



## Theosophical Society Point Loma - Blavatskyhouse

Literature, supporting the study (on Sunday, June **02**, 2024)  
of the lecture of Johanna Vermeulen (on Sunday, May **26**, 2024)

Series: **Conscience, intuition, inspiration:**  
*three signposts on the quest for yourSELF*

Lecture: **Conscience, intuition, inspiration:**  
*how to train and apply?*

### WHAT IS YOUR DIVINE SOURCE OF INSPIRATION

**Helena P. Blavatsky, *The Secret Doctrine*, Vol. I, pp. 572-573 (orig. edition)**

The star under which a human Entity is born, says the Occult teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara.

But *this is not his astrological star*.

The latter is concerned and connected with the *personality*, the former with the INDIVIDUALITY.

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**Gottfried de Purucker, *Esoteric Teachings*, Vol. 7, p. 65 (2015 edition)**

The spiritual 'star' referred to by H. P. B. involves a profound and indeed a sublime mystery, of which it is utterly impossible to say the last word here, or even to give any explanation approximating such last word.

Yet I may briefly and succinctly state that this 'sun' or 'star' is that particular star in our Home-Universe or Galaxy, of which man's Divine Monad is the offspring or child, and with which star in consequence the man is connected in most intimate spiritual relations, throughout the virtual eternity of the great Mahā-manvantara of the Galaxy.

### EVERYONE CAN TRY TO BE ONE WITH HIS DIVINE SOURCE OF INSPIRATION

**Gottfried de Purucker, *Questions We All Ask*, Series 2, pp. 298-299**

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

When a man while alive on earth can ally himself with his own inner god, with the divine entity at the very root of his being, then he dreams no more but becomes divinely self-conscious — becomes god-like in his consciousness; for then his consciousness takes cosmic sweep, expands to embrace the solar system and even beyond; and though living on earth he walks among his fellows as a god-man. This not only can be done but has often been done, and done again and again; and the great titanic Seers and intellects: the great spiritual visionaries of the human race, were just such god-men: the Buddha, Śankarāchārya, Jesus the Syrian, Lao-Tse, Krishna, Pythagoras — oh! a host of them — were such god-men; some were greater than others, but all, each one of them, in greater or less degree, had become at one with his own inner god, with what the modern mystical Christian calls his immanent Christ, the Christ dwelling within him: we Theosophists say the inner god.

There is one inner god for each human being. This inner god is your own divine essence, for a human being is composite; he is not just 'soul and body.' Examine yourselves; examine your own instincts; examine your intuitions. Have you no intimations of things which are beyond your ordinary human understanding — sudden and wonderful flashes of light? Have you not at least in some degree the vision? Cannot you see, even though it be only at times? It is the light from above, from within — from within and above you, from your own inner god, which produces these wonderful moments of light and of inspiration. O my Brothers, why not become at one with this divinity within you? Why be like the swine in the sty, groveling in the mud, when within you is a god?

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### **Gottfried de Purucker, *The Dialogues of G. de Purucker*, Vol. 3, pp. 288-289**

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<https://blavatskyhouse.org/literature/gottfried-de-purucker/the-dialogues-of-g-de-purucker1-2-3/>

#### **[288-289] The Atmic Consciousness**

... If you notice, the great spiritual teaching of the Masters of Wisdom throughout time has been an emphasis on just this point. Make yourself at one with your Father in Heaven, in other words with the ātman. Thus you will find ineffable peace, ineffable wisdom, ranges of consciousness co-extensive with the galaxy. Any one of us can begin to do that now on Globe D, on Globe E, on Globe F; and on the higher globes our capacity for so doing is merely enlarged.

But it is our right, our duty so to do *now*, just as much as it will be on the highest of the globes, and the marvel of this wonder is that we *can* do it now. It is a strange paradox that while we shall in due course of evolution be obliged, in order to obtain a complete rounding out of our monadic consciousness, to pass through every globe of the chain, time and time again, during each chain-round, yet at any moment on any globe, any monad which has attained self-consciousness can self-consciously begin to develop the ātmic consciousness.

### **Gottfried de Purucker, *The Dialogues of G. de Purucker*, Vol. 1, pp. 341-342, 343, 358**

[341-342] **Student** — *May I ask a question ? Is it not most important that we use our thoughts, and guide them in an understandable area, in an area that to us has a meaning and has the power to affect our lives so that our lives will be beneficial both to our selves and to the world? For instance, we may ask questions innumerable, but are we more qualified in relation to real living as it should be lived? And can we not get much light in other directions by evolving the*

*light within, and clarifying our own thoughts so that we will not ask questions which even if answered we don't understand?*

**G. de P.** — Well, in a general way your statement is perfectly right. The main thing to do is to follow the inner light. That is the prime requisite. It is a royal road, it is a great key. It is the first and last password, the most important *open sesame* to achievement.

But, and this I think you should remember: the asking of questions may seem unimportant to one or to a few, but may be very important to others and to the one who asks the question. If the mind, if the intellect, if the heart, are troubled and disturbed about a problem, and are not satisfied, evolution is entangled, because the intellectual part of man should be fed properly, just as much as any other part of the constitution. Now that could all be done, just as you point out, and as I myself have pointed out before this evening, by turning to the inner light; but a help in turning to the inner light is in having clear, defined teachings about the problems which the mind is faced with.

[343] The real key to all is the inner light. Cultivate that, hunt for that, search for that. Try to enlighten yourself with and by your higher nature, with and by the god within, and all other things of good will be added unto you. Knowledge will then come to you instinctively, intuitively. You will then have everything. Remember that the Supreme Master is your own inner god.

[358] To say that you have an inner god is true, but you must free your imagination, wash all the superstitious cobwebs out of your brains; let your spirit soar, intuit, see, and then you will get some inkling, some intimation, of the ruling awful splendor that is within each one of you.

## HOW TO RECOGNIZE YOUR DIVINE SOURCE OF INSPIRATION

**Gottfried de Purucker, *Studies in Occult Philosophy* pp. 700-701**

Free download of the original edition of the book:

<https://blavatskyhouse.org/literature/gottfried-de-purucker/studies-in-occult-philosophy/>

### Children's invisible compagnons

**Question** — *What is the explanation of the 'invisible companion' which some children speak of constantly as almost part of themselves?*

**Answer** — An interesting question, and one which likewise shows how greatly we adults have lost the intuitive recognition of spiritual companionship that children – unless spoiled by over-fond and over-doting parents – still retain.

It would be quite a mistake, I believe, to suppose that these dear little ones are self-consciously aware, as adults might be, of any invisible companion; what they have is a distinct 'feeling,' or inner conscious cognisance, of the spiritual presence of the inner Self, to which 'presence' a child will often give a name, and of which, taking individual children as instances, they are the human radiance.

Only recently, comparatively speaking, out of the devachanic condition in which this spiritual presence was a living reality, although not there and then understood as something separate – for indeed it is not – the Ray reaching incarnation and imbodying itself, in the manner which I have endeavored to describe in my *The Esoteric Tradition* and elsewhere, still retains the intuition of the spiritual presence of the inner Self; and the child's mind, instinctively feeling this presence, but not having the developed brain-mind as yet to argue about it or analyse it, recognises the

fact, and talks of what we adults call, or might call, 'an invisible companion,' or by some such similar phrase.

As a matter of fact, highly developed human beings who are likewise esoterically trained, are self-consciously aware of this spiritual companionship, so much so that Adepts and Initiates know the fact in its proper relations, and speak of this inner Self working through them by various terms, such as 'Father-Flame,' 'Father in Heaven,' 'Father-Fire,' etc., etc. In other words, the adept knows and recognises his inner Self as the 'invisible companion,' and puts himself under its steady and unfailing guidance and inspiration. Little children, still fresh from the spiritual realms, likewise, as said above, feel the fact, though not with the self-conscious analysis of the Adept; but they recognise it unconsciously, so to speak, as a 'feeling'; and the unspoiled child will frequently be so impressed with this invisible companionship that it will speak of it to others.

In the case of the Adept-soul, the invisible companion is precisely what was meant by the Avatāra-Jesus when referring to his 'Father in Heaven.'

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## HOW TO BECOME ONE WITH YOUR DIVINE SOURCE OF INSPIRATION

**Gottfried de Purucker, *Studies in Occult Philosophy* pp. 610-611**

Free download of the original edition of the book:

<https://blavatskyhouse.org/literature/gottfried-de-purucker/studies-in-occult-philosophy/>

### **Worship of the Inner Divinity**

**Q.** *What is the idea behind the portrayal in Egyptian hieroglyphs of the King worshipping or adoring himself?*

**A.** We have here no self-adoration, as our Occidental Egyptologists wrongly state — no adoration of a person, no kingly individual worshipping himself as the figure-head of a civilized community. That would be tawdry, paltry. But we have the case of a man who looked upon himself as representing the divinity within him and as the vicegerent of his inner god on earth, and thereby clothed with spiritual dignity and power, with heavy responsibility in his hands — the guide and shepherd of his people.

The adoration and worship was paid symbolically to that divinity, as it were, like a species of prayer: "Not my will" — that of this feeble man, the King of Egypt — "be done, but thy will be done" — your Father in Heaven. "Make me a full vessel of thy kingly majesty and power, that I in turn may do my duty to my people, my sheep, my brothers, my children." This at least was the original idea, however much it later may have degenerated. It was a right royal and kingly thing, sublime in its priesthood — the king-priest, the priest-king, as they existed in the far-distant ages of the past before Atlantis fell.

For during the Third Root-Race when self-consciousness came to men, they worshiped each one his own individual divinity, worshiped it as a bright and starry god to which he aspired: my Self, my god in heaven, my link with the Infinite; just as Jesus the Christ did in reference to his "Father in Heaven." And as time passed and the realization, the keen realization, of man's oneness with the god within vanished, fell, disappeared, men began to worship themselves in the lower sense, the selfish self instead of the divine Self, even worshiped images of the human body which they put in their temples. Not that they abandoned the old worship, they degraded

it, turning the temple of the divine into places where hellions found their home. The same thought must have been in the mind of the writer of the Christian New Testament where he represents the Avatara as going into the temple and cleaning out the money-changers and the gatherers of taxes.

Let me tell you that every Initiate, every Adept, knows his "Father in Heaven," recognises him and calls him "Father-Sun," or "Father-Flame," or "Father-Fire," or "Father-Star," and looks upon himself, the man himself, not only as an efflux flowing from this inner divinity, but as its child, its representative here on earth, laboring to embody the mandates and the dictates of the god within. And the ancient Initiates – and the Kings of Egypt in the days of Egypt's glory were all such, were all Sons of the Sun – knew it even in those already degenerate days.

When I speak from a public platform and see my audience sitting before me and realize that behind those faces of flesh and those brightly shining eyes there are living gods, I put myself in that frame of mind and address myself – or try to – to that within them which I know will understand with a word. Oh! if we could only realize, we men and women, the living reality of the god within each one of us, each one with his own "Father-Flame," "Father-Fire," "Father-Sun," "Father-Star"! This is the Silent Watcher of each of us. When a man addresses it or aspires to it, he addresses, or aspires to, his own Silent Watcher – that bright and luminous divinity living with patience infinite through the entire solar manvantara, waiting, waiting, waiting, refusing to go on, waiting each one for his child – me, you: the Christ and the Christ-Child: Adi-Buddha, Mānushya-Buddha; primeval, primordial wisdom, love, compassion – the human representation thereof, the human Buddha.

That is the real meaning of the Egyptian King worshiping himself; and of course degeneration of such things could only take place when a man had fallen from his pristine estate of understanding, in which pristine state intuition was not beclouded by reason because reason had not yet grown up to be pure intellect. It will in time, but it has not yet so grown. Any one of you who has once felt the touch of the god within never is the same again. Never can you be the same again. Your life is changed; and you can have this awakening at any moment, any moment that you will take it.

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### **Gottfried de Purucker, *The Dialogues of G. de Purucker*, Vol. 1, pp.140-141**

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<https://blavatskyhouse.org/literature/gottfried-de-purucker/the-dialogues-of-g-de-purucker1-2-3/>

#### **The Tribunal of the Higher Self**

Our appearances before the tribunal of the Higher Self up to the time when we undertake a true Initiation self-consciously are karmic. Periodically, indeed every night when we sleep, the karmic record for the past time, be it a day or a month, whatever it may be, is read by our Higher Self, by our Spirit, by the God within each one of us. Our destiny is as it were written down. We ourselves have carven that destiny: our thoughts, our feelings, and our consequent actions following upon these feelings and thoughts. Indeed this happens every night. We do not know anything about it, but what we are is registered, noted, and, to use a figure of speech, the inner Lipika makes the record. From this there is no appeal, there is no recourse. We simply must abide by what we are, which means what we have made ourselves.

Now then, when at a true Initiation, a self-conscious undertaking of the dread trials, if the neophyte is successful, he meets for a longer or shorter time his own inner god face to face. Self meets self and gives an accounting of selfhood. This is the same thing exactly, only instead of

the Higher Self scanning the record of the time just past, and inscribing it as it were in the books of the karmic recorders, then is the time when a man faces the God within him. I cannot find the language to carry this thought farther, but I am sure that you can intuit what I am trying to say. Language simply drops powerless. We can sense it, feel it by intuition. The soul then learns its destiny from the karmic judge which is the god within, the man himself, man's own divine part. Self sees self unveiled. Self recognizes self, Self calls to self, Self helps self, Self judges self. See the infinite wisdom and beauty of this. There is no favoritism, it is simply naked truth.

Now then, if the soul standing before its spirit can receive that spirit unto itself, if the soul can become the spirit, enter into the substance of the spirit, in other words to use the Egyptian phrasing, if the human being is capable then of becoming Osirified, becoming the inner Osiris, the man thereafter is Osiris, thereafter the man is Buddha, is Christ. If not, there is another chance.

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### **Gottfried de Purucker, *Esoteric Teachings*, Vol. 3, pp. 122-125 (2015 edition)**

Finally, let us remember that we can become at-one with the Source of all truth and inspiration which abides eternally in our breasts. In other words, when we become more or less united with the Divinity which is our inmost, then we see with the 'Eye of Dangma,' the 'Eye of Śiva,' and know Truth and perceive Reality, for then we become self-consciously at-one with the god within us, and live in both thought and feeling on the buddhi-mānasic planes of our constitution; and for our own Hierarchy, and for all within it and for all beneath the planes which we thus shall have attained, we virtually have become omniscient and quasi-omnipotent therein.

#### **Footnote 79:**

A member of the School, interested in the Mahāyāna, sends me the following lines: "It would be a regrettable error to imagine that the teachings regarding the illusory nature of manifested existence, i. e., the doctrine of *Śūnyatā* in its bearing upon the impermanency of all māyāvi phenomenal appearances, are exclusively metaphysical and unrelated to practical life. The opposite is the actual state of things. That which the Buddhists call the 'Life of Emptiness' is a thoroughly practical, everyday, mental and spiritual attitude of both mind and heart, and by no means a far-fetched metaphysical abstraction, without application to the affairs of daily life. 'Emptiness' is the very gospel of all *Prajñā-pāramitā* writings, and the fountain-head of all Mahāyāna philosophies and practical spiritual-intellectual disciplines. The 'passive' life of Buddhism is anything but a negative attitude of mentality. It means the deliberate and persistent effort of the will to calm the turbulent sea of our own mental-emotional and psycho-astral reactions, and to bring the mind into a state of inner tranquillity and lucidity, making it thereby receptive to the influx of spiritual forces and influences from beyond and within. It is an intensely positive attitude of will and aspiration, dynamically active on inner planes, although manifestly 'passive' outwardly. 'Emptiness' in this specific meaning of the term signifies a spiritual illumination attainable through the exercise of the highest intuitive apprehension, and possible exclusively when all finite thinking and sensorial impressions have been silenced as it were. The Buddhist 'life of passivity' grows out of this direct spiritual perception or intuition, the *Prajñā* of the *Prajñā-Pāramitā-Sūtras* or the *Pratyātmāryajñāna* of other writings, such as the *Lankāvatāra-Sūtra*. It is the deepest form of meditation, independent of any outward exercises or postures, and manifesting itself as a continuous and uninterrupted flow of consciousness towards a spiritual goal contemplated and aspired to. Through inner experience and immediate knowledge, Buddhist thinkers found that when one's heart was cleansed of the many defilements of egocentric impulses and strivings, there was nothing left in the personal man to claim itself as

permanent or enduring. Hence, when life is 'emptied' of the lower self, this fact is expressed in Buddhist philosophical terminology by the doctrine of *Anātmā* (Pāli, *anatta*), which is but an aspect of the general doctrine of Śūnyatā. The very opposite of philosophical nihilism or denial, this profoundly esoteric teaching is but a formulation in human speech of a *living inner experience* wherein the transitory character of all manifested forms, vehicles, and veils, is perceived against the background of the One Spiritual REALITY.

"It is this inner spiritual realization, the *wu* or *kai wu* of the Chinese, and the *satori* of the Japanese mystics, which is the goal of their spiritual and intellectual disciplines, described by some of their thinkers as 'the unfolding of a new world hitherto unperceived in the confusion of a dualistically-trained mind,' or 'the opening of the mind-flower,' or again as the 'removing of the bar' — all of which expressions remind one of *The Voice of the Silence* and its mystical phraseology. This individual experience, pregnant of illimitable possibilities and far-reaching in its silent spiritual influence, has been mirrored in the literary productions of the Buddhist world as well as in the realm of their unexcelled works of art.

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