



Theosophical Society Point Loma - Blavatskyhouse

Literature, supporting the study (on Sunday, March **10**, 2024)
of the lecture of Henk Bezemer (on Sunday, March **03**, 2024)

Series: **How free are you really?**

Mystically, mentally, socially

Lecture: **How free are you really?**

Helena P. Blavatsky on the question: 'What is free will?'

'*Psychic and Noetic Action.*' *Lucifer*, Vol. VII, October 1890, p. 94

In: H.P. Blavatsky *Collected Writings*. Vol. XII. Wheaton, TPH, 1987, p. 358.

... This 'Mind' is *manas*, or rather its lower reflection, which whenever it disconnects itself, for the time being, with *kama*, becomes the guide of the highest mental faculties, and is the organ of the free will in physical man. ...

Gottfried de Purucker on the question: what is free will?

The Dialogues of G. de Purucker. Vol. 3. Covina, TUP, 1st edition, 1948, p. 125.

Free download of the original edition of the book:

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

... The very heart of a man is free will — but this is not the indeterminacy of which modern scientists are talking, not at all. There is absolutely naught that is fortuitous or 'chancy' about it. It is the very essence of things. A man has free will because he is an integral and inseparable drop in the Cosmic Life-Intelligence; and as a man enters ever more and more into the wondrous deeps of his being, he comes into ever larger and larger measure of will, of intelligence, of wisdom, of love, of all the cosmic qualities of which we feel but feeble reflections. ...

Idem, Vol. 2, pp. 417-418.

I think so. I think you are quite right. The will-power itself is colorless. It is colored by the quality

which the mind gives to it. The mind can direct the will upwards or can direct the will downwards, but the will itself is colorless.

Therefore the center of man's consciousness is not in the will, but in the mind. The will flows through him and from him and takes the direction that the mind, the directing intelligence, points out.

A man can rise along the pathway of the ray which is in him, and which indeed he essentially is. He can rise along that ray to join the gods, or he can descend along that ray deeper, and deeper, and deeper, into matter. He can become god or demon, as he chooses. And the choice is in the mind. ...

Gottfried de Purucker on unfolding or infolding our free will

Idem, Vol. 3, pp. 420-421.

Take the case of the action of will. This is a manifestation of life. We presently live largely in the kāma-mānasic part of our constitution, for through evolution we have arrived at that point. Yet our will is not native of the kāma-manas part of us, but descends to us directly from the ātman. Therefore it obeys a law which permits it to act on the kāma-mānasic part of us, but yet to have a large degree of its action from because native to the ātmic part of us. Therefore, while our will is enchained, imprisoned, bound, by our present karmic destiny in the kāma-mānasic part of us, it can at any instant through exercising the spiritual prerogatives of its ātmic swabhāva say yes, or say no, or change its course of action instantaneously. It cannot do it with utter freedom because it is self-enchained, an act deliberately enchaining itself in the kāma-mānasic part. But it can always rise into the higher parts of itself and make that higher part operative here sooner or later if it will. Thus we have the divine gift of free will largely bound and enchained by our own kāma-mānasic perversities, but of which we can free ourselves if we exercise that same will in deliberate choice. In other words, we have the principle of free will, the power of choice, but very few of us ever exercise it.

Helena P. Blavatsky on the free will of plant-beings

'Transactions of the Blavatsky Lodge.' In: H.P. Blavatsky *Collected Writings*. Vol. X. Wheaton, TPH, 1988, pp. 361-362.

Q. *But how does this account for the endless varieties of the Vegetable Kingdom?*

A. The different variations of plants, etc., are the broken rays of one Ray. As the ray passes through the seven planes, it is broken on every plane into thousands and millions of rays down to the world of forms, every ray breaking into an intelligence on its own plane. So that we see every plant has an intelligence, or its own purpose of life, so to speak, and its own free will, to a degree. This is how, I, at any rate, understand it. A plant can be receptive or non-receptive, though *every plant without an exception* feels and has a consciousness of its own. But besides the latter, every plant – from the gigantic tree down to the minutest fern or blade of grass – has, Occultism teaches us, an Elemental entity of which it is the outward clothing on this plane. Hence, the Kabalists and the mediaeval Rosicrucians are always found talking of Elementals. According to them, everything possessed an Elemental sprite.

Gottfried de Purucker on the influence of the thoughts of group members

‘Civilization Builded upon Thought.’

The Theosophical Forum, Vol. XI, No. 4, October 1937, p. 242.

In: *Wind of the Spirit*, Covina, TUP, 1st edition, 1944, p. 43.

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

... What is the social structure under which we live? Thought. Every movement in the world today is builded upon thought: social, political, philosophic, religious, scientific, what not. Nine out of ten of these movements began in the mind of one man, and spread. You see in the pages of history the tremendous cataclysmic effects of thought. What was the Great War? Not only the result of thought, but thought itself. Men fighting because of ideas, thoughts. To avoid another war we must begin before the next one happens — begin by starting a new current of thought in the world.

These truths are so simple they pass over our heads and we do not take them in and digest them. It is ideas that shake the world. It is ideas that make the world. It is ideas that unmake men and the world of men. Consult the annals of history. Look at the amazing results that spring from movements which begin perhaps with a handful of earnest people. For years they may work and preach and labor apparently without result. Suddenly, for some remarkable reason, the idea catches and spreads like wild-fire.

Sometimes ideas take hold of men in the most amazing way. What were the Crusades, when men left home and hearth and fireside and everything they held dear to go and fight the paynim, in a distant foreign and unknown land? These tens of thousands of men collected from all over Europe for an idea. ...

Helena P. Blavatsky on the influence of the thoughts of group members

‘[“Original Programme” Manuscript].’

In: H.P. Blavatsky *Collected Writings*. Vol. VII. Wheaton, TPH, 1987, pp. 160-161.

... Theosophy teaches *mutual-culture* before *self-culture* to *begin* with. Union is strength. It is by gathering many theosophists of the same way of thinking into one or more groups, and making them closely united by the same magnetic bond of fraternal unity and sympathy that the objects of *mutual* development and progress in Theosophical thought may be best achieved. “Self-culture” is for isolated *Hatha Yogis*, independent of any Society and having to avoid association with human beings; and this is a *triple distilled* SELFISHNESS. For real moral advancement — there “where two or three are gathered” in the name of the SPIRIT OF TRUTH — there that Spirit of Theosophy *will be in the midst of them*. To say that theosophy has no need of a Society — a vehicle and centre thereof, — is like affirming that the Wisdom of the Ages collected in thousands of volumes at the British Museum has no need of either the edifice that contains it, nor the works in which it is found. ...

Helena P. Blavatsky, 'The Beacon of the Unknown.'

In: H.P. Blavatsky *Collected Writings*. Vol. XI. Wheaton, TPH, 1973, p. 275

Those who desire to succeed in abstract or practical Theosophy, must remember that disunity is the first condition of failure. Let a dozen determined and united Theosophists get together. Let them work together, each one according to his taste, along this or another line of universal science, if he so prefers, just as long as each is in sympathy with his neighbour. This will be beneficial even to ordinary members who do not care for philosophical research. If such a group, selected on the basis of esoteric rules, were formed among mystics alone; if they pursued truth, helping each other with whatever light they may have, we guarantee that each member of such a group would make more progress in the sacred science in one year, than he would make in ten years on his own. In Theosophy, what is required is emulation and not rivalry; otherwise, he who boasts of being the first, will be the last. In true Theosophy, it is the least who becomes the greatest.

William Q. Judge on the influence of education on conscience

In: W.Q. Judge, *Echoes of the Orient*. Vol. II. p. 327 (PLP ed. 1980) and pp. 343-344 (TUP ed. 2011)

Conscience seems to be a faculty which may be stilled or made active. In my opinion its source is in the Higher Self, and as it comes down through plane after plane it loses its force or retains power according to the life and education of the being on earth. The conscience of the savage is limited by his education just as were the consciences of the New Englander and the European religionists who destroyed men for the sake of God and Christ. We cannot assert that the men who indulged in religious persecution were not going according to what they called their conscience. By this I do not mean that conscience is a matter of education, but that the power of its utterances will be limited by our education, and consequently if we have a bigoted religion or a non-philosophical system we are likely to prevent ourselves from hearing from our conscience. And in those cases where men are doing wrong according to what they call their conscience, it must be true that they have so warped their intuition as not to understand the voice of the inward monitor.

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