



Theosophical Society Point Loma - Blavatskyhouse

Literature, supporting the study (on Sunday, November **20**, 2022)
of the lecture of Barend Voorham (on Sunday, November **13**, 2022)

Series: **Inner Peace and Outer Peace**
Lecture: **The peace within you**

Gottfried de Purucker answers 'Silence thy thoughts?'

Questions We All Ask, First Series, pp. 339-340

<https://blavatskyhouse.org/reading/gottfried-de-purucker/questions-we-all-ask-series-1-2/>

Question – *“I like your teaching to the effect that we should control our thoughts, that good thoughts should be substituted for evil thoughts, and so on. But in reading your literature I come upon advice like this: ‘Silence thy thoughts.’*

“It seems to me that if I were to stop thinking, there would be nothing left of me. Please tell me what becomes of my consciousness when the flow of thought is stopped.”

Answer – Well, in the first place, you would have peace. You would begin to know something. Isn't it amazing how people seem to think that a mind crammed full of the ideas of other men is a genial mind, the mind of a genius? Stop thinking? But you cannot do that, nor is that the advice given to you. The advice is: “Silence your thoughts,” which means: control them, be the master of them. Do not be the slave of the vagrant mental tramps that run through your mind; but be men. Give birth to thoughts and rule these your children, and when they become naughty, put the dampers on. Silence them.

Be a thinker, not so much of thoughts, but of thought. Do you see the difference? In other words, leave the restless activity of your brain-mind, and go into the inner chambers of your heart, into the recesses of your consciousness, the holy place within, and see the Light. Receive the Light. Silence your thoughts, and enter into consciousness. Think it over, please.

Examine your own mental processes, and see how much time you waste in merely thinking thoughts, useless thoughts, most of them, and neglect to drink of those sublime fountains of knowledge and wisdom and consciousness that you have within you, the sources of inspiration and genius: to drink of the genial springs, of those Pierian founts, whence flows all that makes life worth while.

Gottfried de Purucker answers 'If Man is a God, why does he not act like one?'

Questions We All Ask, First Series, pp. 522-524

<https://blavatskyhouse.org/reading/gottfried-de-purucker/questions-we-all-ask-series-1-2/>

Answer – Man is an inseparable part of the Universe in which he lives. There is, between his roots and the roots of the Universe, no separation whatsoever, no distance between them. The same Universal Life flows through all things that are. The same stream of consciousness which flows in the mighty Whole and through the mighty Whole of the Universe, flows therefore through man, an inseparable portion of that Universe. This means, of course, if you think just for a moment, that there is a pathway by which, or along which, in treading which, you may come into intimate relation with the Heart of the Universe itself; and that pathway is you, your own inner being, your own inner nature, your spiritual Self. Not the self of ordinary physical man, which self is just a poor reflexion of the spiritual brilliance within, but that inner Self of pure consciousness, pure love for all that is, unstained by any earthly taint — your spiritual being.

For the inmost of the inmost of you is a god, a living divinity; and from this divine source there flow downwards into your human mentality all the things that make men great, all the things that give rise to love and mighty hope and inspiration and aspiration, and noblest of all, self-sacrifice. For all things are rooted in the divine, in the universal life-consciousness or consciousness-life. You, each one of you men and women, is an incarnation of a divinity, each one being the representation on earth of his own inner god — not that you are gods, which is an absurdity, but you represent on our own physical sphere as much of the divine essence streaming through your being as your evolution permits you to manifest.

That is why we have great men among us, men not only of the present, and the Great Ones of the past, but also they who will appear in the future: the great Seers and Sages, the great philosophers, the great leaders of men, the great thinkers: those who have swayed the hearts of multitudes, and have captured their minds with the majesty and splendor of true thought. All comes from within, and each one of you is, therefore, an imperfect incarnation of such a spiritual-divine being, or divine-spiritual being, which is your own inner god.

(...)

I spoke in similar vein a week or two ago, and a very kindly and faithfully truthful little report appeared next morning in one of our San Diego papers, *The San Diego Union*. Some kind friend saw this report of what I had said, clipped it out, and sent it in to me, with the note that I shall now read to you. The report was headed "Every Person is Incarnate God, Claim" — American journalese style. Here is the comment:

Yes, 'every person is an incarnate God.' Should any one doubt it, he has but to peruse the pages of history, particularly of the years 1914 to 1918, and recall the tragic record of slaughter and carnage: of the broken bodies of survivors; of millions of widows and orphans; of the slavery of those upon whose bent shoulders the financial burden of war falls - and unhesitatingly indorse the statement that 'men are incarnate gods.' But we have strayed so far from the godhead that we are a rather bedraggled, hopeless, pathetic-looking coterie of gods.

"Let us seek out some desolate shade and there weep our sad bosoms empty."

Even birds, beasts, and fishes, hurry away, terror- if not horror-stricken at our approach. *They know!*

Yes, alas, they do know! Men know it too; for I tell you in all truthfulness that no beast can be so beastly as a human being who prostitutes the divinity within him to ignoble, material uses; for in

so doing he uses his innate godlike intelligence, his innate will-power, his discrimination and insight. Yes, men are a poor manifestation of incarnate gods, because men are fallen gods, fallen from their high estate. Nevertheless, they are manifestations of incarnate divinities — using the word ‘incarnate’ here in a relative sense of course.

All that this kind-hearted friend, whose heart bleeds with the truth of what he so tragically writes — all that he says is true. Take it to heart; realize facts, and do not let your minds be swayed by propaganda of any kind. Hold fast to the truth. Test that which is good; give up never that which appeals to the soul of you; and even though your judgment may at times be at fault, even though your mind may be swayed at times by prejudices unknown to yourself, nevertheless this exercise of willing discrimination gives you strength, for it exercises the faculties and powers of your mind.

What this kind-hearted friend says is true, but it is not a real argument against the other truth. In fact it proves the other truth, for no inferior thing could do what man does. It is man's willful and willing prostitution of his divine gifts which produces the horrors of the world. Imperfectly manifesting gods misusing powers — that is the truth of it; and sometimes so that the very beasts are afraid of us, hurry away from us in terror. What a commentary on us humans!

Men spend their time on things of small importance — all except the enlightened few; and they, the very salt of the earth, spend their time in raising the spiritual and intellectual level of the race. These last are the leaders of men, the true leaders; they are the ones who manifest the innate powers of the indwelling divinity.

Gottfried de Purucker, ‘The Vision of the Lord Buddha’

Article in: *The Theosophical Forum*, Vol. XIX, No. 5, November 1941, pp. 321-322.

Included in: *Wind of the Spirit*, Theosophical University Press, Covina 1944, pp. 134-135,
<https://blavatskyhouse.org/reading/gottfried-de-purucker/wind-of-the-spirit/>

When I was a boy of twelve, I came upon a Buddhist quotation which fascinated imagination, mind, and heart. I think it was one of the things which in this life awoke me more than any other thing that I can recollect; at any rate it was one of the first.

It is pure Theosophy and genuine Buddhist doctrine. It is this: The Lord Buddha is speaking, and I am paraphrasing somewhat his words in order to make them somewhat clearer: “Oh! disciples, never let discouragement enter into your souls. See you suffering in the world, see you unhappiness and pain and ignorance, misery and distress which wring the heart? Disciples, all things are destined to pass into Buddhahood: the stones, the plants, the beasts, all the component atoms of these, each and every one, aye and sun and moon and stars and planets: all in future ages will become Buddha. Each one will become a Buddha.”

What a marvelous picture! How it quiets the heart and stills the mind; for if one atom, one man, become a Buddha, everything will, for this Universe is one, broken into multitudes during Manvantara or manifestation; rooted in that One, living from it, and by it. In it we live and we move and have all our being. Therefore some day, somewhere in the incalculable aeons of what we call the future, all now of the multitudes, suns and stars, planets, comets, gods, men, animals, plants, stones, atoms, elements, worlds, everything, each as individual, is destined for Buddhahood.

When I read that – I have given you the expanded gist of what I heard – for nearly three months I went around in a daze of spiritual delight and inner reawakening. To this day I could not tell you whether I ate or drank or slept. I know I must have done so, but I have no recollection of anything except light; and the raising of the eyes inner and outer, upward and inward. Just that thought broke open the doors closed when I drank of the waters of Lethe, of forgetfulness, when last I died. The doors opened and the light came in, began to come in.

I think this extract gives us a most wonderful picture. Take the mineral kingdom: It is formed entirely of unconscious monads, that is monads unconscious on this plane, never unconscious in their own spheres. But what we call monads in the mineral kingdom are as it were the expressions of essential spiritual monads working and evolving down here on this plane, and going through these Gilgulim, as the Hebrew Qabbalah has it, meaning these lower halls of life and experience, these worlds of the ceaseless evolutionary journey; yet each one is essentially a god, each one in essence a Buddha, a ray of the Ādi-Buddha or the Cosmic Buddha. And so it is with all things.

Therefore, the Lord Buddha said: “Disciples, when sorrow wrings your heart, when pain and suffering are too bitter to bear, when you see others dying for the needs, the mere needs of life: be not discouraged. Look into the future. Every one of the multitudes some day will be a Buddha, Ādi-Buddha, therefore a Buddha, stones and plants, and beasts and men and gods, suns and stars and comets and the elements of them all.”

Yet this recognition of the essential divinity of all, and the certain future Buddhahood of all, should never at any moment stay our hands from works of loving pity and helpfulness here and now; for it is here and now that lies our sublime duty of doing all we can to alleviate the world's suffering and need that are incident and necessary to the monads on their evolutionary journey.

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