



## Theosophical Society Point Loma - Blavatskyhouse

Literature, supporting the study (on Sunday, February **25**, 2024)  
of the lecture of Henk Bezemer (on Sunday, February **18**, 2024)

Series: **How free are you really?**  
*Mystically, mentally, socially*  
Lecture: **Who am I?**

### **'The Eternal Pilgrim'**

In: William Q. Judge, *Echoes of the Orient*, Vol. 3, San Diego, California, Point Loma Publications, 1987, pp. 275-6.

THE PILGRIM — Teach me then, O Voice, my WHAT, my WHENCE, and my WHITHER.

THE VOICE — Just say what is there before thine eyes?

THE PILGRIM — I see nothing but bare Space.

THE VOICE — Ah! That is thy illusion; it is not bare; it is the everliving source from which flow forth the fleeting forms which, times out of mind, thou hast borne with thee. A time there was when thou wast one with it. ...

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### **W.Q. Judge, 'Answers to Correspondence'**

In: William Q. Judge, *Echoes of the Orient*, Vol. 3, San Diego, California, Point Loma Publications, 1987, p. 416.

3. *What are the two great lessons to be learned from the study of the Instructions?*

*Ans.* — These are [as paraphrased from Instruction I, p. 519] (a) that man is identical in spiritual and physical essence with both the Absolute Principle and with God in Nature, and (b) that in him are the same potential powers as exist in the creative forces of Nature. Hence it follows, *first*, that all men are united through the one pervading principle, and thus Universal Brotherhood has an actual basis; and *second*, each man is potentially a God because in him are the vast powers of Nature. These being latent must be developed; that development can only come by and through knowledge which comes from study, practice, and endeavor; sentiment and

negative virtue will not give knowledge, hence we must begin to learn what the cosmos and ourselves are in reality; ... we must realize that "as it is above so it is below, and as below so it is above." ...

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## Gottfried de Purucker on the question 'Who and what am I'

**Questions we all ask, First Series, No. 4, p. 55**

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

"Who am I and what am I?" What answer would you give to that question? I would like to answer this first question by asking in my turn a question, after the style of Socrates of old Greece. What do you mean by this 'I'? Which I? The I of the streets, or the I of the counting-house, or the I of the study, or the I of the home, or the I of the prison: in other words, is it the spiritual I, or the human I, or the animal I? Which is referred to here?

For the above reasons this question is vague. In the first place, according to our wonderful Theosophical teachings, the 'I' here which I think is unquestionably meant, is the human I, the ordinary human soul: and to the Theosophist this is an expression distinctly vague, because 'the human soul' includes, in a general way, all the factors that I have just pointed out: it is a consciousness-center to which various names in different religions have been given. Some philosophies and religions call this particular consciousness-center 'soul,' others call it the ego, others consider it to be both soul and ego as one unity, and others look upon it after still other manners, and therefore give to it other names; but the questioner evidently means: Who is the human soul, and what is the human soul?

It is that entity which is neither immortal nor mortal *per se*, and which is the seat of will, consciousness, intelligence, and feeling, in the average human being. It is not immortal because it is not pure enough to be truly impersonal; if it were, it would not be human but super-human. It is not wholly mortal, because its instincts, its movements, the operations of itself, are in a sense above purely mortal things of matter.

Human beings have holy loves, they have aspirations, they have hope, they have vision, and many other similar qualities. These things belong to the spirit, which is immortal and deathless, and are transmitted, through this intermediate nature or human soul, which human beings ordinarily call 'I', much as the sunlight streams through the pane of glass in the window. The pane of glass is the vehicle or carrier or bearer or transmitter of this wondrous quality or force streaming from the spirit above. We human souls are like these panes of glass: we reflect as much of the spirit, of the golden sunlight of the spirit, as our evolutionary development enables us to do. Is not this simple? There is nothing difficult to understand about it at all. ...

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## Gottfried de Purucker on Swabhāva

**Occult Glossary. 1st edition, London, Rider & Co., 1933, pp. 171-172**

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<https://blavatskyhouse.org/literature/gottfried-de-purucker/occult-glossary/>

**Swabhāva** (Sanskrit).

Swabhāva has two general philosophical meanings: first, self-begetting, self-generation, self-becoming, the general idea being that there is no merely mechanical or soulless activity of Nature in bringing us into being, for *we brought ourselves forth*, in and through and by Nature, of which we are a part of the conscious forces, and therefore are our own children. The second meaning is that each and every entity that exists is the result of what he actually is spiritually in his own higher nature: he brings forth *that which he is in himself interiorly*, nothing else. A particular Race, for instance, remains and is that Race as long as the particular Race-swabhāva remains in the racial Seed and manifests thus; and so forth. Likewise is the case the same with a man, a tree, a star, a god — what not!

What makes a rose bring forth a rose always and not thistles, or daisies, or pansies? The answer is very simple; very profound, however. It is because of its Swabhāva, the essential nature in and of the seed. Its Swabhāva can bring forth only that which itself is, its essential characteristic, its own inner nature. Swabhāva, in short, may be called the essential Individuality of any Monad, expressing its own characteristics, qualities, and type, by *self-urged evolution*. ...

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**Gottfried de Purucker, 'The Heritage of Man is Man Himself'**

In: *Wind of the Spirit*, 1st edition, 1944, pp. 6, 7, 10.

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<https://blavatskyhouse.org/literature/gottfried-de-purucker/wind-of-the-spirit/>

The heritage of man is man himself. Each man is the builder of himself, and the destroyer maybe. Each man is his own regenerator and savior, and each man undoes the work upon himself which mayhap for aeons in the past he had been building. This statement may sound recondite, difficult to understand, a dark saying; and yet I wonder that anyone could or might doubt so self-evident a truth. Is it not clear enough that what a man is, he is; and that what he is, is the result of his former lives, the resultant of his thoughts and his feelings, the resultant of his previous willings and thinking and feeling? We make ourselves, we fashion our own characters.

(...)

Only half the story is told when we say that we have made ourselves and that we are responsible for ourselves. The other half of the story is what we have done upon others: how we have helped to shape their lives in beauty, or to misshape their lives in ugliness.

(...)

True it is that in the future all the human race are going to be gods, and there is no reason on earth why we should not begin in the present instant of time to grow towards godhood. You win all, you gain all, you lose naught. From driven slave of past karma you become the orderer in time of your own destiny, for you are your own heritage. What a doctrine of comfort! What light it bestows on us!

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## Gottfried de Purucker on thoughts and thinking

*The Esoteric Tradition*, Vol. 2, Point Loma, California, Theosophical University Press, 2nd edition, 1940, pp. 653, 673, 676.

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<https://blavatskyhouse.org/literature/gottfried-de-purucker/the-esoteric-tradition-vol-1-2/>

Thoughts are energies, imbodyed energies, elemental energies. They do not originate in a man's mind. These elemental entities pass through the sensitive transmitting-apparatus which our mind is, and each one of us colors the thoughts as they pass through our minds, thus giving a new direction, a new karmic impulse to them. No thought was ever created in a human brain. The inspirations of genius, the loftiest productions of the human spirit, simply come to us through lofty and great minds, capacious channels which could transmit so sublime a flow.

A man can become degenerate by constantly thinking low and degenerate thoughts; and, contrariwise, a man can raise himself to the gods by exercising his spiritual will and by coincidentally opening his nature to receive the impressions of only those inspiring, lofty, and sublime thoughts, which leave impressions upon the fabric of our being of a kind which automatically themselves become active as an unceasing flow of inspiration; and he can bar the way to thoughts of the other kind so that they do not impress themselves upon him in any permanent manner.

### Idem, p 673

... Thus it is that not even two trees in all the forests and woods of the earth are identic, for each one has its color of individuality which distinguishes it from all other trees, and even from all others of its own nearest biological relatives; nay, not even two leaves of any single tree are absolutely identic — obviously, for if they were identic they would not be two leaves but one leaf.

### Idem p. 676

Let it be remembered also that it is by no means the poor, or even those who suffer, who are necessarily the most unfortunate in the long run. A child born with a treasure-house of capacity, of talent, or of genius, in its spirit-soul, and possessing therefore a character guided by luminous thought and urged on by noble aspiration, has something which a man less great knows nothing of, although the less great man may be more of a pampered child of fortune, physically speaking, than the former is. This former has something real and of unspeakable value to fall back upon despite whatever trials and pain and grief may come upon him, and that something — is himself! He has ineffable treasures lying ready for use in his own soul-essence, which may be drawn upon almost at his will. On the other hand, what is popularly called a fortunate life from the standpoint of material prosperity may indeed not be a particularly good thing for a weak soul in view of the almost unending series of opportunities that temptation opens for his going downwards or backwards on life's pathway.

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