



Theosophical Society

Point Loma - Blavatskyhouse

Literature, supporting the study (on Sunday, October **13**, 2024)
of the lecture of Henk Bezemer (on Sunday, October **06**, 2024)

Series: **Universal Wisdom**

Lecture: **What lies hidden in your consciousness?**

**Helena Petrovna Blavatsky, William Quan Judge and Gottfried de Purucker
on the potentialities of (our) consciousness**

William Quan Judge, 'Occultism'

In: **William Quan Judge, *Echoes of the Orient*, Vol. 3, p. 263 (PLP edition); 260 (TUP edition)**

There is only One Life, One Consciousness. It masquerades under all the different forms of sentient beings, and these varying forms with their intelligences mirror a portion of the *ONE LIFE*, thus producing in each a false idea of egoism. FORM as such is nothing; phenomena are not realities *per se*; all must be referred to the Self. Rely upon the One Consciousness, which as differentiated in Man, is his Higher Self. By means of this Higher Self he is to strengthen the lower, or that which he is accustomed to call "myself". ...

Gottfried de Purucker, 'Human Consciousness'

In: ***Wind of the Spirit*, 1st edition, 1944, p. 159**

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Now human consciousness is unitary and integral, that is to say there are not two or three or more kinds of consciousness in the human constitution. But it is a unitary consciousness which comes down into our brain minds or into our ordinary consciousness from the spirit of us, the divine center where the truth abides in fulness; and this human center of us cannot transmit this celestial visitant fully because this human part of us is beclouded, heavy and thick with the sheaths of the lower consciousness. Our thoughts and feelings and emotions

rise around us like a thick thunder-cloud under the sun. But behind the cloud is the one sunlight. So it is with consciousness. ...

Gottfried de Purucker, 'Civilization Builided upon Thought'

In: *Wind of the Spirit*, 1st edition, 1944, p. 45

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And in a still higher field our work is to teach men and women what they as individuals have locked up within them: powers, capacities, faculties, which the average man or woman today does not suspect. Yet they are there; the titan intellects, the greatest men who have ever lived, have proved what the human mind is capable of; and every normal man has the same potencies within himself. It is a part of the work of the Theosophical Society to re-arouse belief in these things, so that men will yearn to cultivate themselves from within outwards, to awaken what is within, and to become greater and grander. What a world we shall live in then! ...

Helena Petrovna Blavatsky on the sevenfold character of all manifested life

H.P. Blavatsky, *The Secret Doctrine*, Vol. I, p. 152 (orig. 1888 edition)

... the one eternal LAW unfolds everything in the (to be) manifested Nature on a sevenfold principle; ...

William Quan Judge about the power of thought

W.Q. Judge, 'Each member a center'

Article in: *The Path*, Vol. X, October, 1895, pp. 201-202

In: William Quan Judge, *Echoes of the Orient*, Vol. 1, p. 468 (PLP edition); 490-491 (TUP edition)

Too many who think themselves theosophically alone in their own town, have folded their hands and shut up their minds, saying to themselves that they could do nothing, that no one was near who could possibly care for Theosophy, and that that particular town was the "most difficult for the work."

The great mistake in these cases is forgetting the law indicated in what H.P.B. wrote. It is one that every member ought to know — that the mind of man is capable of bringing about results through means of other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere — not small — and shouts into them: "Nothing can be done." Of course then nothing is done. But if unselfishly and earnestly we think *Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours

of the night we cry "Theosophy," and "Help and hope for thee." The result must be an awakening of interest upon the slightest provocative occasion. ...

Helena Petrovna Blavatsky, William Quan Judge and Gottfried de Purucker on wisely directing your thoughts and creating a universal IDEAL

Gottfried de Purucker, 'Guard your Thought Processes'

In: *Wind of the Spirit*, 1st edition, 1944, p. 98

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I have observed my own processes of thought many and many a time, and I notice that many and many a time I have been saved from drawing a false conclusion by being reluctant to accept that conclusion until I have examined it. That is an excellent rule that we all try to follow. But I likewise have observed that if I am cowardly or lazy, and refuse to face a thought or a problem squarely, nobody suffers but me. I am the loser. So I have learned to think, and try to think clearly, to be afraid of thinking no thought whatsoever, but always to strive to see that the thoughts that pass through my mind as the instruments of cogitation shall be high ones; not to give in to snap-judgments, not led astray by emotional volcanic outpourings, nor what is worse I think, led into judging others with injustice. This is an exercise the Hindus would call Yoga. It is an exercise I recommend to anyone who wants to improve himself. Watch your thoughts. Watch your processes as you think those thoughts. Discard the thoughts you do not like. But be careful in so doing lest you refuse to receive a divinity knocking at the door of your heart when you are at first too blind to perceive its divine character.

William Quan Judge, 'Karma'

Article in: *The Path*, Vol. I, September, 1886, pp. 175-179

In: William Quan Judge, *Echoes of the Orient*, Vol. 1, pp. 27-28 (PLP edition); 28-31 (TUP edition)

What are the means through which the effects of Karma can be thus changed is also clear. A person can have no attachment for a thing he does not think about, therefore the first step must be to fix the thought on the highest ideal. In this connection one remark may be made on the subject of repentance. Repentance is a form of thought in which the mind is constantly recurring to a sin. It has therefore to be avoided if one would set the mind free from sin and its Karmic results. All sin has its origin in the mind. The more the mind dwells on any course of conduct, whether with pleasure or pain, the less chance is there for it to become detached from such action. The *manas* (mind) is the knot of the heart, when that is untied from any object, in other words when the mind loses its interest in any object, there will no longer be a link between the Karma connected with that object and the individual. ...

Helena Petrovna Blavatsky, 'The New Cycle' ('Le Cycle Nouveau')

In: H.P. Blavatsky, *Collected Writings*, Vol. 11, Wheaton, Illinois, The Theosophical Publishing House, 1973, p. 135

No one is so busy or so poor that he cannot be inspired by a noble ideal to follow. Why hesitate to blaze a trail toward that ideal through all obstacles, all hindrances, all the daily considerations of social life, and to advance boldly until it is reached? Ah! those who would make this effort would soon find that the "narrow gate" and "the thorny path" lead to spacious valleys with unlimited horizons, to a state without death, for one rebecomes a God! ...

William Quan Judge, 'Musings on the True Theosophist's Path'

In: William Quan Judge, *Echoes of the Orient*, Vol. 1, p. 22 (PLP edition); 22 (TUP edition)

Remember this: that as you live your life each day with an uplifted purpose and unselfish desire, each and every event will bear for you a deep significance – an occult meaning – and as you learn their import, so do you fit yourself for higher work. ...

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