge, realize that our motive is not entirely pure, work on it and see through our illusions with the help of the universal wisdom of the messengers, are thereby touched even more deeply and continue our search for wisdom, within ourselves and in the world, to help others, and so it goes on and on.

Everyone here in the room and those listening at home, probably has an intuitive idea of what is meant with this.

In Practice: Peace

Living in harmony

We have discussed wisdom and compassion and the transmission of the flow from the source throughout the Hierarchy of life. A third facet in the flow, also mentioned in the title of the symposium, is Peace. The Lodge of Wisdom and Compassion mentioned earlier is also called the *Lodge of Wisdom, Compassion, and Peace*. Because living in peace is the implementation of wisdom and compassion. This does not mean wanting to keep the 'peace', but actively creating harmony. It is not about watching helplessly, but also about protecting greater values, such as freedom of thought and the opportunity for everyone to develop their qualities.

Part of developing wisdom is learning to recognize that all messengers convey the same message, even if they express it in a different form, a "different guise". If representatives of different spiritual movements see through and recognize that only the names of concepts and principles differ, but that there is a unity of vision, then a very important

foundation for peace is at hand. The message that all messengers bring is that it is possible to create a society in which everyone shares the vision of universal unity, which aims to shape active brotherhood, in which everyone can contribute from their own unique qualities and we focus on creating a truly peaceful society.⁽⁵⁾ The focus is not on personal wishes and needs but on *the whole*, not fierce competition to get rich or excessive pressure to perform but *cooperation*, not individual struggle for existence but *equality* for all.

In such a society, everyone can always feel connected to the whole, unity is consciously recognized, we receive the flow of wisdom and compassion and pass it on.

We rise above our personal past and present and work toward a shared future for humanity as a whole. We then rise above the parties, do not honor enemy images, and do not take sides. In his *Tao Teh Ching*, paradox 49, Lao-Tsu gives us a good challenge for a peaceful society.⁽⁶⁾ In this paradox, he says: I am good to the good because they are good; I am good to the not-good so that they may become good. And that is the same in terms of intention, but can take different forms in practice.

Active attitude is a required

Creating such a society does not happen automatically and, as mentioned earlier, requires each of us to take an active role, to open our (spiritual) hearts, to investigate, to exercise discernment, and to build an unclouded vision. But if we manage to hold on to the insights we have gained, we will no longer be discouraged, but will be equanimous and persevere, knowing that unity is the reality. And fortunately, there are already many people who are examples of this.

Consider, for example, the writer Victor Hugo, who, with his speech on world peace in 1849 entitled "There will come a day...", wanted to make others see that there would be a time without war in the world.⁽⁷⁾ In the centuries before that, no one could have imagined that there would be peace within France alone, and now there was a united France. Surely a united Europe would follow, and ultimately world peace, a brotherhood of people.

Or think of Martin Luther King's speech 'I Have a Dream' in which he speaks of his dream that one day we will take it for granted that all people are created equal, that children of former slaves and slave owners will sit together at a table of brotherhood, and that his four children will one day live in a country where they will not be judged by the color of their skin, but by the nature of their

character.⁽⁸⁾

Consider also a singer like John Lennon, who brought the song “Imagine” into the world to share an image, a vision, of unity. Part of that text goes like this:

*Imagine all the people
Living life in peace ...
You may say I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will be as one*⁽⁹⁾

Also consider examples from your own environment; everyone knows one or more individuals who noticeably influence the atmosphere positively when they enter a room. With a more insightful, compassionate way of thinking, they can create an atmosphere in which other people can relax, feel that they are not being judged, feel that they belong, and that they are allowed to develop based on their own qualities. So it is also good to think about who you know in your immediate circle who already lives this way (perhaps unconsciously), based on the realization that you can strengthen each other through co-operation. Because the more people with an open heart, an inquiring mind, and an unclouded spiritual vision we have creating such an atmosphere, the greater and stronger this atmosphere becomes. That is what we are trying to achieve with this symposium. More people who develop an unclouded spiritual vision, want to live according to it, and thus contribute to Wisdom, Compassion, and Peace.

Concluding remarks

The Logic of the Heart

Finally, a few concluding remarks.

- We have tried to make it clear that there is nothing more logical than reasoning and living from the logic of the Heart.
- This involves recognizing universal unity and opening your own spiritual heart to consciously learn to receive and pass on the flow of *Wisdom and Compassion* from the heart of the universe.
- Every person can learn to transform the inspiration they receive into a vision that is as clear as possible and then live according to that vision in lasting *Peace*.

References

1. I.S.I.S. Foundation, Symposium 2025. Source: <https://blavatskyhouse.org/symposium/archive/symposium-2025/>; visited on October 31, 2025.
2. *Sadduceer Punḍarika Sūtram*. Source: Wikipedia, lemma ‘Lotus Sūtra’; visited on October 31, 2025.
3. G. de Purucker, *Golden Precepts of Esotericism*. Second and revised edition. Point Loma, California, Theosophical University Press, 1938, p. 149.
4. M. (Mahatma) en K.H. (Mahatma), *The Mahatma Letters to A.P. Sinnett*. Transcribed and compiled by A. Trevor Barker. Second and revised edition. Pasadena, California, Theosophical University Press, 2021, Letter 49, From K.H. Received at Umballa on the way to Simla, August 5, 1881, p. 280.
5. W. Q. Judge, *Echoes of the Orient. Volume III*. Pasadena, California, Theosophical University Press, 1987, p. 264.
6. Lao Tzu, *Tao Te Ching*. Source: <https://www.taoistic.com/taoteching-laotzu/taoteching-49.htm>; visited on October 31, 2025.
7. Victor Hugo, *Discours au Congrès de la Paix*, 1849. (English, source: <https://trove.nla.gov.au/newspaper/article/12914658>; visited on October 31, 2025). (French source: <https://www.taurillon.org/Victor-Hugo-au-Congres-de-la-Paix-de-1849-son-discours,02448?lang=fr>; visited on October 31, 2025).
8. Martin Luther King, *I Have a Dream*. Source: Wikipedia, lemma ‘I Have a Dream (Martin Luther King)’; visited on October 31, 2025.
9. John Lennon, *Imagine*. Source: <https://songteksten.net/lyric/1707/31013/john-lennon/imagine.html>; visited on October 31, 2025.



On the nature of cosmic influences

About astrology, part 3

Key thoughts

» All beings in the cosmos, at all levels of consciousness, constantly influence one another. What a being perceives from a particular cosmic influence depends on its specific receptivity to it.

» Every influence is originally an 'emanation' from the source being, consisting of a flow or stream of subordinate beings. Such a stream has two sides: a force side and a substance side.

» Every constellation, Sun, planet, and human being carries all twelve fundamental cosmic characteristics within itself. All twelve are constantly active, with one or more dominating in each being.

» The cosmic influences exist in an almost limitless number of possible relationships. Each influence is a *neutral* cosmic force that can be used for self-interest or for the benefit of all living things.

This is the third article in our series on the basic principles of ancient astrology, a profound part of Universal Wisdom. In this article, we discuss the nature of cosmic influences and how they affect us as individuals. We discuss the characteristics of the celestial zodiac, the Sun, the sacred planets, our own planet Earth, and finally the so-called 'houses'. We also address the question about our responsibility in this regard.

Basic ideas

In order to understand the logic of what we are about to say, it is useful to recall a few thoughts from the first two articles. When building up a mental picture of this, the fundamental idea of Theosophy is always the ideal starting point: namely, that there is a basic principle behind all external phenomena, and that this basic principle is boundless and all-encompassing. You could call it a boundless Principle of Life. Everything is part of it. The consequences of this are enormous. They include: the entire cosmos is alive. In other words, galaxies, suns, planets, humans, atoms, are all expressions of *living beings*. And what science calls 'forces' and 'substances' are nothing more than the expressions of beings, consciousnesses. The subject of this article, 'cosmic influences', is about the interactions and exchanges of *beings*.

And because all beings, including us

human beings, are inherent parts of the boundless Principle of Life, we all carry all kinds of characteristics and forces within us. The extent to which we have already activated those potentials is another matter. All twelve cosmic characteristics are active in every human being, albeit *in an individual balance*.

Each being is at a different point of development and has actually activated a unique set of those potentials. Which characteristics are dominant and which are more subordinate therefore differ from individual to individual.

A further consequence of this basic idea is that all beings are an inseparable part of the boundless and *are therefore inseparably connected with each other*. In practice, this manifests itself in the following way: all things constantly influence each other. Physicists know that this applies to atoms, meteorologists know that it applies to our Earth's atmosphere,

and psychologists and sociologists know that it applies to relationships between people. Theosophy says: it applies everywhere. It is a universal principle.

Another fundamental idea of Theosophy is that every being continuously reincarnates, or in other words, continuously goes through the cycle of life and death: birth, outer existence (with all the valuable experiences that this brings), death, inner peace and processing of the lessons learned, and then birth again. And so on. Every being goes through these stages of life: galaxy, star, planet, human, plant, mineral. And this too has already been confirmed in part by modern science. A star, for example, goes through a youth phase, an adult phase, and a 'final' phase. Whether it is then reborn cannot yet be confirmed with current scientific means.

Cosmic influences are a learning experience

Every star is the vehicle of a cosmic consciousness with a range that covers at least part of the Milky Way; a planetary consciousness also has a cosmic range, but it is considerably more limited. We humans have an even more limited range of consciousness. But we can unfold our latent limitless potential and *make* our vision increasingly cosmic! And to be able to do so, *we need the stimulation of beings who are already working at that cosmic level. And those are 'the cosmic influences'*.

In this article, we describe the cosmic influences. We will ask ourselves what their nature is. We humans live within those influences: they form our living environment, or, to use a term from biology, our ecosystem. That living environment does not always remain the same. This is also true in the nature that surrounds us; the cyclically recurring seasons offer ever-changing possibilities for the beings that live in a forest or meadow. The cosmic sphere of life is also subject to cyclical changes. All stars and planets go through different phases of life. It is precisely because of this dynamic that we can grow inwardly and develop further. Cosmic influences form our spiritual, mental, and physical *learning environment*.

What is the nature of these cosmic influences? To understand this a little better, let us first examine what we mean by 'influences'.

What do we mean by 'influences'?

What do we mean by 'influences'? All forces or influences always flow forth from beings. We already said that we should think of the interactions, the exchanges, between beings. Thanks to these interactions, all beings can grow

and develop.

Let us refine the image. The various cosmic beings, such as stars and planets, continuously influence each other, and they do so by continuously exchanging enormous streams of *subordinate*, or '*lower*' beings. It is these streams that we humans ultimately experience as 'forces' or 'influences'. We will elaborate on this a little further.

A solar being continuously radiates an unimaginable number of less developed beings, and we are talking about many more types of beings than what we know as the radiation that our telescopes can detect from the Sun. The Sun sends out beings in the divine, spiritual, mental, psychic, and physical realms. All these beings make a kind of round trip, temporarily becoming part of certain planets, functioning in them as living building blocks, and cyclically returning to the Sun. The Sun therefore also (temporarily) incorporates large numbers of lower beings into its constitution.

These streams of beings can be seen or experienced, 'from the outside' as forces or as substances. But every being always has both a force side and a substance side, because *force and matter are two expressions of the same underlying Life*. It depends on the nature of our senses whether we experience streams of beings as force or as substance. Thoughts are streams of etheric beings that we, in our thinking capacity, experience as 'forces'. With our physical senses, we cannot perceive their bodies, the substances in which they clothe themselves. Yet thoughts also have a substantial side. In comparison, a stream of water is 'moving matter' to us, because it is a physical substance that we can see, hear, feel, smell, and taste. At the same time, water also has a force aspect.

The cosmic influences – the aforementioned streams of lower beings – do not follow random paths, but always follow the path of least resistance: they travel through certain 'channels' to precisely those parts of the solar system and the planets *to which they are attracted*.

This 'attraction' is described in physics as 'there is a potential difference between two points'. An example of this is the description in Newton's law of gravity. Water will flow from high to low based on a difference in height; electric currents flow from one pole to another based on a potential difference, and so on. In a more profound sense: the more spiritual beings continuously send influences to the less developed beings. Here too we see a 'potential difference'.

Where does our responsibility lie?

We are surrounded by influences from other beings, but

we ourselves determine, consciously or unconsciously, what we do with them. We are constantly surrounded by the influences of all twelve constellations of the zodiac, our Sun, and many planets. In this study, it is useful to keep in mind that, as independently thinking human beings, we can control the process of influence *ourselves*. We have free will. At any moment in our lives, we can focus our thinking, consciously ‘giving it color’. In doing so, we determine which cosmic influences we open ourselves up to and which we do not. And if we learn to control our thinking, we are able to use all cosmic forces, of whatever nature, in a controlled manner for noble purposes.

The structure of our research

To begin with, it is good to recall – from part 2 of this series of articles – who the astrological protagonists are for us as earthly humanity. At least, the generally known protagonists. These are: 1) the celestial zodiac, which forms a very large circle within which our solar system is located. It consists of twelve centers of emanating forces. Each center radiates its own characteristic. We know them as ‘Aries’, ‘Taurus’, and so on down the list. Then there is 2) our Sun with its own twelvefold zodiac. Then there are 3) the so-called ‘sacred planets’. These are twelve planetary beings who are deeply involved in the progress of Earth’s evolution. The Earth itself is not included. Each of them has its own character and its own zodiac. Each sacred planet is a transformer to us, of one of the twelve solar forces (and twelve forces from the celestial zodiac).

The next step, following the order from more cosmic to more local level, is 4) our own planet Earth with its zodiac. And finally, we arrive at 5) ourselves, the individual human being, with his or her zodiac. We have developed our zodiac to a certain degree and are more or less able to receive the twelve characteristic forces from the cosmos and then transmit them back to our fellow human beings and to all other beings.

The fact that every sun, every planet, every human being carries all twelve cosmic forces within them explains why every being has its *own* zodiacal ring. See also the explanation we gave in the previous article in this series.

We can only answer the question “What characteristics do the influences of the astrological protagonists have?” in a sketchy way, by means of hints. The true knowledge about this belongs to the more secret parts of original Astrology. It is never made public, in order to prevent misunderstanding and misuse. But we will give some hints below.

As we go through these levels, it is good to remember that

we humans are children of the boundless, and therefore carry within us all the characteristics that exist. As above, so below; as is the great, so is the small. Our zodiac is therefore a small reflection of the larger zodiacs in the more cosmic layers of the hierarchy of which we are a part. *All* these characteristics are therefore *also* active *within ourselves* — more or less developed. *Otherwise, we would not be able to experience them.*



The celestial zodiac

As described in the previous article in this series, the celestial zodiac refers to the twelve constellations that form a belt around our solar system, in the same plane as the planets. We know them by the names ‘Aries’ through ‘Pisces’.⁽¹⁾

The celestial zodiac fulfills an extremely important function in relation to our solar system. Its influence forms, as it were, the basic pattern on which all patterns and cycles within our solar system are based, from its primal birth to its future death. You could say that the celestial zodiac ensures that all processes in the solar system proceed according to universal laws.

The characteristics of the twelve constellations

It is important to emphasize that these twelve different main characteristics or forces of the constellations are equal. One cannot be called ‘good’ and the other cannot be called ‘bad’. They simply differ from one another.

What are their characteristics? The names of the constellations are symbols that tell us *something* about their properties. Let us take an example: the Aries character is enterprising and courageous, but can also be impulsive and reckless. The image of a ram giving a powerful thrust forward is recognizable in our culture. These names are, of course, more or less culture-bound. After all, they have to ‘mean something’ to you.

The nobler and coarser sides of the characteristics of the zodiac

Let us take four constellations as examples. The Taurus character is practical, persistent, reliable, but can be stubborn and strongly materialistic. The Leo character is creative in spirit, with leadership qualities, but can also be pushy and arrogant at times. The dominant Scorpio traits are determination and quiet strength. The emotional side of this sign can also express itself in pride, jealousy, and a tendency to hold grudges. People with strong Aquarius characteristics are focused and original, but can also be capricious and therefore unpredictable.

Much more information about the characteristics of the twelve constellations can be found in any reasonably well-founded astrology book. We will not go into detail about this now. It is important to remember that these are very general characteristics and that each individual has developed a unique mix of different traits in their previous lives.

Possible classifications

The twelve constellations can be characterized and classified in different ways. We already mentioned one classification in the previous article in this series: there are six fundamental cosmic forces, each of which has two poles, one more spiritual and one more material. This gives a total of twelve types, which are represented by the twelve constellations.

Another way is as follows: we can classify them into four groups of three, each group representing an *element* in nature. These four elements are referred to as 'fire', 'air', 'water' and 'earth'. By these terms, the ancient philosophers did not literally mean the fire and air (and so on) that we know, but four degrees of outer existence from more ethereal to more material.⁽³⁾ The fire character is the most ethereal, the earth character the most material.

According to Western astrologers, the twelve constellations can also be classified according to these three characteristics: 1) inclined to bring about change (which can be done in a thoughtful or very thoughtless way), 2) inclined to bring stability to a situation (or, conversely, to allow the course of events to become rigid), and 3) inclined to adapt things when necessary (which can also be exaggerated). In modern astrology, constellations with characteristic 1) are called 'cardinal signs', those with characteristic 2) are called 'fixed signs', and those with characteristic 3) are called 'mutable signs'. This tripartite division bears a certain resemblance to certain tripartite divisions we know from Universal Wisdom, but we must be careful not to equate them (see the footnote at the bottom of this page).*

If we combine this classification with the classification into four elements, we get the following diagram:

Cosmic elements	Three properties, according to Western astrology		
	Cardinal signs	Fixed signs	Mutable signs
FIRE	Aries	Leo	Sagittarius
AIR	Libra	Aquarius	Gemini
WATER	Cancer	Scorpio	Pisces
EARTH	Capricorn	Taurus	Virgo

* This tripartite division resembles *in part* what is known in Theosophy as 'the three qualities in Nature': *rajas* (activity, leading to useful change or, conversely, to chaos), *tamas* (perseverance but also laziness and sleepiness), and *sattva* (understanding and control, but can also lead to 'philosophizing' when powerful action is needed). There is a certain similarity, but there are also differences between these two triads. For example, it is certainly questionable whether we can attribute the *sattva* qualities to the mutable signs, because *sattva* implies that you are *above* activity and passivity, that you have control over them. The mutable signs are not particularly known for being 'extra controlled'. Control is possible with all twelve characteristics.

In the past, some of these names were different than they are today. In India, there was a period when ten constellations were used instead of twelve.⁽²⁾

A very important point here is that each constellation has a more noble, supra-personal side and, at the same time, a side that stems from self-interest and dogmatic thinking. The former produces harmony, the latter the opposite, in all kinds of ways. The choices we make in our thoughts and actions determine which of these two sides we turn into a living force. The accompanying box 'The nobler and coarser sides of the characteristics of the zodiac' gives some examples of this.

Anyone who reads through the above framework and looks at the diagram will quickly discover that these twelve characteristics complement each other *and that combining them will lead to beneficial results – both* within ourselves and in our collaboration with others. Even though the latter sometimes requires a lot of attention to understand the other and attune to the other. Thoughtfulness combined with initiative (at the right moment) takes a collaboration to a higher level.

A recognizable, simple example of how the four elements complement each other is our physical body: without the solid matter of our bones (earth), the blood and lymphatic system (water), breathing (air), and heat production (fire), it cannot function as a healthy whole.

There are also various other classifications of the twelve

constellations, each emphasizing a different aspect. In current astrology books, for example, you will find the classification into the four seasons of the year, with each season (such as the spring season consisting of Aries, Taurus, and Gemini) being a mini-cycle in itself that always starts with a cardinal sign (Aries), then stabilizes with a fixed sign (Taurus), and finally undergoes a transformation with a mutable sign (Gemini). But as mentioned earlier, these articles are not intended as astrological manuals but to show some theosophical background.

The characteristics of our Solar Being

The entire solar system can be seen as a grand organism, within which the Solar Being, our sun, plays a central role. The Solar Being is fundamentally twelvefold, just like every being, and is the transmitter or transformer of all twelve forces that reach our solar system from the celestial zodiac to all inhabitants of the solar system.

Like every being, the Solar Being has its own unique character. The fact that suns (stars) each have their own characteristics, is expressed, among other things, in the different colors they have in the night sky.

We humans will be able to perceive very little of the specific characteristics of *our* Sun, because we live in the middle of its sphere of influence and therefore have no basis for comparison. A fish in the salt water of the ocean cannot imagine the fresh water of the river.



Solar flares: physical manifestations of the Sun's inner vitality.

Sacred planet	<i>Dominant</i> character of its influence on Earth (Sanskrit name)	The corresponding aspect of thought in humans (explanation of the Sanskrit term)
Jupiter	Auric Envelope (our most etheric foundation)	Sense of unity, source of compassion
Mercury	Buddhi	Comprehension, insight into underlying causes
Venus	Higher Manas	Thinking enlightened by a sense of unity and understanding
Saturn	Lower Manas	Thinking focused on the outer world
Mars	Kāma	Desire force, the power to realize things you want
‘Sun’ (substitute for a hidden planet)	Prāna	Thoughts focused on our vitality, life energy; the power to take action
‘Moon’ (substitute for a hidden planet)	Linga-sarīra, Sthūla-sarīra	Thoughts that focus on our emotional and physical nature

The characteristics of the sacred planets

In general, each planetary being can be seen as an indispensable part of the solar system organism, with a unique function within it. For example, each planetary being plays a major role in stimulating and ‘supervising’ the birth, construction, and development of a specific number of other planets within this system. It is one of their ‘parents’ or ‘guardians’, so to speak.

The twelve planets we call ‘*the sacred planets*’ are all those planets that fulfill this parental role in relation to Earth.⁽⁴⁾ Each of these sacred planets has its own characteristics and each is the *transformer* of one of the twelve influences from the Sun to our Earth. These influences that are transformed vary from the most divine, through the mental and astral, to the most material.

The table below lists the seven publicly known sacred



The moon has a powerful physical effect on the tides. But its general influence is emotional: we can learn to control it.

planets. The table indicates the type of solar influence each of the seven transmits to us.⁽⁵⁾ There are five other sacred planets, but they are not listed in this table. They are so spiritual in nature that more information about these five was only given in closed esoteric circles.

Each planet radiates all kinds of characteristics, from divine to material. What we see in the diagram is only the characteristic that is *dominant* in terms of its influence on Earth. That dominant characteristic, for example Kāma or desire in the case of the planet Mars, has in itself a *universal* and *material* side.⁽⁶⁾ After all, there are very noble desires, very compassionate desires; and there are very materially oriented desires, and everything in between. In short, there are no ethical differences in quality between the seven sacred planets mentioned. Nor are there any ‘favorable’ and ‘unfavorable’ planets, as claimed in superficial astrological columns (Jupiter would be favorable, Saturn unfavorable, for example).

Just as the characteristics of one or more constellations dominate in every human being, so too do one or more sacred planets dominate. Whenever those planets go through periods in our lives when their influence on Earth is strengthened, this will have an effect on us — even more so than on other people. We will elaborate on this subject in the next article.

The characteristics of the ‘houses’

According to contemporary astrology, the twelve ‘houses’ form a subdivision of the sky – in the same plane as the planets and the Sun – into twelve parts at the moment a person is born. They also form a kind of zodiac around the individual. The starting point, the first house, begins at

the point on the horizon where the celestial bodies rise, as seen from our own position on the Earth's surface. The houses thus form a complete zodiac, and therefore each planet is located in one particular house.

The order of these twelve houses is fixed, but where the first house starts and how large each segment is (how many degrees wide it is) depends on a person's exact time and place of birth, and is therefore different for each person.



A description of the twelve houses, in keywords.⁽⁷⁾

The twelve houses represent twelve aspects of our *outer or physical* life. In this respect, the house zodiac shows a clear correspondence with the celestial zodiac. We see here *as above, so below* in action: the houses reflect the celestial zodiac in the social and personal areas of human existence. For example, the third house concerns our network of contacts with our fellow human beings, and thus reflects the communicative characteristics of the constellation Gemini, the third constellation; the fourth house concerns our domestic circumstances and our childhood, and this is strongly related to the constellation Cancer, the fourth constellation.

If we have a birth chart in which one or more planets are prominent in one of the houses, then that house plays a major role in our lives, colored by the planets in it. We are then intensely involved with it. Besides, it seems likely that the details in the description of the twelve houses are culture-bound. After all, what we experience as 'relationships' and 'domestic circumstances' depends heavily on our culture.

Within the theosophical literature known to us, little or nothing specific is said about the circle of 'houses'. The explanation by the astrologer Hamaker-Zondag contains the following interesting thought: we can see the houses as

mirrors of ourselves, as projections of character traits *within* ourselves.⁽⁸⁾ From a theosophical point of view, this is also logical. After all, we are attracted precisely to those outer or physical situations that correspond to our own characteristics. Both love and hate, attraction and repulsion, can bring us into a certain circumstance. For only there can we be 'ourselves' and find the stimuli we need for our inner growth.

Because the circle of houses is different for each person – it depends on the time and place of our birth – it also has a certain relationship with the zodiac of the individual. However, the latter encompasses much more, namely all our psychological, mental, and spiritual characteristics.

The paths of astrological influences

Along which cosmic routes do the influences of the celestial zodiac, the Sun, and the sacred planets reach Earth? To begin with, the expressions 'cosmic routes' and 'paths' have been chosen deliberately, because there are indeed specific channels of connection, routes, 'lines of communication' between all celestial bodies, which ensure that *the whole* functions properly. Everything in the cosmos happens in a lawful, structured way. The cosmic influences come to us through specific circulations in the cosmos. These channels of connection exist between the stars themselves, between the Sun and the planets (such as the solar flares we experience as the northern and southern lights), between the planets themselves, and also *within* each planet.⁽⁹⁾ On our outer sphere, Earth, these connecting channels take the form of electromagnetic currents, wind currents, rivers, ocean currents, and the like.

The cosmos is one great organism, and our physical body is a small reflection of it. And just as our physical body has veins, nerve pathways, lymphatic pathways, and the like, which connect each organ to every other organ and ensure a continuous inflow and outflow of substances, so too is this the case within all levels of the Earth, the solar system, and the galaxy. In doing so, we must always remember that we are talking about streams of *beings*, because all things are animated. Through the network of cosmic channels, each being is constantly drawn to those special places with which it is related, which are of a similar nature to the being itself.

If we want to form a picture of how cosmic influences reach us, we must first realize that the cosmos is structured hierarchically. Specifically: within the sphere of influence of the Milky Way being, billions of Solar beings live; within the sphere of such a Solar being lives a group of

Astrological protagonists	The different levels of influence
1. The celestial zodiac	The constellations of the celestial zodiac exert a strong, dynamic <i>general</i> influence on the entire solar system.
2. The Solar Being with its own zodiac	The twelve poles of the solar zodiac resonate more or less with the twelve constellations of the celestial zodiac: they act as a ‘color filter’ for the influences of the celestial zodiac. The influences of the Sun itself flow through the entire solar system.
3. The ‘sacred planets’, each with its own zodiac	Each of the twelve sacred planets is the specific transmitter <i>and filter</i> of one of the twelve types of solar influences to the planet Earth. Each sacred planet also resonates with one of the twelve constellations in particular.
4. The being Earth with its own zodiac	The various cosmic influences (points 1 to 3) resonate with the twelve poles of the earthly zodiac.
5. The individual human being with his own zodiac	We humans resonate more or less with <i>all</i> these cosmic influences (points 1 to 4), depending on our own characteristics (our individual zodiac). The influences of the higher zodiacs find their <i>personal-social</i> reflection in the so-called ‘house zodiac’, which is different for each individual human being.

planetary beings, who also exert a very strong influence *on each other*. And within the sphere of influence of a planet live many beings, including mineral beings, plant beings, animal beings, human beings, and divine beings. And each being is in fact also hierarchically structured; in short, you can extend the principle endlessly towards the smaller beings and then endlessly back again to the larger beings.

The flow of wisdom through all layers of the hierarchy

Because every being is an expression of the boundless, it carries within itself all possible levels of consciousness and abilities. In principle, therefore, it can resonate with every influence, even if it originates from very universal beings. Of course, only if it has made itself suitable for this. Everything revolves around resonance: has the being developed in such a way that it can resonate with the influence of a certain ‘frequency’?

This is the principle. But the *nature* of the influences of the beings that form the different layers of the hierarchical cosmos varies greatly. The more spiritual that being is in relation to us, the more we experience its influence as an ‘all-encompassing foundation’, as purely principled and universal.⁽¹⁰⁾

This principle can be found everywhere in our society. To give an example: in 1948, the United Nations endorsed the Universal Declaration of Human Rights (UDHR) as the basis for their international and national actions.

Several principles in the UDHR have been enshrined in the constitutions of many countries and, in part, translated into more concrete laws, rules, and procedures, with each country placing its own emphasis. Then there are the provincial and municipal authorities that give concrete form to those laws. So here we see three levels, from fundamental-general to focused-concrete. Every citizen can experience the influence and inspiring power of the UDHR, national laws, and their local translations.

If the top management of a company manages to create a general atmosphere of mutual cooperation by setting an example themselves, this has a general inspiring influence. At the same time, departments will shape that cooperation in their own way through working agreements. Or, another example: the general instructions of the head of a school with pupils aged 4 to 12 are ‘translated’ by each teacher of a specific class to the level of that class.

Within our solar system, we see this principle working as follows (see diagram):

All beings who have become aware of their position and task in the flow of wisdom from ‘high’ to ‘low’ will try to develop their own consciousness in such a way that they become reliable and pure links in that flow. We humans, too, can come to this realization by exploring the insights from Universal Wisdom. It is a grand and spiritually stimulating idea that we humans, who seem so small compared to cosmic beings, are also indispensable links in that great Unity.

A boundless blending

When we think about this, we begin to see that original Astrology, based on Universal Wisdom, is not something you can learn in a few courses. The continuous interaction of cosmic beings, who also go through countless smaller and larger growth cycles (think, for example, of the cycle of sunspots on the Sun), produces a very complex and dynamic pattern of character combinations that affect us as humans. There is a complex blending of more general-fundamental and more specific-concrete influences.

In the words of H.P. Blavatsky:⁽¹¹⁾

... There are only seven planets (which are specifically connected to the Earth) and twelve constellations, but the possible combinations of their aspects are innumerable. Because each planet can be in twelve different aspects to each of the others, their combinations must be almost infinite; indeed, as infinite as the spiritual, psychic, mental, and physical capacities in the countless varieties of the *genus homo* [humanity; ed.], each variety of which is born under one of the seven planets and one of the aforementioned innumerable planetary combinations.

How do we use the (diverse) cosmic influences?

We can compare our human composite nature to a harp: in principle, we can resonate with every kind of influence that surrounds us, provided that we have activated the corresponding strings in the past.

What does that mean? It means that our spiritual 'strings' (i.e., our innermost parts) are capable of receiving cosmic influences of a spiritual nature. These include the spiritual aspects of the celestial zodiac, the Sun, the planets, and the planet Earth. Our mental parts can pick up the mental vibration frequencies of all those celestial influences, and the more psychic and emotional parts of us experience the emotional sides of the zodiac, Sun, and planets.

Every influence is a *neutral* cosmic force that can be used for the benefit of all living things, or for self-interest. What we do with our 'cosmic opportunities' is always our own free will.

Our next article in this series will address the question: what can you learn from a birth chart? Why were we born at a certain time and place? And: how should we understand those branches of horoscopy that deal with the cyclical changes that occur during our current incarnation

References

1. G. de Purucker, *Esoteric Teachings. Volume IV. Galaxies and solar systems: their genesis, structure and destiny*. Chapter 'Constellations and the signs of the zodiac'. San Diego, California, Point Loma Publications, 1987, p. 39-43; or: The Hague, I.S.I.S. Foundation, 2015, p. 65-70.
2. T. Subba Row, *Esoteric Writings*. Adyar, Madras, India, The Theosophical Publishing House, 1980, p. 5, footnote 1.
3. G. de Purucker, *Fundamentals of the Esoteric Philosophy*. Several editions, p. 366-367 (original English edition).
4. See ref. 3, p. 277 (original English edition).
5. H.P. Blavatsky, *Collected Writings. Volume XII*. E.S. Instruction No. I, Diagram II. Wheaton, Illinois, The Theosophical Publishing House, 1980, between p. 532 and 533. At the top of diagram II, Blavatsky says about Ātman: "Ātman (...) does not correspond to a visible Planet, for it flows from the Spiritual Sun."
6. W.Q. Judge, *The Ocean of Theosophy*. Pasadena, California, Theosophical University Press, p. 53.
7. Source: <https://www.crystalcave.nl/spirituele-encyclopedie/sterrenbeelden/de-huizen-in-de-astrologie/>.
8. Karen M. Hamaker-Zondag, *Aard en achtergrond van de huizen*. De astrologische duiding. Deel 3.. [Characteristics and backgrounds of the houses. The astrological interpretation. Volume 3]. 4e druk. [4th edition]. Amsterdam, Uitgeverij Schors, 1981, p. 1-7.
9. See ref. 1, chapter: 'Occult Physiological Structure of the Solar System'. 1987 edition, p. 60-65; 2015 edition, p. 93-100.
10. See ref. 1, chapter 'The Auric Egg: Cosmic and Microcosmic'. 1987 edition, p. 51; 2015 edition, p. 81.
11. H.P. Blavatsky, *The Secret Doctrine. Volume 1*. Many editions, p. 573 footnote (original English edition).



Compassion as a motive for action

In today's turbulent world, there are daily protests and actions against all violence and abuses. What motivates the activist and what can he do to contribute to a better world?

Key thoughts

- » Take action out of a sense of necessity to restore harmony.
- » Protest against abuses, not against individuals.
- » Love everyone, hate no one.
- » A single compassionate thought contributes to a better climate of thinking.
- » Set a good example yourself in accordance with your ideal.

We do not need to list all the injustices in the world to realise that we still have a lot of work to do on the road to a peaceful, just and harmonious society. All forms of violence against people and nature, all forms of injustice, all misunderstanding and neglect: many people become discouraged by this. But many also rebel against it, resisting in one way or another and refusing to take a passive stance.

Although the world is currently going through very turbulent times, this is also what history teaches us: many major changes do not take place harmoniously, but rather in dramatic processes. This is an observation that should certainly not discourage us. Anyone who wants to work for a better world has the fire of an activist burning within them somewhere.

However, not all protests have peaceful, just and harmonious objectives. What motivates demonstrators and activists? To what extent is it in the public interest or more for personal gain? And what is the nature of their action? Demonstrations come in all

shapes and sizes. The fire of activism can ignite in anyone, from the peaceful idealist to the fanatical egoist who takes action for his limited 'ideal'.

The peaceful idealist has every right to speak out when he takes action for a better world. But building a peaceful and universal ideal of a better world is not so simple. It involves constructing a vision of life in which you cannot avoid the big questions of life. Because this peaceful ideal is not only about a harmonious society, about how things *can* be done, but also about the totality, about the planet with all its inhabitants. About universal values, about the laws of Nature, about compassion as the keynote of life. Nothing less than that.

The peaceful idealist who acts from a universal vision of life bases his inspiration on the basic ideas that we can summarise in a few words from Theosophy:

Everything lives, all life is one. All beings are connected in universal Brotherhood. All beings are ONE, and grow only through interaction with each other.⁽¹⁾

Restoring harmony

These thoughts are based on the consciousness that underlies everything. We can weave these thoughts into our existence if we appeal to our higher nature, to our universal core that we share with everything. The protester against war, oppression or injustice may find these basic ideas somewhat distant, but when he considers that he is essentially demonstrating *for* peace, freedom and justice – based on equality – that image becomes much clearer. Similarly, the protester against polluting industry is taking action *for* a healthy environment.

The word ‘protest’ also has a positive meaning in its origin. It comes from the Latin *pro* (for, forward) and *testare* (to confirm, to make something clear). So, with a protest, you are essentially saying how the world *can* be.

In fact, peaceful protesters respond to antagonisms and disturbances of balance that have arisen. The karmic law of cause and effect teaches us that the ultimate solution lies in *restoring harmony*. We should therefore always take action with an awareness of the need to restore harmony.

Cooperating to restore harmony is essentially cooperating with the karmic law, which is *always* aimed at restoring balance. However, we are often not yet able to form a picture of universal harmony.

By harmony, we mean a situation in which everyone in the world can make their own contribution to the whole and is given the means to do so. But when selfishness and the pursuit of self-interest disrupt this ideal state, injustice, aggression and even war arise. We must therefore return to that state of justice.

If we look at what is good for the greater, general interest of all living things (i.e. everything!), we can also see much more clearly what is not good, and therefore what we must combat, avoid or improve.

Restoring harmony always begins with our thoughts. Thoughts form the basis of all our actions. When people learn to discover for themselves that there is unity in Nature and that we are therefore all connected in universal Brotherhood, the foundation is laid for a major change in mentality. This gives rise to lasting peace and the restoration of harmony. That is why it is so important to take action based on a universal vision of life and to highlight the deeper causes of abuses. Then people can come to greater insights and more peaceful thoughts on their own.

In this way, the ignited spark of willingness to take action can serve humanity. ‘The reason we rise up is that we can imagine what a better world looks like’, says Dutch historian Lodewijk van Oord, referring to it as an applied form

of an ideal image.

For Mahatma Gandhi, the Indian peace activist from the first half of the last century, the spark is simply a sense of duty:

In my humble opinion, not cooperating with evil is just as much a duty as cooperating with good.⁽²⁾

Gandhi was a great advocate of non-violent resistance, *ahimsa*, and adherence to truth, *satyagraha*. He showed that resistance to injustice and oppression is possible without violence and without hatred. Resistance on a large scale too, without disrupting social life. A well-known example of this is the Salt March of 1930, when he defied the British government’s monopoly on salt production as an act of resistance against British rule. Gandhi walked more than 300 kilometers to the sea to symbolically extract a handful of salt, together with thousands of followers. A non-violent action out of love for truth and justice. If we connect that universal love with the unity thought of Theosophy, we understand why restoring harmony will lead to a better world. Love is the cement of the universe, Gottfried de Purucker teaches us. Therefore: hate no one, for we are all connected.

Protest against abuses, not against individuals

Fortunately, there are also examples of non-violent resistance and peaceful protest in our time. More on that later. But as mentioned, demonstrations come in all shapes and sizes. In our troubled world, people often give violence and injustice a personal face. A few names represent the cause of global disaster for them. Now, the harmful role of certain figures on the world stage certainly cannot be denied, but a personal indictment ignores the existence of a climate of thought in which a mass of people can enable the rise of a dictatorial figure, or even feed it, as an exponent of their negative thoughts. The dictator himself is trapped in negativity, short-sightedness and selfishness; addressing him personally makes little sense. A supra-personal climate of thought is the best weapon against the poison of thinking in hatred and retaliation.⁽³⁾

Emotions such as fear and hatred can poison the general climate of thought more than we often realise. Thoughts are living beings. Precisely when we do not consciously control our thinking, negative thoughts can control us without us actively warding them off. Barend Voorham recently wrote extensively about the processes involved in

his article ‘The climate of thought’.⁽⁴⁾

However, it is not only negative thoughts that can spread like a virus among large groups of people. Positive thoughts can do this too. A single passionate thought contributes to a better climate of thinking. Anyone with a peaceful ideal – however incomplete it may be – can use their thoughts to pick up and activate positive signals.

In this way, the plan for a peaceful demonstration can suddenly grow into a massive outburst of positive thoughts. In 2025, a peaceful ‘Red Line’ action was organised three times in the Netherlands, asking the government to take a stand against the excessive violence in the Gaza Strip. Shortly before the first action, the organisation was expecting 2,000 participants, but 100,000 turned up. A few months later, an estimated 250,000 people took part in the third action in a dignified protest. In many other European countries and in Canada, people also took to the streets to draw a Red Line against the war in Gaza.

Everything proceeded very peacefully. There were a few fanatical and more personally directed protests, but the demonstrations exuded a unified call for peace and justice.

The motive and the means

Taking action for a better world is, of course, primarily about the motive. Why are we doing it? Where does the spark that ignites the fire of action come from? The answer lies in our spiritual core, which we share with each other. All beings are connected in universal Brotherhood. *We only grow through interaction with each other*, as we formulated it in the basic ideas. That is why compassion, as the essence of our thinking and acting, is so important. *Compassion should always be the motive for action.*

This raises the question of what means are available to peaceful activists. How can we take peaceful action?

In a country like the Netherlands, people are free to demonstrate, a right that is rightly valued highly. It is an extension of freedom of expression. But organisations such as Amnesty International (co-organiser of the demonstrations) have been pointing out for decades that this freedom does not exist, or hardly exists, in many places around the world. That is why it is so important that people in a free country make their voices heard on behalf of people in environments where they cannot do so.

There are many ways to work towards a better world in a free country. These are also a form of activism, without us realising it. For example, we have freedom of the press. The media receive a lot of criticism, but there is still room for objective journalism in which abuses can be exposed.

In art and culture, there is plenty of room for socially critical voices. Sharp, but fair and peace-loving thinkers can find a platform to express their views. We have the right to vote to consciously choose those people who want to – and are able to – further shape our ideals.

In short, if we have a clear picture of an ideal society in mind, we can also promote it. We can challenge and encourage others to do something about it. This is a form of assistance that enhances the quality of our society. Demonstrate how things can be improved and highlight examples of all the improvements that have already been achieved. Images of what is going well can ultimately be much more powerful than images of what is not going well. The spark of willingness to take action also ignites the spark of enthusiasm.

In this way, we can improve the climate of thought and combat injustice and violence throughout the world. That is also the message to politicians. We must set a good example ourselves, then we will also have the right to take action. Let us not be discouraged! Compassion is not only our best motive, but also our best means.

References

1. ‘Peace impulses from Universal laws’. Article in: *Lucifer – the Light-bringer*, Peace special. August 2022, number 2-3, p. 36-42.
 2. Mahatma Gandhi, *The Words of Gandhi*. Selected by Richard Attenborough. HarperCollins Publishers Inc, 1982, chapter 2.
 3. See ref. 1, the articles ‘Protection against discontent, division and hatred’ and ‘Conscience and non-violence, weapons of moral power’, p. 58-77.
 4. Barend Voorham, ‘The climate of thought - The cosmic and individual image gallery’. Article in: *Lucifer the Light-bringer*, September 2025, number 3, p. 91-97.
-

Questions & Answers

Animal consciousness

I understand from the theosophical teachings that all beings are monads, and that they are all at a different stage of development. Furthermore, I understand that all beings evolve, they grow in consciousness. Can animals then become humans?

Answer

Certainly, they can. But let me explain this in more detail, otherwise there may be some misunderstanding. You are right by saying that all beings are monads; that is to say, they are essentially boundless consciousness. And indeed, they have developed up to a certain level. And that development requires a vehicle, a body. The vehicle fully corresponds to the stage of consciousness in which such a monad finds itself. So, a monad that develops his animal consciousness, can only manifest itself in an animal body. And of course you can further specialize this: the consciousness of a bear can only manifest itself in a bear's body. Why am I emphasizing this? Because it is not that the body of an animal – a dog or a cat, for example – transforms into a human body. That is not the case. It is the consciousness of an animal that, at a certain point in animal evolution, has developed so far, that it has nothing more to learn in the animal kingdom. It has brought the animal element of the monad, to perfection. It has completed the class of the animal kingdom and is now moving on to the next class: the human kingdom. Then it will form, from within itself, a new body that suits its new evolutionary phase.

Question

Are there animals that have already reached this stage? Animals that are sufficiently evolved to move on to the human kingdom?

Answer

No, that is not possible. Nature has order. There are major cycles in nature, and you have to be in the 'right' cycle. To explain this fully, we would have to explain the gigantic evolutionary process of all ten kingdoms of nature — from elemental beings to gods. But let's keep it short. The evolution of humans and animals – and, for that matter, of the other kingdoms of nature – is closely linked to the planet Earth on which we live, yes, of which we are a part. A planet is also a living being. And during the long life cycle of the planet, which is about four billion years, the monads in a particular kingdom of nature, can develop to such an extent, that they reach the top of the kingdom to which they belong. This does not happen automatically, however. It always depends on the efforts of the being itself. Thus, in this existence of the planet, we can become god-men, perfect humans; and animals can become perfect animal consciousnesses. Then the planet dies and all beings belonging to that planet, enjoy a long period of rest. In the next incarnation of the planetary consciousness, those perfect animal consciousnesses can develop further, but then in the human realm.

Question

Which animals are the most developed and therefore closest to humans?

Answer

That is difficult to determine, because no two creatures are the same. Based on Theosophy and what we know about animal behavior, I understand that mammals are closest to humans. Among mammals, we see the most developed care for young, versatile communication, often a rich social life, and a relatively high ability to solve problems. If you go back in the distant history of planet Earth, the evolution of mammals appeared to run parallel to that of humans for a long time. You also see that they physically resemble humans. However, do not make the mistake of calling humans mammals, because in Theosophy, it is never the body but always the consciousness that is the determining factor in indicating to which kingdom a being belongs. So, although a human being is physically a mammal, they still belong to the human kingdom, because they have developed thinking, and the associated self-awareness, which animals have not yet done. Furthermore, I think that pets and monkeys are closest to humans. Apparently, cats sought out humans themselves, although we did create the conditions to which cats are instinctively drawn. Dolphins also seek out humans; they are very interested in what people do. Dogs have also been bred by humans in a certain direction. The latter can have quite a few implications for their own evolution. Among insects, bees are well advanced. Apes are also closely related to humans. There is an interesting history connected to this, as you can read in *The Secret Doctrine* by H.P. Blavatsky.

Is there such a thing as animal intelligence?

The question is how you define ‘intelligence.’ If you see it as the ability to self-consciously develop ideas and mentally find solutions to the challenges of external life, then we must conclude that animals do not have this. But they most definitely have a kind of ‘intellect’ at their animal level of consciousness. There are countless examples of this in nature. Not only among highly developed animals, but even to some extent among single-celled animals. Animals have not yet developed self-awareness. However, some experiments have been conducted with mirrors, which show that some mammals – and, incidentally, some birds – recognize themselves in the mirror. However, this only means that animals recognize their own bodies. But do they recognize their consciousness as an independent “I”? No, animals cannot think about themselves or evaluate their actions.

You can understand intelligence as the general ability to *learn*. And animals certainly can do that, sometimes even very quickly. Laboratory tests have been conducted with mice. In a cage, there were compartments with doors behind which a piece of cheese was hidden. The mice quickly figured out which door had cheese behind it, and which door did not. They learned this through experience, not through mental activity.

Worker bees have a remarkably well-functioning division of tasks in the hive, but they do not make a work schedule every morning that tells each bee what it must do that day. Animals also cannot explain to another animal why they do something. They can, however, set examples for each other. A beaver gnaws through trees and branches with its sharp teeth, which it

then uses to build a dam, blocking the flow of a stream. This raises the water level, allowing it to protect the entrance to its lodge, which is under water, from predators. A magnificent example of craftsmanship and purposeful action, but without beavers attending courses where they learn the best methods.

Question

There is a lot of variety in the animal kingdom. If you only consider mammals, then there are mice weighing a few grams and whales weighing tons. Why is there no such variation in the human realm?

Answer

The answer can be found in the enormous evolutionary journey of all creatures on planet Earth. The lifespan of the planet is more than four billion years. In the first major evolutionary phases, the bodies were built up. In the initial phase, these bodies were relatively ethereal in substance. Those first proto-types gradually solidified and were the origin of countless physical variations. In the animal kingdom, there is a so-called material evolution towards specialization. In earlier cycles, humans also had a very different –

much more ethereal and larger – vehicle than the current one.

However, in humanity, just before the midpoint of the planet’s life cycle, this material or vehicular evolution transitioned into that of thinking. The body became less important. We do see an enormous variety of characters, spiritual, mental, and psychological differences among humans, but their bodies are the same — except for minor variations. Animals did not take that “turn” because their thinking has not been developed. They continued to focus on the development of special physical abilities. They continued to specialize. Hence the enormous variety of bodies.

Question

Many animals have become extinct. Why is that?

Answer

It may be that a certain vehicle was no longer adequate. The monads left it behind and embodied themselves in a vehicle that was more adequate for the consciousness in a further phase of its growth. That is a natural process. Remember that consciousness can never die. It is always the vehicle that dies. Now, humans have sometimes played





a not so fine role. Some animals have become extinct due to human greed or lack of responsibility. This may be due to excessive hunting, or because we destroyed the habitat of animals and used it for ourselves. In doing so, we created a barrier for the animal consciousnesses that inhabited these extinct bodies. Without these interventions, these species would have existed for much longer.

From a karmic point of view, we are indebted to these animals and will one day have to make amends for the injustice we have done to them.

Question

I get the impression that only beautiful animals are becoming extinct. Pandas, or certain species of hummingbirds. But rats and crows are abundant. Is this correct?

Answer

What you find beautiful, is a matter of personal taste. But what is true – and perhaps this is what you are getting at – is that highly specialized animals have much less chance of survival compared to species that are less dependent on specific food sources or habitats. You mention pandas. They are highly

specialized, idiosyncratic animals. They only eat a certain type of bamboo, and if that is not available, they simply do not eat. Then they just sleep. It also seems to be the case, that they find it very difficult to mate. Not only in zoos, but also in the wild. The female is only fertile for a short period of time, and if the male is not willing – which seems to happen often – then they have to wait another year.

Specialization leads to stagnation, and ultimately to extinction.

Take rats or crows, on the other hand – the examples you mention – they are very universal mammals and birds. This may sound strange, but they feel at home everywhere, they have a great ability to adapt, they eat anything, they are not fussy about where they build their nests and, moreover, they are very ‘intelligent’.

It is just like with humans: if you specialize very much in one direction and neglect all other aspects of being human, it will ultimately lead to a setback in the great evolution.

Question

You spoke of animals as our younger brothers. What exactly do you mean by this?

Answer

They *are* our younger brothers. They come from the same universal source as we do. The only difference between us and animals is that we are slightly more developed in our consciousness. But their background, their deepest core, is as boundless as ours, we are all monads. That is why we should be much more mindful of our responsibility towards our younger brothers. How cruelly we often treat them. Look at factory farming, at hunting, at how we destroy their habitat for our greed. On the other hand, we mutilate our pets by spoiling them and breeding them in a certain direction that we find cute or funny.

If we truly respect animals, then we give them the space to be *themselves* and, in that way further develop their animal consciousness. In that respect, humanity still has a lot to learn.

Agenda

Lectures on Sunday, January - June 2026

Lectures can be followed via livestream. Every week there is a lecture on Sunday at 19:30 CE(S)T. After each lecture there is a study on that lecture's topic.

On the day of the lecture, a message in red will appear on the homepage that a lecture can be followed live. Click on this message and you will be redirected to the livestream on YouTube. There the lecture can be followed live.

Do you have any questions during the lecture? Send them to questions@blavatskyhouse.org and we will answer them at the end of the lecture.

After each lecture, there will be an interactive study session via ZOOM. If you would like to participate in this study, please register on our website so that we can send you the ZOOM link.

More information at: www.blavatskyhouse.org

January

Compassion: the essence of initiation

The lectures in this series have initiation as their central theme. Everyone knows the word 'initiation,' but who knows its true, profound meaning? An initiate is a 'beginner,' someone who is starting to enter new realms. But what are those realms? When can you enter these realms? And why would you want to? And perhaps the most important question: what does compassion have to do with initiation?

04 Jan Compassion: the essence of initiation

11 Jan The spiritual Heart of Sun and Man

18 Jan The mystic relation between disciple and Teacher

25 Jan Initiations: not an end but a means



February

Continuity of consciousness: death and after

For many people, it is one of the few certainties in life: we will all die someday. But what happens when you die? What dies within us and what remains alive? And what states of consciousness do we experience after death? Can we experience the part of our consciousness that goes through the processes of death during our lifetime? All these essential questions are discussed in detail and in an understandable way in the first three lectures. You will be challenged to think about what you really are.

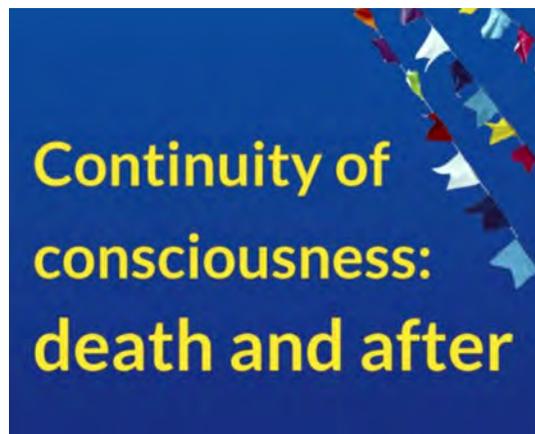
The last lecture in this series lays the foundation for the next four series.

01 Feb The illusion of birth and dying

08 Feb The great adventure of the human soul in the heartbeat of the solar system

15 Feb Exercise in discerning the permanent and temporary within yourself

22 Feb Remember your wisdom from previous incarnations



Preview of lectures March – June

Remember your wisdom from previous incarnations

Who were you in your previous life? And where did you live then? Can you remember? Most likely not. Most people do not know who they were in their previous life. Fortunately perhaps, for when you take into account how we often consider events to be difficult, in our current life,

then it could very well be overwhelming to also have to carry the burden of painful events and traumas from previous lives. However, nature is merciful.

Does this mean we remember nothing at all? That remains to be seen.

Our memories of all personal events are temporary, whether we were a carpenter, farmer, or soldier in a previous life, we have forgotten. And whether we lived in Alexandria, Rome, or the Indus Valley, that too is forgotten. We do not take that kind of knowledge with us to our next life. That is not so strange. We often cannot even remember events in this life. Our wishes from a few years ago, the emotions that an event evoked in us, fade like a cloud blown away by the wind of time.

But there are always things we do remember. Things that do not lose their value with the passing of the years. These are partly external events that have made a big impression and partly all the imperishable, universal insights we have gained. And it is the latter that we do take with us into our next lives. They do not lose their value with the passing of the years.

We weave those impersonal experiences, the spiritual conclusions from certain matters, into our higher nature. Certain ethical lessons, a sense of connectedness with our fellow human beings or with the nature that surrounds us, a sense of beauty, the logic that every cause has an effect — all of this makes a lasting impression on our consciousness. And sometimes, when we are confronted with an idea that we have never heard before in this life, it seems familiar to us and we understand it almost immediately.

These impersonal impressions have become part of ourselves. They are the spiritual lessons we have learned and cannot forget, because we have become those lessons.

Spiritual traditions

Ancient cultures are not ‘history outside of us,’ but are *our* cultures. We were part of them and contributed to them. We were all undoubtedly familiar with a particular religious or philosophical tradition in a previous life. We learned from it. And that knowledge is within us. It is a treasure of wisdom in our consciousness, which sometimes surprises us that we possess it.

The average time between two lives is about 2000 years. Note: this is the *average* time, because there are many exceptions, both above and below. Nevertheless, many of us will have taken note of one of the spiritual traditions of *approximately* 20 centuries ago, or perhaps even longer, in our previous life. We can consciously rediscover that wis-

dom within ourselves. In four series, starting in March, we will go treasure hunting within ourselves. We want to take you back to some of the wisdom traditions of the past.

There are many people who, when confronted with *Egyptian-African civilization*, are certain that ‘there must be something behind it’. Perhaps not everything is immediately crystal clear, but it is obvious to them that there must be some truth in the Great Pyramid and the Book of the Dead. Could it be the knowledge of a previous life — or perhaps even two lives ago — that is being reawakened?

It may also be that we have lived under the influence of the Buddhist tradition and have thought deeply about the *teachings brought by the Buddha*. When we read about his life and try to comprehend the immense compassion he displayed, the chord already present within us begins to vibrate again. Perhaps *Taoism* has inspired us, and when we ponder the paradoxes of the *Tao Teh Ching*, it seems as if we have read this little book many times before.

Many of the people now living in Europe and America have lived in Greco-Roman times. This explains the everlasting popularity of Greek mythology. Time and again, books and plays appear in which the stories of Zeus, Athena, Apollo, and all the other gods are told. The philosopher *Plato* is still popular. New translations of his works, as well as studies on Plato and the *Neoplatonists*, are published regularly. We can resume and continue our study of this great philosopher and the entire Greek civilization, with its profound Mysteries, in this life.

Finally, many of us who were raised in the Christian tradition may have wondered whether the teachings spread by the churches today correspond to what the Avatāra Jesus proclaimed more than 20 centuries ago. The Nag Hammadi writings, the *gnosis* — the knowledge of the heart — may awaken something in us that we already knew and that is so emphatically expressed in the *Sermon on the Mount*.

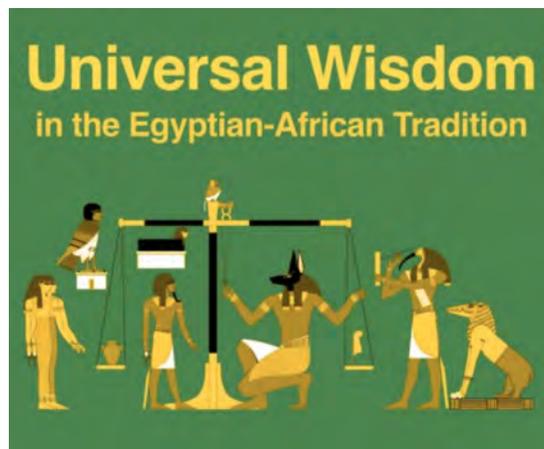
Order of Wisdom and Compassion

Those who go to the core of all these spiritual traditions will always find the same light of wisdom, compassion, and universal brotherhood. It is a strong argument that the Lodge of Wisdom and Compassion repeatedly sends messengers into the world to proclaim the same message of the inseparable connectedness of all beings and universal love. But every era is different. Every civilization needs a specific ‘wrapping’ in which to package the message. That is precisely why it is so enlightening to delve into all wisdom traditions, because this will lead to a better under-

standing of their source: Theosophia or Divine Wisdom. King Aśoka advised followers of a particular religious movement to study other religions so that they could better understand their own religion. Therefore, if you follow these four series of lectures, the Wisdom religion, Theosophia, will become increasingly clear to you.

Universal Wisdom in the Egyptian-African Tradition

- 01 Mar** Where did the ancient Egyptians get their profound knowledge?
- 08 Mar** The mystical relationship between the Great Pyramid and the Egyptian Book of the Dead
- 15 Mar** The present-day value of the Hermetic tradition
- 22 Mar** I am because we are: living by Ubuntu



Universal Wisdom in the Eastern tradition

- 29 Mar** The Mystic East
- 12 Apr** The Buddha: the cyclic messenger
- 19 Apr** Lao-Tsu's *Tao Te Ching*: now
- 26 Apr** Lessons from the Mahātma Letters



Universal Wisdom in the Greek tradition

- 03 May** The Greek Mysteries
- 10 May** Wise lessons from Plato's Academy
- 17 May** Inspiration from the Neoplatonic School of Alexandria
- 31 May** How to dethrone the tyrant? In yourself and in the world



Universal Wisdom in original Christianity

- 07 Jun** The Roots of Christianity
- 14 Jun** Gnosis, Divine Knowledge
- 21 Jun** Recognizing the Ethics of the Sermon on the Mount
- 28 Jun** The Religion of the future



Colophon

Editors: Barend Voorham,
Henk Bezemer, Rob Goor, Nico
Ouwehand, Erwin Bomas, Bouke van
den Noort.

Chief editor: Herman C. Vermeulen

Editorial office:
De Ruijterstraat 72-74, 2518 AV Den
Haag, tel. +31 (0) 70 346 15 45
email: luciferred@isis-foundation.org

Reactions:
The Editorial Board reserves the right to
make a selection and/or shorten
incoming documents

The issues can be downloaded for free
from our website blavatskyhouse.org.

Subscription:
This is the 41st free sample of *Lucifer*,
the Light-bringer. For subscription: mail
the editorial office:
luciferred@stichtingisis.org.
The price of our "paper" issues will be
about € 5,00 and € 10,00 for a double
issue, excluding postage.
Payment by Internet – creditcard (see
website).

Publisher:
I.S.I.S. Foundation, Blavatskyhouse,
De Ruijterstraat 72-74,
2518 AV Den Haag,
tel. +31 (0) 70 346 15 45,
email: luciferred@isis-foundation.org
internet: www.blavatskyhouse.org. On
this site, all English issues are available
for download.

© I.S.I.S. Foundation
No part of this publication may be
reproduced or made public in any
form or by any means: electronic,
mechanical, by photocopies, recordings,
or any other way, without prior
permission of the Publisher.

The I.S.I.S. foundation is not responsible
for any statement or opinion that is
published in this magazine, unless an
explicit reference is made.

VAT number 003417190B01

I.S.I.S. Foundation

The name of the Foundation [Stichting] is
'Stichting International Study-centre for
Independent Search for truth'. Its registered
office is in The Hague, The Netherlands.

The object of the Foundation is to form a
nucleus of Universal Brotherhood by
disseminating knowledge about the spiritual
structure of human beings and the cosmos,
free from dogma.

The Foundation endeavors to accomplish this
object by giving courses, organizing public and
other speeches and lectures, issuing books,
brochures and other publications, and by
drawing on all other resources available to it.

I.S.I.S. Foundation is a non-profit organization,
which is recognized as such by the tax
authorities in The Netherlands. For the purposes
of the tax authorities, I.S.I.S. Foundation has
what is called ANBI status.

ANBI stands for General Benefit Organisation
(Algemeen Nut Beogende Instelling).
The most important requisites in obtaining this
ANBI status are:

- It is a non-profit organization, so it has no
earnings. Any profit earned from for
example book sales, must be fully used for
general beneficial activities. For I.S.I.S.
Foundation, this is spreading the Theo-
sophia. (We refer to the statutes, aims and
principles for further information.)
- Board members must meet integrity
requirements.
- The ANBI must have a separate property,
whereby a director or policymaker cannot
dictate over this property as though it were
his own.
- The remuneration of board members may
only consist of a reimbursement for
expenses and attendance.

I.S.I.S. Foundation ANBI number is 50872.



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)